

REPORT
of
The Twenty-sixth Regular Convention of
THE NORWEGIAN SYNOD
of the
American Evangelical Lutheran Church

Held in
BETHANY LUTHERAN CONGREGATION

The Rev. C. M. Gullerud, Pastor
Bethany Lutheran College
Mankato, Minn.



May 29th to June 3rd, 1943

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THE OPENING AND ORGANIZATION OF THE SYNOD

The Norwegian Synod of the American Evangelical Lutheran Church met for its twenty-sixth annual convention, this being the 25th anniversary of its re-organization in 1918 and the 90th anniversary of the organization of the original Norwegian Synod, at Bethany Lutheran College, Mankato, Minn., in Bethany Lutheran Congregation, Rev. C. M. Gullerud, pastor, Saturday morning, May 29th, 1943.

The convention opened at 10:30 A. M. with divine services conducted by Rev. A. Harstad of Madison, Wis., with Rev. G. A. R. Gullixson of West Koshkonong, Wis., as organist. The complete order of service according to the Norwegian Synod ritual was used. Hymns 16, 473, 467, 1-4 and 53 in the Synodical Conference Hymnbook were sung. As the Scripture Lesson, Matthew 16:13-19 was read. Rev. Harstad preached, on the basis of I Thess. 2:4, on the trust committed to us as individuals and as a Synod and the manner in which we may fulfill our trust.

At the close of the services, Rev. C. M. Gullerud welcomed the Synod on behalf of the local congregation. Rev. N. A. Madson of Princeton, Minn., the President of the Synod, responded and addressed the assembly briefly. He appointed as **Temporary Credentials Committee** the pastors G. A. R. Gullixson, H. A. Theiste and Nils Oesleby and the delegates H. Uthene of Chicago and C. J. Steen of Sioux Falls, S. Dak. Announcements were made regarding arrangements for committees, meals, and convention committees.

The first session opened at 2 P. M. with devotional exercises conducted by Rev. H. A. Preus; Hymn 375, 1-3, a reading from "Five Minutes with Luther," on Gal. 4:29; Hymn 375, 4-5 and a "Prayer in Time of War," from the Service Men's Prayerbook. The Secretary called the roll of Standing Voting Members. Thirty were present, one absent. He then called the roll of Standing Non-voting Members; eight were present; one arrived later, three were absent. The Temporary Credentials Committee reported the names of thirty-three delegates whose credentials had been examined. (The total number of delegates seated was 42.) The President then declared the 26th regular convention of the Norwegian Synod of the American Evangelical Lutheran Church in session.

PASTORS PRESENT, ELIGIBLE TO VOTE

Chr. Anderson, M. O. Dale, S. Dorr, M. Galstad, C. M. Gullerud, G. A. R. Gullixson, Walther Gullixson, L. S. Guttebo, Emil Hansen, Clarence Hanson, A. M. Harstad, John P. Hendricks, H. Ingebritson, U. L. Larsen, S. E. Lee, Geo. O. Lillegard, N. A. Madson, J. A. Moldstad, Nils C. Oesleby, Milton Otto, J. A. Petersen, J. R. Runholt, B. W. Teigen, T. N. Teigen, H. A. Theiste, N. S. Tjernagel, Milton E. Tweit, Eivind Unseth, J. B. Unseth, E. Ylvisaker. Total 30.

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Rev. I. Blakkan, Prof. C. S. Meyer, Prof. C. A. Moldstad, Prof. A. Natvig, Rev. H. A. Preus, Rev. A. Ranzau, Rev. J. E. Thoen, Rev. P. Ylvisaker, Dr. S. C. Ylvisaker. Total 9.

ADVISORY MEMBERS OF THIS CONVENTION

Theol. Students Luther Vangen, Juul Madson, Arvid Gullerud; Prof. E. E. Foelber, P. A. Zimmerman, C. Krekeler, Geo. Weller; pastors E. Schaller, H. Schweigert, F. R. Weyland, A. Ackermann; Mr. Martin Teigen.

CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES

Grace Lutheran, Manitowoc, Wis.; Immanuel, Holton, Mich.; Scandinavian, Holton, Mich.; Suttons Bay, Mich.; First Evanger, Fertile, Minn.; Holy Cross, Sheyenne, N. Dak.; Chester, Trail, Minn.; Emmaus, Minneapolis; Eau Claire, Wis.; Pinehurst, Wis.

EXCUSED FOR ABSENCE FROM THE CONVENTION

Rev. A. H. Strand.

EXCUSED FOR LEAVING THE CONVENTION EARLY

Mr. B. M. Merseeth, Mr. John Rialson, Mr. Lauritz Houg, Mr. Constant Steen, Mr. Merle Albertson, Mr. Ole Sorensen, Mr. Harry S. Olsen, Mr. Lewis Hagen, Mr. Walter Fenger, Mr. Ole Bredeson.

CONGREGATIONS NEITHER REPRESENTED NOR EXCUSED

Belview, Story City, Northwood, Clearwater, Gran, Simcoe, Thompson, Princeton, Duluth, Ada, Hartland, Manchester, Mayville, Holy Cross (Madison, Wis.)

DELEGATES PRESENT ELIGIBLE TO VOTE

Pastor	Congregation	Delegates
Chr. Anderson	1. Rock Dell	1. Halvor Huseby
	Belview, Minn.	
S. Dorr	2. Zion	2. John Rialson
	Tracy, Minn.	
Martin Galstad	3. Sombra	3. Lewis B. Hagen
	Lake Mills, Iowa	
	4. Forest City Ev. Luth.....	4. P. G. Kloster
C. M. Gullerud	5. Bethany	5. A. J. Natvig
	Mankato, Minn.	6. Otto Rosenthal
G. A. R. Gullixson....	6. Western Koshkonong	7. E. Starks
	Cottage Grove, Wis.	
W. Gullixson	7. Parkland, Washington	8. A. T. Danielson
C. Hanson	8. Bygland	
	Fisher, Minn.	9. Ole Sorenson

E. Hansen	9.	Our Savior's	10.	C. F. Kleeman
		Albert Lea, Minn.		
	10.	Our Savior's	11.	A. O. Seeverts
		Hayfield, Minn.		
A. M. Harstad	11.	Our Savior's	12.	John Melaas
		Madison, Wis.		
H. Ingebritsen	12.	Lake Mills, Iowa	13.	Ole Bredeson
	13.	Lime Creek	14.	Oscar Huso
		Lake Mills, Iowa	15.	Martin Stene
			16.	P. J. Dahle
	14.	West Prairie, Iowa	17.	Melvin Kloppen
U. L. Larsen	15.	Immanuel	18.	Olaf Lomen
	16.	Cross Lake	19.	Louis Lomen
	17.	Concordia	20.	B. M. Merseth
G. O. Lillegard	18.	Boston Norwegian	21.	Answorth Johnson
C. A. Moldstad	19.	Center	22.	Sam Honsey
		Scarville, Iowa	23.	H. N. Hanson
			24.	Merle Albertson
	20.	Scarville, Iowa	25.	Harry S. Olson
J. A. Moldstad	21.	St. Mark's	26.	John Eich
		Chicago, Ill.		
N. A. Madson	22.	St. Paul's	27.	Jonas Rasmussen
		Red Top, Minn.		
Nils Oesleby	23.	Bethel	28.	C. J. Steen
		Sioux Falls, S. D.	29.	Lauritz Houg
	24.	Oslo	30.	LeRoy Hoff
Milton Otto	25.	English Luth.	31.	Walther Fenger
		Cottonwood, Minn.		
J. R. Runholt	26.	First So. Wild Rice		
		Ulen, Minn.	32.	Chas. Tostrude
	27.	Immanuel		
		Audubon, Minn.		
A. H. Strand	28.	St. Luke's	33.	William Danker
		Chicago, Ill.		
B. W. Teigen	29.	St. Paul's	34.	Howard Uthene
		Chicago, Ill.		
H. A. Theiste	30.	Fairview	35.	Anton Olson
		Minneapolis, Minn.	36.	John Sanderson
N. S. Tjernagel	31.	Jericho	37.	L. S. Roberson
	32.	Saude	38.	Henry Borlaug
		Lawler, Iowa		
M. E. Tweit	33.	Nicollet	39.	Bennett Hanson
		St. Peter, Minn.	40.	August Peterson
J. B. Unseth	34.	East Paint Creek	41.	Justus Johnson
	35.	West Paint Creek	42.	Carl Gilbertson

CONVENTION COMMITTEES

1. President's Message and Report, Pastors Chr. Anderson, M. E. Tveit, and Delegate C. J. Steen.
2. Credentials, Pastors G. A. R. Gullixson, H. A. Theiste, Nils C. Oesleby and Delegates How. Uthene and C. J. Steen.
3. Nominations, Pastors J. B. Unseth, J. A. Moldstad, S. Dorr and Delegates P. G. Kloster, H. Uthene and J. Rialson.
4. Program, Prof. C. S. Meyer, Rev. B. W. Teigen.
5. Press, Pastors S. Dorr, M. Otto, Prof. C. A. Moldstad and assistants.
6. Higher Education, Pastors M. Galstad, J. A. Petersen, E. Ylvisaker and Delegates M. Stene, A. Danielson and S. Honsey.
7. Elementary Education, Pastors M. E. Tveit, W. C. Gullixson and Delegates Harry Olsen and L. Houg.
8. Finance, Pastors L. S. Guttebo, S. E. Lee, E. Unseth and Delegates H. N. Hansen, Answorth Johnson and J. Melaas.
9. Home Missions, Pastors E. Hansen, T. N. Teigen, C. Hanson and Delegates Olaf Lomen, J. C. Eich and L. S. Roberson.
10. Foreign Missions, Pastors U. L. Larsen, J. Runholt, N. S. Tjernagel and Delegates Aug. Pedersen, Otto Rosenthal and Carl Gilbertson.
11. Church Extension, Pastors H. A. Preus, M. O. Dale, Prof. A. J. Natvig, and Delegates Wm. Danker, LeRoy Hoff, and J. Rasmussen.
12. Publications, Pastors C. M. Gullerud, J. B. Unseth, M. Otto, and Delegates Anton Olsen, P. G. Kloster, and E. Starks.
13. Charity and Support, Pastors A. Ranzau, H. A. Preus and J. Hendricks, and Delegates C. F. Kleeman and John Sanderson, and Stud. Theol. Luther Vangen.
14. Miscellaneous Matters, Pastors A. Harstad, N. S. Tjernagel, C. M. Gullerud, and Delegates Louis Hagen, Justus Johnson and Louis Lomen.
15. Pastoral Conference Records, Pastor I. Blakkan, Delegate Chas. Tostrude.
16. Resolutions, Dr. S. C. Ylvisaker, Rev. M. O. Dale.
17. Army and Navy Commission's Work, Pastors H. A. Theiste, W. C. Gullixson, and Delegates Ole Sorensen, John Sanderson and Bennet Hansen.
18. Tellers, Pastors T. N. Teigen, W. C. Gullixson and E. Unseth.
19. Chaplain, Rev. A. Harstad.

THE PRESIDENT'S MESSAGE

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

How thankful we ought to be that in all our work in the kingdom of the blessed Christ we need never be in doubt as to our most sacred duty and high privilege: To bear witness unto the truth. Not only does truth remain the same in all ages, but the most urgent need of man remains the same, so that we need never be uncertain as to what we, as shepherds of the flock over the which the Holy Ghost hath made us overseers, must say and do.

When for the past several decades, that very questionable slogan (popular among those who seldom or never do any serious thinking), "A Changeless Christ for a Changing World," has been going the rounds, it may have been used by many with the very best of intentions, but certainly not with any profound thought as to the nature of their calling. For what is our calling as shepherds? To bring the message of a changeless Christ to a world which really does *not* change. For it is as true to-day as it was when Paul addressed the congregation at Rome: "The carnal mind is enmity against God." Rom. 8:7. In spite of all protestations to the contrary, the natural man is no more in love with the truth to-day than he was on that day.

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

For no sooner had man fallen from his sinlessness than he resorted to that which will ever have to bear the ugly name: lying. A cynical Voltaire may make his well-known quip about men employing speech only to conceal their thoughts, but God does not want us so to misuse that precious gift, telling us frankly that "every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. Not only does God counsel us to "buy the truth, and sell it not" (Prov. 23:23), but He also admonishes us ever to speak the truth in love. Eph. 4:15. Why? The answer will be found in that passage which we have chosen as our text for this Jubilee address, 2 Cor. 13:8.

"We can do nothing against the truth, but for the truth"

When the Son of God was standing before the Roman governor's judgment seat, and had just declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice," the governor sneeringly replied: "What is truth?" His was not a question prompted by a desire to arrive at that which is and ever must

remain unchangeable. It was but a scoffing sceptic's sarcastic rejoinder in one of the most momentous moments of his life. Never again was the unjust and petty politician to have the chance of joining cause with Him who can truthfully say of Himself: "I am the truth." Because Pilate trifled with that which is holy (for truth is ever that) he not only has gone down in history as one of the most ignominious characters ever to occupy the exalted position of a judge, but he has forever inscribed his name among those whom the Church of God will remember with a shudder of shame, yea, will, while there is a Christian Church upon earth, be mentioned in its sacred Confession: "Suffered under Pontius Pilate."

There was no question in the mind of Pilate as to whether or no Jesus of Nazareth was actually guilty of that which was charged against Him. Again and again in that shameful trial he admits in so many words: "I find in him no fault at all." And yet he pronounced the sentence which sent the Innocent One to the tree of torment at the behest of the milling mob. Why? Pilate reckoned in terms which left out of account the plain and sober statement of our text: "We can do nothing against the truth, but for the truth."

Move with comfortable majorities all you please, imagine that your cause is just because the rabble cries for it, make "**vox populi, vox Dei**" ("the voice of the people is the voice of God") your life principle, and you may manage to get through this world tolerably well, even better than did the infamous Pilate. But if you do, you have not "looked even unto the end," for there in letters of gold stand the never-failing words: "We can do nothing against the truth, but for the truth."

While this apostolic statement will hold good for all time and will be as applicable when the last Synod meeting shall be called as it is for our 1943 Jubilee convention, it is well that we bear this divine statement in mind at this time, not only because there is confusion worse confounded in many quarters regarding the clarity of Scripture, the reliability of our time-honored Confessions, the utter helplessness of natural man, the all-sufficiency of God's saving grace, and the Scriptural doctrine of a **verbally inspired Word**, but also because there are insidious foes at work in the social, political, educational, and economic world of our day who would "change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever. Amen." Rom. 1:25.

It cannot be gainsaid that one of the most insidious foes we have to face in this age is that leprous character, **Unionism**. Our fathers fought that foe of the truth with clear-cut Bible passages. But now we are told that the sainted fathers of our church were given to "generalization"; that is, they had used passages from Holy Writ against Unionism which really were not applicable. We are now being told that "truth is stronger than falsehood," and that there is no need of being alarmed at establishing pulpit and altar-fellowship with such as err from the truth. "We need not necessarily be agreed in all points of doctrine before we join in worship with false teachers, for we shall continue to proclaim the truth,

and in the end we shall win out," say the unionists. By that method of reasoning we might just as well make common cause with the very Anti-Christ, the Pope in Rome, to-day. For if we but continue to proclaim the truth, the Pope will finally be convinced of it and will cease to pronounce his "**anathema sit**" ("Let him be accursed") upon the central truth of the Bible, namely, that a poor sinner is saved alone by grace through faith, without the works of the law. "Truth stronger than falsehood?" When that statement is made use of to sanction the sin of Unionism, there is one vital fact which is lost sight of, namely, that you can hold no more of the truth than that which is regarded as such by those with whom you make common cause. Truth is strong only so long as we regard it as **truth**. It is a commodity which must be bought, never to be sold again, no matter what profit may appear to be in prospect through the bargaining. For truth is the pearl of great price, for which all that you possess must be sacrificed if need be, in order that you may claim it as your very own.

"But we are so few," you say. "What hope may we have of making any real **impact on the world** with our testimony?" Our blessed Saviour has not commissioned us to make so-called **impacts**, but He has given us the very definite command: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. He has not assured us that all shall believe that saving evangel, for He immediately adds unto the words of commission: "He that believeth and is baptized shall be saved; but he that **believeth not** shall be damned." Mark 16:16. When Christ states, in the 24th chapter of Matthew, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," that does not mean that all shall accept the Gospel in child-like faith. On the contrary, the vast majority shall reject it to their eternal sorrow. But it is not our responsibility to create faith; ours is the responsibility of preaching the Word of faith without any **buts** and **ifs**, and then to leave the results to Him who has told us: "As many as were ordained to eternal life believed." Acts 13:48.

However, there is nothing which unregenerate man rebels at more stubbornly than an unconditioned Gospel of grace. If he is not given some share, though it be ever so small, in the meriting of his own salvation, the Gospel of Christ must needs be reconstructed, so that man himself has some determining part in the attainment of his soul's salvation. He must at least be credited with this that he of his own will ceased struggling against the truth. But what is that vicious doctrine? It is a rank denial of the divine word which tells us: "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. It is for that very reason that we have chosen as the theme for discussion at this Jubilee convention the three Solas: "**Sola Scriptura**" (Scripture alone must determine all articles of faith); "**Sola Gratia**" (by grace alone are we saved, otherwise grace is no more grace); "**Sola Fide**" (by faith alone do we come into possession of that boundless grace of God). And what does this imply? It implies the fundamental truth that, if we attempt to make the way to salvation a way of reason or a way of man's

own merit, we shall be attempting the impossible. For, to return to our text: "We can do nothing against the truth, but for the truth." It will be true to the end of time that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

But to all who adhere in faith to the words regarding the inviolability of truth, there is the blessed promise given: "The Spirit of truth will guide you into all truth." John 16:13. That is the glorious prospect held forth by the Saviour for all who hold the truth sacred, and who dare not deviate from its rugged path. They will be led from truth to truth, from grace to grace, from light to light, from spiritual life here in the valley of the shadow to that life eternal which shall be theirs in the land of perfect day. The fact that truth may appear to be on the losing side because numbers are arrayed against it, does not mean that it actually is being overthrown. Why, in the very hour when the minions of Church and State imagined that they had gotten rid of our blessed Redeemer, He was being enthroned on that seat of glory and power whence His rod of iron shall go forth, and with which all who lie and believe a lie shall be dashed in pieces like a potter's vessel. Ps. 2:9.

Had the enemies of the truth only realized the full implication of our text, there would have been no divisions among the Norwegian Lutherans of this country. The errorist Elling Eielsen, with his disregard for the doctrine of the call, would never have branded our own faithful Herman Amberg Preus as a false prophet. The opportunist C. L. Clausen would never have made an issue of "the slavery question." The synergistic F. A. Schmidt and B. J. Muus would never have insisted on their so-called "better attitude" principle, in seeking to explain the inexplicable, had they followed the plain direction given us in our Formula of Concord, Thorough Declaration, Article 11: "Therefore it is false and wrong when it is taught that not alone the mercy of God and the most holy merit of Christ, but that also in us there is a cause of God's election, on account of which God has chosen us to eternal life." Triglotta, page 1093. You may try to make an Ulrik Vilhelm Koren out to be a man who kept a "remarkable balance" between the First and Second Form in the doctrine of Election, but you will not be able to do it on the basis of truth. For Koren, to his dying day, recognized but one Form, that which is taught in the Formula of Concord.

Truth cannot be compromised. And why not? Because it is in its very nature **unalterable**. You may seek to get away from it by subterfuge, but you will only be led into blind alleys, whence there is no escape. Try to write the biography of that child begotten in 1917, and which fittingly bears the name "The Norwegian Lutheran Merger," and you will not have to go very far in the records before you discover its illegitimacy. To call H. A. Preus, J. A. Ottesen, and U. V. Koren your spiritual forebears, while you also want an Elling Eielsen, a C. L. Clausen, an F. A. Schmidt and a B. J. Muus to be listed in that category, will simply not do. You may erect massive monuments in honor of our sainted fathers and write glowing tributes in praise of their noble work, but it will be but a

mockery to their very memory if their principles be trampled into the dust.

There is going on before our very eyes in this year of Jubilee a travesty in the name of Lutheranism which reminds us of that encounter of our Saviour with the scribes and Pharisees, when He told them in no uncertain terms that it was not pleasing in His eyes to see them building the tombs of the prophets and garnishing the sepulchres of the righteous, while they were themselves the children of them which killed the prophets. Matt. 23:29 and 31. Preus and Ottesen and Koren would care for nothing more, were they with us to-day, than to see their children walk, not in the devious ways of compromise, but in that unswerving way of obedience to the written Word in which they, through years of unremitting faithfulness and under bitter persecution, unhesitatingly walked. And why did they walk it? Because of their implicit faith in these words: "We can do nothing against the truth, but for the truth." In the words of our American poet, Lowell:

"Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the Future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

Lack of time forbids us to enter upon a discussion of the many untruths which are being peddled in the name of social betterment, political, educational, and economic advancements. But one thing is certain, and that is that what God has said in His Word is, and will remain, eternally true, regardless of so-called betterments which may be promised us contrary to that Word. It is still true that "a little that a righteous man hath is better than the riches of many wicked." Ps. 37:16; still true that "righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34; still true that "the fear of the Lord is the beginning of knowledge." Prov 1:7; still true that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 1 Tim. 6:6-8.

Never before has there been a greater need of reminding our people of the fact that here we are but pilgrims and strangers, and yet holding forth the blessed Gospel promise that "there remaineth a rest to the people of God" (Heb. 4:9), to those who believe and confess with their mouths as well as in their lives: "We can do nothing against the truth, but for the truth." May our prayer, both as individuals and as a Synod, be:

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lamp unto our footsteps,
Shines on from age to age.

"O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

Amen.

THE PRESIDENT'S ANNUAL REPORT

We did not reckon without the power of God's eternal Word of truth when we chose as our motto for this year of Jubilee: "**Thy people shall be willing in the day of thy power.**" Our people have shown that they are willing to support the work in the kingdom of their blessed Saviour when the needs are made known, and when the riches of His ineffable grace are brought to their attention.

The task assigned our synodical treasurer to gather in funds for the liquidation of our synodical debt has met with marked success. Not only has actual cash in hand to the amount of approximately \$45,000.00 been contributed to date, but there are bonds to the extent of \$2,600.00 at hand as well. While this does not wipe out the entire debt, it does give promise that such a consummation may be hoped for ere our year of Jubilee shall have come to its close. The willingness of our people to-day is reminiscent of the days when our early pioneer fathers gathered funds for the erection of the first Christian college in their midst.

The details of the ingathering will be given by the synodical treasurer himself in his comprehensive report. We do wish, however, to express a word of deep appreciation to the treasurer and his faithful assistants for the **manner** in which the work has been carried on. This has not been a campaign of high-pressure salesmanship within our congregations (something which the Lord of the Church has not promised to bless), but a Scripture-borne message of "Gospel giving," which has the never-failing promise of God as its surety. And the results? Not only has that large amount (for it is that) for the retiring of our debt been forthcoming, but our regular treasuries have also, for the first time in many a year, been balanced. And it is this in particular which gives us the greater reason for rejoicing on this occasion. As it was said of old, so let it be re-echoed to-day in the Norwegian Synod: "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly." Ps. 118:15.

While the actual debt of our Synod has never assumed alarming proportions, that which has given us cause for concern at times was the fact that the running expenses of the various activities have all too often come out "in the red" at the close of the fiscal year. This can not truthfully be attributed to carelessness on the part of those who have had to

allocate the funds needed. For we have reason to believe that all of our Boards have conscientiously sought to be as judicious and economical as possible in the expenditure of funds. What our Christian people give out of love to their Saviour must ever be handled with that same loving concern which was manifested by the Lord of the Church when He sat over against the treasury and did not fail to note with grateful exactitude those two mites dropped from the hand of the poor widow. God bless each and every giver whose gift has come from a glad and willing heart. For we have not asked for, nor do we desire, any other gift than such as is given on the basis of the apostolic principle: "The love of Christ constraineth us." 2 Cor. 5:14. May it become our sincere purpose, both as pastors and as members of the congregation, to make David's confession our very own: "I will run the way of thy commandments, when thou shalt enlarge my heart." Ps. 119:32. May spiritual myocarditis be forever banished from our midst!

But there is a second reason for true rejoicing on this occasion. Our Synod has not been given to flooding the world with books which ought not to have seen the light of day. We have rather been given to over-conservatism on this score. But it is fitting that during this year of Jubilee a monument should be erected which would bear testimony to the world at large that we are not a sect, a mere gathering of disgruntled die-hards, who neither can nor will work in harmony with those who remain faithful to a **verbally-inspired Word** and our precious Book of Concord. Such a monument has been reared in the publishing of our excellently well-written and well-edited Jubilee book entitled "**Grace for Grace.**" We owe a debt of gratitude to the men who have laboured so conscientiously and faithfully in the writing and editing of this book. May there not be a single home in our Synod where this book will not be found as a treasured possession, and where it will not be studied with the same care with which it has been written. No pastor in our midst will have done his duty if he neglect the dissemination of this, the true history of the Norwegian Synod.

We have to-day a third reason for rejoicing. Some of our older men have gotten to the age when the duties of an arduous pastorate will soon prove too strenuous for them. God has signally blessed them with health and strength to carry on, often under trying conditions. But He has also heard their prayers (for is there the pastor in our midst who has not pleaded for consecrated labourers for the harvest?) in giving us promising candidates to step into the ranks within a very short time. No less than nine young men are actually preparing for the ministry in our little Synod. One will be ordained this spring in June. And may the prayers of our faithful people be heard, that there shall not fail us the needed hands for the harvest in God's own time! To the young men in our midst who are studying theology we want to say this: There has never been a greater need for the testimony which you are dedicated to bring a disillusioned and bewildered world than the very age which lies before you. You have but meager prospects in store so far as material advantages are concerned. But, thanks be to God, you have the unconditioned Gospel

of the Saviour who is still able to save to the uttermost all who come unto God by Him. Neither the fervency of His love, nor the earnestness of His calling, nor the fulfillment of His promise shall ever be lacking. And may your earnest piety and burning zeal to bring a perishing world "the sure mercies of David" (Acts 13:34) inspire many more promising youths of our congregations to make the decision: "That is what I am going to choose as my life's calling—the proclamation of God's saving evangel."

Because of the willingness of our missionaries to abide by the good Scriptural rule, "having food and raiment let us be therewith content" (1 Tim. 6:8), and the further willingness on the part of the congregations they are serving to heed that other Scriptural admonition, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6), it has this year been possible to lower the subsidies to such an extent that the Home Mission Board has been able to balance its budget. And this is as it ought to be. For unless subsidized congregations realize that a subsidy granted in order to make it possible to begin work in their midst is not given in order to make it forever easier for them and constantly more difficult for the supporting congregations to gather in the needed funds, our missionary efforts will in the end be most seriously hampered. We know that there may be exceptions, but we are now applying the general rule.

There have been no deaths in the ranks of our ministry this year. However, one of our pastors, the Rev. Stephen Sande, was forced to resign from his call in the course of the winter, due to ill health. He has regained some of his former strength, and we trust that the day is not far distant when he can again be recalled into the ministry.

We are glad to report that two of our pastors, the Rev. Justin A. Petersen of Scarville, Iowa, and the Rev. H. A. Theiste of Minneapolis, who at our last Synod meeting had been forced to take a much-needed rest, are now restored to health and are again taking care of the duties of their respective charges. The Rev. Petersen, who had resigned from his call, but who after the Rev. Chr. Oesleby had left Central Lutheran Church in Duluth to enter the ministry of the Missouri Synod, has been serving as vacancy pastor in that city, has now accepted the call back to his former parish in Iowa, and will return to his work there in June. Candidate of theology Raymond Branstad has been called to Central Lutheran Church in Duluth.

The vital importance of the Christian day school in our midst ought to have been made apparent by the alarming increase of juvenile delinquency in many quarters. Our day schools have, under God, been permitted to do a most blessed work also in the year past. And as more of our young men and women are being given the privilege of that training which they receive at our own Bethany, and dedicate their lives to the ministry of the Christian training of the young, the importance of our own college must of necessity become equally apparent. Let us learn to look upon Bethany College, not as a burden which we somehow have to bear, but rather as the nerve center of our whole system of educa-

tion, without which we cannot hope to exist or thrive as a synod. You who have had the advantages of the training given at this institution have a most sacred trust, which it is our hope and prayer you will ever hold inviolate.

While the duties of my office have at times demanded more time and energy than I found it advisable or even possible to spend, I have sought sincerely to care for the work to the best of my abilities. No little amount of time has had to be devoted to correspondence. Most of the regular meetings of the various boards I have been able to attend, as well as a number of pastoral conferences. I have conducted a number of visitations: At Emmaus congregation of Minneapolis, Aug. 4, 1942; at the Wisconsin Synod seminary, Oct. 21-22, 1942; in Boston, Massachusetts, Nov. 29, 1942; and at Bethany College, visiting classes, Feb. 1-2, 1943.

The Rev. Stuart Dorr was installed at Tracy, Minnesota, on July 5, 1942, the Rev. Milton Otto of Cottonwood, Minnesota, officiating.

The Rev. Nils Oesleby, who had accepted the call extended to him by our Oslo congregation near Volga, S. D., and the recently established Bethel congregation in Sioux Falls, S. D., was by me installed in these two congregations on Sunday, Aug. 2, 1942. The congregation at New Hampton, Iowa, which had formerly been served by the Rev. Oesleby, is now being served by the Rev. Neelak Tjernagel.

On Sunday, Aug. 30, 1942, I ordained and installed at Northwood, Iowa, candidate of theology Walter P. Scheitel, a graduate of the Wisconsin Synod seminary at Thiensville, Wisconsin, who had been called to assist the Rev. Galstad while the latter devoted his time chiefly to the ingathering of the Jubilee fund. On the afternoon of the same day the Rev. Scheitel was formally installed also at the Somber church. When most of the Rev. Galstad's work as solicitor had been taken care of, the Rev. Scheitel, on call from a congregation in the Minnesota District of the Wisconsin Synod, accepted, and was by me transferred to that body.

The Rev. Christian Oesleby, having accepted a call to several Missouri Synod congregations in northern Minnesota, was transferred to that body. The Rev. Ranzau of Thornton, Iowa, was, in the course of the year, transferred to the North Iowa District of the Missouri Synod, while he still continues to serve our congregation at Thornton and will attend our synod meetings.

The Rev. C. M. Gullerud has begun what promises to be a flourishing mission at Eagle Lake, Minnesota, and has had assistance in this work from Professors Zimmerman and Krekeler in preaching, while the dean of women and some of the students have been helpful in the Sunday school work.

Requests have come in from several of our missionaries for an expansion of our work among the many who are flocking to the cities where they are stationed. But until we have the men and means with which to avail ourselves of these opportunities for expansion, we shall patiently have to abide our time. In the meantime, let no pastor be indifferent to the possibilities of doing real home mission work, whether or not he has been specifically called for that particular work. In a synod such as ours

every pastor must consider himself a potential home missionary, even though it entail some inconvenience and sacrifice on his part.

Anniversaries have been celebrated in a number of our congregations. Emmaus of Minneapolis celebrated its 15th anniversary on January 24, when it was my privilege to deliver the festival address. Rockdell congregation celebrated its 70th anniversary in Sept., 1942. St. Paul's of Chicago, celebrated its 70th anniversary on May 23, the Rev. J. A. Moldstad preaching the festival address. Concordia congregation near Fosston, Minnesota, the Rev. U. Larsen's call, dedicated a new church on Oct. 5, 1942, the Rev. H. Ingebritson officiating.

Due to the many extra tasks which have been assigned to various men of our Synod of late years, there has been a tendency to neglect the regular circuit meetings, which have in time past been such a signal blessing to our congregations. May we revive them and make these meetings what they ought to be for the spiritual upbuilding of our congregations. And may the Visitors make it a solemn resolve to hold regular visitations in the congregations within their respective districts. There ought to be at least one visitation every third year in every one of our congregations. Lack of well conducted visitations may work irreparable harm in the long run.

The treasurer of the Synod as well as the various boards will bring in their annual reports to the convention, and the working committees chosen at this convention will have to give these reports due consideration before they come with their recommendations to the Synod. We are here for work, not for play. Let the work be done as thoroughly as it is done conscientiously. We are celebrating a Jubilee year, to be sure, but that does not mean that we do not pay serious attention to the work at hand. May it be said concerning the building of our Zion as 'twas said of the Zion which was repaired in Nehemiah's day: "The people had a mind to work." Neh. 4:6. So on with the task in God's name, and may His blessing attend our every effort!

RECOMMENDATIONS OF THE COMMITTEE ON THE PRESIDENT'S MESSAGE AND REPORT, AS ADOPTED

1. The Synod urges all members to take to heart the plea of the President in his message, "buy the truth and sell it not," so that we remain steadfast in the truth which we have received as a heritage. May we then ever be on our guard against all the foes of the truth; be it the insidious foe, "unionism," or the cry that Christ has called us to make "impacts on the world." Christ in clear terms gives us the definite command: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

2. We have real reason to rejoice and to thank God for the blessings He has bestowed upon us through His Word in making our Jubilee Thankoffering a marked success.

3. We have a well-written and well-edited Jubilee book entitled "Grace for Grace." Ways and means must be found to disseminate this book among all our members. (Referred to the Publications Committee.)

4. We express our heartfelt thanks to God who has heard our prayers for laborers in His vineyard in sending us the needed hands for the Harvest in His own time.

5. Every pastor must consider himself a home missionary; and every pastor and congregation must ever be on the alert for new mission fields. (Referred to the Home Mission Committee.)

6. What our Christian people give must ever be handled with the same loving concern that the Lord of the Church manifested. (Referred to the Finance Committee.)

7. The illness of Pastor S. Sande. (Referred to the Resolutions Committee.)

8. We are grateful to God for restoring to health two of our pastors making it possible for them to take full charge of the duties of their respective charges.

9. The vital importance of our Christian Day schools and our Bethany College must be recognized by all of us. The Synod must take proper steps toward advancing and preserving these institutions in our midst.

10. The Synod expresses its appreciation to Pastor M. Galstad and his congregations, and to Pastor J. A. Petersen for their willingness to sacrifice in order that much-needed work might be done in collecting our Jubilee Thankoffering. (Referred to the Resolutions Committee.)

11. Pastors and congregations should earnestly seek to make use of properly conducted circuit meetings for their spiritual upbuilding.

12. There ought to be at least one visitation by our visitors every third year in every one of our congregations.

Sola Scriptura

The true temper and test of a Church, as well as of each individual member thereof, may, aye, must, be summed up in her shibboleth, or watchword. This shibboleth at once becomes the standard around which her confessors rally, the mark by which she would be known and judged, the weapon with which she wages her battles, and the sign by which she hopes to conquer—which is all to the good when her shibboleth is God appointed, but all to the wrong when it is man-made.

The shibboleth of the true Lutheran Church of which our Norwegian Synod not only proudly claims to be, but really is a part, is a threefold one—the Word alone, Grace Alone, and Faith Alone. Thanks be to God alone, our watchword is not man-made but God-made, the end and goal of which cannot be tragic defeat, but glorious victory.

To me has been assigned the first of this three-leaved clover shibboleth, namely, the Word Alone. It may appear to be the least attractive and edifying of the three—and by far the least important. But it is only **apparently** so. Between these three, the Word Alone, Grace Alone, and Faith Alone there is the closest connection. Without the first you can have neither the second nor the third of these spiritual treasures. Without the Word alone there is no vehicle for Grace alone. For it is through the Word alone that Grace alone is brought, imparted, and sealed to us. And without Faith alone there is no hand with which to receive Grace alone. The three are as connecting links of a chain, none of which must be broken, lest all be lost. Verily, an inseparable shibboleth, this three in one—the Word Alone, Grace Alone, and Faith Alone.

Sola Scriptura

The word *sola* is a Latin word, which means alone. *Scriptura* is also a Latin word, meaning Scripture, namely the Holy Scriptures, the Bible.

Now the Bible bears this clear testimony to itself that it is the Word of God, the divinely inspired Word of God from cover to cover, both as to its contents and its every word. Scripture identifies itself with the Word of God. As proof-texts we need but call attention to the following passages: "All scripture is given by inspiration of God." 2 Tim. 3:16. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:13. "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God." 1 Thess. 2:13. But the purpose of this paper is not to treat the doctrine of the verbal inspiration of the Bible. We mention it here because of its relation to the Scripture as the sole source and norm of all doctrine. The one stands and falls with the other. If we haven't a **verbally** inspired Word of God, then we can have no sure and perfect source and norm of doctrine, faith and life. Dr. F. Pieper writes in *Lehre und Wehre*, 1928, p. 14: "The Church of the Reformation stands on the rock of Holy Scripture, on the *sola Scriptura*. But she

stands there, and can stand there, **only** because she identifies Scripture with God's Word."

Now the Bible itself clearly, repeatedly, and emphatically declares that God's Revelation to man, His Revelation in Scripture, is the sole source and norm of all saving knowledge. That Scripture is to be the sole norm of theology we see from Is. 8:20, where we read: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "If any man speak, let him speak as the oracles of God." 1 Peter 4:11.

That the Word of God is to be the sole source of saving knowledge, we see from such passages as John 5:39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." In 2 Tim 3:15, Paul writes to his son in the faith, Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Lord Jesus directed Abraham to inform the rich man in response to his petition to send Lazarus to his brethren that they might be warned against the hell-fire that awaited them unless they repented: "They have Moses and the prophets; let them hear them" (Luke 16:29), thereby designating the writings of Moses and the prophets—and we, in addition, have the writings of the evangelists and apostles—as the source of saving knowledge.

But the Scripture is not only the sole source and norm of theology, but it is also—and for that very reason—"the only **sure** and **perfect** rule of faith and life," as we confess in our Explanation to Luther's Small Catechism.

That the Bible is perfect we see from its own testimony. In the 19th Psalm, verse 7, we read: "The law of the Lord" (the word law here is used in its wider sense, including both Law and Gospel) "is perfect, converting the soul." Our Savior Himself testifies to the perfection of Scripture when He says: "The scripture cannot be broken." John 10:35. It is as a perfect ring.

And because the Word of God is a perfect Word, therefore it is also a sure Word, surer than the testimony of our senses, firmer than heaven and earth. "The testimony of the Lord is sure, making wise the simple." Ps. 19:7. And our Lord assures us, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. That the Word of God is surer than the testimony of our senses we see further from the words of St. Peter, who had been an eyewitness of Christ's majesty on the Mount of Transfiguration, and who with his own ears had heard a voice from heaven, testifying, "This is my beloved Son, in whom I am well pleased." But still the apostle goes on to say: "We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21.

Here we have the answer to the protest of a Dr. E. Lewis: "Give us a sure word, that is the cry we daily hear. . . . We read our comparative religion; tell us, is there nowhere one word which stands above all other words, no truth of rocklike quality, which nothing can move? . . . Tell us, must we always flounder, must we always be experimenters, must we always build up only to tear down?" (The Faith We Declare, p. 188 ff.)

Such a rock we have, thank God! Again the Savior assures us: "Who-soever heareth these words of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock." Matt. 7:24-25.

We do well therefore in casting our anchor in this sure Word. "Cast thine anchor in the unchangeable, unbreakable, infallible Word of God. Cast thine anchor in the oaths and covenants of the Most High. Cast thine anchor in the everlasting Gospel. And come what may, that anchor will always hold."

"God's word a treasure is to me,
Through sorrow's night my sun shall be,
The shield of faith in battle;
The Father's hand hath written there
My title as His child and heir,
"The kingdom's thine forever,"
That promise faileth never."

And ever faithful to the Word of God, the true Lutheran Church teaches and confesses that the Word of God, the Bible, is the only sure and perfect source and norm of doctrine, faith and life.

The Lutheran Confessions are permeated with a holy awe of Scripture. Believe Scripture, bow to the authority of Scripture, is written on almost every page of our Confessions. To quote but a few instances—in the introduction to the Formula of Concord, Epitome, p. 216 (we are quoting from the English text of the Concordia Triglotta), we read: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the Prophetic and Apostolic Scriptures of the Old Testament alone, as is written Ps. 119:105: 'Thy word is a lamp unto my feet, and a light unto my path.'" The same clear-cut position is taken in The Thorough Declaration of the Formula of Concord, p. 234: "First then we receive and embrace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." From Scripture, then, and from no other source, would the Reformation Fathers draw the water of salvation. In the Smalcald Articles, page 139, it is stated: "The Word of God shall establish articles of faith, and no one else, not even an angel." These are Luther's words.

In his classic on "The Evangelical Lutheran Church, The True Visible Church of God on Earth," Walther writes in Thesis 13: "The Evangelical Lutheran Church recognizes the written Word of the Apostles and

prophets as the only and perfect source, rule, norm, and judge of all teaching—a. not reason, b. not tradition, c. not new revelations.”

There is probably nothing that has caused more damage in the Church than the misuse of human reason. Our reason before the Fall was a noble faculty. Luther says: “It is indeed true that it is of all things the highest and chief thing, above all other things of this life, yea something divine.” But “after the Fall,” Luther continues, “this finest and best of all things is under the power and rule of Satan.” (Luther, XIX: 1462.)

Therefore Scripture warns us against following our reason in spiritual matters. “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” Prov. 3:5. God exhorts us to “cast down imaginations and everything that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.” 2 Cor. 10:5. God tells us in His Word that human reason is incapable of judging spiritual things. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them.” 1 Cor. 2:14. Dr. F. Pieper in a series of lectures on the Lutheran Church, page 29, says: “To set up reason as the source and norm of theology is forbidden by Scripture, since Scripture declares that human reason, even when divine revelation is presented to it, is absolutely incapable of understanding it.”

Reason has its place and use in the study of God’s Word. We need our reason to understand the meaning of the words used in Scripture. We must observe the fixed laws of language. And we must be able to think logically. “Human reason must indeed be used in interpreting Scripture, never, however, as principle but always as instrument.” (Dr. F. Pieper, Lecture etc., p. 50). Reason makes a good *servant* of theology, but a very poor *master*.

When human reason would sit in judgement upon God’s Word, it is setting itself up as God, placing itself above God. Luther uses harsh language, but not too harsh, in describing this brazen effrontery of human reason. He calls reason “Satan’s paramour,” and “the enemy of faith.”

Rationalism in a finer form concedes that natural reason is not a norm of theology, but insists that the case is quite different with enlightened reason, or the reason of regenerate man. Regenerate reason, it is held, is capable of judging spiritual matters and must be permitted to sit in judgment on Scripture. Modern theology, even the more conservative, is obsessed with the notion that in regeneration reason receives additional powers, so that it can understand more or less the mysteries of God and is privileged to sit in judgment on Scripture. This simply is not true. Christians understand the mystery of the Trinity, of the person of Christ, of the real presence in the Lord’s Supper, just as little as the unregenerate. What takes place in regeneration is that the Christian receives power to bring his reason “into captivity to the obedience of Christ.” When a Christian is tempted to criticize Scripture, and to place his own thoughts above the Word of God, he does this not according to

the new man but according to the old man. Dr. Walther rightly says: "Nor can enlightened and regenerated reason be made the source and norm of religious knowledge, equal to and on a plane with Scripture. For the nature of an enlightened and regenerate mind consists just in this, that it does not make itself, but Scripture, the source of knowledge in matters of faith. Besides in no man is there to be found, in this life, a perfectly enlightened and regenerate reason." *Lehre und Wehre*, 13, p. 99.

Other aliases of regenerate reason are Christian consciousness, Christian experience, consciousness of faith, spirit and so forth. These terms are all in reality synonyms of enlightened reason, so we need not discuss them in detail.

A striking example of the use, or misuse rather, of enlightened reason as a norm in theology we have from the Reformation era. At the famous colloquy between the Reformed theologian, Zwingli, and Luther, held at Marburg in 1529, Zwingli insisted that he could not accept the real presence of the body and blood of Christ in the Lord's Supper, stating that he did not believe that God expected him to believe that which he could not understand. To which Luther replied: "Neither can I understand it, but," pointing to the words 'This is my body', "the words are too powerful for me."

Another striking example we have from the doctrinal controversies waged by our Synod in the eighties. In one of his letters Dr. Koren writes: "In an address by Pastor Muus during a meeting of the Church Council in Minneapolis (see the printed minutes, p. 29) we read: 'Pastor Koren says: "A person is either spiritually dead or spiritually living, there is no room for a middle condition." 'I (Muus) say there is a middle condition. When one is under the influence of God's Spirit, he is neither absolutely dead as a heathen or absolutely living. When we are to solve this matter, we must, I believe, use our human reason and with it go to God's Word to see what we find out there.'"

In reply Koren says: "Let us now see what the Word of God says about this matter. In Luke 11:23, the Savior says: 'He that is not with me is against me: and he that gathereth not with me scattereth.' Pastor Muus now comes with his reason to the Word of God to see what he finds there, and then he finds that one cannot understand the words just as they read, there must be a middle condition; there must be some that are not absolutely with Christ, neither absolutely against."

"In John 3:6, the Savior says: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' Pastor Muus again comes with his reason and finds that there must be a middle condition, that there must be some that are not altogether flesh, despite the fact that they neither are actually born of the Spirit. In Matt. 7:13-14, the Saviour speaks of two gates, a wide and a strait, and of two ways, a wide and a narrow. From this we teach that every man must be either on the one or the other of these ways. Pastor Muus knows of still another way, which is neither broad nor narrow." Koren *Samlede Skrifter*, III, p. 220-221.

b. Tradition. Neither is tradition a source and norm of theology. The Catholic Church places the tradition of the Church, the fathers, the Pope, who is claimed to be infallible in matters of doctrine, alongside of or above the written Word of God. The specific Roman principle of theology includes four sources or norms—Scripture, tradition, the Church Councils, the Pope. Cf. Bellarmin in *De Conciliis* II, 12, 1. The Roman Catechism states the same. But since the final interpretation of all these norms is left to the Pope, he in the last instance is the norm of Catholic theology.

Concerning traditions, which the Catholic Church insists are "divinely revealed truths or precepts otherwise than by Holy Writ" (Council of Trent, Session 4) Cardinal Gibbons has this to say: "The Catholic Church correctly teaches that our Lord and His apostles inculcated certain important duties of religion which are not recorded in the inspired writers. We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot at any time be within the reach of every inquirer, because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation."

But what does the Bible say to all this? "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. In Matt. 15:6, our Saviour says to the Scribes and Pharisees: "Thus have ye made the commandment of God of none effect by your tradition." And in the last chapter of the last book of the Bible we read: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:19.

As to new revelations, we are neither promised them, nor are we to expect them. On the contrary, God has directed all Christians to the end of time to the Word of the apostles and prophets. The Church is "built upon the foundation of the apostles and prophets." Eph. 2:20. With the Word of the apostles and prophets the divine revelation of doctrine has been concluded. All Christians down to the end of time believe through the Word of the apostles. Cf. John 17:20.

The true Lutheran Church then on the basis of Scripture teaches and confesses that the Word of God alone is the sole source and norm of doctrine, faith, and life. And it is the only Church that so confesses and practises. The Reformed Church, it is true, confesses the *Sola Scriptura*, but in practice places reason above Scripture, as witness its teachings on Baptism and the Lord's Supper.

Our dear Synod, as a part of the true visible Church of God on earth, has always confessed and practised the *Sola Scriptura*. When in the first constitution, adopted by the Synod in 1851, it was discovered that the leaven of Grundtvigianism had crept in, the Synod at its next meeting in 1853 dissolved the original organization, purged the Grundtvigian leaven, and adopted a new constitution based on *Sola Scriptura*. At the suggestion of Dr. Koren the Norwegian Synod adopted as its motto and engraved in its official seal the words "It is written." And when we

examine our Church's many doctrinal controversies, we find from the very first controversy to the last, from that concerning lay preaching to the doctrine of Election, that what really was at stake, besides the particular doctrine in dispute, was the *Sola Scriptura*.

We shall close this part of our paper by making Dr. Walther's words our own: "Hear, O heavens, give ear, O earth; for the Lord hath spoken." This is and must remain our battle cry. This is the device emblazoned on our banner. If our Synod should no longer hold this banner aloft, her fall would not be imminent, but would already have set in, and she would be fit only to be cast away as insipid salt, that no longer serves, but only deserves to be trodden under foot. (*Lehre und Wehre*, 1911, p. 158.)

But the Word of God is not only the sole source and norm of doctrine, faith, and life; it is at the same time the means by which alone our spiritual life is conditioned, from beginning to end. It is the Word alone that creates faith: "Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. If it be objected that Baptism also creates faith, we reply that Baptism is nothing but the visible Word and that it is the Word in Baptism that gives it its regenerating power. It is the Word alone in the Word and Sacrament that nourishes and strengthens faith. "As newborn babes, desire the sincere milk of the Word that ye may grow thereby." I Peter 2:2. It is the Word that sanctifies us. "Sanctify them through thy truth: thy word is truth." John 17:17. It is through the "Word of faith" that we are justified. Rom. 10:8. It is only by continuing in the Word that we can continue as disciples of Christ. "If ye continue in my word, then are ye my disciples indeed." John 8:31. It is with the Word alone that we fight our spiritual battles. The Word is called "the sword of the Spirit." Eph. 6:17. It was with this weapon alone that our Savior conquered Satan in the wilderness—"It is written." He could have spoken a word of His own—for He is the Word—but no, He employs the written Word of God, and the bare Word of God. With the Word the weakest Christian is strong, but without the Word the strongest is as a feather before the hurricane. It is the Word alone in Word and Sacrament that can give the alarmed sinner certainty concerning his state of grace. Here God speaks and deals with us. "Therefore we ought and must maintain this point that God does not wish to deal with us otherwise than through His spoken Word and Sacraments. It is the devil himself, whatsoever is extolled as Spirit without the Word and Sacraments." (*Smalcald Articles*, p. 147.) The believer dare not build upon his feelings or experiences, for these are changeable, and, in the hour of affliction prove to be but sinking sand. At such time our conscience will accuse us, and our heart condemn us. Then the Word of God, which is a higher court than our heart, can alone give us assurance of grace. Satan may change our feelings many times a day, but the Word of God is the same yesterday, and today, and for ever.

"Though no my heart should ever cry,
Still on Thy Word I will rely."

"I cling to what my Savior taught
And trust it whether felt or not."

This being true, that our spiritual life of faith is conditioned from beginning to end upon the Word alone, how absolutely necessary it becomes that we use this Word.

Koren concludes his powerful Synodical Address on The Inspiration of Holy Scripture, delivered in Chicago, 1908, with the warning: "God has given us His Word: Is there any greater gift? . . . But if we are to retain it, then we must use it. To that end may God help us!"

The most nourishing food may be prepared and placed on the table for us, but it is of no value to us if we do not partake of it. The soldier may go into battle well trained and strongly armoured, but his defeat is certain unless he wields his weapons.

"It is not the truth as it lies, silent and unread, in the Word, but the truth as it enters from the Word into the human heart with the applying presence of the Holy Ghost, which makes us believers." (Krauth in "The Conservative Reformation," p. 166.) And we may add, keeps them as believers.

Therefore the Bible urges: "Search the scriptures." John 5:39. Therefore God from high heaven: "O earth, earth, earth, hear the word of the Lord." Jer. 22:29. "Blessed are they that hear the word of God and keep it."

We have and confess the Word of God, and the Word alone. Our greatest danger is not this that the Word shall be falsified among us—though that danger is indeed great and ever-present, but rather that we shall grow negligent in our use of the Word. In either case Satan is well pleased. For he cares little that we have the pure Word, if he can keep us from using it.

How about our use of God's Word? If Dr. Koren away back in 1897 felt constrained to say, after he had enumerated a number of sins that flourished in the Synod: "Should I in the meantime mention the sin which above all sins has alarmed me and humbled me as I have meditated on the condition of The Norwegian Synod, then it is the great and general indifference to, and neglect of, God's Word." What must we say about conditions among us today?

Is it not true that attendance upon divine services among us is far from what it ought to be at times? And what about the use of God's Word in our homes? What about family worship among us? And our private use of God's Word? Despite the fact that the Good Shepherd repeatedly stresses the importance and blessing of regular and sufficient feeding of His lambs, how few Christian day-schools we have in our midst! And how weak these few often are, despised and opposed not only by the world, but at times even by members of the congregations! What discouragements and disappointments does not the pastor often encounter when he makes earnest efforts to induce parents to send promising young men and women to our one institution of higher learning—Bethany College. What do all these things reveal but a lamentable indifference to the blessings of God's Word?

How often the sects, and even non-Christian cults, put us to shame when it comes to the use of God's Word! I once entered the home of a

sectarian family. On the table lay several New Testaments, one for each member of the family. And their worn condition showed that they were used. This winter I had opportunity to observe a Christian Scientist. Almost any time of the day or evening, I would see her with the Bible in one hand and Mary Baker Eddy's "Key to the Scriptures" in the other.

As to the indoctrination of the young, what strenuous efforts are not put forth by the Catholic Church in this direction. Within a distance of but a few blocks from my room in Duluth there are three large parochial schools operated by the Catholics.

And we who have the truth, the **full** truth, how negligent we often are in our use and application of that Word of truth!

To have the Word in its truth and purity, and then not take that Word seriously, use it diligently, bring forth its fruits, in other words, **live** that Word is a situation so serious that, unless repented of, will in the end cost us our salvation.

If the note of repentance over our neglect of God's Word is missing in our Jubilee Celebration, God will say to us as He did to His Israel of old: "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Is. 1:14.

Let us, therefore, on this 90th anniversary celebration humble ourselves before God in true repentance. And may the genuineness of that repentance be evidenced by earnest improvement in the use of our spiritual heritage—God's Word.

What a revival we then will experience in our midst, a **true** revival on the basis of God's unfailing Word. Then shall we experience "a time of refreshing from the presence of the Lord." Acts 3:19. Then "The voice of the turtledove shall be heard in our midst" (Song of Solomon, 2:12), and "the desert shall rejoice and blossom as the rose." Is. 35:1. The voice of the Lord hath spoken it. "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numbers 23:19.

Justin A. Petersen.

Sola Gratia

The subject which is to engage our attention at this time is the watchword of the Lutheran Church, termed *Sola Gratia*. This term tells us how a sinner is saved. When the question is asked how can a person become justified before God and saved, the answer which Scripture gives is: By grace alone.

The word 'grace' is the good will and favor shown to one who can plead no merit, but only his needs; particularly, the love of God in its relation to the sinner as such. "The term 'grace' used of God in regard to sinful man is the gracious favor or the forgiveness of sins, which for Christ's sake is present in God's heart toward all sinful mankind, is attested in the Gospel, and is to be believed by all men on the basis of

the Gospel." (Dr. Pieper, Chr. Dogm.) Saving grace is not something in man, not any good quality or ability of man, any good disposition or activity of man. Luther says: "The sophists teach falsely concerning grace, when they say that it is a quality hidden in the heart." Saving grace is much more something in God: God's loving, gracious disposition, God's favor or God's love, mercy, kindness. In His Preface to the Epistle to the Romans Luther says: "Grace, in the proper sense of the term, denotes God's favor and good will toward us which He cherishes in Himself." God loves the world. The love of God toward us was manifested by the sending of His Son into the world, that we might live through Him. According to His mercy God saves us. God's grace is wholly independent of human works and human merit and it is not shackled by human guilt, Rom. 5:20: "Where sin abounded, grace did much more abound."

This grace came by Jesus Christ. The grace according to which God is mercifully minded toward sinful mankind is according to Scripture not absolute grace, that is, grace independent of any cause, resting simply on God's omnipotence. There are those who think and teach that God can be gracious unto men solely on the strength of His divine supremacy, as supreme Judge, even without the substitutionary satisfaction of Christ. But it is useless and foolish, indeed altogether absurd to argue about what God can do after He has revealed to us in His Word what He wants to do and actually does. Now God declares in His Word that God is gracious to sinners only for Christ's sake, that He forgives sins "through the redemption, which is in Christ Jesus." Chemnitz writes: "Outside of Christ there is no grace and mercy of God toward us sinners, for grace without Christ must not and cannot be conceived." Again: "It is useless to argue about God's power, when His will is evident from His revelation." Luther enjoins us not to imagine God's grace independent of Christ's vicarious satisfaction. He says: "Thus, indeed, grace is given to us gratuitously, so as to cost us nothing; but yet, for us, it cost another much, and was obtained with an incalculable, an infinite treasure; namely, the Son of God."

Scripture teaches that by the fall of Adam all men have become sinners and are now according to the verdict of divine justice (set forth in the Law) subject to damnation. "The soul that sinneth it shall die." And not only those who according to the verdict of men are wicked must die, but, "whosoever, shall keep the whole law, and yet offend in one point, he is guilty of all," James 2:10. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth," Ps. 34:16. "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. 3:10. God's wrath against sin is so great that He threatens to cast the evil-doers into hell, into the fire that never shall be quenched: "where their worm dieth not, and the fire is not quenched," Mark 9:43. And since there here is no difference, "for all have sinned, and come short of the glory of God," Rom. 3:23, all men are under the curse, have become enemies of God and children of wrath. According to His unalterable justice God must

punish transgressors and give to every man as he has deserved. However, Scripture assures us that God is love. He does not want that any should perish, but that all should be saved. He therefore, before the world was, conceived a plan of saving sinners without abridging or curtailing in the least His justice. By grace God resolved to send His only begotten Son to be the substitute of sinful men and that He in our stead should fulfil that righteousness which God demanded from us. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons," Gal. 4:4-5. Christ, God's Son, has fulfilled the Law in our stead. But the keeping of the Law alone was not enough. Curse and punishment hovered over us. "Christ hath redeemed us from the curse of the Law, being made a curse for us," Gal. 3:13. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him," Is. 53:5. "God made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." "For Christ also hath once suffered for sins, the just for the unjust," I Peter 3:18. By His life, suffering and death Christ has appeased God's wrath and everlasting justice is satisfied by His intervention. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," II Cor. 5:19. "By the righteousness of one the free gift came upon all men unto justification of life. By the obedience of one shall many be made righteous," Rom. 5:18, 19. "We were reconciled to God by the death of His Son." For Christ's sake God cancelled the world's sins from His account. When God raised Christ from the dead, He absolved the world of its sin and guilt and declared that He was no longer at odds with the sinful race of man. That is His grace. This is what St. Paul means when he says: "By grace are ye saved." "For there is no difference: For all have sinned, and come short of the glory of God: being justified freely by His grace through the redemption that is in Christ Jesus," Rom. 3:23, 24. Man is justified freely, (without merit, by grace alone) through the redemption that is in Christ Jesus.

This scriptural teaching, that we are saved alone by the mercy and grace of God for Christ's sake, has always been a stumbling block and foolishness to natural man. By nature man does not know otherwise and does not think otherwise than that salvation must be obtained by works. That is the teaching of all man-made religions. Man must, in some way or another, earn salvation.

But this "Godless opinion concerning works," as the Apology calls it, with regard to man's justification and salvation, is wholly contrary to the scriptural doctrine of salvation. It is paganism. Scripture takes great pains to inculcate the doctrine that salvation is by grace with absolute exclusion of works. St. Paul writes: "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11:6. Grace and human merit mutually exclude each other. It is either by grace alone, or it is by works alone. It cannot be by both conjointly. The moment

work, even the slightest work, is added to grace, then it is no more grace. And now scripture teaches that salvation, from beginning to end, is by grace alone without any merit or worthiness in man. "By the works of the Law shall no flesh be justified." "They are justified freely by His grace." "Where is boasting then? It is excluded." "Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom. 3 and 4. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8 and 9. From these and other passages of Scripture it is clear that man's works, in every form, the outward good works of the unregenerate and the spiritual good works of the Christian are entirely excluded as far as our justification and salvation are concerned. We are justified by grace alone. The way of grace is the only way unto salvation. By this teaching of salvation by grace, the Christian religion distinguishes itself from all other religions and to make salvation dependent on man's own efforts is apostasy from the Christian faith.

As clearly as Scripture teaches *sola gratia*, so clearly does it also teach that saving grace is universal grace, that the gracious will of God and the salvation wrought by Christ embrace all men. "For the grace of God that bringeth salvation hath appeared to all men," Tit. 2:11; "For God so loved the world," John 3:16; "God will have all men to be saved and to come to the knowledge of the truth," I Tim. 2:4; "He (Jesus Christ) is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," I John 1:29. Scripture expressly states that universal grace pertains to each and every individual, 2 Peter 3:9: "The Lord is . . . not willing that any should perish, but that all should come to repentance." No less does God's will, aiming at the conversion of men, extend also to those who perish, Matt. 23: 37; "How often would I have gathered thy children together . . . and ye would not."

On the basis of Holy Scripture our Lutheran confessions maintain the universality of saving grace in its full extent. They teach the threefold universalism of the love of the Father, the merit of Christ, and the efficacious operation of the Holy Spirit, through the means of grace in all hearers of the Word. (Triglotta 1071.) A limited grace is expressly rejected in our Confessions: "Therefore we reject the following errors: 1. As when it is taught that God is unwilling that all men repent and believe the gospel. 2. Also, that when God calls us to Himself, He is not in earnest that all men should come to Him. 3. Also, that God is unwilling that every one should be saved, but that some, without regard to their sins, from mere counsel, purpose, and will of God, are ordained to condemnation, so that they cannot be saved." (F. C.).

Luther loudly proclaimed this blessed truth that God's grace is universal. Thus, to John 1:29, "Behold the Lamb of God that taketh away the sin of the world" he remarks: "In yonder life it will be our eternal joy and delight that the Son of God condescends so deeply and shoulders my sin, yea, not merely my sin, but that of the whole world committed from Adam on down to the very last man; this He would have regarded as committed by Him and would also suffer and die for it that I might be

without sin and obtain eternal life and bliss . . . and this text is God's Word and not our word, nor devised by us, that God for this purpose sacrificed this Lamb, and that this Lamb, in divine obedience to the Father, took upon Him the sin of the whole world. But the world does not take to it. . . . What more should the Lamb do? It says: You are all lost (condemned), but I will take upon Me your sins; I have become the whole world, have assumed the part of all men from Adam on, so that, if we got sin from Adam, He will instead present us with righteousness. Here I ought to say: That I will believe! . . . That men, however, do not believe, is not due to a lack in the Lord Jesus, but the fault is mine. If I do not believe it, I remain in my condemnation. I must simply say, God's Lamb has borne the world's sin, and I am earnestly enjoined to believe and confess this, yes, to die in this faith. Well, you might say, who knows whether He bears also my sins? I well believe that He bore the sins of St. Peter, St. Paul, and other saints. They were pious people. If only I, too, were St. Peter or St. Paul! Do you not hear what St. John here says: 'This is the Lamb of God that bears the sins of the world'? Now, you certainly cannot deny that you are a part of the world. . . . If then you are in the world and your sins a part of the world's sin, this text tells you: All that bears the name of sin, the world and the world's sin, from the beginning of the world down to us and to the end, lies on this Lamb of God alone; and hence, since you, too, are a part of the world and remain in the world, you, too, are to share in enjoying what this text here tells of."

But how is the grace of God, gained for all men through the vicarious satisfaction of Christ, transmitted and appropriated to man? Where can I find the saving grace? That is a question of life or death to the terrified sinner. In answer to this question, scripture teaches that the grace of God can be found in no other way, at no other place, than in the means of grace which God has ordained. These means of God are the Word of the Gospel and the sacraments of Baptism and the Lord's supper. The word of the Gospel is the proclamation of God, in which He announces that He is through Christ reconciled with the entire world of sinners. 2 Cor. 5:19: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation," viz., the reconciliation **which has been effected**, established by Christ. Again, Luke 24:46-47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name." That Baptism also works forgiveness of sins is evident from the answer which Peter gave on the first day of Pentecost to those who inquired, "Men and brethren, what shall we do?" He replies: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2:37-38. In order that the fact that God is reconciled through Christ may constantly be kept fresh in mind, Christ offers the body which was given for us and the blood which was shed for the remission of our sins in His Holy Supper. Scriptures are also very definite in asserting that the Holy Spirit, who engenders

and sustains faith, operates in and through the external means which God has instituted. "Faith cometh by hearing, and hearing by the Word of God," Rom. 10:17. Luther says that the gospel bestows the forgiveness of sins, the grace of God: "The Gospel is nothing else than the Word, by which are offered unto us the spirit, grace, and the remission of sins obtained for us by Christ crucified; and all entirely free." Baptism is the washing of regeneration and renewing of the Holy Ghost, Titus 3:5. Both Baptism and the Lord's Supper, are instruments or means of the Holy Spirit, whereby we become members of the body of Christ and are thus united with Christ, I Cor. 12:13: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

By way of objection the following has been asked frequently: Would it not be possible for the almighty God to bestow His grace, to work and sustain faith in Christ, without external means, without the preaching of the Word, without Baptism, without the Lord's Supper? Most assuredly, if—God had chosen to do so. From Scripture we learn, however, that God has determined it otherwise. The order which God has fixed is laid down in His Word: "So then faith cometh by hearing, and hearing by the Word of God," Rom. 10:17. Luther sharply takes those to task who ignore the means which God has ordained under the plea that the almighty God is well able to work without means. He writes: "Surely, it could be done without the Gospel. For where is the person who could have hindered God from effecting salvation for us by any deed whatsoever, without proclaiming it, without sending Christ into the flesh? It is true: He has created heaven and earth and continues to uphold everything without external preaching, without becoming man. But from this the conclusion dare not be drawn that the gospel is of no consequence. Now it is the will of God to bestow gifts through men, through the Word, through the bread of the Lord's Supper. Who are you, O arrogant and ungrateful wretch, to make bold to ask why He does not give in a different manner or without any means? Do you dare to prescribe ways and means? Are you so hard to please? You ought to leap with joy and exult over the fact that He does it in any way that is pleasing to Him, just so you receive the benefit." (From Dr. Pieper, "Unionism"). The grace of God, which supplies every need of the sinner, is stored up in the means of grace, and this storehouse, filled to overflowing, is opened to every sinner. "God determines that His gospel, which is necessary unto all, should be confined to no place, no time, but that it should be preached unto all, at all times, and in all places."—Luther. Thus God out of infinite grace and mercy has taken everything that pertains to the salvation of man in hand Himself. It is the work of God that grace and salvation have been purchased for men by Christ, and it is God who has ordained the means by which grace and forgiveness are bestowed and transmitted to man. Even faith itself by which the grace of God and the merit of Christ are apprehended, is not a work of man himself, but is a gift of God's grace. We cannot by our own reason or strength believe in Jesus Christ or come to Him. It is wrought

in our hearts by the Holy Ghost through the means of grace. It is God that worketh in us both to will and do according to His good pleasure. Luther therefore says that the Christian religion is, in a word, a religion of gratitude. All the good that Christians do is not done to merit something. Everything has been given us: righteousness, our everlasting heritage, our salvation. All that remains for us to do is to thank God. Luther rejoices in the doctrine of *sola gratia* (grace alone) because it alone is able to engender assurance of salvation. He writes: "As for myself, I certainly confess that, if such a thing could somehow be, I should be unwilling to have free will given me, or anything left in my own hand, which might enable me to make an effort at salvation; not only because in the midst of so many dangers and adversities and also of so many assaulting devils I should not be strong enough to remain standing and keep my hold of it (for one devil is mightier than all men put together, and not a single man would be saved), but because, even if there were no dangers and no adversities and no devils, I should still be compelled to toil forever uncertainly, and to beat the air in my struggle. For though I should live and work to eternity, my own conscience would never be sure and at ease as to how much it ought to do in order to satisfy God. No matter how perfect a work might be, there would be left a doubt whether it pleased God, or whether He required anything more; as is proved by the experience of all who endeavor to be saved by the Law, and as I, to my own great misery, have learned abundantly during so many years. But now since God has taken my salvation out of the hands of my will, and placed it into those of His own and has promised to save me, not by my own work or running, but by His grace and mercy, I feel perfectly sure, because He is faithful and will not lie to me; moreover, He is powerful and great, so that neither devils nor adversities can crush Him, or pluck me out of His hand. "No one," says He, "shall pluck them out of My hand; for My Father, who gave them unto Me, is greater than all! Thus it comes to pass that, though not all are saved, at least some, nay, many are, whereas by the power of free will absolutely none would be saved, but every one of us would be lost. We are also certain and sure that we please God, not by the merit of our own work, but by the favor of His mercy which He has promised us; and that, if we have done less than we ought, or have done anything amiss, He does not impute it to us, but as a father forgives and makes us better. That is the glorying which all the saints have in their God." (Trigl. H. I. 217). In the *Apology of the Augsburg Confession* this thought of Luther's is repeated as follows: "If the matter (our salvation) were to depend upon our merits, the promise would be uncertain and useless, because we never could determine when we would have sufficient merit. And this experienced consciences can easily understand (and would not for a thousand worlds, have our salvation depend upon ourselves.)"

This doctrine of Scripture which down through the centuries after the time of the apostles had been almost obliterated, is the doctrine which by God's grace was so gloriously brought to light again by Luther.

From the Word of God he had learned that man's salvation is obtained not by the works of the Law, but alone by the grace of God in Christ. Only when this is acknowledged and taught does God receive the honor due Him. By God's grace this doctrine has been handed down to us as a legacy of Luther. The history of our synod is a long struggle for this truth that man, who by nature is dead in trespasses and sins and an enemy of God, is justified and saved alone by the grace and mercy of God through the redemption of Christ without any merit or cooperation on his part. Through God's unspeakable grace this blessed doctrine has for ninety years been kept pure within our synod. The confession of our synod has always been what is so beautifully expressed in the hymn:

"To us salvation now is come,
Through freest grace and favor,
Our works could not avert our doom,
They keep and save us never;
Faith looks to Jesus Christ alone,
Who did for all the world atone;
He is our one Redeemer.

"As Christ hath full atonement made
And brought to us salvation,
So may each Christian now be glad
And build on this foundation:
Thy grace alone, dear Lord, I plead,
Thy death now is my life indeed,
For Thou hast paid my ransom."

This blessed doctrine of God's grace in Christ is the doctrine which alone fully meets the sinner's need. Unless grace does all (*sola gratia*), the sinner is lost. And unless grace is for all (*universal grace*), the sinner must despair.

Yet this doctrine is hated and disavowed by many, not only by the world at large, but also by many within the outward visible church. In the church of Rome this doctrine is not only rejected but is actually condemned. In its chief confession, the Decrees of the Council of Trent, it says: "If any one saith that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is only the favor of God; let him be cursed." According to the Roman doctrine Christ has earned for men only so much that they now can earn salvation for themselves. The same is taught in the Reformed Churches. Many of them deny the divinity of Christ and consequently the atonement made by Him. They teach outright that man is justified and saved not by what God in Christ has done, but by their own outward morality and good deeds. And while some speak of salvation by grace alone, they virtually deny it, since they deny that God's grace is seriously offered to sinners in the gospel and the Sacraments. They are therefore compelled to rely for the personal assurance of their justification on something within themselves or upon their renewal or their good words. That man is saved by grace alone, is also denied by the synergists within the Lutheran Church who teach that man's salvation depends in part at least on his right conduct, self decision, lesser guilt, etc. Synergism was introduced into Lutheran theology by Melancthon, who maintained that there are three causes of salvation: the Holy Ghost, the Word of God, and man's assenting will.

We who have learned that salvation is by grace alone need to be on our guard that we are not ensnared into the false teaching of those who deny this truth. Synergism is the old hereditary foe of true Lutheranism. We must fight it in our own hearts. "The natural man can never of himself get away from the attitude that salvation, at least to some extent, depends upon himself" and: "This delusion runs in our blood, too." If we are to remain in the truth that man's salvation is by grace alone we must let God's Word be our sole guide and by God's grace contend for the faith which once was delivered unto the saints.

J. B. Unseth.

Sola Fide

(By Faith Alone)

The doctrine that we are justified and saved by **faith alone** does not in any way contradict or militate against the doctrine that we are saved by **grace alone**. The Apostle Paul, in speaking of the justification of a sinner before God, says, Rom. 4:16: "Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed." Here it is clearly stated that justification by faith, so far from contradicting justification by grace, definitely serves to confirm it. For faith is not a virtue or good work which adds to or merits salvation wrought by grace, but it is simply the means or instrument through which sinners accept God's grace.

1

In His boundless love and mercy God has prepared salvation for all men. "God so loved **the world**, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). Yes, even before the creation of the world, from eternity, God Who knew that mankind would fall away from Him decreed that He would save them through the sacrifice of His own Son; for the Apostle Paul says, 2 Tim. 1:9: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began**." And in Eph. 3:11 he says, in speaking of his call to preach among the Gentiles the unsearchable riches of Christ, that it is now done "according to the **eternal purpose** which he purposed in Christ Jesus our Lord."

This eternal decree for the salvation of mankind was revealed to our first parents immediately after their fall. The promise of the Savior was made repeatedly to the patriarchs and to the people of Israel through the prophets, not only by direct prophecy, but also through the sacrifices and other symbols and types in their worship. The work of the Messiah, His suffering, death and resurrection, were foretold, so that those who lived in those ancient times could put their trust in Him for their salva-

tion. The prophet Jeremiah calls Him: "The Lord our righteousness." In the Old Testament the people of God knew Him as their righteousness, as the One through Whom they might be justified before God.

And "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," Gal. 4:4, 5. When the Savior came to the earth He took upon Him the task of atoning for the whole world's sin. John says of Him: "Behold the Lamb of God which taketh away the sin of the world." John 1:29. "God spared not his own Son, but delivered him up for us all." Rom. 8:32. "Christ gave himself a ransom for all, to be testified in due time." I Tim. 2:6. He was thus given as a sacrifice, "That he by the grace of God should taste death for every man." Heb. 2:9.

These and a host of other passages of Scripture assure us that Jesus Christ came to the world to assume the sins of all men and to give Himself as a sacrifice to atone for these sins. Just before His death on the cross the Savior said: "It is finished." He thereby declared that His work of atoning for the world's sin was then fully completed. And by raising Jesus from the dead the Father assures us that His just demands on the world are by the death of His Son fully satisfied. The apostle says: "If one died for all, then were all dead; and he died for all." 2 Cor. 5:14. All our sins were laid on Jesus Christ, and He died as our Substitute in our stead. The sins of the whole world have therefore by the death of Jesus received the full punishment due them. And we know that God is satisfied with the ransom paid, for He would not have freed our Substitute from the bonds of death, so long as any of our sins were still counted against us. When He died for all it was counted by God as if all sinners had died. And when He was raised again, it is an assurance that God has declared Him just. And with Him, our Substitute, God has thereby declared all sinners just. Of this we are assured by the apostle, Rom. 4:25: "He was delivered for our offences, and was raised again for our justification," i. e. because our justification is an accomplished fact. This is also attested to by the apostle in the following chapter, 5:8, where he says: "Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." Here the righteousness wrought by Christ is made just as general as sin which was brought upon all men by Adam. Just as surely as judgment has come upon all men by the offence of Adam, so it is equally certain that the justification of life has come upon **all men** by the righteousness which was wrought by Christ.

2

This glorious truth God proclaims to the world in the Gospel. The Gospel proclaims that the whole world has been reconciled to God. The Apostle Paul says, 2 Cor. 5:19: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." All sinners are reconciled to God through the redemption of Jesus Christ, their trespasses are not imputed, i. e. not counted against them. Christ, therefore, through His ambassadors pleads with all sinners to be "reconciled

to God," to accept this reconciliation and receive full benefit of His redemption.

God wants these glad tidings of the Gospel, that the world is reconciled to God and saved through the redemption of Christ, to be proclaimed to all men. Jesus gave this command to His apostles: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. They are not only to tell all men about the boundless love of God and about the great self-sacrifice of the Savior, but they are to assure the poor sinners that God is reconciled, that their sins are taken away, and that a place is prepared for them in heaven: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Is. 40:1, 2. They are to bring this message to all, for Jesus says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations." Matt. 24:14.

3

However, this righteousness which has been procured for all men by the holy life of our Savior and by His suffering, death and resurrection is not enjoyed by all. God cannot in a general way justify all sinners and still continue to be a just and holy God. His just demands, that His holy law be kept to the last iota and that even the least transgression be punished by death, temporal and eternal, cannot be abrogated. It is only through the perfect obedience of our Savior and through His suffering and death in our stead that it is possible for God to declare us sinners just. Therefore it is only in Jesus Christ that we can benefit by God's declaration that the whole world is justified. Without Christ, God is still the God of wrath, Who is as a burning fire against all transgressors. God's eternal purpose to save sinners is a purpose in Jesus Christ and in no other way. God's promises in the Gospel are "In him (i. e. in Jesus Christ) yea, and in him Amen." 2 Cor. 1:20. Therefore it is only in Jesus Christ that we are justified and saved. The Apostle Paul says: "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Only in Jesus Christ Who was made to be sin for us do we have and own the righteousness of God which is procured for us. Therefore does the same apostle say again: "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. Only those who are in Christ Jesus escape the condemnation which their sins have deserved.

How then, may we become so intimately united with Jesus Christ that we in Him may be clothed in the righteousness with which we can stand before God? Scripture teaches that it is through faith and faith only. When Jesus in His parting words to His disciples promised to send His Spirit to dwell in them because they were believers, He says: "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20 (Comp. vs. 17 and 19). Through faith in Jesus we are united

with Him, so that we partake of the fruits of His redemption. Thereby is the righteousness of God imputed to us. The Apostle Paul says Rom. 3:21, 22: "But now the righteousness of God without the law is manifested . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And again he says: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5.

God has indeed in Jesus Christ declared all men righteous, but He does not force us to accept this righteousness. He brings it to us in the Gospel. The Gospel not only tells us about the righteousness which is procured for us through the redemption of Jesus Christ, leaving it to us to get possession of it as best we can, but it brings to us this righteousness itself by assuring us that God has already declared all sinners righteous, when He raised Jesus from the dead. If we do not want to believe this message of the Gospel and put our trust in the gift which it brings, but insist on finding some other way to salvation or reject salvation altogether, we cannot expect to have any benefit from it. Speaking of those who were lost in the wilderness because of their unbelief, the author of the Epistle to the Hebrews says: "For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. By refusing to believe in the promises of the Gospel, men reject the salvation which it brings to them. Jesus therefore says not only, "He that believeth and is baptized shall be saved," but he adds, "But he that believeth not shall be damned." Mark 16:16. And, "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." John 3:18. And in the 36th verse He says of the unbeliever: "The wrath of God abideth on him." Men's unbelief, then, is now, after God in Christ has declared all sinners righteous, the real cause of their damnation. When Jesus promises to send the Comforter to make men partakers of His salvation, He says that when this Comforter is come, "He will reprove the world of sin, of righteousness and of judgment." And then He adds: "Of sin because they believe not on me." John 16:8, 9. The real sin which condemns is unbelief, because it prevents men from partaking of the righteousness which is procured for all in Jesus Christ, and so the curse of all their other sins will fall back upon their heads. God has not promised that there is no condemnation to them who are not in Christ Jesus.

But through faith the poor sinner accepts and appropriates unto himself the righteousness of God in Christ. What, then, is this saving faith? Saving faith presupposes knowledge of the things which God has prepared for the salvation of sinners. John the Baptist's mission, in order to prepare the way for the promised Savior, was, "To give knowledge of salvation unto his people." Luke 1:77. Paul says: "How shall they believe in him of whom they have not heard?" Rom. 10:14. And Jesus says in His sacerdotal prayer: "And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." John 17:3.

Moreover, faith assents to the message of salvation made known to the sinner. Faith regards this message as thoroughly true and reliable. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. St. Paul says of Abraham's faith in the promises of God, that he was "fully persuaded that, what he had promised, he was able also to perform." Rom. 4:21. And, in His sacerdotal prayer, Jesus again says of His disciples: "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8.

A true living faith also implies a sincere longing for God's grace and a firm reliance on His glorious promises. The Psalmist says, 84:2, "My soul longeth, yea even fainteth for the courts of the Lord: My heart and my flesh cry out for the living God." And the Apostle Paul gives expression to his trust in the promises of God in these words: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. And again: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33, 34 (See also following verses).

These are only a few of the many passages of Scripture which describe a true living faith. Through this faith the penitent sinner receives and applies to himself the righteousness wrought by the redemption of Jesus Christ. The Evangelist John complains because, when the promised Savior came to His own in the world, they received Him not. Then he adds: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. Those who believe on His name receive the Savior. They also receive the fruits of His redemption, for the apostle says: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. And Paul says to those who are believers in Christ: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6.

The believer receive Christ and applies His righteousness unto himself, not because his faith is a virtue or a good work which merits salvation, either wholly or in part, so that God imputes righteousness to him because he in himself is better than those who do not believe. After having spoken of those who will not accept salvation by grace alone, but insist on putting their trust in their own righteousness, the Apostle Paul asks, "What, then? are we better than they?" And he answers: "No, in no wise: for we have before proved both Jesus and Gentiles, that they are all under sin." Rom. 3:9. Then he goes on to prove from Scripture the universality of sin, and concludes: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: Even

the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus." Vs. 20-24.

From these last passages especially, we learn in what manner we are justified and saved by faith: not by virtue of any merit inherent in the act of faith, but because our faith embraces and holds the merits of Jesus Christ's redemption. It is by God's grace that we are justified through the redemption that is in Christ Jesus. By grace God declares the sinner just. The redemption of Jesus Christ makes it possible for the perfectly holy and just God to do this. Our faith comes into consideration only as the organ or channel through which the fruits of Christ's redemption are transmitted to us.

Scripture speaks of faith, not only as an act on the part of the one who believes, but it often thereby denotes the contents of his faith, viz., that which he believes. In Gal. 3:2 the apostle asks: "Received ye the Spirit by the works of the law, or by the hearing of faith?" And in the 23rd verse of the same chapter he says: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." It is very plain that by faith here is meant that which we believe, the object of our faith. Likewise in Rom. 10:8 he speaks of the "word of faith which we believe." In Acts 6:7 we are told that "a great company of priests were obedient to the faith" and in the Epistle of Jude, 20th verse we read: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." But even in the passages where faith denotes the subjective act on the part of the believer, it is the idea of that which he believes which predominates. It is through the contents of our subjective faith that we are justified and saved, and not because of the act of believing. Not every kind of faith saves, but only faith in the grace of God through the obedience of Christ. Scriptures therefore parallel salvation by grace and salvation by faith. In Acts 15:9 we are told that men's hearts are purified by faith; and in I John 1:7 we read: "The blood of Jesus Christ his Son cleanseth us from all sin." Yet there is no contradiction here; for through faith we accept and apply to ourselves the cleansing which the blood of Jesus Christ alone can bring about.

Our Confession says (Form. of Conc. Th. Decl.): "Therefore it is considered and understood to be the same thing when Paul says that we are 'justified by faith,' Rom. 3:28, or that 'Faith is counted for righteousness,' Rom. 4:5, and when he says that we are 'made righteous by the obedience of one,' Rom. 5:19, or that 'By the righteousness of one the free gift came upon all men unto justification of life,' Rom. 5:18. For faith justifies, not for this cause and reason that it is so good a work, and so fair a virtue, but because it lays hold of and accepts the merits of Christ in the promise of the holy Gospel; for this must be applied and appropriated to us by faith, if we are to be justified thereby. Therefore the righteousness which is imputed to faith or to the believer out of pure grace is the obedience, suffering and resurrection of Christ, since

He has made satisfaction for us to the Law, and paid for (expiated) our sins." (Trigl. p. 919.)

Only through faith, which like a hand is stretched out to accept and hold the gift which is brought us in the Gospel, can we be justified and saved. Scripture very definitely excludes all merit through our own works: "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

The Formula of Concord says: "This remains the office and property of faith alone, that it alone, and nothing else whatever, is the means and instrument by and through which God's grace and the merit of Christ in the promise of the Gospel are received, apprehended, accepted, applied to us and appropriated; And that from this office and property of such application or appropriation love and all other virtues and works are excluded." (Trigl. p. 929.)

Now it is true that a living faith arises only in hearts that are filled with sorrow and contrition because of sin. Jesus says: "They that be whole need not a physician, but they that are sick." Matt. 9:12. Only those who have learned with concern to see their own misery of sin and their great need of salvation will long for deliverance. But this contrition and sorrow is worked by the Holy Spirit through the preaching of the Law in hearts that are "dead in trespasses and sins" (Eph. 2:1) and filled with "enmity against God" (Rom. 8:7). The Apostle Paul says, Gal. 3:24: "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." Therefore, since it is altogether the work of God, this contrition and sorrow cannot be regarded as a meritorious work in man.

Likewise faith itself is a work of God through the preaching of the Gospel which is "the power of God unto salvation" (Rom. 1:16) and through Holy Baptism (Gal. 3:26, 27; Tit. 3:5). In Phil. 1:29 we read: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In Eph. 1:18 the apostle says that we "Believe according to the working of his mighty power." Coming to faith is described as being "born of God" (John 1:12, 13), as being "raised from the dead" (Col. 2:12) and as a creation compared to the creation of the world (2 Cor. 4:6). Faith, then, as well as contrition and sorrow, is wrought by the operation of the Holy Spirit in those that by nature cannot know the things of the Spirit of God. (1 Cor. 2:14.)

It is also true that good works are necessary fruits of faith, so that if no good works appear, it is a sign that there is no living faith. Yet these good works of the believer do not come into consideration when he is justified. These good works will in this life always be too imperfect to merit salvation even in part. See St. Paul's complaint about his own

works in Rom. 7. Besides, the good works of the believer also are produced by the gracious power of God in those who are already justified by grace. The apostle says, Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them;" and Phil. 2:13: "For it is God which worketh in you both to will and to do of his good pleasure."

The Formula of Concord says: "But here very good attention must be given with especial diligence, if the article of justification is to remain pure, lest that which precedes faith, and that which follows after it, be mingled together or inserted into the article of justification as necessary and belonging to it, because it is not one and the same thing to speak of conversion and justification. . . .

"True saving faith is not in those who are without contrition and sorrow and have wicked purpose to remain and persevere in sins; but true contrition precedes, and genuine faith is in or with, true repentance. Love is also a fruit which surely and necessarily follows true faith. For the fact that one does not love is a sure indication that he is not justified, but is still in death, or has lost the righteousness of faith again, as St. John says, I John 3:14. But when Paul says, Rom. 3:28: 'We are justified by faith without the deeds of the law,' he indicates thereby that neither the contrition that precedes, nor the works that follow, belong to the article or transaction of justification by faith. For good works do not precede justification, but follow it, and the person must first be justified before he can do good works.

"Moreover, not love or any other virtue, but **faith alone** is the sole means and instrument by which and through which we can receive and accept the grace of God, the merit of Christ, and the forgiveness of sins, which are offered us in the promise of the Gospel." (Trigl. pp. 924, 925.)

How comforting it is for the anxious sinner to know that salvation from sin and death is prepared and given to him by God **by grace alone**, and that nothing is required on his part to partake of this grace; he may confidently put his trust in the assurance of the Gospel that God in Christ has declared all sinners righteous, thereby applying to himself what God has done for all men. For salvation is accepted and appropriated by **faith alone**.

To this glorious divine truth our Synod has been given grace to testify faithfully through the past ninety years. God grant that this truth may be preserved to us and to our children in generations to come!

Chr. Anderson.

Festival Address, Jubilee Synod, Mankato, Minn.

May 30, 1943

PRAYER

Heavenly Father, Thou who wouldst have all men to be saved, and to come unto the knowledge of the truth, and who to that end hast caused the saving light of the Gospel to shine in our midst, grant us grace by Thy Holy Spirit so to treasure that Gospel in child-like faith that we shall worship Thee aright here in the valley of the shadow, and at last be numbered among the hosts which shall bring Thee praise unending before the throne and the Lamb.

Text: Psalm 115:1

Fellow redeemed, grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Amen.

"According to thy name, O God, so is thy praise unto the ends of the earth," is the fundamental statement made in Holy Writ regarding the true worship of God. Where men have not learned to know the true God, as He hath revealed Himself in the person of His only begotten Son, it is an impossibility for men to worship God aright. For when Scripture says "according to thy name," it is self-evident that by this expression is meant God Himself as He hath made Himself known through His Word and His works. And what is that Word? It is primarily a word of reconciliation. And what are His works? While all of God's works are deserving of the praise both of men and of angels, there is no work which is so designed to attune the heavenly hosts as well as mortal men to a sincere "*gloria in excelsis*" as is the coming of His Son to redeem fallen mankind.

The very first requisite to a true worship of God is a spirit of child-like trust. But how is this spirit to be instilled in hearts which must of necessity quail at the very thought of Him who dwells in the high and holy place? Reconciliation between God who is holy and men who are sinful was the one and only solution. And that solution is the very sum and substance of our blessed Gospel, which the apostle calls "the word of reconciliation."

While it is true that God oftentimes reveals Himself in all His might and majesty, His eternal hatred of sin and all its unhallowed brood, His jealous concern for the inviolability of His unsullied holiness; and while it is also true that the law's crushing condemnation is pronounced by the Son Himself in His divine ministry, we must ever bear in mind that when Christ preaches the law, He is in fact doing "a foreign work, by which He arrives at His proper office, that is, to preach grace, comfort, and quicken," as we have learned to confess in our Formula of Concord. (Triglotta, page 803.) For if that were not true, the Saviour of the world would have spoken an untruth when He told Nicodemus yon memorable night: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

When we therefore today are to remember them who have had the rule over us, who have spoken unto us the Word of God, whose faith we are to follow, considering the end of their conversation, we must of necessity give answer to that most vital question:

"Where Alone Can God Be Truly Worshipped?"

And our text gives us a twofold answer: There alone

1. Where man remains man in all his unworthiness,
2. But where God remains God in all His saving grace.

*

1. That the psalmist had the proper concept of what man, every man, is in all his sinfulness and unworthiness is shown us in his twofold negative: "Not unto us, not unto us." It is self-evident that when we speak of glory, man's part in it will ever be a negative one. To attribute to man anything, be it ever so insignificant, of that glory which God has reserved for Himself, is blasphemy pure and simple. "I am the Lord: that is my name: and my glory will I not give to another." Isa. 42:8. When our fathers fought with all the power at their command against the statement of their enemies, that "our salvation in a certain sense does not depend upon God alone," it was because our fathers in Christ had taken our text at its face value: "**Not unto us, not unto us!**"

The battle of the true Church of God down through the centuries has been a constant contending for this bit of truth. Call it negative, if you will, but a truth nevertheless which must not be lost sight of, if man is to approach God and hope to find favor in His sight.

That, in substance, was the truth for which the youthful but courageous Athanasius so fearlessly fought at the Council of Nicea, away back in 325, when he was opposed by the vast majority of Christendom, which had been made to believe that while Jesus was the first and noblest of all created beings, He was not "very God of very God" from all eternity. Yes, it revolved about that trifling little iota, the smallest letter in the Greek alphabet (and the comedians on the stage at Alexandria passed many a witty remark about it), but it wasn't a matter to be settled by theatre theology. It meant nothing less than making of Christ but a semi-god. Now why this seeking to make the Son of the eternal Father, of whom Scripture, both in the Old and New Testament, testifies: "Thou art my Son, this day have I begotten thee," to be nothing more than a mere creature? It had its roots in the fact that the import of our text had been vitiated. For whenever the might and majesty of God is being belittled by sinful men, it will be found to have its tap-root in man's vain attempt to approach God in some other way than that of the accursed tree.

When, in the first quarter of the 5th century, the British monk Pelagius, who had experienced but little of the real struggles and trials of life, having lived for the most part in the quiet seclusion of the monastery, began to preach that man has some power within himself to aid in his own conversion, it was the practical theologian Augustine who

rose to challenge this un-Scriptural doctrine, a doctrine which robs God of some of the glory in the gracious work of conversion. For, as Augustine rightfully contended, "grace is imparted to man, not **because** he believes, but in order that he **may** believe; for faith also is a work of God's grace." And we have as fine a summary of Augustine's theology on this score as well we might wish for in Bonar's classic lines:

"Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live."

What else was it than the preservation of this vital truth for which a Martin Luther so courageously fought in the days of the Reformation? For the entire struggle of those troublous days was a battle to blast the unhallowed doctrine of work righteousness from its entrenched position in the Church, so that the waters of God's unmerited grace might again flow back "unvexed to the sea" of His ineffable love, whence it sprang.

And what else is it than a clever modifying of the psalmist's "not unto us" which has caused you and me to take issue with the unhallowed doctrine which ascribes to the natural man "a feeling of responsibility over against the acceptance of grace"? For either the psalmist's negative is an absolute one, or one of relative value, which the individual may interpret to his own liking. But the holy men of God who spake as they were moved by the Holy Ghost were not given to speaking in relative terms. Since the Bible is the Word of Life, its pronouncements must be absolute. When our Saviour asserts that "the scripture cannot be broken" (John 10:35), He is not only telling the would-be liberals of His day that they could not treat Old Testament prophecy as they pleased, but He is telling modern liberalism as well that you cannot change a definite "not" into a puny "perhaps."

To confess with the mouth these simple words, "not unto us, not unto us," is a comparatively easy matter, even as it is also a comparatively easy matter thus to confess that we are sinners. But to leave that "us" out when we in actual life are to practise the Scriptural principle of self-abnegation — aye, there's the rub! Many a man is ready to confess in general that he also is a sinner. But when specific sins are asked for, he all too often seeks to console himself with the thought that he is not quite as bad as others. But what is that but a total denial of what God has said regarding sin? For so vicious and contaminating is this dread disease that the moment you are infected in one part of your being, the whole becomes infected. For it will be true while the earth remaineth: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

And this "not unto us" does not only refer to man as he is in his sinful state before the grace of God has begun its blessed work in him. It refers to the true believer as well, yea, even in his holiest moments of sanctification. That is why Augustine's statement is quoted with approval in the Apology of the Augsburg Confession: "Woe to the life of

man, however much it may be worthy of praise, if it be judged with mercy removed." (Triglotta, page 209.) Do you suppose for a moment that it was merely a feigned penitence to which Luther gave expression in his immortal words:

"My good works so imperfect were,
They had no power to aid me;
My will God's judgments could not bear,
Yea, prone to evil made me;
Grief drove me to despair, and I
Had nothing left me but to die;
To hell I fast was sinking"?

No, Luther knew what it meant to have a terror-stricken conscience. Sin was not a thing to be passed over lightly. Repentance wasn't something which might once and for all be gotten rid of by an imagined "getting of religion," as the revivalist puts it. No, it was the humble believer's daily turning to God in true repentance. That is why the very first of those epochal Ninety-five Theses bore the message: "When our Lord and Master Jesus Christ says, 'Repent', etc., He wants the whole life of the Christians to be a repentance."

Luther knew, our sainted fathers knew, we know what that "not unto us" signifies. It is the re-echoing of that prayer on the banks of the brook Jabbok, when Jacob struggled with God and won the victory: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant." Gen. 32:10. For there alone can God be truly worshipped where man remains man in all his unworthiness.

*

2. But that is but the negative side of the picture. Let us now look at the positive side. "But unto thy name give glory, for thy mercy, and for thy truth's sake." Just as certain as the true believer is of his own unworthiness, just as certain is he of God's saving grace. And that the name of God reveals that grace in all its redemptive power—what person can deny that who has tasted the good Word of God?

When Paul, in the 4th chapter of Romans, says: "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness," you may well ask: "What was that faith of Abraham?" Was it perchance the mere hazy idea of some sort of supreme being, some "grand Architect of the universe"? No, it was an implicit trust in the mercy of God. It was a faith which, when the demand came that he should sacrifice his own son (and Abraham's own salvation was bound up in that son, remember), did not for a moment doubt God's mercy, "accounting that God was able to raise him up, even from the dead." Heb. 11:19.

When Job, out of the welter of destruction on every hand, was given grace to utter these sublime words: "Though he slay me, yet will I trust in him" (Job 13:15), it wasn't the Stoic's bitter word of final resignation to an inevitable Fate, but an humble believer's confidence in the

mercy of God. For Job believed in the resurrection of the body and the life everlasting. That is why he joyfully exclaims: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

When a David, wretched sinner that he was, dared rest his case in God's hand—why was it? It was his unshaken faith in God's marvelous mercy, and David **does** teach transgressors God's way when he cries in the 103rd Psalm: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 10-14. No wonder that he exclaims in our text: "For thy mercy, and for thy **truth's** sake."

In fact, there would be no grounds for us poor sinners to rejoice, were it not for God's boundless grace, and for the blessed truth that "he remembereth mercy." There would be no comfort for those who mourn, were it not for the fact that in Christ our redemption stood as an accomplished work in the eyes of God even from eternity. That is why an Isaiah is told to publish abroad this remarkable tidings in his day: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is **pardoned**; for she hath received of the Lord's hand double for all her sins." Isa. 40:1-2. And Paul re-echoes the glorious tidings ere he lays down his divinely-inspired pen: "He **hath** saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us (when?) in Christ Jesus before the world began." 2 Tim. 1:9. And yet there be those who, while they speak unctuously about God's saving grace, are hesitant about leaving their eternal election rest upon the grace of God alone. It was that question which caused confusion worse confounded in our dear Lutheran Church in the fateful 80's, and which is still confusing many to this very day.

Oh, if men could but learn to trust their heavenly Father for that grace and truth which came by Jesus Christ, instead of relying upon their own fruitless efforts at attaining the impossible! For it is still God which worketh in us both to **will** and to **do** of his good pleasure. Phil. 2:13. Then we should forever have an end to all talk about "self-determination" and all manner of work righteousness. There would then throughout all of Christendom be a more confident, jubilant worship of God, who has told us in no uncertain terms. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. For it is only where God remains God in **all His saving grace** that repentant sinners can and will truthfully confess with Speratus:

"As Christ hath full atonement made
And brought to us salvation,
So may each Christian now be glad
And build on this foundation:
Thy grace alone, dear Lord, I plead,
Thy death now is my life indeed,
For Thou hast paid my ransom.

"Not doubting this, I trust in Thee,
Thy Word cannot be broken,
Thou all dost call, 'Come unto me!'
No falsehood hast Thou spoken:
'He who believes and is baptized,
'He shall be saved,' sayst Thou, O Christ,
And he shall never perish."

Amen.

N. A. Madson.

CONCERNING CHRISTIAN EDUCATION

St. John the Divine, in addressing his first epistle to the Christians of Asia Minor as well as to us, says by inspiration of the Spirit of God (I, ii. 12-14):

I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.

I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

He was an old man when he wrote these words, already beyond the three score years and ten spoken of by the psalmist. He is called the "Apostle of love," for he spoke much of love; he calls himself "the disciple whom Jesus loved;" and we often refer to him as "St. John the beloved." The characteristics of love and paternal affection are evident in the words just read from his first letter. He addresses his readers as "little children," once using a word which breathes love and affection, the second time using a word which connotes his authority as a teacher and as apostle over them. He calls all his readers "children." He is their spiritual father, their father in Christ. He makes no reference to their chronological ages, for under this designation he includes both the parents and the children, those whom he later calls "fathers," and those whom he calls, "young men." Picture to yourself, if you will, the old man, now perhaps ninety or more years old, addressing these words to his beloved readers, the believers of Asia Minor and of all ages, regarding them with affection and love. What shall he write them and what specific message has he for each class of his readers?

I

To all in common he writes the simple Gospel, the message of the forgiveness of sins, and adds an exhortation to holiness in life.

The Apostle of love never tired of reminding his readers of the forgiveness of their sins. "The blood of Jesus Christ, His Son, cleanseth us from all sin," (I John 1:7) he writes. Again, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I, ii. 1f). There is forgiveness of sins, forgiveness "for His name's sake," forgiveness for the sake of Christ Jesus. This message of the forgiveness of sins, total, complete forgiveness, forgiveness not because of any merit or worthiness in man, but for His name's sake, the sake of Him who suffered and died and rose again and by the perfect fulfillment of the law atoned for all sins, is the message which St. John would stress again.

"I write unto you, little children, because your sins are forgiven you for His name's sake. . . . I write unto you, little children, because ye have known the Father." Speaking now with the voice of the teacher and the apostle of the Lord, he reminds them that, having the forgiveness of sins, they have come to faith in Christ Jesus. In this faith they know the Father, their Father and the Father of their Lord Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," he cries out in evident wonder (I, iii. 1). And then he continues, "Beloved, now are we the sons of God."

As children of God, knowing God, they walk as children of God. How do they know that they know God? St. John answers (I, ii. 3ff):

And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.

Bringing men to a saving knowledge of God the Father through faith in the forgiveness of sins for Christ's sake, the work of the Spirit, and holiness of life are the primary aims of all true Christian preaching and teaching. The preaching of justification and of sanctification remains the primary objective of the Church. Although St. John has written concerning these to all in common, it is not amiss to speak of these as also the primary aims of Christian education.

Dr. Edward W. A. Koehler has well expressed the relationship between these two objectives of Christian education in the following words:

The child must first have become "wise unto salvation through faith which is in Christ Jesus" before he can be trained in righteousness and holiness of life. Because faith justifies him before God by accepting the saving merits of Christ, it also sanctifies him in his life by working in him a new mind and a new attitude toward God. The child now sees and

judges the things of life from an entirely different viewpoint. Because he knows himself to be a child of God and an heir of heaven, his thought and desires are no longer earthward, but heavenward, not worldly, but spiritual. Because he is born again of the Spirit, he is also able to walk in the Spirit. Though we must therefore distinguish these two objectives of Christian education, they may not be separated. Faith in Christ is necessary if Christian training is to be possible and effectual.¹

There you have the fundamental difference between a merely moral life and a truly Christian life, between a moral education and a Christian education. The difference is not one merely in methods, it is a difference in goals. The point of departure, the starting-point, hence the whole road along which it travels, is different.

II

As if he wanted to emphasize these facts for the training of children, St. John turns specifically to the parents among his readers and says to them: "I write unto you, fathers, because ye have known Him that is from the beginning. . . . I have written unto you, fathers, because ye have known Him that is from the beginning." There is seemingly nothing new here. He had written to all: "I write unto you, little children, because ye have known the Father." The Father is He that is from the beginning. Why, then, should the Apostle repeat this thought, if not to impress parents that they might teach their children? He emphasizes the importance of knowing that God Who gave His Son, Who made us His sons, Who is the Father of light in which we walk, that parents, as fathers and mothers, may so deal with their children. The fact that the Apostle speaks to the children and parents separately, after having addressed them all in common, makes this interpretation evident.

The apostle is speaking to Christian parents. They know God. They have the forgiveness of sins and walk in holiness of life. That knowledge, as children of God, they would impart to their children. That is the most precious thing which parents can give their children. We, as parents, worry and fret that our children have strong and healthy bodies, that they be well-educated, that they be provided with this world's goods. But none of these things are of real importance compared to a knowledge of God.

This is the estimate which God Himself makes. About twenty-five hundred years ago when another people was bent on conquest, having already destroyed the cruel Assyrian Empire and was about to destroy the kingdom of Judah, Jeremiah, speaking as the mouthpiece of God, reminded his people of fundamental values (Jer. ix. 23f):

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.

¹ Edward W. A. Koehler, *A Christian Pedagogy*, St. Louis, Concordia Publishing House, 1930, p. 117.

For our day these words of the prophet Jeremiah are not without significance. In the chaos and confusion of our times, augmented by a lack of true understanding and knowledge of God, men in high places are asking this nation to return to God and to religion. They speak of the necessity of rehabilitating the home, for in the home the very foundations of morals and religion must be taught. One investigator, for example, has attributed about 90 per cent of disorders in conduct among children to poor training and discipline in the home. Another, writing on "The Challenge of Delinquency," shows how serious the breakdown in discipline in the schools has become. She says:

War tensions have broken through the weakest links in our social fabric, creating little islands of anarchy, but what does it all mean? Youth, supposedly the seedbed of idealism, is not revolting for anything. The attack on discipline and traditional authority is negative, cynical, petulant. . . Normally, fundamental disciplines are the task of the parents. Now, with mothers being called into industry, and fathers occupied with war work or completely removed by military service, the home is not retaining its former influence. . . . Accompanying this removal of authority, there is the fundamental moral upset of war itself. With hatred and violence, once decried from every hand, now a matter of national policy, the immature personality cannot keep its balance. The old virtues tarnish easily under such conditions, and with snipers and commandos the heroes of the day, what attraction is there in standing by and doing what the teacher says?²

The newspapers and popular magazines come to this theme again and again. Some articles tell us about shameful, horrifying conditions among the youth of our land. If a remedy is suggested the remedy is usually that of the home.

Modern educators and psychologists are rediscovering an old truth, the truth that Solomon expressed in the words (Proverbs xxii, 6): "Train up a child in the way he should go: and when he is old, he will not depart from it. These modern psychologists and educators will tell you that the pre-school years of the child are perhaps the most important of the child's life, especially for laying the framework of his personality and character. One man has said:

Men have always felt that the first few years of home may make or break a child in his personal and social ways of behaving. There is now so much proof for this belief that it stands out as a major premise in all teaching. It is not too much to say that we will almost surely be in adult life the sort of person we have been trained to be almost before we have learned how to walk or to talk.³

Because of the rising tide of juvenile delinquency and the importance of the early years in the life of the child, Christian parents will be concerned that their children know Him that is from the beginning as they themselves know Him. Luther, in his day, said:

² Anne Crutcher, "The Challenge of Delinquency," *The Civic Leader*, Vol. X, No. 14 (January 11, 1943), p. 1.

³ Coleman R. Griffith, *Psychology Applied to Teaching and Learning*, New York, Farrar & Rinehart, Inc., 1939, p. 523.

That Christendom is now in such evil straits is all due to the fact that no one pays attention to the youth; and if things are to take a turn for the better, the beginning must certainly be made with the children.⁴

Luther, of course, stresses the responsibility of parents in the true education of children. We say "true education," because many parents do not know God and therefore cannot teach their children the true knowledge of God. Let us, as Christian parents, be more ready than ever before to provide our children with that education which is based on Christ, on the forgiveness of sin for His name's sake and love for one's fellowmen because of God's love towards us.

As the best institution or aid which parents can use for this purpose we point to the Christian school. By means of the Christian Day school the Church fulfills her responsibility, for the Church, too, has the responsibility over against the children of the Church of providing the knowledge of salvation and of pointing the way toward a God-pleasing life.

The Lutheran elementary school is a church institution. It has been found to be the most efficient agency by means of which the local congregation may meet its obligation to teach and train children according to the solemn charge of Christ to His disciples of all times in the Great Commission: "Go ye, therefore, and teach all nations (including the young) . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20. It is an institution at the same time by means of which the called servant of the congregation or any of his official associates or assistants carry out the obligation of the congregation summarized by Christ in His word to Peter: "Feed My lambs!" John 21:15. This agency of Christian training is therefore rightly called a parochial school, that is, a school of a parish, of a congregation. It is also owned and operated by the congregation as a corporate body, not by the parents, not by private persons, not by the State or the civic community, not by Synod.

The parents have their own particular obligation toward the children, regardless of what the congregation may or may not do by way of educating children. Their obligations parallel those of the congregation so far as religious and spiritual education is concerned, as will be seen from the command of Scripture: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6:4. But parental obligations go farther in that they include the child's entire education, also for the common requirements of life. In the case of the Christian child or Christian parents, all of education is Christian education.

Holy Scripture recognizes no dual education; neither does the Christian Church nor the Christian parent. Hence, while the Church as such has no command to teach anything but the Word, it undertakes a full educational program in its parochial school for these reasons: 1. The Church has the example of the Old Testament Church. 2. A Christian congregation bears a definite responsibility toward all the baptized children in its midst in keeping with Scriptural injunctions, e. g., Matt. 28:20. 3. The Word of God is taught not only during the so-called religious hour, but also in the form of practical application throughout the entire school day and the entire course. 4. In order to have the

⁴ Quoted from the Sermon on Luke 1:39-56, St. Louis Edition, XI, 2234f by Paul E. Kretzmann, *Luther on Education in the Christian Home and School*, Burlington, Iowa, Lutheran Literary Board, 1940, p. 58.

children present for continued observation, guidance, and training, the church school is made to substitute for the public school in general education. 5. Since education is never really non-religious, and since, because of its moral objectives, it is as personal as religion itself, the Lutheran Church holds that the education of a Christian child should be wholly in the hands of his parents and the church of his faith.⁵

It is difficult to understand how those who have come to a knowledge of God, either as parents or members of a Christian congregation, can be indifferent toward fostering Christian schools. We think of the complaint of the sacred writer against those who show no growth in knowledge, comparing them to babies that still need milk when they ought to be eating strong meat (Hebrews v. 12ff.). We think of that prayer which St. Paul uttered for his Ephesian Christians (Ephesians iii. 17ff.):

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

III

We think, too, of the description of the young Christian which St. John has given us, one who is victorious over the devil, strong, abiding in the word of God.

In turning to the young men, the youth,—and this includes both sexes in the younger years of life—St. John says: "I write unto you, young men, because ye have overcome the wicked one. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." They, too, have the forgiveness of sins and are the sons of God; they, too, know the Father.

They are strong, strong in faith and in the knowledge of God. In their strength they have overcome Satan, the wicked one, and his wicked ally, the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" (I John v. 4f.). John the Beloved is emphatic in his distinction between those who love God and those who love the world. In the verses immediately following the words, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one," he writes (I, ii, 15f.):

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Christian boys and girls, Christian young men and women, will find

⁵ A. C. Stellanor in the "Foreword" of *General Course of Study for Lutheran Elementary Schools*, St. Louis, Concordia Publishing House, 1943, pp. iii-iv.

themselves in conflict with the world. They must be strong, able to overcome. They will be the stronger because of a Christian education. They go from strength to strength and from victory to victory, because the word of God abideth in them. Their faith, their strength, their victories come from God. They are not sufficient in themselves. They have followed the words of St. Paul (Ephesians vi, 10ff.):

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Strong in the power of God's might, equipped with truth, righteousness, faith, salvation, and the word of God, they are prepared to stand and to win the victory.

Also in the warfare against the devil and his cohorts must youth fight the great battles. It is one of the tragedies of war that young men, entering the vigor of maturity, alert, eager, strong are cut down. It is a grim fight which the youth of our land faces against the hordes of Nazi Germany and pagan Japan. The two, five, seven, or ten million young men that go out against them must be physically fit, properly equipped, imbued with the highest ideals of patriotism to make the supreme sacrifice, if necessary, for their country. But there is another warfare, grimmer in its aspects and more momentous in its outcomes, demanding spiritual fitness, proper spiritual equipment, God-inspired ideals, and that is the warfare against the wicked one and the wicked world. It is one of the glories of this warfare, that young men and young women, strong, abiding in the word of God, overcome the wicked foe.

Prepared adequately to meet this foe with weapons from God's own arsenal they stand boldly, strengthened with might by His Spirit in the inner man. That Word which makes them free, that Word which enlightens them and gives them wisdom and understanding, that Word which is their spiritual food, that Word abides in them. They recognize it as the Word of very God. To them it is the most precious truth, superceding the speculations of the philosophers, the theories of the scientists, and the hypotheses of the sociologists.

St. John, in his second letter (vv. 8-9), points out the necessity of abiding in God's Word, when he says:

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If anyone were to question the need of Christian education, we could point to that passage alone. If anyone were to ask what the outcomes of Christian education are, we could point to that passage and say that by a sound Christian education our youth will the better abide in the doctrines of Christ and thereby have both the Father and the Son, the Savior. The Word of God abides in our Christian youth and they are strong, able to overcome the wicked one.

The secular schools cannot do that. They cannot prepare for the battle against the world and the devil; they cannot strengthen the inner man; they cannot teach the doctrines of Christ. These are the outcomes of a Christian education, and of a Christian education alone.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen. (II Peter iii. 17f.)

We feel sorry for those of the coming generation who cannot attend Christian elementary and secondary schools. We expect to see growing immorality, a still greater disregard of God's Word, tribulations for the children of God, yea, perhaps even bloody persecutions. The rosy dreams of the social planners do not impress us. They look for a near-millennial society in which abundance and freedom will be the watchwords. Their hopes of a mundane paradise may deceive even our Christians. When these dreams and hopes do not materialize and instead perilous times appear they may be in great danger of falling away. We must face the coming of the last days realistically, as St. Paul did, preparing this coming generation according to the manner in which a Timothy was prepared. To him St. Paul wrote (II Timothy iii. 12-17):

Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

Trained as was Timothy, our Christian youth will not be so easily deceived, nor will they be vacillating, but will be strengthened, established, settled, strong, abiding in the word of God, overcoming the wicked one, withstanding in the evil day, and having done all, to stand.

IV

These, we sincerely trust, are the outcomes of a Christian education. This education is begun in the home, fostered by diligent Bible study and regular attendance in God's house, and is the chief aim of Christian elementary and secondary schools.

We are not trying to distinguish between the need of Christian training in the elementary grades and in the secondary grades. To us it seems that it should be a Christian education, whether in the first, the seventh, or the fourteenth year. The command to parents to train their children in Christ's nurture is not nullified when the child reaches the age of six or sixteen; the command to the Church to pasture Christ's lambs is not abrogated when the lamb reaches the age of ten or fourteen. It is not too much to say, I believe, that the entire education of the child through the age of adolescence should be a Christ-centered education.

The common goal of Christian elementary education and Christian secondary education is one reason for asking that we think of Christian education in terms of this common goal. The aims of both are alike. The desired outcomes are alike. We cannot foster an artificial rivalry, as if Christian elementary education excludes Christian education on the secondary level. It cannot be *either* the parish school *or* the high school under church auspices. To do that would be denying, as said, the common goal, the common aims, the common outcomes of these agencies.

The nature of the child likewise excludes the desirability of thinking of different kinds of education on various levels. The growth process of the child is a continued one, proceeding, it is true, according to a varied tempo, yet not one which is divided into easily perceived periods. The boy of two years ago is not a fully matured man today. He may be on the road to manhood, but he hasn't arrived yet. And while we distinguish between adolescence and childhood or between adolescence and adulthood, we recognize that childhood and adolescence alike belong to the years in which the developing and maturing child is preparing for adulthood. Since this is true, we believe that the educational process should be a continuous one, continuous in the sense that throughout it is to be founded on the infallible Word of the infallible God.

The nature of the schools, too, argues for the continuous nature of the underlying guiding principles of the schools. Let me quote briefly what Hollis L. Caswell, Professor of Education in Teachers College, Columbia University, has to say on this point. He writes:

Now agreement is increasing that the elementary school and the high school should not be considered institutions which differ in function. They both should be concerned principally with the general education of the citizen, and their programs should center around the same broad objectives and should recognize that education is a continuous process.⁶

He, of course, is speaking of the common school system of our country. He is thinking of the education of future citizens of the terrestrial city; we are thinking of the education of citizens of the city of God. We have the same broad objectives in Christian elementary and Christian secondary education.

A growing number of educators is recognizing the importance of the junior college years as belonging into these years of general education.

⁶ Hollis L. Caswell, *Education in the Elementary School*, Cincinnati, American Book Co., 1942, p. 28.

We would include these years under "secondary education." The particular type of organization for the schools or the desirable administrative divisions do not interest us now. We are merely concerned with pointing out the unity in the educational philosophy—if you wish to use that term—of Christian elementary and secondary education.

Nor are we concerned now particularly with the so-called part-time agencies of Christian education, the Sunday School, the Saturday School, summer schools or Vacation Bible Schools. Their aims are laudable; their outcomes are desirable. Their very designation, however (part-time agencies), tells us at once that they cannot fulfill the functions demanded of Christian educational institutions as efficiently as can the full-time agencies, Christian elementary and secondary schools.

It will not make one strong to engage in physical exercise only once a week or for two or three weeks a year. We cannot say that the word of God abides in one who returns to it only now and then at more or less regular intervals. If we think again of the words of John the Divine, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one," we still say that this ideal of Christian youth can best be attained in our Christian elementary and secondary schools. Their sins forgiven, knowing God and walking in the holiness of God, steadfast, strong, these are the products of Christian schools.

We pray for our children in the words of Jane E. Leeson:

Let Thy holy Word instruct them;
 Fill their minds with heavenly light;
 Let Thy powerful grace constrain them
 To approve whate'er is right;
 Let them feel Thy yoke is easy,
 Let them prove Thy burden light.

Carl S. Meyer.

FINANCIAL REPORT, BETHANY LUTHERAN COLLEGE, 1942-1943

Since the fiscal year of the College does not end before June 30, it has been impossible to present the financial report of the year's operations, duly audited, in time to have it included in the annual report of the Synod. The annual audit will also this year be published in the Bethany Bulletin and distributed to the members of the Synod in this way. The recent convention of the Synod, however, resolved to include in the annual convention report a tentative summary of the financial operations for the year, even if this might not correspond in every detail with the final statement of the auditors. The College bookkeeper has made every effort to be careful, so that the figures which are presented below may give our members a fair understanding of conditions as they have been this past year.

Total operating income	\$32,231.57
Total operating expense	38,138.12
Operating deficit	5,906.55
Other income: Donations	1,963.52
Synod subsidy	6,415.78
Total	\$ 8,379.30
Net gain	\$ 2,472.75

S. C. Ylvisaker, Treasurer.

Reports and Recommendations

REPORT OF THE HOME MISSIONS BOARD

The Board of Home Missions is happy to report, that the Lord has blessed the work of our missionaries and mission congregations spiritually and materially. This is evidenced by the fact that souls have been added to the congregations and subsidies have been either cancelled altogether or reduced.

We would urge that all of our mission congregations emulate the example of two of the younger congregations, Zion of Tracy, Minn., and English Lutheran of Cottonwood, Minn., which, during the past year, became self-sustaining.

The following congregations: St. Luke's, Chicago; Concordia, Eau Claire; Suttons Bay and Holton, Michigan; Fertile, Minn.; Bygland, Minn.; and Bethany, Mankato, Minn., have reduced their subsidies.

Through the efforts of the Bethany congregation here and its pastor, a new field has been opened at Eagle Lake.

In the interest of economy the New Hampton field has been served by Rev. N. S. Tjernagel.

While the Board has tried to keep in close touch with the missionaries and their congregations, through monthly reports from missionaries, the Board feels that a more intimate relation would be beneficial, and to that end plans that each mission station will be visited at least once a year by some member of the Board. During the past year the Fosston and Duluth congregations were visited by members of the Board.

We recommend the following resolutions for adoption by the Synod:

1. Our pastors and congregations are urged to be constantly attending to our "Father's business," seeking to build and strengthen the church by establishing new fields.

In this connection let us remember that we are not limited to one nationality, but that the people of all nations are to be sought for the Kingdom of God.

2. Our mission congregations are requested to try to reduce their subsidies by at least ten percent each year.

J. R. Runholt, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod gives thanks to the merciful Giver of every good and perfect gift for the many blessings He has bestowed upon our Home Mission work during the past year.

2. The Synod notes with much joy that the Zion Lutheran Church of Tracy and the English Lutheran Church of Cottonwood, Minn., have become self-sustain-

ing during the past year and that several subsidized congregations have been able to reduce their subsidies.

3. The Synod notes with gratitude that through the efforts of the Bethany congregation of Mankato, Minn., and its pastor, the Rev. C. M. Gullerud, a new and promising field has been opened at Eagle Lake, Minn. It is also a source of joy that the Bethel congregation of Sioux Falls, S. D., has secured a resident pastor in the person of Rev. Nils Oesleby and in spite of war restrictions has been able to build a chapel.

4. The Synod urges our pastors and congregations and individual members thereof to be constantly attending to "our Father's Business," seeking to build and strengthen the Church by establishing new fields, bearing in mind that we are not limited to one nationality, but that the people of **all nations** are to be sought for the Kingdom of God.

5. The Synod instructs the Home Mission Board to investigate the possibility of opening mission stations in newly created industrial centers.

6. The Synod requests our mission congregations to try to reduce their subsidies by at least ten per cent each year.

7. The Synod recommends that each Mission congregation be visited by a member of the Board of Home Missions at least once a year.

8. The Synod urges the pastors of all congregations subsidized by the Home Mission Treasury to send in their monthly reports regularly.

9. The Synod requests the Home Mission Board to take charge of allocating our theological students to positions, as required.

REPORT TO REPRESENTATIVES OF SYNODICAL CONFERENCE

NEGRO MISSIONS HOME AND ABROAD

At Home

Since the last (general) report, the picture in our Mission has not changed greatly. Our Lord's blessings and guidance again have been in evidence. True, problems arise from time to time. We must expect that. . . . Our Missionaries, **at least most of them**, realize their God-given duties also in these perilous times and are intent on proclaiming the salvation in Christ. At times one hears remarks (coming from the outside) somewhat on this order: "We have the solemn sacred Lutheran truths of the Scriptures, but must these be presented 'in a dry as the dust fashion'? Can they not be presented in a manner which will also appeal to the Negro? Can these truths not also be presented in a vivid and, if you will, in a more or less 'emotional' manner to arouse the interest and move the heart of the Negro?" In answer it may be stated that our missionaries, at least a majority of them, are by no means "dry as the dust" preachers, nor is the "emotional" manner of preaching an all-powerful means of drawing the Negro. A Conference paper by a Negro stresses the fact that the Negro is "fed up" with the "emotionalism" and "empty preaching" of the Sectarian churches. "The thinking Negro finds what he is looking for in the Lutheran Church"; however, sometimes it is hard for him to sever old ties.

Example of fruit in the Day School by one of our Teachers:

"Another year is nearing its close. At times during these past years, I have become discouraged and would wonder if my efforts in the school-room were in vain. Usually when I am feeling most burdened with such

thoughts, the Lord causes me to realize that all my efforts are not fruitless . . . that some of the seed sown has fallen on good ground.

"This fact was brought out clearly just the other day while making my usual visits to the homes of the pupils. During the conversation in one home the parents stated that their children had expressed the desire to join the church. To my great joy, the second oldest, a boy, gave as his reason that he didn't want to go to the mourners' bench to pray and get religion. I told the parents that their son was exactly right, for this he had learned from God's Word. The father then asked, 'Where did this idea originate?' I answered that it was man-made doctrine. He said, 'That is right, and we folks have lots to learn. My boy has been telling me things concerning the way of salvation as you teach it in your school, and I have been differing with him, but I don't do it any more, as he knows more about it than I do.'

"I didn't have the least idea that this boy was brave enough to talk with his parents in this manner. . . . The parents have promised not to hinder the children from attending our school.

"This will be a great victory for us, as the parents are staunch members of another church."

* * *

The young congregation of Indianapolis, Indiana, is gaining strength rapidly. When it will be able to leave the present store-front meeting place and move into a real chapel, many who are now looking on will become convinced that it is by no means a "come-and-go" affair but has become a permanent fixture in the community.

In Houston, Texas, the Lutheran Church is gaining a firm foothold among the Negroes. Bammel and Houston form a circuit which is served by one pastor.

New stations are in the making in Detroit and St. Louis.

The small and hopeless station in Conover, North Carolina, has been discontinued; others, e. g. Catawba and Monroe, North Carolina, have been tied up with a circuit.

Grace congregation in St. Louis is still without a home. The former property was taken over by a Housing Project and we have not as yet been granted priority for a new chapel.

In Mobile, Alabama, two new and as yet small stations are entirely independent of the Board's support, i. e. they are being taught to pay their own expenses as they go along. Being served by a pastor who receives his salary from an organized congregation, their expenses are not enormous, but these stations are learning to help themselves. One of them, Maisville, has now bought and paid for a building lot. The choice was fortunate for it now has become known that a Housing Project will be located across the street. The other station, Crichton, has been started only recently. Similar trials at "Pay-as-you-go" are under way.

Our one station in Mississippi (Jackson) had a slow beginning but is now developing nicely, though not by leaps and bounds.

Unfortunately, one of our chapels (Pine Hill, Alabama) was destroyed

by fire in January. Services and school are conducted in one room of the parsonage until we will be able to rebuild.

Nine congregations are buying their church property and thus are forging ahead toward ownership and greater responsibilities. Several other congregations are contemplating the same forward move.

In Greensboro, North Carolina, the Government took over a part of the campus of Immanuel Lutheran College, together with other real estate, for the construction of a Camp.

While writing this report, a letter arrived from Dr. Nau of I. L. C. stating that fire had done some damage in the Administration building of the College. An estimate cannot yet be given.

Africa

Opportunities: Some months ago, Rev. J. P. Kretzmann wrote: "God certainly has showered His blessings on us in the past six years. He has given us unlimited opportunities. We feel we must seize them while the door is open. You have no idea of the possibilities for expansion that lie before us."

"Our convention was held at Obot Idim January 7 and 8, 1943. Fifty-one of our fifty-nine churches were represented. The high-light of the convention was a special service in which Daniel Udo Ekong was consecrated as a **Catechist** after having passed his colloquium. Teacher E. U. Ekanem, who spent one year in the Seminary, and Teacher Efiung Johnson Udoh, who has been at the Seminary for two years, were commissioned to begin work in the Ibo country. This is entirely a project of faith. Even though we have no money and are in debt, the Convention resolved to answer the call of the people of another tongue and administer to them the teachings of the Word of God. We estimate that this new project will cost us about L 3 per month."

Speaking of plans for post-war expansion, we need not seek far and wide for such expansion possibilities in Africa. They are at our door. We do, however, need the means to send more workers over and the opportunities to "send them across." Our good missionaries in Africa have trained the Christians in "Mission-mindedness" as the paragraph above indicates.

Thus far no effort has been made to erect the first unit for a Seminary in Nigeria. This work, seemingly, will be taken up by the missionaries who will replace those now in Africa.

Concordia Publishing House has printed an Enik Catechism for us. United States Postal authorities permitted us to mail no more than ten copies per week. Seventy copies, we know, have been lost by enemy action.

Furloughs and Workers to Africa

The Revs. J. P. Kretzmann and V. W. Koeper have now labored in Africa for almost four years, . . . too long a time for Americans to remain and work in Nigeria. War conditions have brought this about. In July, 1942, Mrs. Koeper and baby returned by Pan American Clipper, and in

February of this year Miss Christine Rapier returned home. The latter suffered for months with malaria and its consequences. Her school (the Girls' School), however, is continuing its work. Accredited native teachers are doing commendable work although they do not feel absolutely satisfied without the presence and guidance of a white leader. — Rev. Wm. Schweppe and Carl Rusch are and have been ready to leave for Nigeria when the opportunity presents itself. The Missionary Board has been working on this problem for two years in conjunction with Synod's representative in Washington, Statesmen, and a reliable travel bureau.

STATISTICS FOR 1942

Churches	57
Baptized Members	9,258
Communicants	2,960
Pupils in Schools	2,219
No. of Teachers	104
No. of Baptisms	833
Communed	6,941
Communions	198
Marriages	89
Burials	169
Contributions:	
Synodical	L 756: 3/6
Congregational	844:00/1
Total.....	L 1,600: 3/7
The equivalent in U. S. money is.....	\$6,652.73

The Missionary Board of the Lutheran
Synodical Conference,

L. A. Wisler, Executive Secretary.

St. Louis, Mo., April 19, 1943.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FOREIGN MISSIONS, AS ADOPTED

1. The Synod gives thanks to God that the work among our Colored brethren has prospered.
2. Being mindful of the unlimited opportunities for mission work among the Colored, especially in Africa, we would urge our congregations to continue their liberality so that this work may be carried on unhampered by lack of funds.
3. In order that interest in Colored missions may be furthered among us, Synod requests that its representatives on the Synodical Conference Board of Foreign Missions submit articles for publication in *Sentinel* and *Tidende*.

REPORT OF THE ARMY AND NAVY COMMISSION

The work and responsibility of the Army and Navy Commission have increased during the course of the year in proportion to the increase in the size of the armed forces of our nation. It is the second time we have gathered in convention while our nation is engaged in a bloody conflict

that has sent the sons and daughters of the Norwegian Synod into every part of the world. Its influence on both church and home is being more keenly felt each day. Approximately ten per cent of the communicant membership of our Synod is now in the armed services of our country.

Your Commission has met four times in the course of the year that has passed, twice in Madison, once at Western Koshkonong, and once in Chicago. In general, the policies adopted and reported at the 1941 and 1942 Conventions have been followed out.

The names of five hundred ninety-one service men are now on file with your Commission; these are receiving "The Lutheran Sentinel" and the Devotional Booklets regularly. Besides this we have been forwarding these names and addresses to the Army and Navy Commission of the Missouri Synod. Postal regulations have required the sending of the Devotional Booklets to soldiers outside the Continental United States at first-class rates, which has increased the cost of this endeavor.

Supplies for the forwarding of these names and their correct addresses have been provided the pastors, who have been quite faithful in sending them to your Commission.

In October your Commission presented a check of \$600.00 to the Army and Navy Commission of the Missouri Synod as a token of our appreciation of the spiritual care they have rendered our men in the Service. This was gratefully acknowledged by them although it by no means can be said to represent the proportionate cost of the service rendered. It is the sincere hope of your Commission that we shall be able to make a sizeable increase in our contribution this year.

It might be stated that our expenses will be determined by the size of our lists. Hence, our contributions for this work will need to be increased. In order to give a concrete picture of our anticipated needs, the following estimate is submitted:

For Sentinel	\$ 800.00
For Devotional Booklets	300.00
To the Missouri Synod	1,000.00
For supplies and printing	100.00
Total.....	<u>\$2,200.00</u>

This does not include the cost of clerical help resolved upon at the last meeting of the Commission to assist the secretary.

In view of the many gratifying acknowledgments received by your Commission from the men in Service, and in view of the manifold temptations to spiritual indifference with which our men are faced by their enforced absence from home and Church, it is the opinion of your Commission that this work should be continued.

However, this will require continued support with funds. To this end your Commission recommends to the Convention that Sunday, July 4th, the birthday of our nation's independence, be set aside as "Service Men's Sunday," and that a Synod-wide offering be gathered on that day for the Army and Navy Fund.

Your Commission has asked the Publication Board for the use of the June 27th issue of Lutheran Sentinel as a Service Men's Issue. Rev. E. Ylvisaker has again been requested to serve as editor of the same.

Up to this time, God has been extremely gracious to our men in the Service. Only three fatalities have been reported to your Board since the outbreak of hostilities. But let us not cease in our earnest supplications before His throne that He will keep them by His almighty hand, endue them with the necessary courage and strength to perform the duties He calls on them to perform, grant them grace to remain and persevere in the one true faith through all the fiery trials and tribulations that He may permit them to endure, assure them that He will not try them above that they are able, give their parents, wives and children, brothers and sisters and loved ones at home grace and strength to bear these days with Christian fortitude and patience, and, if it be His will, grant them all a speedy return to peaceful homes and churches.

God grant it for Jesus' sake.

G. A. R. Gullixson, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE ARMY AND NAVY COMMISSION, AS ADOPTED

1. The Synod gives thanks to Almighty God for the gracious protection He has shown our men and women in the Armed Forces, and that He has enabled our church to serve them with the Bread of Life.

2. The Synod approves the work done by the Army and Navy Commission and urges them to continue along the same lines.

3. The Synod designates Sunday, July 4th, as "Loyalty Service Sunday," and suggests that an offering be received on that day for the Army and Navy Fund; and that the Army and Navy Commission be instructed to provide suitable publicity material for the offering.

4. The Synod urges all our pastors and members to continue to be earnestly concerned about the religious welfare of our men and women in the Armed Forces,

a. By giving liberally to the Army and Navy Fund of our Synod.

b. By reminding their sons and daughters always to remember their spiritual welfare; always to look for pastors and chaplains of the Synodical Conference; to conduct devotions together with their fellow Christians where circumstances do not permit them to attend services of their own faith; and always to be personal missionaries for the Lord Jesus Christ.

c. By keeping in touch with them regularly and frequently with letters and greetings.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The contributions to this fund have been \$239.16 for the past fiscal year. Support has been given to only one individual, the Rev. John Hendricks. The amount given him was \$180.00. We had a balance of \$33.04 at the beginning of this fiscal year and a balance of \$92.20 at its close.

We recommend that earnest efforts be made to build up a reserve in this treasury.

We recommend that each congregation and each pastor in our synod set aside and send in a definite sum to this treasury each month.

We suggest as an experimental beginning that each pastor send in fifty cents and each congregation send in at least one dollar every month.

We suggest that this fund be viewed as a method by which pastors and congregations may provide a "savings account" from which smaller sums may be drawn on a monthly basis to provide for such eventualities as being incapacitated through illness, old age, or other causes.

A. H. Strand, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT, AS ADOPTED

1. The Synod approves the work of the Board of Charities and Support for the past year; however, it is noted that the Board failed to carry out the resolution of the Synod last year with regard to drawing up a set of rules to govern the distribution of this fund. See Report of the 25th Reg. Convention of the Norw. Synod, 1942, p. 59.

2. The Synod resolves that no set sum be designated, but that every congregation be urged to do something definite during the course of each year toward replenishing the funds that are necessary for the support of the needy.

3. The Synod urges its people not to forget its own charities, especially now when there is so much demand for support from other charitable endeavors.

REPORT OF THE SYNOD'S PUBLICATION COMMITTEE

Tidende and Sentinel: The financial status of our publications is now very favorable due to the increase in the number of subscribers to the highest level we have ever had, namely 2,300. Of this number 575 are sent to men in the armed forces of our country and are paid for by the Army and Navy Fund.

It is encouraging to note that the blanket subscription plan has been introduced by our congregations at Tracy, Sioux Falls, and Sheyenne, N. Dak. Since we have not increased the subscription price either for the individual or for the blanket subscriptions we feel this should be an added inducement to other congregations of the Synod to introduce the blanket subscription plan while the low price is still available.

The Lutheran Synod Book Co.: At present we are fortunate in having a capable and efficient young man, Mr. Reuben Stock, acting as sales manager of our Book Company. He endeavors to give prompt service in filling orders. Our Book Company can and will gladly supply you with any religious literature you may need or want.

The edition of 600 "Folkekalender" for 1943 was completely sold out. The edition of 800 Synod Reports for 1942 was nearly sold out.

With concerted efforts and devotion to our cause let us aim to do equally well the ensuing year, our Jubilee year!

H. A. Preus, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON "PUBLICATIONS"

1. The Synod is grateful to the Lord for having been able to serve the Church to an even greater extent than heretofore in the dissemination of Christian literature.

2. The increased circulation of our Church periodicals to an all-time high, together with the adoption of the blanket subscription plan by three more congregations of our Synod during the past year, should encourage every congregation to continue to support and advance the cause of our official organs, *Tidende* and *Sentinel*.

3. The Synod is happy in the knowledge that the "Lutheran Sentinel" is being sent to its members in the Armed Forces of our country, which service has been made possible through the Army and Navy Commission.

4. It is with grateful acknowledgment that the Synod approves of the appointment of Mr. Reuben Stock as Sales Manager of the Lutheran Synod Book Company.

5. Whereas the supply of *Folkekalender* has proved to be inadequate for two successive years, the Board of Publications is hereby requested to arrange for a larger supply of this annual publication.

6. The Synod requests the Lutheran Synod Book Company under the direction of the Publication Committee to assume all financial and sales responsibilities in connection with the Jubilee Book, "Grace for Grace."

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

During the past year the following members have served on the Synod's Board of Christian Elementary Education: Mr. Bennet Hanson, chairman of the Board, Mr. Søren Borup, Pastor C. M. Gullerud, Supt. of Schools, and the undersigned, secretary.

Twelve congregations within the Synod have during the past year been making use of Christian Day Schools. We list the congregations, together with the names of their teachers, and the number of pupils enrolled: Somber Lutheran, near Lake Mills, Iowa, Miss June Hultberg, teacher—seven pupils; Our Savior's Lutheran Church, Albert Lea, Miss Emma Tyssen, teacher—24 pupils; the school near St. Peter, Minn., Miss Margaret Tjernagel, teacher—12 pupils; the Lime Creek congregation, Mr. Luther Vangen, teacher—14 pupils, some of whom are from the congregation in Lake Mills. Our two congregations in Madison (Holy Cross and Our Savior's), who have previously been operating a school together, have formed a consolidated school with three other congregations of the Synodical Conference in Madison; this school has had three teachers, and a fourth will likely begin work in the fall. Fifteen children from Holy Cross congregation and seventeen from Our Savior's congregation have attended during the past year. By now it is well known that our congregation in Parkland, Wash., also operates a consolidated school in conjunction with several other congregations of the Synodical Conference in and about Tacoma, Wash.; Miss Marie Andresen of our Synod has been serving as one of the teachers, and 29 pupils from our Parkland congregation have been attending. The Pinehurst congregation had its school the first half of the year with 16 pupils and one

teacher. The Fairview and Emmaus congregations in Minneapolis, Minnesota, send twelve children to the Immanuel Lutheran School (Missouri Synod) of Minneapolis and help support the school. Likewise, Bethany congregation, Mankato, sends 12 children to Immanuel Lutheran School (Wisconsin Synod) of Mankato and helps support the school. St. Mark's Lutheran Church, Chicago, sends four children to the Bethel Christian Day School. In all, then, 199 children have been attending the schools of our congregations. The Pinchurst school closed because of lack of proper facilities, and the Scarville school because for the time being there were no children of school age within the congregation.

Forty-six congregations within the Synod have been operating Sunday Schools during the past year; 1,568 pupils have been attending; there have been 199 teachers.

In addition, thirty-two congregations have been making use of one or more of the other part-time agencies, such as summer school, Saturday school, released-time schools (modified Gary System); 794 children have been making use of these agencies.

Your Board would urge the Convention, in considering this report, to take sufficient time to examine what the Synod is doing in regard to Christian Elementary Education, what use it is making of the various agencies.

First, the Christian Day School. Your Board has noticed that every year at the convention much talking is done with regard to this, the best of all existing agencies of Christian Elementary Education; eloquent speeches are made. And then the delegates and pastors return home, and in almost every instance little or nothing happens which brings about the establishing of new schools. Your Board would ask this question: Are we not, perhaps, satisfied with merely talking about the Christian Day School without making concrete efforts to establish one in our own respective congregations?

Again—what is being done by those congregations who have schools to advance them and build them up? The Christian Day School is not something which will run itself once it has been established, but never-dying zeal is required to keep it going and progressing. We mention just one thing as an illustration of what we mean: Are we not, perhaps, paying our teachers such small salaries that we cheapen the Christian Day School in the eyes of our own people?

Still another thing—The Annual Christmas Tree Offering for the Christian Day School Fund was smaller this past year as compared with other years. The purpose of this fund is to offer the various congregations help in the establishing of new schools, but by giving scant support to this fund we are withholding encouragement for such projects. A surplus in the Christian Day School Fund should not deter us from giving liberally to this cause; for a good surplus can serve as an encouragement to congregations contemplating the establishing of a school.

In view of these considerations, your Board urges the Convention to adopt the following with regard to the Christian Day School:

Whereas, this year of the 90th anniversary of the founding of our Synod calls to the minds of all of us the blessings which God has given us through the Christian Day School and bids us examine ourselves with regard to the use which we have made of this blessing, and

Whereas, the educational philosophies that are in vogue today are such that the need for the Christian Day School is greater in our land than it has ever been before and that there is also great need for our Christian Schools to have high educational standards also in the secular subjects, be it therefore

Resolved, that the Synod earnestly urge all its congregations who do not have Christian Day Schools or the use of them to take the necessary steps NOW for providing Christian Day School training for the children in their midst, either by establishing their own schools or by working together with other congregations of our synod or of the Synodical Conference; and be it furthermore

Resolved, that the Synod earnestly urge those of its congregations who have Christian Day Schools to continue to support them, to advance them, and to raise their standards in every way possible; and be it furthermore

Resolved, that the Synod request of the various congregations that the Annual Christmas Tree Offering be made a whole-hearted congregational affair instead of an offering by the children of the congregation only.

Your Board urges also that the best possible use be made of the various part-time agencies, such as the Sunday School, summer school, etc.; for while these agencies can never take the place of the Christian Day School, yet much good can be obtained by their proper use.

With respect to the Sunday School, your Board urges the adoption of the following:

Whereas, to send untrained, unequipped workers into the vineyard of the Lord is a dangerous thing, be it therefore

Resolved, that the Synod repeat its advice to the pastors whose congregations have Sunday Schools to the effect that they take the necessary steps to see to it that regular instruction and training is provided for the teachers of the Sunday School.

With respect to the Christian training of our young people in the post-confirmation age, your Board urges adoption of the following:

Whereas, the years following confirmation are among the most perilous as far as the Christian faith of the young people in our congregations is concerned, and

Whereas, in the past the tendency among us has been to give too little attention to the continued Christian training of young people in the years immediately following their confirmation, be it therefore

Resolved, that this Convention urge the congregations of the Synod to reintroduce, wherever it is possible, the old custom of requiring the newly confirmed to continue to be instructed by the pastor during the regular Sunday services, and be it furthermore

Resolved, that the Convention urge the congregations to make use of such agencies as the Bible Class for the continued training of the newly confirmed.

In conclusion, let it be said that your Board has urged the Convention to consider the matter of Christian Elementary Education at such length only because this work is so important; for what the Synod does in general will in a large measure be determined by what it does in training its children in the Way of Life.

S. Dorr, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHRISTIAN ELEMENTARY EDUCATION, AS ADOPTED

1. The Synod thanks Almighty God for preserving in its midst the system of Elementary Christian Education.

2. The report that two Christian Day Schools were closed in the past year, the one at Pinehurst, Wisconsin, and the other at Scarville, Iowa, is received by the Synod with regret and the Synod encourages both congregations to re-open when it becomes feasible.

3. To encourage efforts for the establishing of Christian Day Schools in this our Jubilee Year, the Synod urges pastors to arrange special meetings in the congregations and to invite the Superintendent to present the cause of Christian Day Schools jointly with the local pastor.

4. The Synod urges the congregations and the supporters of Christian Day Schools to inquire into the salaries of their teachers and provide for their needs according to the Scriptural principle that "the laborer is worthy of his hire."

5. The Synod calls attention to the repeated resolutions of the Synod urging all its members to participate in the Christmas offerings for Christian Day Schools.

6. The Synod recommends that the Board mimeograph all the resolutions passed by the Synod in regard to Elementary Christian Education the past twenty-five years and mail three copies to every congregation of the Synod for their earnest consideration and enlightenment.

7. The Synod earnestly urges those of its congregations who have Christian Day Schools to continue to support them, to advance them, and to raise their standards in every way possible.

8. The Synod urges the congregations of the Synod to reintroduce, wherever it is possible, the old custom of requiring the newly confirmed to continue to be instructed by the pastor during the regular Sunday services.

9. The Synod urges the congregations to make use of such agencies as the Bible Class for the continued training of the newly confirmed.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

The Synod adopts the following letter to the Missouri Synod, as prepared by the Pastoral Conference at its meeting May 25th to 28th; and directs its President and Secretary to forward it to the Presidents of the Missouri Synod, its Secretary and the President of the Synodical Conference.

Mankato, Minn., June 3rd, 1943.

The Evangelical Lutheran Synod of Missouri, Ohio, and Other States,
Dear Brethren in Christ:

Whereas "The St. Louis Union Articles of 1938" (Proceedings of the 37th Regular Convention of the Missouri Synod, pp. 221-233) stand as a confession on the part of the Missouri Synod so long as they are not revoked, and

Whereas the Norwegian Synod of the American Evangelical Lutheran Church accepts unreservedly the "Brief Statement" of the Missouri Synod, but cannot and does not accept the other articles of Union in all points, and considers said points church divisive for the following reasons:

a) They contain false doctrine, for instance, the statement on justification in the "Declaration": "To this end He also purposes to justify those who have come to faith—" (Proceedings p. 222). Cf. II Cor. 5:19; Rom. 5:18; Rom. 3:28;

b) They do not require full agreement regarding the doctrine of the Church and the Last Things as a prerequisite for Church-fellowship, and thus make room for the false principle that it is not necessary for a church to agree in all matters of doctrine. (Matth. 28:20; I Cor. 1:10);

Therefore, in the interest of the truth committed to us by the Lord, out of charity toward the brethren, to safeguard its own confessional position, and to clear the way for true unity in the Lutheran Church, the Norwegian Synod entreats the Missouri Synod at its forthcoming convention to revoke "The St. Louis Articles of Union," and thus let the "Brief Statement" stand unqualified and unsullied as our clear and joint confession.

On behalf of the Norwegian Synod,

(Signed) Norman A. Madson, President,
Geo. O. Lillegard, Secretary.

(Copies to the President, Secretary, and District Presidents of the Missouri Synod and the President of the Synodical Conference.)

Note: By an oversight, this report was left out of the printed Annual Report. Kindly insert this sheet in your copy of the 1943 Convention Report, preferably between pages 68 and 69.

REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

The Board of Regents held five regular meetings since our last convention, most of these meetings continuing through two days. Besides the members of the Board, who have faithfully attended the meetings, several pastors of the Synod have at various times been present as advisory members.

The Board authorized repairs in the dormitory and administration building, repairs of the art glass window, storm windows for the same, installation of storm windows on the north and south sides of the dormitory and in two of the class rooms, and painting of the janitor's apartment.

A large, unused, class room was set aside for the Ottesen Museum, and the Board decided to share with the Women's organization of the Synod the expenses connected with fitting this room up for a museum.

A committee from the Bethany congregation met with the Board to discuss with them the establishment of a Christian Day School in the congregation. The Board encouraged the congregation to go ahead with this project and offered the use of a room in the college for a school, if that should be found necessary in order to get the school started.

The setting up of a salary scale for teachers at Bethany has been discussed at several meetings and a special committee appointed by the Board has given its report to the Board. The Board is not, however, as yet ready to make any recommendations to the Synod in this matter and asks that it be given further time to study the question.

The Board has tried to keep in touch with the work being done at the college through a committee of visitors. This committee, after visiting several classes, reported that they had been well pleased with the instruction given in the classes. The Board has also been pleased to observe that a Christian atmosphere and discipline prevails at the college.

The question of granting young men who intend to enter the ministry free tuition and lodging during their stay at the college has been discussed by the Board. The Board is in favor of such an arrangement, but it is of the opinion that the Synod itself will have to take action in this matter.

During the year a gift of \$1,065 was received from the now dissolved Minnesota District of the National Lutheran Educational Association. Altogether, gifts totalling approximately \$25,000 have been received from this organization. On behalf of the Synod and the College, the Board sent the Minnesota District of the National Lutheran Educational Association a letter of grateful acknowledgment and thanks for these gifts.

In accordance with the resolution of the Synod, adopted at the 1942 Convention, "that the office of treasurer of Bethany College and the office of president of Bethany College shall be vested in two different persons, if the Board of Regents can make the necessary arrangements,"

the Board has elected Prof. C. A. Moldstad treasurer of Bethany College, his term of office to begin July 1, 1943.

The Board has studied and discussed the feasibility of beginning a theological seminary at Bethany at all the meetings held during the last year. It also sought the advice of the pastoral conference. Several pastors, not members of the Board, have been present and have taken part in the deliberations on this matter. It was found to be impossible to carry out the recommendation of last year's convention, "to make the necessary adjustment at our Bethany College, to the end that our Seminary students may be given their last year's training in our own school this fall" (1942). The Board is, however, convinced of the desirability and importance of having our own theological seminary, and it is furthermore our opinion that this goal can be attained best by establishing at once a full time theological seminary. The Board therefore recommends that a theological course be established at Bethany College as soon as possible, provided that the status of our students as bona fide theological students is not affected thereby.

L. S. Guttebo, Secretary.

REPORT OF THE COMMITTEE ELECTED TO STUDY THE RULES GOVERNING THE BOARD OF REGENTS IN ITS ADMINISTRATION OF BETHANY LUTHERAN COLLEGE

The committee has had two meetings in the course of the year and has studied points involved in its assignment. The committee is not ready at this time to recommend definite revisions of the rules. It does recommend, however, that the Board of Regents be represented on the Committee for Revision.

J. R. Runholt, U. L. Larson, T. N. Teigen.

ANNUAL REPORT, PRESIDENT OF BETHANY LUTHERAN COLLEGE, 1942-43

The school-year 1942-43 has passed without too much disturbance because of war conditions. The enrollment reached a high point since our Synod assumed the ownership and control of Bethany, namely 106. Of these, 57 were enrolled in the junior college division, 49 in the high school. 60 were girls, 46 were boys. Of the boys 28 were in the junior college, 18 in the high school; and of the girls 29 were in the junior college, 31 in the high school. In the matter of synodical affiliation the situation was as follows: Missouri Synod, 40; Norwegian Synod, 38; Wisconsin Synod, 20; Slovak Synod, 1; from circles outside the Synodical Conference, 7. By states the distribution is as follows: Minnesota, 62; Iowa, 11; Wisconsin, 11; and the rest from the seven states of South Dakota, Illinois, Washington, Indiana, North Dakota, Massachusetts, Michigan.

The following teachers have served: the Misses S. T. Anderson (Mathematics), I. G. Albrecht (German and English), M. Koschmann

(History, English, Library), I. Binneboese (Geography, Business branches), A. Stokes (Social Science, English), R. Nitschke (Music), V. Madson (Dean of Girls, Nurse), and the Messrs. S. C. Ylvisaker (president, Greek, Christianity), A. J. Natvig (Latin, Athletic Coach, Mathematics), C. S. Meyer (Secretary, Registrar, Social Sciences, Education), C. A. Moldstad (Norse, Christianity), C. Krekeler (Dean of Boys, Biology, Latin, Christianity), P. A. Zimmerman (Physics, Chemistry, Christianity, Assistant Dean of Boys). Mrs. A. J. Silber has continued as head of the piano department, and Mr. Geo. Weller has served as director of the A Capella Choir and the Students' Chorus. Of these we lose the following at the end of this school-year: the Misses I. Albrecht, M. Koschmann, I. Binneboese, R. Nitschke, and the Messrs. P. A. Zimmermann and Weller. They take with them the sincere gratitude of our school and synod for their loyal service.

Health conditions have, in general, been very good, and the over-all spirit of the students and teachers also good. In this very thing, however, we recognize more and more the importance of care on the part of pastors particularly in the matter of recommending prospective students to us. A single student who brings along with him or with her habits and views which have not been properly controlled or directed from childhood may easily cause an unhappy upset in our whole life as a school. Our school is built on the principle of Christian education, i. e. the education of Christians. This means that we can not afford to let our school become a sort of reformatory for unruly children, but that we hold before us the ideal of training young Christians further along the path of Christian faith and life which they have started to follow before they come here. By this we do not mean to imply that young Christians may not cause disciplinary difficulties during those difficult years when they are growing into maturity.

Special donations have come during the course also of this year. Mention has already been made of the gift of \$1,065 from the Minnesota District of the NLEA. Further gifts include the replica of Thorwaldsen's Christ placed in our chapel by Mrs. Hazel Grundeland of Calmar, Iowa, in memory of her departed husband. Another is a bequest of \$200 by the last will of Mrs. Mary Johnson of Tamarack, Wisconsin, who died last winter. Again, a gift of library files by Mrs. Edw. Koschmann of Merrill, Wisconsin. The senior class left a sum of money for which they resolved to buy government bonds maturing ten years from now, which sum will then be added to the memorial of the class of 1953 and used for a more substantial gift to the school at that time. For these and for the many individual and collective gifts through the regular synod treasury we are duly grateful as for a great source of encouragement. We can not hide the fact that the sympathetic understanding and prayerful support of our fellow-workers in the Kingdom plays a large part by way of day-by-day courage to go on in what at times seems to be such a trying and disappointing work. As for the coming year we do not dare to say much. The Board is trying to make proper provisions for carrying on the work by arranging for teachers to replace those who are leaving

and by such other arrangements as seem necessary. Much might be said about the extent and the need of these arrangements, but on this point we shall ask the members of our Synod to put a certain amount of confidence in the judgment of those who over a period of years have had the opportunity of studying these needs and demands more closely. At a time when the youth of our Church more than ever before will need the opportunities and benefits of a Christian higher education, it is not for us to consider the question of economy so narrowly that we rashly rob our youth of the very blessings we had hoped to bring them. Nor ought we to streamline our courses of study so cleverly that we can welcome only some and not all those of our young people who seek their education on the high school and junior college level at the hands of Christian teachers and in a Christian environment. The Board of Regents has planned, so far as I have been able to observe, to let the school work go on normally also for the coming year. But the Synod will note that the attendance may be reduced considerably due to war-time conditions, in which case the subsidy will have to be increased to double or treble the amount needed last year.

The financial statement for the year 1941-42 has been audited and distributed through the Bethany Bulletin. We have a right to expect that the pastors, the various committees of the Synod and our members generally have read and studied this statement. After all, it brings a careful accounting of a substantially larger sum of money than that accounted for by the Synod treasurer in the matter of current expenses, and our people should not take these statements lightly. Thorough information with regard to these expenditures here at Bethany will, we surely hope, bring about increased interest in the work of the school and a deeper understanding of its problems. A statement of the accounts for the year 1942-43 will be submitted as soon as it is ready.

S. C. Ylvisaker.

REPORT OF BOARD FOR STUDENT AID

One application for Support from the Student Aid Fund was received and favorably passed on by the Board during the past year.

In accordance with the instructions given at the Synodical convention last year, the Board has drawn up and presents for adoption:

"Rules and Regulations for Student Subsidy Fund.

1. Only those who intend to study for the ministry or to become teachers in the church shall receive support from the Student Fund.

2. Support may only include money for Board and Room and books (money for books not to exceed \$15.00 per school year.)

3. Applicants for support shall be required to fill the application blank appended to these rules and regulations.

4. If possible the applicant is urged to make his services available within our church during vacation time. It is understood that those

employing such a student are to give said student a just and ample remuneration for his services in order to relieve the Student Fund as much as possible.

5. Upon order of the Board for Student Aid, the Treasurer of the Synod shall pay directly to the specified institution the amount designated.

APPLICATION FOR STUDENT SUBSIDY

Norwegian Synod of the American Evangelical Lutheran Church

1. Name of applicant
2. Home address
3. Date of birth
4. Name of parents
5. Name of applicant's pastor
6. Does applicant intend to become a minister or teacher in the Norwegian Synod?
7. Which institution will the applicant enter?.....
8. Which class will he enter or in which class is he now enrolled?.....
9. How much support does applicant expect to receive from parents or other sources?
10. Has applicant recently been gainfully employed?
11. If so, what wages or salary has he received?
12. In what profession or trade is his father engaged?
13. How much subsidy is needed for Board: \$..... Room \$.....
14. Books \$..... for the school year?

It is understood that applicant will sign a note for the amount received, said note to be endorsed by two responsible parties. This note will be cancelled when applicant has entered the calling for which he is preparing.

It is understood that those signing this application agree to all its stipulations.

Applicant's Signature

Parent's or guardian's Signature.....

Pastor's Signature

Date

Since the Committee elected to the Board for Student Aid last year was elected for only one year and since there should be a settled policy with regard to election to this Board, the following resolution is presented for adoption by the Synod:

Resolved that the Synod elect a Board for Student Aid consisting of two pastors and one layman, elected for three years. One Board member shall be elected each year (except as at this meeting) in order to administer the Student Subsidy Fund and the Student Loan Funds of the Synod.

Since the deficit which has accumulated in the Student Aid Fund shows that this cause has suffered for the lack of gifts, the Board would urge that the Synod call to the attention of her congregations the need and importance of contributing to this Fund.

C. M. Gullerud, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod gives thanks to God for the work that He has permitted us to do for our young people at Bethany College. The blessings of this work are also a part of our Jubilee.
2. The Synod commends the women of our Church for their interest in the Ottesen Museum and urges that all Synod members help with the maintenance and building up of this museum.
3. The Synod authorizes the Board of Regents to establish our own Theological Seminary as soon as possible.
4. The Synod asks the Board of Regents to arrange for a canvasser this summer whose work shall be to secure students for Bethany College next fall.
5. The Synod asks that a condensed report of Bethany College's 1942-1943 finances be printed in the Synod's Annual Report.
6. The Synod adopts the recommendation of the 1942 pastoral conference regarding accreditation of Bethany Lutheran College, as follows:
 - a. Since our Bethany Lutheran College is organized to provide, not only for the training of pastors and teachers, but also a general education preparatory for all walks of life, so that our college course must be planned with an eye to the specialized and professional courses of higher institutions of learning, and
 - b. Since accreditation means simply that the standards of our college are acceptable to higher schools, so that our students can enter them without further examinations,
 - c. Since also prospective students very often hesitate to enter our College unless it is an accredited school, and
 - d. Since the accreditation authorities have not made any improper or unreasonable demands on our school hitherto and do not interfere with its conduct as a distinctively Christian school,
 - f. Resolved, that the Synod sanctions the accreditation of Bethany Lutheran College and agrees that it should be continued; but asks the Faculty and the Board of Regents to be on guard against any encroachments on the rights and privileges of our church schools by the State or accrediting authorities; and to discontinue accreditation if it should become necessary for the maintenance of our Christian principles.
7. The Synod shall elect a permanent committee on Student Aid. This committee shall consist of two pastors and one layman. One of the pastors shall be a member of the Board of Regents. The other pastor shall be the treasurer of the Synod. All three shall be elected for three years, one each year, (except at this meeting). It shall be the duty of this committee to study the matter of student aid, in general. In the meantime, this committee is authorized to administer student loan funds of Synod and to distribute the moneys available according to their discretion.

REPORT OF THE CONVENTION COMMITTEE ON THE RECORDS OF THE PASTORAL CONFERENCES

The committee looked carefully over all the records delivered to it, which were from the General Pastoral Conference and the Madison-Chicago Pastoral Conference. No meetings of the Northwest and the Iowa-Southern Minnesota Conference have been held since the last Synod Meeting.

The records of the General Conference were found to be in good order for the last two years, 1942, and 1943.

We noted that the conferences had used their time well by taking up many important matters for discussion and decision. Outstanding among these were the matters of establishing a seminary course at Bethany, which was discussed but no action was taken, and also the union question of the Missouri Synod and the American Lutheran Church.

In the records of the Chicago and Madison Pastoral Conference we found nothing in particular to which to call the attention of the Synod.

REPORT OF THE LAY DELEGATES' MEETING HELD ON JUNE 2, 1943, AT BETHANY COLLEGE

Resolved, that lay delegates are urged to present to their respective congregations the need of sending contributions to make up a fund so that the costs of transportation to Synod may be equalized.

It is suggested that the sum of ten cents per communicant member for each delegate be contributed.

It was resolved that the contributions sent to this 1943 convention by two congregations be returned with the suggestion that such funds be held and sent to the next Synod Convention for that purpose.

Note: Mr. John C. Eich was elected to write to the congregations in regard to this matter.

John C. Eich, Secretary.

REPORT OF THE CHURCH EXTENSION BOARD

The Church Extension Board has held two meetings during the past year, both of which were attended by all its members.

During the year a two-year extension was granted on the loan of the Fertile Congregation. \$1,800.00 was loaned to Bethel Ev. Lutheran Church of Sioux Falls, South Dakota.

At the beginning of the present fiscal year the Church Extension treasury had a debt of \$4,050.00. Of this debt \$3,500.00 was paid this year, leaving the present debt of \$550.00.

Contributions to the Church Extension treasury during the year totalled \$787.92. Repayments of loans totalled \$4,007.92. The balance in the Treasury is \$451.65, of which \$296.00 is in War Bonds.

In accordance with a resolution made by the last annual convention of the Synod, the Church Extension Board herewith respectfully submits a new set of Rules and Regulations to govern the work of the Synod in regard to Church Extension. (See Convention Committee recommendations.)

E. Hanson, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

1. The Synod expresses gratitude to God for being privileged also this past year to carry on its important work of Church extension.
2. The Synod notes with gratitude that also during this past year substantial payments have been made on loans from this treasury, and commends the Tracy, Minnesota, Congregation for securing a new loan, which made it possible for the Church Extension Fund to reduce its indebtedness by \$3,500.00.
3. The Synod adopts the following "Rules Governing the Church Extension Fund."

Rules Governing the Church Extension Fund

- I. The name of this fund shall be the Church Extension Fund of the Norwegian Synod of the American Evangelical Lutheran Church.
- II. The purpose of the fund shall be to assist needy congregations of the Synod to erect, buy or alter, churches, schools, and parsonages, and to buy suitable sites for such buildings.
- III. The Church Extension Board, consisting of four members, two to be elected each year, shall be elected at the same time and in the same manner as the other Boards of the Synod.
- IV. a) Moneys for the Fund shall be raised by individual contributions, legacies, and congregational offerings. It is suggested that memorial wreaths be designated for this Fund.
b) The Synod urges that an offering to this fund be made annually, and recommends that the first Sunday in October be designated as an appropriate time for such offering.
- V. a) The Church Extension Board shall have authority to make Mortgage Loans to congregations in need, in accordance with the purpose of this fund.
b) Interest shall be charged on loans at the rate of 1%, but the Board is instructed to apply the interest as part payment on principal.
- VI. a) At least one tenth of the principal shall be repaid annually.
b) In the event that a congregation is not able to meet its obligation, it shall present its reasons for such default to the Church Extension Board on or before the first day of April in the year concerned.
c) The action of the Board in cases where default is made shall be reported to the Synod at its annual convention.
- VII. The Church Extension Board shall submit an annual report of its activities to the Synod, including a statement of the standing of each account.
- VIII. All previous resolutions of the Synod with reference to the Church Extension Fund are superceded by these regulations.
4. The Synod instructs the Church Extension Board to re-write all present notes in accordance with the rules and regulations adopted by this convention.

REPORT OF THE JUBILEE THANKOFFERING COMMITTEE

The Synod gives grateful thanks to God Almighty under whose loving hand and guidance it has been enabled to pay a large part of its indebtedness by the present Jubilee Thankoffering. We pray that His grace may continue among us so that we may be enabled to bring the task we have set before us to a final and successful conclusion during this our Jubilee year.

The Jubilee Thankoffering Committee has carried out the instructions given it by the 1942 Synodical Convention by making a solicitor available to every congregation to make personal visits in the homes to receive the Thankoffering gifts.

The results of the Jubilee Thankoffering, as they have been reported by Rev. Galstad to date, reveal clearly the fact that the people of the Synod have had a will and desire to pay the Synodical debt. Of the average contribution of \$12.00 per communicant required to pay the entire debt, \$6.70 has been received so far. Twelve congregations have already exceeded the \$12.00 average needed. Three congregations are to be canvassed in the near future by Rev. Galstad who is prepared to visit those congregations which have not yet been solicited.

According to the annual report of the treasurer, the debt of the Synod was approximately \$80,000.00 a year ago. During the past year that debt has been reduced about \$50,000.00. The debt remaining is now at the opening of this Convention as follows:

The Synod's Debt

Bethany College	\$9,600.00
Home Mission	2,000.00
Synod Fund	7,868.67
Teachers' Salary	3,521.50
Student Fund	344.54
Notes payable (Secured), Church Extension.....	550.00
Contingent Liability (Secured) Home Mission.....	700.00
Overdrafts (Secured), Monich Property.....	1,490.00
Notes Payable (Secured) President's Residence.....	4,350.00
The Total Debt	\$30,424.71

We are now happily gathered at our Jubilee Convention, and we rejoice heartily over what has been accomplished in actually paying \$50,000.00 of our debt in one year. God has blessed us wonderfully. Shall we accept that blessing now and say that we have done all that we could? Can we say that we have put forth the maximum effort? Must we say that we cannot retire our whole debt?

Our solicitor, Rev. Galstad, has reported that many persons, even among those who contributed substantial amounts, declared that if the amount that they contributed was not enough, they would cheerfully give more. We believe that this is the spirit of our people now. We believe that though most of us thought a year ago that we were facing an impossible task, the nearness to our goal will spur us on now to the exertion necessary to complete the task we have set for ourselves.

It is doubtless true that some of our people have already contributed as much as they could, but many of us can add something to what we have already given to the Thankoffering. Some congregations may have put forth their maximum effort, but surely some will confess that they could do more. Moreover the list of contributions shows that some congregations have not yet seriously begun the ingathering of their Thankoffering.

We sincerely believe it to be true that the people of the Synod have been filled with a spirit of willingness. We believe that we can contribute enough to pay our whole debt before the Jubilee year ends. Therefore the Jubilee Thankoffering Committee respectfully recommends the following resolutions for adoption by the Synod:

1. The month of October shall be designated for the completion of the Jubilee Thankoffering.

2. The Synod requests that during the month of October each congregation shall make a house-to-house canvass to receive additional gifts for the Jubilee Thankoffering from contributors who are able to add to previous gifts, and to receive the contributions of those who have not yet made their Thankoffering.

3. The Synod suggests that this second canvass be made by the local pastors, or by another whom the congregation may invite, or by committees elected for that purpose by the congregations themselves.

4. The Synod earnestly entreats those pastors, people, and congregations who have taken no part in the Thankoffering up to this time to do so at their earliest possible convenience.

5. The Synod shall accept War Bonds, series E, in lieu of contributions to the Thankoffering. Such Bonds are to be held by the treasurer of the Synod with the donor's promise to cash them in favor of the Synod on the date of their maturity.

N. S. Tjernagel, Secretary.

ANNUAL REPORT OF THE FINANCE COMMITTEE

While the celebration at this Jubilee Synod must center on the unmerited grace which God has bestowed upon us, yet it surely will not detract from our joy to learn that the Synod for the first time in many years has closed its fiscal year without a deficit. Rather, this becomes an added reason for giving thanks to God for all His benefits and blessings toward us. That this encouraging report can be made is due entirely to the liberality of the members of the Synod. This we say, fully mindful that also in the matter of giving, "it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. This report becomes all the more encouraging when we keep in mind that a large Jubilee Thank Offering collection has been made during the past year. Marvellous things can indeed be done when we use the blessings of God aright. When we take to heart and follow the instruction of God in the matter of giving, namely, "give as God has prospered us," I Cor. 16:2,

such a report as this must always be the result. May the grace of giving continue to abound among us, so that more work may constantly be done in spreading the Gospel of Jesus Christ.

The Finance Committee held several meetings during the year, at which meetings it sought always to carry out the resolutions of the Synod in regard to its finances. No special appeal for contributions was necessary this year, since the regular contributions were sufficient to carry on the work. A few expenditures were decreased, as in the case of the offering envelopes. The envelopes for the entire year were ordered at the same time instead of separately as was done in former years. A fitting message was printed on each envelope, thus saving the expense of a printed letter. Besides, envelopes are now available for the regular Mission Festival Offering and the Church Extension Offerings. In spite of these additional envelopes, a saving of more than \$100.00 was effected by this arrangement.

In accordance with the resolutions of the Synod, the Board after a careful consideration of the estimated needs of the various funds approved the following apportionment of money:

	Estimated	Used
Synod Fund	\$5,000.00	\$4,474.16
Bethany College	4,000.00	4,102.80
Home Mission	6,600.00	6,851.57
Church Extension	600.00	787.92
Board of Support	300.00	180.00
Negro Mission	600.00	682.82
Christian Day School	500.00	508.70
Student Fund	300.00	341.00
Additional Home Mission	251.57	
	<u>\$18,157.57</u>	<u>\$17,928.97</u>

Note: The first set of figures is the amount the committee approved. The second set of figures the amount actually spent.

The Synod at its last convention requested the Finance Committee, in consultation with the Auditors and the Treasurer of the Synod, to study the matter of a change in the financial setup. After a careful study the following resolutions are recommended for adoption:

1. The Synod requests congregations not to designate contributions remitted to the Synodical Treasurer unless such designation has been made by the donor.

2. The Lenten, Convention, Thanksgiving, and Christmas offerings are to be continued; but henceforth the Finance Committee shall determine the designation of the Thanksgiving Offering.

3. Inasmuch as the Synod has frequently recommended the use of the weekly duplex envelope system, it does not ask congregations already employing this system to use the special Synod offering envelopes in addition.

Since much of the success of the work of the Finance Committee depends on the care with which the Boards and Committees prepare their

annual estimates of the needs of their committees and the promptness with which they present them, your committee requests the greatest possible zeal on their part in attending to this part of their work.

In 1941 the Norwegian Synod incorporated in the state of Wisconsin and elected trustees for the Wisconsin Corporation in accordance with Wisconsin law. This action was taken in order to avoid payment of an inheritance tax on legacies received by the Synod in Wisconsin. The trustees of the Wisconsin Corporation are now responsible for that fund and must invest it in the state of Wisconsin.

C. O. Vangen, Secretary.

REPORT OF THE BOARD OF TRUSTEES

The Board has had two meetings, carrying on routine business. We have also been represented at two meetings of the Finance Board. Since the auditors have not handed in their report, we have not been able to examine the Treasurer's report.

C. A. Moldstad.

REPORT OF THE BOARD OF TRUSTEES, THE WISCONSIN CORPORATION OF THE SYNOD

According to the Laws of the State of Wisconsin, the moneys in the Alexander Stephens legacy for Church Extension were turned over to the Trustees of the Wisconsin Corporation of the Synod. The officers of said Board of Trustees are: Mr. John Melaas, 505 South Shore Drive, Madison, Wis., Chairman; Mr. Benjamin Torgeson, 115 North 6th St., Madison, Wis., Treasurer; the Rev. A. M. Harstad, 13 S. Hancock St., Madison, Wis., Secretary. The Rev. G. A. R. Gullixson, Cottage Grove, Wis., and Mr. Andrew Rein, Stoughton, Wis., are also members of the Board. Mr. E. J. Onstad, deceased, was the Secretary of the Board. After his death the undersigned was elected by the remaining Board members to fill the vacancy and was also elected Secretary of the Board.

The full amount received to date in the Alexander Stephens Legacy is Four Thousand Ninety-six Dollars and Ninety Cents (\$4,096.90).

Out of this Legacy the sum of Four Thousand (\$4,000.00) Dollars has been loaned to the Concordia Ev. Lutheran Congregation of our Synod at Eau Claire, Wis., leaving the sum of Ninety-six Dollars and Ninety Cents (\$96.90) still in the fund in a Bank in Madison, Wis. The advisability of loaning this money to the Concordia Congregation at Eau Claire, Wis., was discussed at the Pastoral Conference in 1942.

In view of this loan to the Concordia Congregation, the first mortgage in said property has been assigned to the Norwegian Synod of the Amer-

ican Evangelical Lutheran Church, the Wisconsin Corporation of same, by the Wisconsin Church Mutual Fire Insurance Association of Merrill, Wisconsin, who previously held said mortgage. The Wisconsin Trustees hold the Assignment of Mortgage, the Abstracts of Title both for the Church and Parsonage of the Concordia Congregation and the Insurance policies. Also, a note has been received from the Concordia Congregation. The agreement with the Concordia Congregation is that the sum of One Hundred (\$100.00) Dollars is to be paid each year on the principal and the remainder at the close of ten years. The note is dated September 18, 1942.

The amount of the inheritance tax that would have been collectible under the laws of the State of Wisconsin if the Synod had not incorporated in Wisconsin would have been Eight per cent (8%) after a \$100.00 exemption had been deducted from the total amount of the legacy. This would have amounted to \$319.75.

A. M. Harstad, Secretary.

TREASURER'S MESSAGE

II Cor. 8:7

I

At this milestone in the history of our Church we pay high tribute to the grace of God. By it we have the true faith, which rests upon the true doctrine; we have true knowledge; in addition we have been blessed with some measure of earnestness. Yes, there is also a true love among us for the ministers of the Lord, His ministers who have led us and helped us get these spiritual riches. In all these things we dare say that we are like unto the Corinthians.

In order that the Corinthians might be complete, St. Paul asked that they abound "in this grace also,"—in the grace of giving. Eminence in spiritual gifts should lead to benevolence. Indeed, here is the most substantial evidence of love: that we be willing to part with property to confer happiness or salvation on others.

Consider briefly, now, that the treasury department of our Church's work is not something that we ought to carry on, something that we owe, as it were a debt. It is on a higher plane. It is on the basis of grace. It is God's gift to us.

That we have faith is grace; that we have doctrine, knowledge, zeal for the truth, a spiritual mother, brethren in the faith,—what is it all but grace? All these things are God's gifts to us; do we not also wish that God give us benevolence? Christian giving is something by which we are richer in the grace of God. It is for our good, and for God's glory. By it we gain. Yes, may God cause us to abound "in this grace also."

II

As treasurer of the Synod I wish to call your attention to several things at this time. Two are of special importance; one, that the Synod avoided

a deficit for the past fiscal year; the other, that the Synod made a substantial reduction in its debt at the same time that it paid current expenses with current income.

A year ago the debt as of April 30, 1941, and as published in "**Thy People Shall Be Willing**," was \$76,875.03. Because there was a deficit in the Synod for the year May 1, 1941 to April 30, 1942, the debt of our Synod one year ago was approximately \$80,000.00. At the close of the fiscal year, April 30, 1943, the debt had been reduced to \$36,524.71. Today it is \$29,434.71. The larger part of this reduction was made through the Jubilee Fund; some of it was made through repayment of loans by congregations to the Church Extension Fund, whereby loans that the Synod had made for the Church Extension Fund were in turn paid; and a sizable part of the reduction resulted from the Stephens legacy in Wisconsin.

The regular debt of the Synod, which excludes the secured debt, amounted to \$29,434.71 April 30, 1943. Since that time \$6,100.00 more have been applied on the debt, reducing it to \$23,334.71. Against this figure the Synod holds \$2,152.75 in war savings bonds and stamps, which reduces the debt figure to \$21,181.96. Compare this figure with the figure of approximately \$63,000.00 a year ago.

Referring once more to the over-all debt, we can report that as of the time of this convention, our Synod's debt has been reduced, during the past year, by about \$50,000.00.

At the close of the past fiscal year the Jubilee Fund had reached a total of \$39,164.27. Today, May 31, it amounts to \$44,468.32. The striking feature of our Jubilee Fund ingathering is this: when the cause was brought directly to our people, to them in their homes, by representatives of the Synod, they contributed generously and cheerfully, and in accordance with that Word of God which has long ago said, "Thy people shall be willing." Ps. 110:3. It is my firm conviction that the people of our Church are glad to do the work of the Church. They bring their gifts joyfully when we show them that it is a matter of grace, Gospel, and not merely a duty, Law.

Now we have been shown what our people can do, and what they gladly will do. It is for all of us to make it easy for them to give by bringing the opportunity home to them. They were not unwilling in the days before September 1942. But after that date, when the cause was brought close to them, they demonstrated a readiness to perform the doing of it, that "as there was a readiness to will, so there has been a performance also" out of that which they have. II Cor. 8:11.

Let us not rob them of this grace by being slow to give our people the opportunity. For the purpose of helping them pay the current expenses of our Synod's work, let us give all of them the opportunity to do so every Sunday, by means of the duplex envelope. And for the purpose of finishing the payment of our Synod's debt, let us not be unkind to them by withholding the opportunity to do also this. Very many of our people whom I met on the visits that I made for the Jubilee Fund expressly

stated that we must let them know, and come again, if more is needed to finish the work.

In connection with the current funds of our Church work I wish to call attention to several points: The largest total of contributions was made last year to Home Missions; this is excellent, inasmuch as missions are the foremost work of the Church. The Synod Fund will next year feel the relief of not having to pay the interest on the part of debt which has now been paid. We need to emphasize the cause of Christian education at Bethany College; we should contribute more and more for this work. For the three main funds we need to continue contributing as we have done this year, lest deficits again develop. The recurrence of annual deficits is a thing against which we must guard, even as many of our people have expressed the desire that we now prevent this very thing.

Contributions for Negro and Nigeria Missions increased by nearly \$200.00; in the past year the income was sufficient to pay our allotted share in these Synodical Conference Missions.

This year there was no call for help from the Synod Fund to pay deficits in the Sentinel and Tidende Fund. This is the result of increased numbers of subscriptions and of the help from the Army and Navy Commission, which sends the Sentinel to United States servicemen.

Contributions for the various charities decreased by 15%. Gifts for charity may be as few as they are among us for two reasons: the comparatively important mission of our three main funds, and the lack of established charities of our own. I suggest that proceeds from the Wheat Ridge seals sales be accounted through the Synod's treasury, because this is a charity to which our people make considerable contributions. Charities ought to be regularly supported, for this is an important work of the Church.

It is evident that many congregations do not support the Church Extension Fund with regular offerings, as has been asked by the Synod. In the past year there was no income for this fund from 36 congregations.

Money for which we do not have funds ought not be sent the Synod's treasury.

Funds for institutions outside the Synodical Conference ought not be sent to our Synod's treasury. Such contributions usually come in connection with memorial wreaths. Let such monies be sent directly to the places for which they are designated.

The Synod should consider regulations to govern the establishing of new Funds; approval should be sought before such memorials and Funds are established, inasmuch as the benefit involved is very often not commensurate with the cost in work and expense to continue them.

I have been asked to report from the auditors their severe criticism of the arrangement whereby a board of Synod trustees was established in Wisconsin for the holding and handling of certain Synod monies in that state, namely, the Stephens legacy.

I hereby request the Synod for a resolution approving the expenditure of the Jubilee Fund money as reported by me. From the auditors' point of view, the Jubilee Fund was to be established for the purpose of retiring

debt. It is for the Synod to decide that the Jubilee Fund is to be expended.

Again, and in conclusion, when we think and talk regarding finances in the Church, let us remember: giving is on the basis of grace; it is God's gift to us.

Martin Galstad, Treasurer.

TREASURER'S REPORT

(Subject to Audit)

ARMY-NAVY COMMISSION FUND

	Dr.	Cr.
Balance May 1, 1942.....		\$ 197.77
Contributions		1,664.06
Devotional literature	\$ 97.26	
Paid to Sentinel Fund	715.98	
To Army-Navy Commission (Missouri Synod).....	600.00	
Postage, printing, supplies, etc.	178.21	
Balance April 30, 1943	270.38	
	\$ 1,861.83	\$ 1,861.83

BETHANY AUXILIARY

Contributions		\$ 18.36
Paid to Bethany Auxiliary	\$ 18.36	
	\$ 18.36	\$ 18.36

BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1942		\$ 312.50
Transferred to Bethany College Debt Fund.....	\$ 312.50	
	\$ 312.50	\$ 312.50

BETHANY COLLEGE DEBT FUND

Balance May 1, 1942		\$ 1,913.71
Contributions		273.50
Received from Bond Account		312.50
Bonds Sold		1,200.00
Bonds Purchased	\$ 1,200.00	
Notes Paid	200.00	
Balance April 30, 1943	2,299.71	
	\$ 3,699.71	\$ 3,699.71

BETHESDA LUTHERAN HOME—WATERTOWN, WIS.

Contributions		\$ 37.48
Paid to Bethesda Lutheran Home.....	\$ 37.48	
	\$ 37.48	\$ 37.48

CAMPUS ADDITION

Deficit May 1, 1942	\$ 191.30	
		191.30
Deficit paid by Jubilee Fund	\$ 191.30	\$ 191.30

CHICAGO LUTHERAN CITY MISSION

Contributions		\$	21.00
Paid to Chicago Lutheran City Mission.....	\$	21.00	
	\$	21.00	\$ 21.00

CHILDREN'S FRIEND SOCIETY

Contributions		\$	85.82
Contributions, special			1.00
Paid to Children's Friend Society, Mpls.....	\$	85.82	
Paid to Beresford Orphanage		1.00	
	\$	86.82	\$ 86.82

CHINA MISSION

Balance May 1, 1942		\$	139.43
Balance April 1, 1943	\$	139.43	
	\$	139.43	\$ 139.43

CHRISTIAN DAY SCHOOL

Balance May 1, 1942		\$	824.25
Contributions			704.58
E. M. Hanson Trust Fund, Interest.....			25.00
Holy Cross School, Madison	\$	10.00	
Norseland School		75.00	
Parkland School		225.00	
Our Saviour's School, Albert Lea		100.00	
Holy Cross School, Madison, special		9.20 Sp.	
Princeton School		15.00 Sp.	
Somber School		53.00 Sp.	
Immanuel School, Minneapolis		9.00 Sp.	
School Journal Subscriptions		7.50	
Supt. H. F. C. Mueller		5.00	
Balance April 30, 1943		1,045.13	
	\$	1,553.83	\$ 1,553.83

CHURCH EXTENSION FUND

Balance May 1, 1942		\$	956.68
Contributions			787.92
Congregations' Repayments			4,007.05
Loans paid	\$	3,500.00	
Loans to Bethel Church, Sioux Falls.....		1,800.00	
War Savings Bonds		296.00	
Balance April 30, 1943		155.65	
	\$	5,751.65	\$ 5,751.65

CHURCH EXTENSION—CAPITAL ACCOUNT

Balance May 1, 1942		\$23,329.14	
Loans to Bethel Church, Sioux Falls.....		1,800.00	
Paid on Notes Receivable	\$	4,007.05	
Balance April 30, 1943		21,122.09	
	\$25,129.14		\$25,129.14

Notes Receivable in Capital Account: Total.....	\$21,122.09
Notes Payable Used in Church Extension Fund: Total.....	550.00
Deducting these notes payable, the net balance to the Church Extension Fund as capital	\$20,572.09

Bethany Congregation, Story City, Iowa, Balance.....	\$ 19.03
First So. Wild Rice Congregation, Ulen, Minn., Bal.....	220.00
First So. Wild Rice Congregation, Ulen, Minn., Bal.....	460.00
Scarville Ev. Luth. Church, Scarville, Ia., Bal.....	239.80
Ev. Luth. Church of the Holy Cross, Madison, Wis.....	5,800.00
Concordia Ev. Luth. Church, Eau Claire, Wis., Bal.....	2,400.00
Emmaus Lutheran Church, Minneapolis, Minn.....	1,900.00
First Evanger Luth. Church, Fertile, Minn., Bal.....	748.26
Central Lutheran Church, Duluth, Minn., Bal.....	725.00
Emmaus Lutheran Church, Minneapolis, Minn.....	5,000.00
Norseland School, Norseland, Minn., Bal.....	100.00
Cross Lake Church, Lengby, Minn., Balance.....	960.00
Our Saviour's Ev. Luth. Congregation, Amherst Jct., Wis., Balance.....	350.00
Bethel Ev. Luth. Church, Sioux Falls, S. D.	2,200.00

	\$21,122.09
Notes Payable used in Church Extension Fund total	\$ 550.00

DEAF INSTITUTE, DETROIT, MICH.

Contributions	\$ 45.81
Paid to Deaf Institute	\$ 45.81
	\$ 45.81 \$ 45.81

O. M. GULLERUD'S MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1942	\$ 181.00
Balance April 30, 1943.....	\$ 181.00
	\$ 181.00 \$ 181.00

HANSON TRUST FUND

Balance, bonds, May 1, 1942	\$10,600.00
Balance, cash, May 1, 1942	364.06
Interest from Synod Fund	424.00
Paid to Teachers' Salary Fund	\$ 424.00
Balance April 30, 1943	364.06
Balance, bonds, April 30, 1943	10,600.00
	\$11,388.06 \$11,388.06

HANSON TRUST FUND SPECIAL

Balance, bond, May 1, 1942.....	\$ 348.30
Interest from Synod Fund	20.90
Paid to Mrs. W. T. Christenson	\$ 20.90
Balance, bond, April 30, 1943	348.30
	\$ 369.20 \$ 369.20

HEATHEN MISSION

Balance May 1, 1942	\$ 542.22
Balance April 30, 1943	\$ 542.22
	\$ 542.22 \$ 542.22

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions		\$	11.00
Paid to Home Finding Society	\$	11.00	
	\$	11.00	\$ 11.00

HOME MISSION

Deficit May 1, 1942	\$ 2,067.17		
Contributions		\$	7,195.73
Jubilee Fund, pay April 30, 1941 def.....			1,732.42
Loan made			200.00
Amherst Junction, Wis.	180.00		
Forest City and Story City, Iowa	50.00		
Tracy, Minn.	175.00		
Mankato, Minn.	574.98		
Eau Claire, Concordia, Salary	400.00		
Eau Claire, Concordia, Property	528.00		
Eau Claire, Pinehurst, Property	39.50		
Fertile and Bygland, Minn.	350.00		
Simcoe, N. D.	60.00		
Fosston, Minn., Parish	700.00		
Minneapolis, Emmaus, Salary	700.00		
Minneapolis, Emmaus, Property	22.00		
Duluth, Minn.	600.00		
New Hampton, Iowa, Salary	307.50		
New Hampton, Iowa, Rent	47.50		
Sioux Falls	488.14		
Cottonwood, Minn.	262.50		
Chicago, St. Luke's	300.00		
Suttons Bay, Holton, Mich.	450.00		
Madison, Holy Cross, Property	545.65		
Interest on Loans	69.00		
Traveling Expense	1.80		
Balance April 30, 1943	209.41		
	\$ 9,128.15	\$	9,128.15
The Home Mission has a contingent liability totaling		\$	700.00
Notes payable in Home Mission Fund total.....			2,000.00

INDIA MISSION

Balance May 1, 1942		\$	5.00
Contributions			7.50
Balance April 30, 1943	\$	12.50	
	\$	12.50	\$ 12.50

INDIGENT PASTORS FUND

Balance May 1, 1942		\$	33.04
Contributions			239.16
Paid to Rev. John Hendricks	\$	180.00	
Balance April 30, 1943		92.20	
	\$	272.20	\$ 272.20

JUBILEE FUND

Balance May 1, 1942		\$	2,664.87
Contributions			31,439.24
Interest on War Savings Bonds			2.50

Home Missions Contingent Liab. Loans	\$ 2,200.00	
Synod Fund Loans	8,295.00	
Teachers' Salary Loans	2,680.00	
Bethany Bonds	8,200.00	
Bethany G. A. Loans	4,500.00	
Residence Loans	220.00	
April 30, 1941, Home Mission Deficit.....	1,732.42	
April 30, 1941, Synod Fund Deficit.....	1,023.50	
April 30, 1941, Teachers' Sal. Deficit.....	509.96	
April 30, 1941, Student Fund Deficit.....	330.00	
April 30, 1941, Campus Addition Deficit.....	191.30	
Soliciting	673.05	
Jubilee Booklets	224.90	
Miscellaneous Expenses	37.92	
War Savings Bonds and Stamps	2,152.75	
Balance April 30, 1943	1,135.81	
	<hr/>	
	\$34,106.61	\$34,106.61

MRS. T. LARSON TRUST FUND

Balance Mal 1, 1942		\$ 144.00
Payment on note		118.93
Interest on note		13.07
Paid to Synod Fund	\$ 144.00	
Balance April 30, 1943	132.00	
	<hr/>	
	\$ 276.00	\$ 276.00

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1942		\$ 45.00
Balance April 30, 1943	\$ 45.00	
	<hr/>	
	\$ 45.00	\$ 45.00

LUTHERAN HOUR

Contributions		\$ 109.00
Paid to Lutheran Hour	\$ 74.00	
Paid to WCAL	18.50 Sp.	
Paid to KWLC	6.50 Sp.	
Paid to KFUD	10.00 Sp.	
	<hr/>	
	\$ 109.00	\$ 109.00

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1942	\$ 1,047.63	
Payments on Contract	216.00	
Repairs and Improvements	59.72	
Rent Received		\$ 300.00
Deficit April 30, 1943		1,023.35
	<hr/>	
	\$ 1,323.35	\$ 1,323.35

NEGRO MISSION

Balance May 1, 1942		\$ 450.96
Contributions		328.33
Paid to Treasurer, Negro Mission	\$ 306.89	
Balance April 30, 1943	472.40	
	<hr/>	
	\$ 779.29	\$ 779.29

NIGERIA MISSION

Contributions		\$	375.93
Paid to Treasurer, Nigeria Mission	\$	375.93	
	\$	375.93	\$ 375.93

NORSTAD ESTATE

Balance May 1, 1942		\$	393.01
Rent Received			200.00
Donation of Improvement			17.60
Dividend of Telephone Stock			4.85
Payment on Note	\$	350.00	
Interest on Note		53.00	
Improvement		17.60	
Taxes		60.50	
Insurance		5.28	
Balance April 30, 1943		129.08	
	\$	615.46	\$ 615.46

The following securities are held in this estate: One share
of stock in the Jerpen and Valders Telephone Company.
Par Value \$35.00.

The Synod has title to the S. W. half of the S. E. Quarter
Section 35-19-22 Manitowoc Co., Wis.

Notes Payable in this estate	\$	1,150.00
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OLD PEOPLE'S HOME

Balance May 1, 1942		\$	1,624.12
Contributions			43.50
Paid to Stoughton Home	\$	2.00 Sp.	
Paid to Ebenezer Home		33.00 Sp.	
Balance April 30, 1943		1,632.62	
	\$	1,667.62	\$ 1,667.62

HANNAH OTTESON ESTATE

Balance May 1, 1942		\$	33.00
Received from Sale of Stock			90.03
Paid to Church Extension Fund	\$	33.00	
Balance April 30, 1943		90.30	
	\$	123.30	\$ 123.30

OTTESON MUSEUM

Contributions		\$	2.00
Paid to Treasurer of Ladies' Ass'n	\$	2.00	
	\$	2.00	\$ 2.00

OTTESON STUDENT LOAN FUND

Balance May 1, 1942		\$	622.05
Balance April 30, 1943	\$	622.05	
	\$	622.05	\$ 622.05

RESIDENCE FUND

Deficit May 1, 1942	\$	814.08	
Rent Received			\$ 480.00
Loans Refinanced		1,850.00	1,850.00

Interest Paid	234.37	
Repairs, etc.	26.05	
Deficit April 30, 1943		594.50
	<u>\$ 2,924.50</u>	<u>\$ 2,924.50</u>

SEAMEN'S MISSION

Contributions		\$ 20.00
Paid to Seamen's Mission	\$ 20.00	
	<u>\$ 20.00</u>	<u>\$ 20.00</u>

SENTINEL AND TIDENDE

Balance May 1, 1942		\$ 1.29
Received from B. W. Teigen, Mgr.		1,510.74
Received from Army-Navy Fund		715.98
Received from "Convention Sentinel"		3.72
Expense Business Manager	\$ 86.65	
Paid to John Anderson Publishing Co.	2,145.08	
	<u>\$ 2,231.73</u>	<u>\$ 2,231.73</u>
Balance due for printing to John Anderson Pub. Co.		\$ 137.08

S. B. STEPHENS ESTATE

Legacy Payment Received		\$ 597.42
Paid to Bethany College	\$ 597.42	
Refund from Bethany College		136.40
Refunded on Legacy, due to error	136.40	
	<u>\$ 733.82</u>	<u>\$ 733.82</u>

STUDENT FUND

Deficit May 1, 1942	\$ 685.55	
Contributions		\$ 273.80
Repayment, Credit Luther Vangen		78.21
Jubilee Fund, payment of April 30, 1941 Def.		330.00
Loan to Raymond Branstad	150.00	
Paid to Concordia Sem., St. Louis,		
Rudolph Honsey	78.00	
Luther Vangen	78.00	
Paid to Concordia Sem., Springfield,		
Gottfried Guldberg	35.00	
Deficit April 30, 1943		344.54
	<u>\$ 1,026.55</u>	<u>\$ 1,026.55</u>

SYNOD FUND

Deficit May 1, 1942	\$ 1,459.95	
Contributions		\$ 3,941.94
Loans Made		700.00
Short term Loan to Bethany College	500.00	500.00
Short term Loan to Book Company	200.00	200.00
Jubilee Fund, payment of Apr. 30, 1941 Def.		1,023.50
Interest—Bethany Bonds	1,371.90	
Interest—Gentlemen's Agreement Notes	326.75	
Interest—Synod Fund	699.84	
Interest—Teachers' Salary	298.07	
Expense—Church Extension Board	2.25	
Expense—Finance Board	45.15	

Expense—Home Mission Board	69.58	
Expense—Hymnal Committee	11.60	
Expense—President's Office	34.13	
Expense—Publication Board	3.78	
Expense—Regents	128.09	
Expense—Secretary's Office	10.50	
Expense—Treasurer's Office	103.40	
Expense—Treasurer's Clerical All.	180.00	
Expense—Union Study Committee	25.00	
Expense—Insurance Premium	197.75	
Expense—Repairs and Improvements—Beth. Coll.....	500.00	
Expense—Miscellaneous—		
Treasurer's Bond	\$ 25.00	
Offering Env.	89.29	
Offering Env. 1943	53.60	
Heathen Miss. note	125.00	
Statistical blanks	13.00	
Solicitor to Boston	50.00 Sp.	
Sundry Items	23.56	379.45
Expense—Exchange and Float	86.26	
Deficit April 30, 1943		\$ 268.67
	\$ 6,634.11	\$ 6,634.11
Notes Payable in Synod Fund total.....		\$ 9,200.00

TEACHERS' SALARY FUND

Deficit May 1, 1942	\$ 1,241.20	
Contributions		\$ 2,081.12
Received from Hanson Trust Fund		424.00
Convention offering		1,807.42
Jubilee Fund, Payment of Apr. 30, 1941 Def.		509.96
Donation to Bethany Kitchen Dep't.	102.80	
Paid to Bethany College	4,000.00	
Deficit April 30, 1943		521.50
	\$ 5,344.00	\$ 5,344.00
Notes Payable in Teachers' Salary Fund total.....		\$ 3,000.00

TWIN CITY MISSION

Contributions		\$ 58.20
Balance April 30, 1943	\$ 58.20	
	\$ 58.20	\$ 58.20

WAR RELIEF, NORWAY

Balance May 1, 1942		\$ 46.10
Balance April 30, 1943	\$ 46.10	
	\$ 46.10	\$ 46.10

WHEAT RIDGE SANITORIUM

Received for seals		\$ 8.30
Paid to Seals Treasurer	\$ 8.30	
	\$ 8.30	\$ 8.30

Martin Galstad, Treasurer.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

1. Whereas: In this, the year of our Jubilee, the generous contributions of the faithful members of our beloved Synod both for the Jubilee Fund and the regular Synodical expenses give evidence of their love and gratitude for the truth and also reveals that our people, "God's people, are willing,"

Be it hereby resolved:

That we give thanks to Almighty God for His unmerited grace in thus richly blessing our labors in building the Kingdom of God.

2. The Synod adopts the five resolutions submitted by the Jubilee Thank-offering Committee. (See above.)

3. The Synod instructs its treasurer to apply the Jubilee Fund toward the retirement of its indebtedness.

4. The Synod adopts the three resolutions submitted in the Finance Committee's Report. (See above.)

5. The matter of incorporation in the state of Wisconsin is referred to the Board of Trustees for consideration and study.

JUBILEE SYNOD-SUNDAY

As this was the Jubilee Convention of our Synod, it was only natural that the observance of this day should center around the Jubilee theme, GRACE FOR GRACE. Two services were conducted in the morning at Bethany College. The Rev. J. A. Moldstad delivered the Norwegian address on the basis of Rom. 12:1-2. Among other things the speaker mentioned that the Lord saw to it that false doctrine was cleansed from our confessions in the very beginning. In 1917 the Lord likewise saw to it that a remnant should continue and thrive. It was but a little flock, chiefly lay-people, who had the courage to demand an unconditioned Gospel. Since then a new generation has risen for whom pure doctrine is just as precious. The Convention audience was also reminded that the Lord wants a living sacrifice from His people; the entire body should be used for God.

In the English part of the service, the Rev. E. Ylvisaker based his address on Eph. 2:1. The predominant theme in his sermon was "the exceeding greatness of God's power." While frequent mention is made of our forefathers in our anniversary festivities, the speaker stated that we thereby really honor the power of God Who worked such heroic faith in them. He asked, "What else but the greatness of God's power gave them such persistence and love for the old truths?" If we really are thankful for having had God's abundant grace for these ninety years, we will re-dedicate ourselves to testifying to this ever-living, never-failing Word of truth. The Convention Offering taken at this service amounted to more than \$2,000.

The Jubilee Festival Address was delivered by Pres. Norman A. Madison in the afternoon, using Ps. 115:1, as his text, "NOT UNTO US, O Lord, not unto us, BUT UNTO THY NAME give glory, for thy mercy, and for thy truth's sake."

Special features of the festival service were the singing of two Norwegian chorales by a chorus of pastors, and the rendition of the **Jubelkantate**, which was written for the 50th anniversary of the Synod, and several other well-known choir numbers by a mass-chorus composed of Bethany College choir members, alumni and pastors. In the evening a musical program was given by two Bethany graduates. Several groups of piano selections were rendered by Miss Rhode Nitschke; and Miss Catherine Guldberg, accompanied by Miss Margaret Tjernagel, sang a group of vocal solos. Synod-Sunday was a day long to be remembered by a host of members and friends of our Synod; it was indeed a JUBILEE Sunday.

M. Otto.

NOTES ON THE CONVENTION

Our "Jubilee Synod" had the atmosphere of a true Jubilee throughout. The encouraging reports of our Treasurer, who started the week with about \$41,000.00 in the Jubilee Fund and reported increases daily till by the end of the convention the figure had reached almost \$45,000.00, and who announced the largest Convention Offering in our history, over \$2,240.00; the unanimity of spirit on all important questions, the enthusiasm for the truth of God's Word and the gratitude for His unmerited grace that pervaded the assembly, made this an outstanding Synod Meeting. The sermons delivered at the opening of the Synod and on Synod Sunday will appear in *Lutheran Sentinel* and *Luthersk Tidende*. The other papers and addresses included in this report bear testimony to the faith in God and His love that must ever characterize the Norwegian Synod if it is to fulfill its mission in this world. May all of our Synod members read them with devout and thankful hearts!

Every session of the Synod was opened with devotional exercises; these were conducted in the afternoons by the pastors H. A. Preus, E. Unseth, J. Hendricks and S. E. Lee. The morning devotions took the form of tributes to the three outstanding leaders of the old Norwegian Synod who did so much to give it the orthodox Lutheran character for which it was justly celebrated. On Monday morning, Rev. A. Harstad read an address prepared by Rev. A. H. Strand on President Herman Amberg Preus. On Tuesday morning, Rev. G. A. R. Gullixson gave a sketch of the life and work of Jacob Aal Ottesen, who was so long identified with the life of the oldest and largest Norwegian Church in America, Koshkonong. On Wednesday morning, Rev. T. N. Teigen spoke on Dr. Ulrik Vilhelm Koren, giving excerpts from his writings to show his attitude

particularly toward the Holy Scriptures. Thursday, being Ascension Day, the session that morning was opened with an Ascension Day sermon by Rev. J. E. Thoen.

On Monday evening, the customary Pastoral Service was conducted, with Rev. C. M. Gullerud in charge. Rev. G. A. R. Gullixson gave the Confessional Address on Ps. 32, v. 5, and Rev. T. N. Teigen preached the sermon, basing his admonition to the brethren on II Cor. 5:14-23.

The organization of women of our Synod which had in the course of the year prepared the "Ottesen Museum" room was commended for its work; a large number of the members of the Synod took the opportunity to view this beautiful and valuable exhibit which adds another asset to the Synod's property of far more than mere financial value.

Rev. E. Unseth took moving pictures of the Convention members on one of the few sunny afternoons during the convention. The film will be available at a small rental charge to those churches which have the necessary equipment for showing the film.

An efficient staff of editors prepared each day a digest of the convention proceedings which were issued in mimeographed form under the name, "The Convention Sentinel." The Press Committee gave this convention also wide publicity through the daily papers and the Associated Press.

Greetings were brought to the Synod from the Minnesota District of the Wisconsin Synod by Pres. A. Ackermann in person; and letters of greetings were received from Prof. J. P. Meyer, President of the Wisconsin Synod Theological Seminary, and from Dr. L. Fuehrbringer, President of the Missouri Synod Theological Seminary. These were acknowledged by the Synod through its Committee on Resolutions. The greetings of the Synod were sent also to Rev. S. Sande who is ill; to Mr. C. N. Volding of Park Ridge, Ill., one of the staunch lay-men who refused to accept the Austin Agreement in 1917; to the Minnesota District of the Missouri Synod; and to Concordia College, St. Paul, Minn., on the occasion of its Golden Jubilee, as also to Dr. Theo. Buenger, its long-time President.

The Convention closed, shortly after noon, on June 3d, with brief devotional exercises conducted by the President, Rev. N. A. Madson: Hymn 401, Scripture reading, John 14:1-6, prayer, followed by the Lord's Prayer in unison, and the Apostolic Blessing. May the Lord's hand keep and guard the Norwegian Synod through the years to come as it has in these ninety years past, so that it will remain forever true to its divine "Shibboleth": Scripture Alone, Grace Alone, By Faith Alone!

Geo. O. Lillegard.

THE SYNOD'S OFFICERS AND BOARDS

Officers

Rev. N. A. Madson, President.
Rev. Christian Anderson, Vice-President.
Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.
Rev. M. Galstad, Treasurer; Mr. A. T. Huso, Alternate.
Auditors, Mr. M. R. Handberg, Rev. S. E. Lee.

Board of Trustees

Rev. E. Hansen, Mr. John Melaas, Madison, Wis. (3 years, elected 1941).
Prof. C. A. Moldstad, Mr. H. N. Hanson (3 years, elected 1942).
J. B. Unseth, Mr. Martin Stene of Lime Creek, Iowa (3 years, elected 1943).

Board of Regents for Bethany Lutheran College

Rev. J. A. Petersen, Rev. J. A. Moldstad (4 years, elected 1940).
Rev. Chr. Anderson, Mr. Christian Olson, Nicollet, Minn. (4 years, elected 1941).

Rev. S. Sande, Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1942).

Rev. L. S. Guttebo, Mr. G. G. Vaala, Lawler, Iowa (4 years, elected 1943).

President of Bethany College

Dr. S. C. Ylvisaker (4 years, elected 1942).

Editor of "Luthersk Tidende"

Prof. C. A. Moldstad.

Editor of "Lutheran Sentinel"

Rev. A. M. Harstad.

Business Manager of Tidende and Sentinel

Rev. B. W. Teigen; Assistant, Rev. A. H. Strand.

Railroad Secretaries

Rev. Chr. Anderson, Rev. J. A. Moldstad.

Board of Visitors

Rev. J. A. Moldstad; Alternate, Rev. E. Ylvisaker (4 years, elected 1941).

Rev. Chr. Anderson (4 years, elected 1941).

Rev. J. B. Unseth; Alternate, Rev. J. A. Petersen (4 years, elected 1941).

Boards

Finances: Prof. A. J. Natvig, Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1942); Rev. M. E. Tweit, Rev. N. S. Tjernagel; Mr. John Munson, Hartland, Minn. (2 years, elected 1943).

Publications: Rev. H. A. Preus, Mr. E. S. Trondsen, Minneapolis, Minn. (2 years, elected 1942); Rev. S. E. Lee, Prof. Oscar Pedersen, Minneapolis, Minn. (2 years, elected 1943).

Home Missions: Rev. Emil Hansen, Rev. J. R. Runholt, Mr. Martin Teigen, Princeton, Minn. (2 years, elected 1942); Rev. H. Ingebritson, Rev. H. A. Theiste, Mr. Walter Fenger, Cottonwood, Minn. (2 years, elected 1943).

Foreign Missions: Rev. B. W. Teigen, Mr. H. Uthene, Chicago, Ill. (2 years, elected 1942); Rev. J. A. Moldstad, Mr. O. C. Hovland, Chicago, Ill. (2 years, elected 1943).

Church Extension: Rev. E. Hansen, Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1942); Rev. A. Harstad, Mr. Nils Faugstad, Scarville, Iowa (2 years, elected 1943).

Charities and Support: Rev. J. A. Moldstad, Mr. E. N. Peterson, Chicago (2 years, elected 1942); Rev. A. Strand, Mr. A. C. Schey, Chicago (2 years, elected 1943).

Christian Day School: Rev. C. M. Gullerud, Mr. Bennet Hansen, St. Peter, Minn. (2 years, elected 1942); Rev. S. Dorr, Mr. Soren Borup, Albert Lea Minn., (2 years, elected 1943).

Student Aid Fund: Rev. M. Galstad (3 years, elected 1943); Rev. Chr. Andersen (2 years, elected 1943); Mr. Christian Olsen, St. Peter, Minn. (1 year, elected 1943).

Synodical Conference Mission Board: Rev. J. A. Moldstad.

Army and Navy Commission: Rev. H. A. Preus, Rev. E. Ylvisaker, Rev. G. A. R. Gullixson.

Com. to revise Board of Regents Rules: Rev. U. L. Larsen, Rev. J. R. Runholt, Rev. T. N. Teigen and Rev. L. S. Guttebo.

PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap- tisms	Con- firmed	Services				
			Baptized	Communicant	Voting			Communed	Marriages	Burials	Norwegian Average Attendance	English Average Attendance
1	Anderson, Chr.	Rock Dell Ev. L.	261	180	83	7	8	266		19	65	23
2	Anderson, Chr.	Our Savior's, Belview	125	87	36	3	2	87		1		43
3	Anderson, Chr.	1st Ev. L., Delhi	38	35	16	2	1	51				33
4	Dale, M. O.	Our Savior's, Amherst	95	69	28	1	1	105		1	6	21
5	Dale, M. O.	Grace, Manitowoc	36	29	15	1		46				26
6	Dale, M. O.	Bethany L., Wittenberg	39	19	6	2		23		1		24
7	Dorr, Stuart	Zion Ev. L., Tracy	128	94	25	9	7	253	2	1		63
8	Dorr, Stuart	Ruthton Ev. L.	25	19	7			21				20
9	Galstad, Martin	1st Shell Rock Ev. L.	211	147	41	13	1	140	1		1	52
10	Galstad, Martin	Somber Ev. L.	142	95	31	8	4	104	1		4	54
11	Gullerud, C. M.	Bethany L., Mankato	143	73	21	20	1	24	2			62
12	Gullixson, G. A. R.	West Koshkonong	289	225	3		1	349	1	10	7	10
13	Gullixson, Walther	Parkland E. L.	133	85	28	5	2	1	243	9	1	
14	Guthebo, L. S.	Concordia, Eau Claire	235	156	42	14	1	124	5	2		
15	Guthebo, L. S.	Pinehurst Ev. L.	171	101	27	11	4	93	2	2		
16	Hansen, Emil	Our Savior's, Albert Lea	177	134	55	9	4	2	287	5	3	21
17	Hansen, Emil	Our Savior's, Hayfield	11	11	5					1	16	
18	Hanson, Clarence	1st Evangel, Fertile	125	85	30	5	2	91			3	39
19	Hanson, Clarence	Bygland L. Synod	41	20	11	1	1	*				30
20	Hanson, Clarence	Holy Cross, Sheyenne	20	10	6			*				12
21	Harstad, A.	Our Savior's, Madison	355	283	91	12	10	1	614	9	4	25
22	Hendricks, J.	Simcoe Ev. L.	11	9	5				16		12	2
23	Ingebritson, H.	Lime Creek Ev. L.	87	68	18	1	1		78	3	2	5
24	Ingebritson, H.	Lake Mills Ev. L.	115	79	19	3	8		79		2	5
25	Ingebritson, H.	West Prairie Ev. L.	80	57	21	4			35	1		1
26	Ingebritson, H.	Thompson Ev. L.	52	40	12	1			27		2	4
27	Larsen, U. L.	Concordia Ev. L.	58	40	20	4			60		3	14
28	Larsen, U. L.	Cross Lake Ev. L.	68	50	18	1			64			6
29	Larsen, U. L.	Immanuel Ev. L.	38	18	7		1		46		3	35
30	Larsen, U. L.	Gran Ev. L.	17	9	5	1			6			14
31	Larsen, U. L.	Chester Ev. L.	14	13					18		1	6
32	Lee, S. E.	Emmaus	186	139	26	6	1	9	2	338	7	2
33	Lillegard, Geo. O.	Boston Norw. L.	210	133	36	5	4	3	348	12	5	19
34	Madson, N. A.	Our Savior's, Princeton	320	211	80	6	7	1	330	1	1	14
35	Madson, N. A.	St. Paul's, Red Top	9	6	3							30
36	Moldstad, J. A.	St. Mark's, Chicago	250	175	20	32			315	13	6	49
37	Oesleby, Chr.	Central, Duluth	120	76	24	11		6	3	160	7	1
38	Oesleby, Nils C.	Oslo L., Volga	105	72	33	3			29		1	3
39	Oesleby, Nils C.	Bethel, Sioux Falls	19	12	4			1				
40	Otto, Milton	Cottonwood Ev. L.	146	107	36	8	1	3	193		4	10
41	Petersen, J. A.	Scarville N. L.	80	65	26	1			103			
42	Petersen, J. A.	Center N. E. L.	171	113	46	3			112		1	2
43	Preus, H. A.	Calmar L.	400	317	132	5	14	3	362	2	10	20
44	Ranzau, A.	Richland E. L.	141	99	30	7	12	1	222	1		*
45	Runholt, J. R.	Immanuel, Audubon	109	95	17	3		6	250	1	1	
46	Runholt, J. R.	1st Wild Rice, Ulen	128	111	28	7	5		300	4	1	20
47	Runholt, J. R.	Zion's, Ada	7	7	4				28		12	6
48	Sande, S.	Hartland E. L.	119	98	39	3	3		51	1		20
49	Sande, S.	Manchester	51	39	16	2			81		2	19
50	Strand, A.	St. Luke's, Chicago	98	74	25	1	3	2	4	203	4	5
51	Teigen, B. W.	St. Paul's, Chicago	250	175	25	15	2	3	9	290	12	4
52	Teigen, T. N.	1st Amer. L., Mayville	132	101	25	4			121	2	4	4
53	Theiste, H. A.	Fairview, Mpls.	463	345	52	16	1	12	1	645	9	3
54	Tjernagel, N. S.	Redeemer L.	41	29	7	3	1	3	43			
55	Tjernagel, N. S.	Jerico L.	400	309	139	7	7		532	1	3	6
56	Tjernagel, N. S.	Saunder L.	166	137	59	6	1		227	1	2	
57	Tweit, M. E.	Nicollet N. E. L.	310	243	85	6	6		330		3	12
58	Tweit, M. E.	Norw. Grove E. L.	65	59	23	1	2		117	1	1	2
59	Unseth, E. G.	1st L., Suttons Bay	125	74	21	5			86	1	3	
60	Unseth, E. G.	Immanuel, Holton	55	34	9	3	5		29	1	1	
61	Unseth, E. G.	Scandinavian, Holton	42	27	7	2	5		24			
62	Unseth, J. B.	E. Paint Creek	126	98	39	5			79		1	8
63	Unseth, J. B.	W. Paint Creek	96	73	33	1			40		3	12
64	Ylvisaker, E.	Holy Cross, Madison	363	257	81	16	3	10	4	398	7	3
65	Vacant	Forest City E. L.	45	33	10	1			60			
66	Vacant	Bethany, Story City	32	32	16				30		1	
67	Friedrich, C. H.	Clearwater	42	26	9				*			*

[Totals8762|6341|1993|335| 18|200|52|10057|130|104|409|...2557|...]

1. Member of Synod. 2. Preaching Station. 3. Not member of Synod.

* No report received.

FOR YEAR 1942

No.	Day School		Sunday School		Other Schools		Students		Contributions					
	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	In Church Colleges	In Pub. H. S. and Colleges	For Home Purposes	All Outside Purposes	Value of Property	Debt on Property		
1						37	47	1	\$1 893 76	\$1 313 86	\$15 000 00	\$		
2			25	1	37	32	1	5	544 25	410 00	3 000 00			
3					25	12	1	3	355 05	275 00	5 000 00			
4					40	9		5	650 00	230 00	10 000 00			
5			8	1				1	350 00	236 00	1 200 00			
6			8	1	16	9			62 00	34 75				
7			20	4					2 416 28	1 275 15	17 500 00	11 000 00		
8								1	111 00	136 55				
9			38	5	20	24		12	2 463 38	408 72	9 000 00			
10	7	1					4	4	1 124 88	857 83	9 500 00			
11	x12		39	5	10	18	7	3	1 190 00	311 76	5 600 00	4 840 00		
12	24	1	18	4					3 273 10	1 363 96	50 000 00			
13	29	1	35	7			4	7	3 154 47	877 39	4 500 00			
14	16	1	70	6	35	89			1 586 49		15 000 00	6 000 00		
15			64	5	10	29			2 652 62	650 00	5 000 00	1 245 00		
16	15	1	50	6				6	2 053 08	35 00	21 150 00	1 400 00		
17									80 00	592 10				
18			40	2	15	9		3	763 85	101 67	8 000 00			
19			36	3	10	12		1	233 85		1 800 00			
20														
21	17	1	26	5	15	35	1	32	5 877 82	2 671 37	50 000 00	1 790 00		
22										72 50				
23	14	1	8	2			2	5		1 400 00	7 000 00			
24			34	5	30	28		10	2 200 00		3 000 00			
25			16	3	20	14		6			3 500 00			
26			7	2	20	12		1			1 500 00			
27			11	2	14	12	1		*		3 400 00	900 00		
28					20	22		4	*		2 500 00	1 200 00		
29			11	2	20	18	2	2	*		1 000 00			
30									*		500 00			
31			1	1							500 00			
32			74	9	42	30		10	2 271 10	197 84	19 000 00	16 500 00		
33			41	10			2	16	6 049 01	1 561 72	50 000 00	18 437 50		
34	24	1	52	6	20	24	5		2 630 00	1 450 00	20 000 00	600 00		
35														
36	4		100	7			2		4 979 70	2 002 33	30 000 00			
37			50	5				7	901 55	115 07	5 000 00	725 00		
38			24	4				3	*	*	4 500 00			
39									*	*	2 500 00	2 200 00		
40			40	5	45	23	1	10	1 684 52	938 12	6 000 00	1 300 00		
41							1		*	*	14 500 00			
42			40	6	20	30			*	*	10 800 00			
43			60	6	20	70		24	2 200 00	794 08	25 000 00			
44			17	2	20	16	1	18	1 040 73	126 50	7 000 00			
45			16	3	20	18		18	700 00	130 00	2 000 00			
46			18	3	20	23		17	900 00	59 00	3 500 00	600 00		
47									30 00					
48			20	3	29	30				594 75	10 000 00			
49			6	1						505 41	5 000 00			
50			20	4			1	2	2 747 00	100 00	8 500 00	4 650 00		
51			74	7				12	3 436 00	800 00	40 000 00			
52			25	4	15	18		12	1 035 00	590 00	3 000 00			
53	x10		126	18			1	22	7 125 14	918 69	35 000 00	2 500 00		
54			6					4	189 63	42 25				
55			40	2			16		2 156 20	2 486 75	15 000 00			
56			10	2			1	2	3 227 42	4 439 77	10 000 00			
57	12	1			50	31	3	13	2 123 00	1 040 08	35 000 00			
58								3	540 00	145 33	5 000 00			
59			8	2	21	12		12	866 04	461 33	5 500 00			
60			10	2				5	289 37	213 49				
61			6	1				4	245 46	283 02	3 600 00	150 80		
62			12	4	20	17		7	468 50	1 140 23	7 500 00			
63					15	6		2	445 55	910 08	7 400 00			
64	15	1	90	7				40	1 900 00		13 000 00			
65			18	4	14	15			460 74	95 55	3 500 00			
66									429 16	113 56	2 000 00			
67	*								*	*	800 00			

Totals | 199 | 10 | 1568 | 199 | 765 | 794 | 42 | 411 | \$82 106 70 | \$35 508 56 | \$663 750 00 | \$76 038 30

* No report received.

x School conducted jointly with other congregations.

Figures include only those belonging to our Synod.

TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Anderson, Chr.	Belview	\$ 80 66	\$ 36 01	\$ 40 18
2	Anderson, Chr.	Delhi	16 15	11 45	5 43
3	Anderson, Chr.	Rock Dell	158 55	161 25	159 70
4	Dale, M. O.	Amherst Jct.	88 77	14 35	22 49
5	Dale, M. O.	Manitowoc	46 41	18 00	17 00
6	Dale, M. O.	Wittenberg	13 30	25 25	8 00
7	Dorr, S.	Ruthlon	24 35	15 65	8 00
8	Dorr, S.	Tracy	242 20	83 25	16 61
9	Galstad, M.	Northwood	80 16	64 27	84 38
10	Galstad, M.	Somber	134 47	93 05	91 20
11	Gullerud, M.	Mankato	128 07	124 42	24 48
12	Gullixson, G.	W. Koshkonong	403 26	84 68	181 25
13	Gullixson, W.	Parkland	108 31	90 28	180 32
14	Guttebo, L.	Eau Claire	54 91	38 73	42 46
15	Guttebo, L.	Pinehurst	53 07	4 16	.....
16	Hansen, E.	Our Saviour's	167 90	140 71	170 04
17	Hansen, E.	Hayfield	14 25	1 00	10 00
18	Hanson, C.	Bygland	70 12	16 00	13 00
19	Hanson, C.	Fertile	115 95	43 15	34 00
20	Hanson, C.	Sheyenne	1 50	9 00	25
21	Harstad, A.	Our Saviour's	396 80	237 42	318 16
22	Hendricks, J.	Simcoe	.....	.....	8 00
23	Ingebritson, H.	Lake Mills	148 75	82 92	56 35
24	Ingebritson, H.	Lime Creek	68 70	58 35	35 95
25	Ingebritson, H.	Thompson	75 25	20 00	19 65
26	Ingebritson, H.	West Prairie	47 77	36 55	4 50
27	Larsen, U. L.	Concordia	35 16	7 00	8 25
28	Larsen, U. L.	Immanuel, Lengby	.....	31 65	18 75
29	Larsen, U. L.	Cross Lake	.....	4 85	.....
30	Larsen, U. L.	Clearwater	.....	.....	.....
31	Larsen, U. L.	Trail	9 00	.....	5 00
32	Lee, S. E.	Emmaus	62 67	29 84	56 54
33	Lillegard, G. O.	Boston	184 27	125 00	155 50
34	Madson, N. A.	Princeton	401 21	162 02	139 55
35	Madson, N. A.	Redtop	15 00	10 25	16 00
36	Moldstad, J.	St. Mark's	230 67	323 51	269 02
37	Oesleby, N.	Sioux Falls	24 45	13 70	7 00
38	Oesleby, N.	Oslo, Volga	107 21	.....	.....
39	Otto, M.	Cottonwood	273 89	92 40	92 06
40	Peterson, J. A.	Center	188 12	83 29	30 00
41	Peterson, J. A.	Scarville	78 50	81 30	31 45
42	Preus, H. A.	Calmar	129 52	17 47	14 50
43	Ranzau, A.	Thornton	68 78	.....	43 59
44	Runholt, J. R.	Ada	.....	.....	.....
45	Runholt, J. R.	Audubon	82 50	10 75	4 00
46	Runholt, J. R.	Ulen	55 99	2 85	6 00
47	Strand, A.	St. Luke's	151 00	30 00	15 00
48	Teigen, B.	St. Paul's	188 54	137 86	143 25
49	Teigen, T.	Caledonia	.....	.....	.....
50	Teigen, T.	Mayville	106 04	35 50	14 85
51	Theiste, H. A.	Fairview	175 74	210 00	275 55
52	Tjernagel, N. S.	Jerico	153 40	83 95	96 48
53	Tjernagel, N. S.	Saude	228 93	129 00	109 13
54	Tweit, M.	Nicollet	418 28	224 50	125 36
55	Tweit, M.	Norseland	76 95	33 45	35 75
56	Unseth, E. G.	Holton, Immanuel	47 14	15 60	8 50
57	Unseth, E. G.	Holton, Scand.	40 75	.....	9 25
58	Unseth, E. G.	Suttons Bay	63 30	11 55	32 80
59	Unseth, J. B.	East Paint Creek	127 83	74 25	81 25
60	Unseth, J. B.	West Paint Creek	167 48	85 75	74 75
61	Ylvisaker, E.	Holy Cross	44 63	.....	32 75
62	Vacancy	Duluth	71 28	.....	9 50
63	Vacancy	Forest City	17 20	.....	21 85
64	Vacancy	Hartland	169 75	2 55	44 15
65	Vacancy	Manchester	58 35	40 60	44 90
66	Vacancy	Story City	59 00	47 40	20 00
67	Miscellaneous		150 78	99 20	223 38
			\$7 202 94	\$3 766 94	\$3 866 89

MAY 1, 1942 TO APRIL 30, 1943

	Church Extension	Christian Day School	Bethany College Debt	Miscel- laneous	Totals	Jubilee Fund
1	\$.....	\$ 16 88	\$ 2 00	\$ 8 75	\$ 184 48	\$ 268 50
2				19 99	53 02	225 00
3	31 00	21 51		43 27	575 28	1 119 00
4		9 25		27 10	161 96	316 14
5	15 72	7 35		37 14	141 62	380 50
6				6 00	52 55	205 00
7					49 00	95 00
8		20 00		171 71	533 77	874 60
9	18 31	8 73		13 80	269 65	497 50
10	76 72	75 22		23 65	494 31	827 47
11		19 64		22 05	318 66	238 30
12	20 00	17 96	10 00	119 31	836 46	1 185 12
13	11 00	23 22	4 00	102 55	519 69	234 07
14		14 90		13 40	164 40	189 24
15		11 10		6 14	74 47	25 00
16	10 00	32 15	100 00	55 84	676 64	763 60
17			1 00	4 00	30 25	4 00
18				5 00	104 12	540 00
19		13 72		7 25	214 07	507 25
20				8 00	18 75	
21	20 00	9 20		156 13	1 137 71	1 604 10
22				10 00	18 00	10 00
23	36 75	8 29		66 50	401 56	128 50
24	5 00			43 70	209 70	513 07
25	20 00	12 18		5 45	152 53	287 69
26	5 00			25 45	119 27	305 00
27		4 87			55 28	
28				5 00	55 40	
29					4 85	
30						
31					14 00	60 00
32	2 00			8 05	159 10	28 47
33	20 00	10 00		69 35	564 12	1 034 25
34	104 77	68 72		62 19	938 46	1 177 99
35		5 00		1 00	47 25	100 00
36	51 40	15 00		191 01	1 080 61	1 761 27
37		13 85		3 00	62 00	128 00
38	34 78	18 85	14 00	50 35	225 19	765 88
39	10 00	34 42	6 75	130 72	640 26	364 80
40		20 70		15 14	337 25	417 50
41		11 10		14 60	216 95	836 50
42			6 50	234 00	401 99	291 50
43			5 00	36 44	153 81	410 00
44						
45			2 00	21 46	120 71	45 00
46				7 05	71 89	
47	13 00	11 20		10 00	230 20	226 50
48	10 00		10 00	102 09	591 74	581 36
49				28 50	28 50	
50	4 00			15 95	176 14	493 00
51	61 99	9 00	4 00	279 36	1 015 64	584 00
52	48 50		1 25	316 92	700 50	1 731 50
53	44 85	1 00	7 00	197 07	716 98	4 027 37
54	30 82	83 77		99 25	981 98	610 40
55	16 21	2 50		22 75	187 61	35 56
56				9 00	80 24	265 00
57	20 20	4 78		10 00	84 98	282 00
58		12 67		10 55	130 87	451 75
59	11 45	2 00	9 00	37 90	343 68	482 50
60	11 45	5 00	24 00	73 76	442 19	841 50
61				55 04	132 42	4 00
62				10 00	90 78	103 72
63					39 05	91 25
64				28 30	2 4 75	350 00
65				23 81	167 66	377 75
66	15 00	3 85		36 44	181 69	620 12
67		45 00	66 00	133 55	717 91	665 50
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