

**REPORT**  
of  
**The Twenty-first Regular Convention of**  
**The Norwegian Synod**  
of the  
**American Evangelical Lutheran Church**



Held at  
**BETHANY LUTHERAN COLLEGE**  
**MANKATO, MINNESOTA**  
June 10th to 15th, 1938

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PUBLISHED BY  
THE LUTHERAN SYNOD BOOK CO.  
MANKATO, MINNESOTA

## Opening and Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church met for its Twenty-first Regular Convention at Bethany Lutheran College, Mankato, Minn., June 10th, 1938.

The Convention opened at 10:30 A. M. with divine services conducted by Rev. C. Hansen of Mankato, Minn., in accordance with the ritual of the Norwegian Lutheran Church: Hymn 11 (Lutheran Hymnary); Scripture Reading, Psalm 73, Hymn 135, 1, 4-6, and Hymn 440. Rev. S. E. Lee of Minneapolis, Minn., preached the sermon, choosing as his text 1 Cor. 15:58, on the basis of which he brought out that there must always be conflict between those who hold to the Word of God as their authority and those who follow human reason; between those who hold that we are justified by faith alone, and those who would be justified by works; and admonished his hearers to "be steadfast and unmovable" in the defence of the Truth, but then also to "abound in the work of the Lord," remembering that He requires of us that we sow the seed of the Word and leave it to Him to give the increase.

At the close of the service, President H. Ingebritson encouraged the assembly to approach its tasks at this Convention in humble reliance on the Lord's blessings; and appointed as a Temporary Credentials Committee the pastors J. A. Petersen, S. E. Lee, and B. W. Teigen and the delegates Anton Seeverts, A. T. Huso, and C. A. Moldstad. Dr. S. C. Ylvisaker welcomed the Convention on behalf of Bethany Lutheran College, whose management was the host of the Synod this year.

The first session was opened at 2:30 P. M. with devotional exercises conducted by the President, Rev. H. Ingebritson: Hymn 254 (Lutheran Hymnary), Scripture Reading, Matth. 20:1-16 (in Norwegian), with brief comments, closing with prayer and Hymn 468. The Secretary called the roll of the standing voting members; 26 were present and 5 absent. The roll of non-voting standing members was called; 8 were present and 9 absent. The Temporary Credentials Committee reported that 29 delegates were present. The President then declared the Twenty-first Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session.

Other pastors and delegates who arrived later brought the total of voting members of the convention to 30 pastors and 46 delegates. Of the non-voting Standing Members, nine were

present, of whom one was also a congregational delegate. 18 were made advisory members of this convention.

### *Delegates Present, Eligible to Vote*

<i>Delegate</i>	<i>Congregation</i>	<i>Pastor</i>
1. Sam Sampson .....	Our Savior's, Belview .....	Christian Anderson
2. Hover Knutson .....	Grace Church, Manitowoc .....	M. O. Dale
3. A. T. Danielson .....	Parkland Ev. Lutheran .....	Martin Galstad
4. Arthur Solli .....	Parkland Ev. Lutheran .....	Martin Galstad
5. Clarence Wosje .....	Oslo Lutheran Church .....	C. M. Gullerud
6. Vermont Sandvig .....	Concordia, Eau Claire .....	Lauritz Guttebo
7. Otto Hohenstein .....	Bethany, Mankato .....	Clarence Hansen
8. Prof. C. A. Moldstad .....	Bethany, Mankato .....	Clarence Hansen
9. Albert Ellingson .....	Our Savior's, Albert Lea .....	Emil Hansen
10. A. O. Seeverts .....	Our Savior's, Albert Lea .....	Emil Hansen
11. John Melaas .....	Our Savior's, Madison .....	A. M. Harstad
12. E. N. Edwards .....	Our Savior's, Madison .....	A. M. Harstad
13. Jonas Rasmussen .....	St. Paul's, Red Top .....	John Hendricks
14. Oscar Anderson .....	Lime Creek Church .....	Henry Ingebritson
15. A. O. Anderson .....	Lime Creek Church .....	Henry Ingebritson
16. Ole Bredeson .....	Lake Mills .....	Henry Ingebritson
17. Henry Erickson .....	West Prairie, Thompson, Iowa .....	Henry Ingebritson
18. N. Lund .....	West Prairie, Thompson, Iowa .....	Henry Ingebritson
19. Tønnes Mortenson .....	Thompson Congregation .....	H. Ingebritson
20. C. C. Ingebritsen .....	Thompson Congregation .....	H. Ingebritson
21. Nils Hansen .....	Our Savior's, Princeton .....	N. A. Madson
22. P. G. Kloster .....	Forest City Synod Church .....	J. A. Petersen
23. Sam Honsey .....	Center Congr., Lake Mills .....	J. A. Petersen
24. Knut Holstad .....	Center Congr., Lake Mills .....	J. A. Petersen
25. Hans Sande .....	Scarville Lutheran .....	J. A. Petersen
26. Nels Brudvig .....	Scarville Lutheran .....	J. A. Petersen
27. Carl Simonson .....	West Koshkonong Luth. ....	C. J. Quill
28. Ernest M. Starks .....	West Koshkonong Luth. ....	C. J. Quill
29. Anders Emrud .....	Manchester Lutheran .....	Stephen Sande
30. Joseph Solberg .....	Hartland Lutheran .....	Stephen Sande
31. Marvin Johnson .....	Hartland Lutheran .....	Stephen Sande
32. Kenneth Bolstad .....	First Evanger .....	B. W. Teigen
33. Thomas Heller .....	Fairview Lutheran .....	H. A. Theiste
34. P. P. Braaten .....	Fairview Lutheran .....	H. A. Theiste
35. Henry Hanson .....	Nicollet .....	Milton Tweit
36. Anton Gran .....	Nicollet .....	Milton Tweit
37. Geo. O. Natvig .....	Saude Congregation .....	H. M. Tjernagel
38. Fred Amman .....	Jerico Lutheran Church .....	H. M. Tjernagel
39. Knut Roberson .....	Jerico Lutheran Church .....	H. M. Tjernagel
40. A. T. Huso .....	First Shell Rock Church .....	A. J. Torgerson
41. John Levenson .....	Somber Lutheran Church .....	A. J. Torgerson
42. H. J. Busness .....	East Paint Creek .....	J. B. Unseth
43. Donald Oppedahl .....	Bethany, Story City .....	Paul Ylvisaker
44. O. L. Tynning .....	Bethany, Story City .....	Paul Ylvisaker
45. Clarence Olafson .....	Central, Duluth .....	(Vacant)
46. Torald N. Teigen .....	First American, Mayville, N. Dak. ....	(Vacant)

### *Pastors Present, Eligible to Vote*

Anderson, Christian; Dale, M. O.; Galstad, Martin; Guldberg, G.; Gullixson, G. A. R.; Guttebo, L. S.; Hanson, Clarence; Hansen, Emil; Harstad, A. M.; Hendricks, John; Ingebritson, H.; Lee, S. E.; Lillegard, Geo. O.; Madson, N. A.; Moldstad, J. A.; Mommsen, Lloyd; Mommsen, M. F.; Petersen, J. A.; Quill, C. J.; Runholt, J. R.; Sande, Stephen; Teigen, B. W.; Theiste, H. A.; Tjernagel, H. M.; Torgerson, A. J.; Tweit, Milton; Unseth, J. B.; Unseth, Eivind; Ylvisaker, E.; Ylvisaker, P.—Total, 30.

### *Synod Members Present, Not Eligible to Vote*

Professors C. A. Moldstad, C. S. Meyer, Alvin J. Natvig, Dr. S. C. Ylvisaker. Pastors, P. Blicher, U. L. Larsen, H. A. Preus, J. E. Thoen, N. S. Tjernagel.

### *Advisory Members of this Convention*

Pastors A. F. Mock, E. A. Dicke, Wm. Nolte, H. Heinemann, J. Bertram, Im. Albrecht, C. M. Gullerud, L. Imm, O. Brauer, R. Beisel, W. E. Heidorn. Students Chr. Oesleby, Nels Oesleby, Walther Gullixson, Martin Otto. Mr. Ed. Galstad, Mr. Orlando Kessler, Mr. J. A. Luehmann.

### *Accepted as Standing Advisory Member*

The Rev. C. M. Gullerud.

### *Accepted as Members of the Synod*

Bygland Evangelical Lutheran Church, Zion Evangelical Lutheran Church, Tracy, Minnesota.

### *Excused for Absence from this Convention*

The Rev. A. Strand, Prof. C. U. Faye.

### *Excused for Not Sending Delegates*

Boston Norwegian Lutheran Church, Cambridge, Mass.; Sutton's Bay, Mich.; Holton, Mich.; St. Mark's, Chicago; St. Paul's, Chicago; St. Luke's, Chicago; Emmaus, Minneapolis; Holy Cross, Sheyenne, N. D.

### *Excused for Absence Part of the Convention*

Pastors: N. A. Madson, L. S. Guttebo, A. J. Torgerson. Delegate: A. Solli.

### *Working Committees for this Convention*

1. Credentials, Pastors: J. A. Petersen, S. E. Lee, B. W. Teigen. Delegates: Anton Seeverts, A. T. Huso, C. A. Moldstad.
2. President's Report, Pastors: H. M. Tjernagel, H. A. Theiste, H. A. Preus. Delegates: Thos. Heller, J. Melaas.
3. Nominations, Pastors: J. A. Moldstad, M. Tweit, S. Sande, M. O. Dale. Delegates: Thos. Heller, Knut Holstad, E. N. Edwards.
4. Program, Pastors: S. C. Ylvisaker, S. E. Lee. Delegate, J. Melaas.
5. Press Committee, Pastor N. A. Madson and assistants.

6. Finances, Pastors: L. S. Guttebo, A. M. Harstad, J. B. Unseth. Delegates: E. N. Edwards, C. A. Moldstad, Carl Simonson.
  7. Home Missions, Pastors: H. M. Tjernagel, J. A. Moldstad, G. A. R. Gullixson. Delegates: A. T. Huso, Sam Sampson, A. O. Anderson.
  8. Heathen Missions, Pastors: J. R. Runholt, A. M. Harstad, Clarence Hanson. Delegates: John Levorson, Knut Holstad.
  9. Higher Education, Pastors: E. Hansen, H. A. Preus, Chr. Anderson. Delegates: C. Olafson, Anton Gran, Sam Honsey.
  10. Elementary Education, Pastors: Paul Ylvisaker, Martin Galstad, M. O. Dale. Delegates: Ernest M. Starks, Oscar Anderson, P. P. Braaten.
  11. Church Extension, Pastors: S. Sande, C. J. Quill, G. Guldberg. Delegates: Nels Brudvig, Prof. A. J. Natvig, Anders Emrud.
  12. Publications, Pastors: Chr. Anderson, G. O. Lillegard, H. A. Theiste. Delegates: H. J. Busness, Geo. O. Natvig, Henry Hanson.
  13. Miscellaneous Matters, Pastors: S. E. Lee, Dr. S. C. Ylvisaker, H. M. Tjernagel. Delegates: Hans Sande, Carl Simonson, Ole Bredeson.
  14. Pastoral Conferences' Records, Pastors: C. J. Quill, Lloyd Mommsen. Delegates: Kenneth Bolstad, Thomas Heller.
  15. Charity and Support, Pastors: J. E. Thoen, N. S. Tjernagel, A. J. Torgerson. Delegates: H. J. Busness, Otto Hohenstein, N. Lund.
  16. Equalization, Pastors: M. Tweit, Eivind Unseth.
  17. Chaplain, Pastor G. Guldberg.
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## The President's Message

This year marks the Eighty-fifth Anniversary of the former Norwegian Synod which by entering the merger of 1917 deserted its time-honored and firm stand in matters of doctrine and practice, and stripped the faithful adherents of the Synod principles of all property and institutions.

This year we may also celebrate the Twentieth Anniversary of the re-established Norwegian Synod which immediately after the union of 1917 set about building up the institutions lost in 1917.

To the handful of men of the so-called Minority, who, after the last session of the old Synod, met at the Aberdeen Hotel, St. Paul, Minnesota, the outlook did not appear very encouraging. Nevertheless, the following resolutions were passed:

1. "For vor samvittigheds skyld kan vi ikke gaa med i det nye samfund paa nærværende basis." 2. "Vi blir staaende paa den gamle bekjendelse og organisation, som vi har kristelig frihed til at værne om, og arbeide under nu som før." Officers were elected. It was resolved to publish "Tidende" to replace "Kirke-tidende" as our church organ; to launch the work of reconstruction on the basis of former Synod doctrines and Church practice; and to call a general meeting the next year, 1918.

Many of the congregations from which we could expect support were still held down by majorities who, as it seemed, wanted union at any cost. It was a time of affliction, trials, and temptation to those who for the sake of conscience could not subscribe to the compromise union-thesis. The Lord, however, was with us and gave us courage and strength to proceed. Due to the position in which Minority groups found themselves at this time, there were only a few accredited delegates from congregations at the Synod Convention of 1918.

Approaches had been made during the past year to institutions in the Missouri Synod petitioning them to take charge of students from our congregations. The doors of these institutions were generously opened to our students on the same conditions and with the same privileges as those offered the students from their own congregations. Later this arrangement for our students was officially acted on. A teacher from our Synod was added to the faculty of Concordia College, St. Paul, Minnesota, in 1919. The many favors accorded us during these years will be recalled at this convention in connection with the Centennial celebration of the Saxon immigration.

All Synod institutions with the exception of the Negro Mission had been absorbed by the merger of 1917; likewise also all



Church and School property. We lost much, but we were spared from being parties to the compromise made in "Opgjør," and from all its disastrous consequences. We have been spared from becoming partners to the unionism and un-Lutheran practice of such organizations as the National Lutheran Council and the American Lutheran Conference.

On the other hand, we are privileged in having the Word of God preached in its truth and purity from all our pulpits and the sacraments administered according to the institution of our Lord. After all, that is the great glory of the Church.

To flash a motto, "Word alone, Grace alone, and Faith alone," and at the same time fraternize with those whose preaching and practice are a denial of that truth is unworthy of a true Lutheran.

All too often we hear the woeful cry, "We are too few!" Should we not rather say with the singer of old: "The Lord of Hosts is with us. The God of Jacob is our refuge?" Ps. 46:7. Let others dream about a Lutheran Church that must change with time and tide. We know that God is the same yesterday, today, and forever. "The Lord is good; His mercy is everlasting; and *His truth endureth to all generations.*" Ps. 100:5. And this everlasting, unchanging truth "shall be the shield and buckler" of the children of God. Ps. 91:4.

Was it not to be expected, and is it not yet to be expected that the reconstruction period which we have gone through, and with which we are still struggling, should bring many difficulties and vexing problems? We were left on a wrecked field; congregations, circuits, Synod, and all institutions had to be reorganized. Schools for our children and youth had to be provided for. "Saa mange hoveder, saa mange sind." All this has at times brought plenty of disagreement and contention. But after twenty years of reorganization work it behooves us now to set our minds firmly on healthy growth.

The old tried veterans who were on the firing line against the "Opgjør"-compromise from 1912 to 1917 have, most of them, gone to their reward. They were in earnest. They sacrificed much for our Church. Unless the present generation follows in their footsteps we are not worthy of the heritage which our forefathers have left us.

What is to be done?

Let us look for encouragement, strength, and sincerity in action, in the words of exhortation given Israel according to Isaiah 54:23, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Israel had enjoyed a glorious past. Jerusalem, the city of kings, had been graced with the beautiful, magnificent temple built during the reign of King Solomon. The Lord had in so many ways made His presence felt in Israel, not only in the temple worship, but also in Israel's contacts with the Gentile nations, by which they were surrounded. God had not only in a miraculous way brought them out from the bondage in Egypt into the promised land, but similarly also fed them, clothed them, led them, and protected them. During the year of King David's reign, the troublesome heathen tribes had been subdued. In all His dealings with them, the Lord forcibly impressed the truth upon their minds, expressed thus by the prophet: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the City, the watchman waketh but in vain." Ps. 127:1. Israel, however, did not give themselves over whole-heartedly to the ways of the Lord. They did not keep faith. No sooner had the Lord delivered them from the hands of the heathen, than they began to mingle with the heathen, in associations and intermarriages. Finally the Lord withdrew His protecting and merciful hand from them, and thus they fell into the hands of the heathen.

It is pitiful to think of the exiled Israel paying the penalty for their faithlessness. While they were in bondage in Babylon, according to the 137th psalm, they sang these sad strains: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" But even there in Babylon, the Lord held His protecting hand over a faithful remnant. He sent His prophets to them reminding them of the gracious promise that after a lapse of seventy years they were to be privileged to return to Jerusalem.

To the human mind it may seem that the Lord dealt cruelly with His people, giving them over into the hands of the heathen, but it is not so. The prophetic words still stand, "O Israel, thou hast destroyed thyself; but in me is thine help." Hos. 13:9. "All the paths of the Lord are mercy and truth unto such as keep His covenant and his testimonies." Ps. 25:10. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:17. "The Lord is very pitiful, and of tender mercy." Jas. 5:11. As long as the day of grace lasts, God graciously bestows His mercy and goodness upon His people.

Because Israel has been faithless, straying away from the paths chosen for them by the Lord, He let them suffer the conse-

quences, in order that they might be humbled. Thus the people were taught to acknowledge that the ways of the Lord are mercy and truth. The hardships and privations experienced while they were in exile under the oppressive rule of heathen rulers were to serve as a means to turn their minds to the ways of the Lord.

Is it not a pity that even the people of God in His Church with an absolutely dependable compass and guide showing the way to God's storehouse of blessings for body and soul, time and eternity, take chances on byways and bypaths, according to their own mind, thereby bringing untold misery upon themselves?

Israel of old is not only to be an example of warning to us in our day and age, but also an evidence of God's loving kindness and mercy toward His wayward children. New assurances and repeated experiences of God's kindness and mercy were to bring renewed light, strength, and joy to the humbled believers in Israel. After the long dark day in far-off Babylon, according to the prophetic vision of Isaiah, there was to come a new day of promise and renewed service under the Lord. A people in exile for generations were to be told after their homecoming to widen the place of their tent and the curtains of their dwellings. "Let them stretch out; spare not (or hinder it not); lengthen thy cords, and strengthen (or make fast) thy stakes."

But you say, what encouragement is that to us? We are evidently all willing to admit that there has been plenty of waywardness, faithlessness, and ungratefulness to a good and merciful God, evidenced in the eighty-five years of the history of the Norwegian Synod. It has repeatedly lived through dark and stormy days of doctrinal controversies, because all have not submitted to the wisdom revealed in God's Word. It has often seemed that the fight in defence of God-given truths and principles grounded in Holy Scriptures upheld by our Synod, was in vain. In spite of efforts to indoctrinate our people, many of the clergy as well as lay people have cluttered the blessed doctrine of God's full and free grace with man-made doctrines couched in such terms as: "Man's good conduct;" "Valgets standpunkt" (self-determination); and "Feeling of responsibility," etc.

We are assembled here today, a comparatively small group. Our own achievements, after twenty years of labors in the field of God's vineyard, are nothing of which to boast. There may be, on the other hand, thoughts lingering in the minds of some among us, that our task is too great for our strength. This is very true. But we also confess that

With might of ours can naught be done,  
Soon were our loss effected;  
But for us fights the Valiant One,  
Whom God Himself elected.  
Ask ye who this might be?  
Christ Jesus, it is He;  
Lord Sabaoth is His name,  
From age to age the same,—  
He holds the field forever.

If the cause be ours alone, we have no right to exist. As sure, however, as we have the Word of God in its truth and purity, and the sacraments according to the institution of our Lord, making it our aim and sincere effort diligently to use these sacred means for ourselves, to bring them to others, and jealously to guard them against all errors in teaching and practice, the cause is no longer ours, but the Lord's. We are only His humble servants guarding the heritage entrusted to us. Surely the Church which is true to this trust has nothing to fear. To that Church applies the Word of the Lord in Isaiah, 54:4-5: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called." According to this, we must not look to our own ability or inability, our own strength, or our own weakness, our own prestige or size, great or small. There is only one thing to do, that is, gladly and cheerfully to offer our services to the Lord and go to work knowing that the Lord Himself looks after results and increase. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations!" In these words of the Lord there is assurance of results and increase.

This, however, does not mean that we without due caution are to build and acquire property, expanding in a material way without forethought. But it does mean that when such expansion is necessary for the work of the Lord in His Church, we are to take courage, spare not, cheerfully launching also such a program.

At the present time there ought not to be a pressing need for such expansion. The acquisition of buildings and property may, at times, prove a hindrance to more important things in the Church.

## HOME MISSIONS AND CHURCH EXTENSION

In order to take care of the most needed expansion in our work, the support of the Home Mission and Church Extension treasuries must steadily increase. Our attention has been called to fields ready for the laborers; but without adequate funds and workers willing to sacrifice their all for the cause, it is not possible to begin work in these fields, especially in the cities of our day.

An essay will be read at this convention on the needs and problems of our Home Mission, by the chairman of the Mission Board, Rev. E. Hansen.

## HIGHER EDUCATION

Bethany College is our High School and College. It is capable of accomodating twice the number of students which are enrolled at the present time. We need no expansion here as far as buildings and equipment are concerned; although we may well also here take the words of the prophet to heart, "Spare not thy cords, strengthen thy stakes." In our day, with liberalizing tendencies laying siege to us on every hand, we must not allow ourselves to grow lax and liberal along with our surroundings; but drive our stakes further down, that is, "Establish and strengthen our position on the only sure and true foundation, the eternal Word of God." The fact that so many Lutheran Colleges become, as it were, un-denominational in spirit in order to increase enrollment, must urge us all the more to make it our aim to offer and to demand of all students a thorough instruction in Evangelical Lutheran doctrine, which is the teaching of God's Word.

Although thankful to the Missouri Synod for the service accorded our students at Concordia Theological Seminary, St. Louis, Missouri, it would be well that we as a Synod also keep in closer touch with those who are to become teachers and pastors within our Church. A step forward in this direction has been made during the past year in the appointment of a committee consisting of one member from the Bethany Board of Regents, and one member from the Home Mission Board, who together with the president of Bethany College, are to have in mind student problems in our institutions.

## ELEMENTARY EDUCATION

In the field of education, we also have the care of the children. Is it not true that many of our congregations are in danger of falling into the rut of congregations in other Lutheran bodies who are satisfied with the minimum instead of the maximum in Elementary Christian Education?

Our program is a Christian Day School for all our children. Where such a school cannot for some reason be established, it is to be hoped that our congregations, as well as our pastors, will try to maintain at least a six-week term of summer school under competent Christian teachers. To allow oneself to become indifferent concerning the question of Christian Education for the young means the very opposite of the exhortation in our text. "To strengthen (or make fast) the stakes of our tents."

Because of the steadily increasing demands on the time, strength, and efforts of our children and youth in public grade- and high-schools, it ever becomes a greater problem for the Church to do effective work among these members of our Church. Where children and youth are deprived of the very best care, instruction, guidance, and influences of a Christian

home, the minds become molded and set in materialism and worldliness to such an extent that it becomes very difficult to reach the consciousness of the young in the little time allotted to the Church for Christian Education. To strengthen our position here will require of every home in our congregations, that they not only let the Word of God dwell richly among them, but also be constantly on guard, shielding the children and youth from the destructive influences peculiar to our time.

An essay on "The Modern Trend toward Secularization of Society" will be read at this convention, by the Rev. A. Harstad.

Of the sixty-five congregations and preaching places listed in our last year's report, ten congregations conducted Christian Day Schools; twenty-six congregations maintained summer vacation schools, for periods of from ten to thirty days. Of these twenty-six congregations, only two schools had a six-week term. Thirty-nine had no school during the summer vacation; twenty-two had no week-day instruction. Thirty-one congregations conducted Sunday School and of these thirty-one, eight of them had *only* Sunday School. Twenty-one congregations conducted Saturday School; of these twenty-one, six of them *only* Saturday School. There is much room for improvement. It will be long before we reach the goal—a Christian Day School for all our children.

#### OUR FINANCES

Our finances are not in the most desirable shape. Until we get them in better shape, it is taken for granted that rigid economy is desirable along all lines of expenditure. Yet no one would recommend economy to the extent that it would cripple efficiency. In Board Meetings which I have attended during the past year, economy has been stressed forcefully.

An action which has been criticised is the purchase of the Monich property, located within the Bethany Campus to the rear of the College building. One must in this case, however, take into consideration that this property was on the open market at the time the purchase was made. If this property can be made good use of by our College, it should prove to be a valuable asset. But it is the humble opinion of your servant, that no more property should be purchased for the present. Our efforts should rather be bent on reducing our indebtedness. With such an understanding, the members of our Synod would undoubtedly welcome gladly a general subscription with the object in view of paying off the debt. This could be made a fitting memorial of the eighty-fifth Anniversary of the former Synod, and the twentieth Anniversary of the reorganized Synod.

#### CURRENT EXPENSES

Regular income from our congregations to our Main Funds; Home Mission Fund, Synod Fund, and Teachers' Salary Fund

(why not include Church Extension Fund?) would ease strained situations in our treasury, which at times occur. Just a little self-denial on the part of many who give very sparingly would nicely take care of our running expenses. The Israelites willingly gave up their golden rings, bracelets, and trinkets, in order to establish the worship of a golden calf. Surely we ought to be willing to give up amusements and luxuries, which are detrimental to spiritual welfare and often harmful to body and health, in order to strengthen and establish the worship of our Glorious Triune God.

No system of giving or of training in giving has to this time been found to be wiser or better than that advocated by the Holy Spirit in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This shows us not only that the Lord of the Church desires our gifts, but it also shows us that support of the Church is constantly to be included on our program and to be on our minds. A large gift to the church in time of need is indeed a boon; but the regular giving, according as God has prospered one, is the giving which brings the greatest happiness, riches, and blessings to the individual. "Give and it shall be given unto you." St. Luke 6:38. "Freely ye received, freely give." Matth. 10:8. "God loveth a cheerful giver." 2 Cor. 9:7.

May the Lord also in this way help us in our Norwegian Synod "To lengthen our cords and to strengthen our stakes," to the salvation of blood-bought souls and to the glory of the Holy Name of Our God and Savior!

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## The President's Report

Since the last meeting of the Synod, two of our pastors in active service have been called from their labors in the Church Militant, to the Church of Glory in heaven. Rev. O. M. Gullerud, passed away at the Nicollett parsonage near St. Peter, Minn., July 14, 1937. Interment was made in the Nicollett cemetery adjoining the church, July 17, 1937. Rev. G. P. Nesselth, a veteran in the Northern Minnesota field, died at his home near Foston, Minn., after a brief illness, Oct. 17, 1937. His earthly remains were laid to rest in the Concordia Church cemetery, Oct. 22, 1937.

By the grace of God, both of these men were given courage to face the odium and persecution which the merger movement of 1912-17 brought on, thus, under God, continuing to lead souls entrusted to their care to "The old paths, where is the good way," with the promise, "Ye shall find rest for your souls." Jer. 6:16.



Attorney K. T. Dahlen of Minneapolis, Minn., who had faithfully served our Synod the past twenty years whenever legal advice was wanted, passed away at his home in Minneapolis, Feb. 19, 1938. He was buried Feb. 21, 1938. The deceased also served on the Bethany Board of Regents for many years.

The loss of these tried and faithful workers in our Church will be felt, not only by members of the bereaved families, but also in larger circles within our Church.

May God comfort the bereaved and bless the memory of the deceased!

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Through the efforts of the Home Mission Board, three parishes have been established in the Northern Minnesota and North Dakota field.

First Evanger Congregation, Fertile, Minnesota; Bygland Congregation, near Fisher, Minnesota; and Chester Congregation, near Trail, Minnesota, combined to form a parish, and called Rev. B. W. Teigen. Rev. Teigen was installed in the First Evanger and Chester Congregations, Sunday, August 1, 1937, by Dr. S. C. Ylvisaker; and in Bygland Congregation, Sunday, August 8, 1937, by Rev. Th. Melinat, of the Missouri Synod, who had served the congregation during the interim. Rev. B. W. Teigen has also served the Clearwater Congregation near Clearbrook, Minnesota, since the death of Rev. G. P. Nesseth.

Immanuel Congregation, Audubon, Minnesota, formerly served by Rev. R. G. Heyne of the Missouri Synod, has been added to the Ulen parish. A call was extended to Rev. J. R. Runholt. Rev. Runholt accepted the call and was installed by Rev. Heyne at Audubon, Sunday, May 29, 1938.

A parish has been formed in Trail County, North Dakota, consisting of the First American Lutheran Church of Mayville, North Dakota; and Immanuel Lutheran Church, of the Missouri Synod, near Hillsboro, North Dakota. These congregations have called student Torald Teigen, who has served the congregations as student pastor during the past months. Student Teigen will return next fall to Concordia Seminary to finish his theological studies.

These adjustments of parishes in the Mission Field of the Northwest, will not only ease the burden on our Mission Funds, but will also afford better services for the congregations concerned.

Another new worker in this particular field is Rev. G. Guldborg, who has accepted the call to the parish formerly served by the Rev. G. P. Nesseth, deceased. Rev. Guldborg entered upon his duties in the new field this spring, conducting his first service at Cross Lake and Concordia Congregations on Easter Day. On Easter Monday he was installed at Lengby by Rev. B. W. Teigen.

Rev. H. A. Theiste, having accepted the call to Fairview Con-

gregation of Minneapolis, Minn., to succeed Rev. C. A. Moldstad, was installed by me, August 29, 1937.

Rev. C. A. Moldstad, having accepted a call to serve on the faculty of Bethany College, was installed by me at the opening exercises of the school year September 8, 1937.

Rev. Paul Ylvisaker accepted the call to Bethany Congregation, near Story City, Iowa, to succeed Rev. A. J. Torgerson, and Rev. B. W. Teigen. Rev. Ylvisaker entered upon his duties at Bethany Congregation in September of last year, preaching his installation sermon Sept. 13, 1937. Besides serving the congregation as pastor, he has also served as teacher in the Christian Day School.

Rev. M. Tweit, who had served as assistant to Rev. O. M. Gullerud, accepted the call extended to him by the Nicollett and Norwegian Grove Congregations, after the death of the latter. He was installed on Sunday, October 24, 1937, by the Visitor of the circuit, Rev. Chr. Anderson.

Rev. N. S. Tjernagel has resigned from the Synod Evangelical Congregation of Forest City, Iowa. At the present time, Rev. J. A. Petersen is in charge of the congregation at Forest City.

Rev. Eivind Unseth has been called to succeed Rev. G. Guldberg at Suttons Bay, Michigan. He will move to Suttons Bay in the near future. Holton will be served from Suttons Bay.

Rev. A. Strand accepted the call to St. Luke's Congregation, Chicago, Illinois, to succeed Rev. H. A. Theiste. He was installed Sunday, September 12, 1937, by the Visitor of the circuit, Rev. J. A. Moldstad.

Central Lutheran Church of Duluth, Minnesota, has been cared for by student Christian Oesleby, under the supervision of Rev. N. A. Madson.

The many changes in the parishes and shifting about of ministers have meant much correspondence as well as time spent away from the home work for your president during the past year. My congregations have, however, without complaint adjusted themselves to irregularities caused by the extra work for the Synod.

My thanks also to the brethren who have responded when called upon to serve in the interest of the Synod!

#### ANNIVERSARIES, DEDICATIONS AND APPLICATIONS

Emmaus Lutheran Congregation of North Minneapolis, Minnesota, Rev. S. E. Lee, pastor, celebrated its tenth anniversary on Sunday, January 23, 1938.

St. Paul's Evangelical Lutheran Church of Chicago, Illinois, Rev. G. A. R. Gullixson's call, celebrated its sixty-fifth anniversary May 15, 1938.

The Christian Day School at Scarville, Iowa, Rev. J. A. Petersen, pastor, celebrated its tenth anniversary at the close of the school year, 1937.

Zion Congregation, Tracy, Minnesota, Rev. U. L. Larson, pastor, had its new church edifice dedicated Sunday, November 21, 1937. Rev. N. A. Madson preached the dedicatory sermon and dedicated the church.

Bygland Congregation, Rev. B. W. Teigen, pastor, has sent in an application for membership in the Synod. The congregation has subscribed to the constitution of the Synod, and has submitted the constitution of the congregation for the Synod's approval.

Zion Ev. Lutheran Congregation, Tracy, Minnesota, U. L. Larson, pastor, has sent in an application for membership in the Synod. Due to the fact that there is no authorized translation of the Synod's Constitution, the congregation has not, as yet, subscribed to the constitution.

Rev. N. A. Madson has been appointed to submit to this convention a translation of the Synod's Constitution.

The report of the Intersynodical Committee on Lutheran Union, and other matters pertaining thereto, have been turned over to the President of the General Pastoral Conference for study by the Conference. Rules for appeals from congregations and individuals in cases of disputes will be acted upon at this meeting.

At this meeting, officers and committee members are to be elected.

Besides papers already mentioned, there will be one read by Dr. S. C. Ylvisaker on "The Clearness of Scriptures."

According to the Secretary's Statistical Report there has been some growth in our Synod the past year.

And now, may the Lord lead us to acknowledge His goodness and mercy toward us, and fill us with renewed zeal for the work allotted to us in His Kingdom! Let this be our prayer.

Respectfully submitted,

H. INGEBRITSON.

## **Recommendations of the Working Committee on the President's Report, as Adopted**

1. We note with joy that progress has been made in the Synod during the past year, for which we give thanks to The Lord of The Church.

2. The various working committees have considered the matters referred to in the President's report, and we find that there is nothing further to recommend, save that the Synod give due heed to the warnings and admonitions contained in the President's Message. (Is. 54:23.)

3. The Synod shall at this convention elect a committee of five to plan for the proper observance, in 1943, of the 25th Anniversary of the re-organized Synod and the 90th Anniversary of the organization of the old Norwegian Synod; this shall include the raising of a memorial fund to retire the debt of the Synod; and this committee shall report its progress at each convention.

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## **The Clearness of Scripture**

Ours is an age when it would seem that every excuse has been brought for rejecting the Bible and its teachings. Among the arguments which continue to trouble many is this that the Bible is difficult to read and understand for the average person. If it is all the Word of God, and the Word of God to me, then I should be able to open it at any book or chapter or verse and receive the instruction or comfort I may need. Some undertake to read it as they would read a story, beginning at the first page and continuing on through to the end, expecting to understand all as they go. But they stop before they have fairly begun, because they meet with so much that they do not grasp. It seems as if they find themselves traveling through desert wastes or over barren rocks where there is nothing to cheer or nourish souls hungering for the Bread of Life. These forget so easily that what appears to a traveler as most unfruitful soil often hides priceless deposits, and that books are not all to be read as one reads light fiction.

The argument regarding the unclearness of Scripture becomes a formidable one to young members of our church not least when they discover that the many sects and denominations all profess to find their teachings in Scripture. They point to the same text, and one Bible student interprets thus, another so. Whole church bodies are separated because of what seems to be only a matter of interpretation. And with this situation so plainly before them, many come to believe without further in-

vestigation that it must be so, and they are satisfied that there is no use for them to try to solve the mystery of it all. In too many cases the Bible remains a closed book. And, after all, though we staunchly maintain that the Holy Scriptures are the inspired Word of God and the only rule of faith and life, of what avail is all this if we at the same time would be obliged to admit that these same Scriptures are unclear, stating the truth but vaguely and in a manner of speech which would allow of various interpretations? How is it possible to look to a book as a sure rule of faith and conduct, if its testimony is so veiled that it actually seems to invite an equally veiled understanding?

## I. THE PLACE OF REASON IN BIBLE INTERPRETATION

From the beginning there have been controversies regarding the understanding of the Word of God. When Satan said to Eve: "Yea, hath God said," he laid the foundation for every succeeding doctrinal controversy in the church. By that question he appealed to reason as being above the simple Word of God and succeeded in diverting Eve from the Word and its simple intent to another authority, namely reason, as the interpreter of that Word. As long as Eve permitted the Word to stand as God had spoken it, she was safe and did not sin. But by his question it is plain that the devil caused her to doubt the evident meaning of that Word, and she soon found many an argument which obscured that direct meaning and intent, so that she was made to think on this wise: "God must mean something else than He actually says, for He can not be so unreasonable and so unkind and inconsiderate that He would deliberately withhold from us, His loving and beloved children, anything that is good, particularly the knowledge of good and evil." And to this day the devil speaks the same language to those who hear and read the Word: "Yea, hath God said?" When God says: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" or, "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2); then men argue as Eve argued: He can not mean it as seriously as that. God can not expect perfection from us any more than we expect perfection from our children. Or when we read: "Sin is the transgression of the law" (1 Joh. 3:4); and "The wages of sin is death" (Rom. 6:23); then such a severe condemnation is unworthy of God Who is Love. That word, Sin, must be something more than any and every transgression of the law; and that word, Death, must not be understood in its full meaning. Thus men argue also when that same Word of God says: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7); or, "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24); there must be some mistake there. It is impossible for the blood of one man to cleanse the whole world of all its sin. It can not be that God

justifies freely, by grace. I must, of course, make myself fit in some way for heaven and for His favor. And even old and experienced Christians are tempted to listen to that same satanic voice, when sickness and afflictions bring our sins before us in all their hideousness, so that despair would rob us of every hope. God can not mean me; He can not mean all my sins. And that same "Yea, hath God said?" goes on to trouble men's souls and lead them from error to error, away from the hope which is in Christ to the dark, cold misery of unbelief.

On the other hand, God did not speak to stones or trees or to the dumb brutes which have no reason. His Word was given to men endowed by God Himself with the wondrous gift of reason. Certainly we have great need of, and use for, reason in dealing with the Word of God. It is Christ Who has said, "Search the Scriptures". But that is not done with a lamp or with a staff. The strongest searchlight or the most powerful X-ray will not help us here. It is our reason God wants us to use. And when we take down the ponderous volumes of those who have made an earnest study of the Scriptures, we are made to marvel at the learning they show. Is not this learning a product of reason? Could these men have done their work if they had not applied their reason, and that in the fullest measure of God's giving?

To all of which we reply at once: These did use their reason. In fact, God expects us to do that very thing. He demands that we use every means which He has placed at our disposal in our search. Moses was educated in all the wisdom of the Egyptians; Daniel, in that of the Babylonians; Paul, in that of the Jews and Greeks; Luther, in that of his country and his time, all in order that they might serve the Gospel the better. Today we demand of those who are to become ministers and teachers of the Word that they be well endowed with reason and have that reason well trained, so that it has become a sharp instrument with which to conduct that deep searching of the Word by which some of its most glorious treasures are discovered. Who will say that it is not necessary to employ reason in the learning of the Greek and Hebrew languages, in which the Bible originally was given to men? Who will say that reason is not required to uncover those facts of history, geography, or the other sciences which are so necessary to a true understanding of so many passages of Scripture? We welcome it with gratitude to God when men of high intelligence and with minds that are well trained, men of the highest scholarly attainments, will devote themselves to the study of the Scriptures; for we confidently believe that the Bible is worthy of only the best that men can offer and that the Bible is as a mine with inexhaustible treasures for scholars to seek and gather and store up for hungering souls. Today the church owes a great debt of gratitude, humanly speak-



ing, to such men as Luther, Gerhardt, Quenstedt, Walther, Koren and many, many others who have left to later generations a precious heritage of truth which they by prayerful and diligent searching have garnered from that greatest of all storehouses, the Word of God. They could not have accomplished what they did, certainly, if they had been lacking in that noble quality of reason, which, after all, distinguishes man from the brute.

The need of reason is apparent. But what is the particular place of reason in the searching of Scripture which Jesus commands? We answer again in all simplicity: Reason is not there to make Scripture clear, as if it were unclear. Reason is not there to play the master, as if the Word of God can be made a servant to the whims and fancies of reason. Reason is not there to test Scripture in order to determine whether it speaks the truth or not; or to determine whether it speaks logically and reasonably or not; or to strain the words of Scripture as a prospector strains gold-bearing sand in order to discover what nuggets of truth may be there. It is not there to make Scripture say what it does not say, or to make it deny what it does say. It is not there to *grasp* what Scripture says, as if Scripture is a thing which must speak only that which may be fathomed by the mind of man and can not go beyond the limits of that mind.

Reason has its place, but it is a very limited place after all. It is there to serve as the eye to read the words, thus: "In due time Christ died for the ungodly" (Rom. 5:6). It is there to serve as the ear to hear, thus: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). It is there as the memory to call to mind and remind, as in the case of the prodigal son who remembered his father's house and the love which had been his in this childhood home. It is there to study the laws of language, so that we may distinguish clearly between such expressions as "I went," "They went," "I had gone," and the like; or to study the laws of various languages, so that we may translate from one language correctly into another.

Reason can thus in so many ways become a most useful hand-maiden, even in determining what Scripture says, as when Jesus says to Nicodemus: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" ( John 3:5), then to compare other passages and decide that water here refers not to water in general, but to the water of baptism. Reason can help us determine whether the wine used in the Lord's Supper was real wine or grape-juice; whether Bartholomew and Nathanael were the same person or not; what is meant by the Word in John 1:1, etc. It can help us in studying the facts of history, geography and the like, so that we may form a more clear picture of the life of Christ, of Abraham, of the people of Israel, of the journeys of Paul. Unbelieving scholars who have studied the Bible diligently have often been of great assistance



in showing the meaning of certain rare words and expressions in the Bible; and we may go so far as to say that these same unbelieving scholars may, by their mere reason, help us in determining and formulating doctrines taught in Scripture, and that simply because they with their trained minds may see more readily or clearly what the Bible actually says.

But, granted all of this, let us not forget that there is a steady warfare between reason and Scripture. Reason is of man, while Scripture is the Word of God. Reason is never satisfied until it has become the master; and in its perverted pride it bears the earmark and stamp of that first evil angel who in pride sought to dethrone very God. Reason is never satisfied to see or hear or accept in childlike faith and trust the word of another. It must understand; it must subject every statement to the test of its own laws of logic and of its own standards of truth. What does not stand this test is ruthlessly cast aside. That which seems to be contrary to reason can not be truth.

The confusion centers about this point. Is the Bible so clear that an ordinary man with an ordinary reasoning ability can read it and know what it says? We say deliberately "know what the Bible says" and not "understand what the Bible says"; for these expressions are altogether different in meaning. We shall ask first what the Bible says of itself. We shall find that it speaks in clear terms.

## II. THE TESTIMONY OF SCRIPTURE

Frequently the Bible speaks of itself as a Light. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). "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" (II Peter 1:19).

We admit readily that not every light is clear and bright, and the bare expression "light", when used of Scripture, might still leave an opening for the thought that the Word is dim, flickering, uncertain, etc. But the expressions used above are explicit and definite; "light unto my path"; "lamp unto my feet"; "sure word"; "ye do well that ye take heed unto it as unto a light that shineth in a dark place"; "giveth understanding to the simple". It is a light that actually "giveth light", i. e., one by which we may walk with a sure tread. It leads toward the dawn of day where the bright day star, Jesus Christ Himself, in person awaits us to be our everlasting light in heaven. Of these same Scriptures we read: "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation" (II Tim. 3:15). A dim and flickering light does not do this, but can only add to the confusion and the fear by the dread shadows it casts.

At this point we need to remind ourselves of the weighty matters with which these Scriptures deal. They are, of all, the most important, since they pertain to our weal and woe for time and for eternity. They concern every man, woman and child, learned or unlearned, and in every walk and condition of life. They are, of all, the most difficult for the human mind and heart to grasp. They meet with the most violent opposition, the keenest contrary argument, the most searching analysis. The words and the writings which present these truths will inevitably meet with a like opposition, contrary argument and analysis. Despite all of this, the Bible uses this expression, "light", of itself without any limitation or qualification, thereby maintaining that it is and remains a sure light under all these conditions suggested above. And let us note especially that it claims to be clear even to children, so that God commands by the mouth of Moses: "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:19). Christians in general are urged to read and study the Scriptures, implying that its message is there for all. Christ says: "Search the Scriptures" (John 5:39), and again: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31. 32.) We are urged to use this same Word in our warfare against our spiritual enemies as the very sword of the Spirit. Neither a dim light nor a dull sword can serve here. In all this, it must be a light that is clear, a sword that is sharp and keen, as we read: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and marrow, and is a discerner of the thoughts and intents of the heart" (Hebr. 4:12). How bright that light must be that can discover the wolf in sheep's clothing and reveal his lies, who is called the father of lies! And how sharp that weapon of truth must be that can pierce his armor, whose cunning and deceit dared to oppose even Truth Itself in the person of the Son of God!

### III. WHEREIN THIS CLEARNESS CONSISTS

To a dog or a horse such passages as "The Lord is my shepherd", "God is love," "The heavens declare the glory of God", would forever remain unclear, since these animals are unable to distinguish the elements of human speech. They will also continue to be unclear to those who have lost their reason, to infant children who do not distinguish words, or to those who have not learned the English language. But he who possesses the normal use of his faculties and can read or understand English speech will judge that the Lord is his Shepherd as the words actually say; that God is love, as the words actually say; and again, that

the heavens do declare the glory of God, as the words declare. He may venture to disagree with, or question, these statements; he may say that he does not understand the contents of them; but he can not say that he does not know what the words say. He will be obliged to admit that the statements are clear, so that the one statement does not say: God may be a shepherd, or that He *was* a shepherd, but is not today, etc.

This is not written jestingly. In these simple passages quoted from Scripture we have very important truths, and we have no difficulty in agreeing among ourselves that the language and words in which they are presented are clear and allowing of only one meaning.

A search of the Scriptures will show that all teachings that are necessary to know for salvation are based on clear passages about which there should be no discussion. Regarding the unity of God we read: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Regarding the three persons in the Godhead: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Regarding the deity of Jesus Christ: "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John 5:20). Of the deity of the Holy Ghost: "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3, 4). On original sin: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:1-3). On the active obedience of Christ: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19); "But 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). On the passive obedience of Christ: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19). On salvation by grace through faith: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together

with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus: 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. 2:4-9). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). On baptism: "Baptism doth also now save us" (I Peter 3:21); "Be baptized, and wash away thy sins" (Acts 22:16). On the Lord's Supper: the words of institution quoted in Matt. 26, Mark 14, Luke 22 and I Cor. 11.

It is evident, then, that the Bible contains clear passages or statements about which there should be no disagreement. If people misunderstand them, it must be because they are not normal, or because they are prejudiced, or because they wilfully change the meaning of words and sentences. Both the Catholic and the Reformed churches have become guilty of this practice of changing the meaning of passages and words, as when the Catholic Church made the word 'grace' denote a quality in man, and the Reformed Church changed the words "This is my body" to "This signifies, or is a symbol of, my body".

Let us never forget that every one of the teachings that are essential to salvation are based on passages that are so clear that even children would be able to judge as to what they say. Furthermore, those who read and search the Scriptures will discover that the Lord has made doubly and trebly sure by adding passage to passage and statement to statement, the one as clear as the other, so that there can be no doubt about what He wishes to declare to us. The more we search, the more we are made to marvel at this very arrangement of the Spirit. We are made to wonder, too, at this that one statement is there to explain the other, to supplement the other, to put the other in a new light by which its beauty or its importance or its deep meaning is revealed the more clearly. Again we are made to see how one truth is linked to another, built on the other, rests and depends on the other, until the whole body of doctrine stands before us in clear outline as a glorious creation and gift of God Himself, sent down from heaven to bring gladness and peace to the creature whom He had cursed as a result of sin. Thus one statement declares: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). Another adds that this forgiveness is from the Lord: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5). A third declares that we are "justified freely by His grace" (Rom. 3:24). A fourth, that this justification or forgiveness is "by faith" (Rom. 3:28). A fifth, that

this faith is a faith in Jesus Christ (Gal. 2:16). Through this justification by faith, "we have peace with God" (Rom. 5:1), are "heirs" (Tit. 3:7), and enjoy "boldness and access with confidence" (Eph. 3:12). This faith is created in our hearts by the Holy Spirit, as Scripture says: "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). The means which the Holy Spirit uses in creating this faith are the Word and the sacrament of Baptism: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). Finally, this faith is an active faith, "which worketh by love" (Gal. 5:6). Similarly in the case of other doctrines.

We have emphasized that the biblical doctrine of its own clearness has to do primarily with those teachings which are necessary unto salvation. We deduce this from such passages as II Tim. 3:15, where St. Paul says of the Holy Scriptures that they "are able to make thee wise unto salvation through faith which is in Christ Jesus." Similarly, when St. Peter speaks of the Word as a light that shineth in a dark place, he plainly refers to a light that points to Christ.

The student will, however, find that the Bible is clear in other matters as well: history, geography, the sciences, and so on. To us they so often seem unclear, because the references are so casual and the background of facts so long forgotten. Historically, the Bible is concerned with the growth and experiences of the Church, the course of the Gospel. It is not concerned with a complete account of the people of Egypt; for which reason the terse references here and there to the Egyptians must await the facts uncovered in profane history before they are fully understood. The historical background of the nations at the time of Abraham or of Moses or of Daniel is taken for granted when mention is made of these peoples, and when we are able to gather the information regarding this background, the Bible references are proven to be clear and true. Similarly in the case of geographical references and other statements that involve the various fields of science. It is not the purpose of Scripture to bring all these facts in detail; but the references which the Bible does contain are in themselves clear to those who have the knowledge which they presuppose.

As to doctrines that are characterized as not being among the fundamental truths which are necessary to know for salvation, the claim is made that some of these are unclearly stated, so that it is possible to disagree regarding them. Let us be very reluctant to think or speak in terms such as these. When St. Peter says of the epistles of St. Paul that "in them are some things hard to be understood" (II Peter 3:16), he does not refer to the manner in which Paul writes, but rather to the doctrines themselves. But even there Peter is quick to add: "which they

that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction", implying that a humble Christian will also there find a sure guide. Let us rather say that some of the teachings of Scripture are as milk, which infant Christians may receive to their eternal blessing (cp. I Cor. 3: 1. 2.); while others are as meat, with which only a mature, a tried and experienced Christian should venture to nourish himself. There are teachings in Scripture which are concerned with the deep things of God, mysteries which we shall know only in heaven. While we are here, they help to keep us humble. However, the language and manner of speech in which they have been revealed are clear and would be clear to us, if the matter itself were not too deep.

In some things God has purposely revealed even the simplest spiritual truths in difficult language, but He explains that this is because of the hardness of the hearts of the opponents and for a punishment, "that seeing they might not see, and hearing they might not understand" (Luke 8:10); even, "that they which see might be made blind" (John 9:39). But Jesus addresses the disciples and says: "Unto you it is given to know the mysteries of the kingdom of God" (Luke 8:10). In other words, we must at all times keep before us this fundamental consideration that God addresses Himself in His Word primarily to His Own children, to believers. He speaks their language, and by faith they see clearly what He intends, where the unbeliever hears only meaningless words. Of the believers Paul writes: "How that by revelation he made known unto me the mystery; as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3: 3. 4.); and again: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31. 32.). But of the unbelievers we read: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4: 3. 4.). "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:43-45. 47.).

Nor do we dare to say that Scripture is unclear because it contains prophecies and makes use of symbolic language. When

we view the prophecies in the light of their fulfilment, we can only wonder at the striking clearness of the language of the prophecies. It would take us too far to compare the words of the various prophecies in the Old Testament with their literal fulfilment in the New; or to compare the prophecies of Christ and the apostles with the remarkable fulfilment of these as recorded on the pages of history. Many of the prophecies regarding Christ may have been understood only in part by those who lived many hundreds of years before the events of His life took place, while today we see that the words of those prophecies were very clear. The symbolic language of the Bible must not either be laid as a charge against the clearness of its speech. To us they may seem evidences of unclearness, but only because we are not familiar with the meaning of these same symbols. And yet, when we study the terms employed, such as 'mercy-seat', 'ransom', 'horn of salvation', and the like, what a wonderful and beautiful meaning they portray after all! How greatly these very expressions add to the clearness and show how the Holy Spirit uses every means to lead us into a blessed understanding of His Word!

And finally, some find an argument against the clearness of Scripture in this that they themselves do not recognize unusual or archaic meanings of certain words in the English translations. Thus the word 'prevent' does not always signify hinder; in Scripture it frequently is used in the sense of anticipate, precede. Thus in Ps. 88:13: "In the morning shall my prayer prevent thee". I Thess. 4:15: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep". Similarly 'translate' and 'translation' in the sense of transferring or removing (II Sam. 3:10; Hebr. 11:5).

To all of this we may add that the Bible must not be blamed for our ignorance of the meanings of certain words which occur so rarely in Hebrew or Greek texts that their proper translation has not been determined to this day; or our ignorance of customs, to which certain expressions refer. Cp. in this connection. Deut. 11:10: "wateredst it with thy foot."

#### IV. THE DIFFICULTIES

Difficulties remain, however, and we do not deny them. Some of these have been pointed out in the foregoing. A chief difficulty is this that we fail to distinguish between clearness of the language or of the doctrine itself, and our failure to comprehend this language or doctrine. In man's unconverted state, he cannot know the things of the Spirit of God (I Cor. 2:14). And even those who are converted see only as through a glass darkly (I Cor. 13:12), because we are not yet glorified so that we can tolerate the full brightness of God and His eternal majesty.



ty. He has reserved much of the beauty of His holiness for that perfect bliss which shall be ours in heaven. Another chief difficulty lies in the prejudice and the preconceived notions with which so many approach their study of the Scripture. A man has been taught that children should not be baptized, or that God has elected some to damnation, or that the true Church is the Roman Catholic Church, that even grace is a thing that we must earn, and the like; and he injects these ideas into Scripture instead of letting Scripture correct him against them. Other difficulties are our ignorance of history, archeology, customs and habits, the meaning of certain words, our inability to interpret prophecy, to understand the symbolic language of certain passages, and so on. All of this we freely admit but hasten to add that these difficulties are a result of our sinful ignorance and inability, and we must be careful not to lay these as a charge against the clearness of Scripture.

But there remain those passages where the language apparently is neither prophetic nor symbolical, where simple words are arrayed together, and still it seems impossible for sincere Christian scholars to agree about their meaning. Must we, after all, admit that God has not always spoken clearly, so that there is an excuse for some to go astray themselves and lead others astray with them? Did not even the disciples complain that they did not understand?

When we consider the various doctrinal controversies in the Church since the time of the apostles, it is well to consider that each was made unnecessary by clear statements of the Bible. From the time of Paul and his battle against the Judaists, of John and his battles against those who denied the divinity of Christ, and on through the various controversies that occasioned the great confessions of our Church, and finally down to modern times and the recent bitter struggles of our own Synodical Conference and Synod, the challenge goes forth from all of them that every issue was decided in advance by plain passages of Scripture. And he who will read the history of these controversies will receive much comfort from the manner in which our Lutheran Church has survived through them all by letting the plain Word be the judge and guide. What a lesson the history of our Church teaches us just on this very point! We may be confident that this same Word will not fail to be a sure guide in whatever future differences may arise.

Another important lesson is to be learned from the attitude of the disciples. When Jesus spoke in such a way that they did not understand, they turned to Him for further explanations; or He would voluntarily explain to them what He had said. In our case, if one passage seems difficult of interpretation, we may confidently expect that other passages will more clearly present the same truth, and we should not rest before these have been

found. Again, we must in all our searching of Scripture keep the main purpose of the Word continually before us, namely that of pointing out Christ as our eternal Life. We must keep before us those central doctrines of sin and grace, of law and gospel, of faith and justification by faith, which are presented so clearly that the most unlearned Christian can know them; and then we must view the difficult passages in the light of these central truths, as Luther and the great teachers of the Church have succeeded so well in doing, by the grace of God. The doctrine of Scripture, regarding justification by faith alone without the works of the law, will ever be found a test and a guide in Bible interpretation. When we take the spirit of this blessed teaching along with us in our search of the sacred Word, we shall not go far astray, since all Scripture is borne along on the wings of this teaching. That is the jewel which lights up all Scripture, since it enfolds Christ and all His work. The doctrine of justification by faith is the key which unlocks every mystery of God.

#### V. THE PRACTICAL IMPORTANCE OF THIS TEACHING

The importance of the teaching that the Scriptures are clear lies in this that we may go to the Bible expecting with all confidence that it will guide us safely, so that we may walk without doubting or questioning. Since the Bible is clear, we may go to it for a sure answer to those questions which concern the salvation of our soul. And when the answer is given, it is not one which says one thing to me, another to you, a third to someone else. That answer will not need to be interpreted to us by someone else, as if the words do not speak for themselves or were spoken in riddles or in vague mutterings like the oracles at Delphi. No professor or priest or pope or church council is required to stand between us and the Bible, as if God does not speak to each one of us directly in that Word. The fact that the Bible is clear places on each one squarely the responsibility of determining what God says or does not say, so that no one can offer as an excuse for error the common slogan: It is all a matter of interpretation. The Word of God is not as a thing of wax, which may be turned and twisted according to the will and desire of him who reads. He Who has said to us: "Let your yea be yea; and your nay, nay" (Jas. 5:12), has said of His Own Word by the mouth of the apostle Paul: "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:17-20). Certainty and assurance

in the matter of our faith is one of those great blessings for which Christ died. This blessing He has deposited for us in a sure and clear Word. Let no enemy of our soul rob us of this blessing by the devious route of making that Word of promise unsure and unclear! Let us fortify ourselves against every such attempt to rob us, by diligent study of the Word, as Christ demands when He says: "Search the Scriptures", noting that the original Greek signifies a careful, diligent and continued searching. And as it is we who must search, the command being directed to each one personally, so it is we who shall find Christ as our eternal Life.

In other words, when it is reproof, admonition, comfort, hope, instruction you need, go to the Bible yourself and you shall find. If others pretend to bring you this as from God, be satisfied with nothing less than the assurance and proof from the Word of God in so many words—not man-made logic or promise. In matters of confession and of strife in the Church regarding doctrine, demand as your sacred right that you be convinced by clear statements of Holy Scripture. Test the truth you own and the truth others claim to bring you by the one sure test, the clear Word. And when that clear Word is brought, do not argue or seek to evade it, but accept the correction or instruction or comfort it offers as from God Himself. Though this may at times seem to involve serious consequences now, for yourself, your family, your congregation or your church, in the end God will in this way preserve for you and for them the one sure comfort and guide and hope unto eternal life. Through childlike dependence on the sure Word of God you will be found in the blessed company of those who confess the holy name of the Lamb here and hereafter.

Looking back, we seem to understand better the spirit of those first confessors of the Christian Church—a Stephen, a James, a Peter, a Paul, a Polycarp, and the hundreds and thousands who gave their lives by the most horrible pains. Or do you say that theirs was the spirit of fanaticism, of stubborn pride, of ignorant foolishness, of hell-bent recklessness as they, men in their best years or tottering with age, women in the blush of youth or torn from the bosom of a loving family, with the eye of faith and of a sure hope turned heavenward, calmly, even eagerly, gave their bodies to be torn asunder, burned at the stake, nailed to a cross, or otherwise mutilated as their cruel torturers directed? What was it that gave strength and holy zeal to an Athanasius when he, through persecution, banishment and a long life of spiritual suffering for the sake of the pure teaching concerning the deity of His Saviour, stood boldly forth, in tender youth a David to do battle against the mighty Goliath of Arianism, and in old age still the hero of faith to wield the sword of the Spirit for the glory of His blessed Lord? And when a Luther

dared to stand before the most illustrious assembly of his day, fearing neither Pope nor Emperor, with the Bible in hand defying even Hell itself, just what was the secret of his fearless daring? It is as if Luther speaks for all when he said that one word of Scripture made the whole world too small for him, raising a wall which his reason could not scale. And the fathers and mothers of our Church? When we consider the spiritual struggles through which they have established our Lutheran Church in this country under God, what is it that has characterized their noble stand? Why did they willingly endure the hardships, the privations, the separations, the misunderstandings, the heartaches, and all the rest when the one doctrinal difference arose after the other? It would be well if we could review the history of our dear Church that we might be reminded of the love these showed of the Gospel of Christ and their reverence for the sacred Word, forgetting every sacrifice that the Word might remain inviolate. Where did these same fathers and mothers of ours find their assurance and abiding comfort and strength, when their sins cried out against them and the darkness of death stole over them? It was that sure Word of God which spoke to them in clear tones of sin and grace, of law and gospel, of heaven and hell, of Christ and of an eternal salvation for all through His mercy as an overflowing and ever-flowing fountain of life.

Do we need comfort today as a Synod? Is there any one here who questions our right to exist? Do we go wondering whether the price we pay is not too great for what seems to be nothing but a never ending struggle against misunderstanding, defeat, and the many difficulties we seem to have as a Church? Then go back to that same clear Word and ask yourself as in the sight of God: What else can we do? Where shall we go but after Him Who has said: Follow Me? Each day we may and should examine our faith and confession as a whole and in those points which separate us from former brethren; and each examination will show that the clear words of Scripture are there to assure us again that, if we would be found faithful, only one course lies before us.

On the inerrancy of Scripture the Holy Spirit today teaches as of old: "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" (II Tim. 3:16-17). Against § 1 of the Madison Settlement ("Opgjør"), which acknowledges without reservation the so-called second form of the doctrine of election ("God has predestinated all those to eternal life whom He from eternity has seen would accept the proffered grace, believe on Jesus Christ, and remain steadfast in this faith unto the end") the Bible still teaches: "God hath

from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13) and again: "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). Against the statement in § 4 of the same document which speaks of "man's feeling of responsibility as regards the acceptance of grace", the Holy Spirit speaks in plain terms: "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" (I Cor. 2:14). According to the Bible, natural man, before his conversion, is "dead in trespasses and sins" (Eph. 2:1). Against the spirit of unionism evidenced by the unreserved acceptance of the two forms of the doctrine of election in § 1 of the above Settlement, and, as it were, laid down as a policy for the future Norwegian Lutheran Church of America by the adoption of a special resolution by which permission was granted to cooperate with other Protestants in Memorial Day exercises, Baccalaureate Services and the like, the Holy Spirit in plain terms declares: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Against the growing laxity in the matter of that anti-christian institution known as the secret lodge, the Holy Spirit still says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols" (II Cor. 6:14-18). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). Against the growing toleration of the teaching of a millenium, the Holy Spirit still tells us: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24:21-28).

Against the growing practise of granting the suffrage in the church to women, the plain word of God still says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11. 12).

We urged that the key to the understanding of the sacred Scriptures is the doctrine of the forgiveness of sins through Christ, the doctrine of justification by faith without the deeds of the law. If that doctrine truly characterizes our public preaching and our private profession and faith, then we may lay claim to being a true Church and the true followers of Christ, of His blessed Gospel, and the spiritual heirs of a glorious Church. Against every tendency to teach any cooperation on the part of man in conversion and every endeavor to rob God of the glory due Him alone as the Author of our salvation and Fountain of free grace for fallen man, the Holy Spirit still declares: "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). "Being justified freely by his grace through the redemption which is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:24-28). "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 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. 2:4-9). Throughout all eternity the saints of God shall cry with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb", and they shall say: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7:10. 12).

Here, in the clear Word of the Spirit of God, we find our sure comfort as a Synod to this day. Our public teaching and our private profession and faith remain that of the clear Word. And pray God for our Synod that this may continue to be the case! Pray God that our pastors may ever more fervently and zealously declare this full Gospel of Christ, and that our members may abide by this faith, ready to give their all that it may be

preserved inviolate and delivered to our children as a sacred trust! Against every temptation to deviate from that Word and that Gospel, either as a synod or as individuals, let us gain the victory over the mighty onslaught of Satan and his "Yea, hath God said" by a faithful appeal to the "It is written" of our blessed Savior, Christ Jesus, the Eternal Truth, the Light of the World!

S. C. YLVISAKER.

## The Curse of Our Age

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

### I

While unbelief and the away-from-God movement are found in every age of the world's history, yet these sins show themselves in various forms in the different ages. In our age the peculiar tendency is to secularize everything under the materialistic philosophy which is prevalent, and which would lead man to make flesh his arm in depending upon the strength of men. This may well be called *The Curse* of our in-love-with-the-world age. There is hardly a phase of our life that is not affected by this trend, and it is well that the Church consider this momentous question of the day.

To begin with, even the Church, which should stand in the gap against this materialistic philosophy, tends to become secularized in our day. This secularization in the Church may be either in the field of doctrine or in the field of church-life as practised by the members. That doctrine is spiritual which is gleaned from God's Word; but any doctrine not gleaned from the Word is of the world, worldly.

The so-called "social gospel" with its emphasis on this life as the main, if not the only, end of man's existence, has made inroads into the church. The trend that runs through Federal Council pronouncements and through resolutions of ministerial alliances, of assemblies and conferences is: "Let us think less of the hereafter and more of the present." "Let us establish a right kind of society here." "Instead of getting men ready for heaven, let us get them ready for earth." "Instead of talking about a holy city on high, let us make a sanitary city here." "And let us declare only such a Church as worthy of our support as will seek to bring about a more abundant life here below." (Proceedings of the English District of the Missouri Synod, 1937, pages 24 and 25.)

The report of the President's Research Committee on Social Trends in the United States, published in 1933, speaks of "the recent decline of strict orthodoxy in the church" (Vol. II, page



1014), of "a lessening of emphasis upon religious dogma among Protestants" (Vol. II, p. 1013), and of how "Churchmen have found it increasingly necessary to square their teachings with the findings of scientific inquiry." (P. 1010).

Dean Fritz, in an essay on "The Changed Conditions in the World and the Church's Obligation," Report of Southern Neb. Dist. of the Mo. Synod, 1937, says the following: "The breakdown of the Churches during the last forty to fifty years presents the most serious situation of all; it is, in fact, at the bottom of all our serious troubles. In the course of the last forty to fifty years the visible Church has undergone some very marked changes. While formerly our large church denominations taught certain false doctrines, they were still decidedly Christian inasmuch as they still preached salvation by grace through faith in Jesus Christ, although not always preaching this doctrine in its entire purity. As a result these churches gave us Christian men and women for our homes, our places of business, our schools, our legislatures, and our congress, and for society generally. In the course of years many of these churches have gotten away, some far away, some altogether away, from the Bible and its Gospel of salvation, in indifferentism toward doctrine, leading to unionism and to modernism and to worldliness. There has been a decided lack of Biblical indoctrination and of the application of the Word of God and, therefore, a lack of a virile Christianity. Many sermons that are preached in many pulpits today are of a moralizing nature and many make social problems, such as prohibition, and political problems, the topics of their discussion. It is a rather happy indication that many of these churches have of late been aroused to their failure and have openly admitted their spiritual bankruptcy and are, in their way, making a small effort to remedy a sad situation. However, their efforts are not any too hopeful as yet. They are not ready fully 100 per cent to accept the teachings of the Bible and to apply them to the lives of men. Even the so-called fundamentalists are not asserting themselves as they ought to; there is still too much soft-pedaling and compromise."

On the other hand, if the doctrine is allowed to remain unimpaired, the enemy of the church, the devil, who is the father of this secularization, may attack the church life as practiced by individual members. Jesus had to complain that some sought Him, not because they saw the miracles, but because they did eat of the loaves and were filled. John 6:26. We must beware lest we in our church membership are looking, not for the miracle of conversion and sanctification, but for the loaves of the social life of the church, and lest the delicacies for the body often served there be more dear to us than the delicacies for the soul. We are not against genuine sociability in the church; but this must never be allowed to be made the chief end of our

church membership. The worship of God in sincerity and in truth must ever be our chief concern.

*Indifferentism* as regards doctrine and Christian life is one of the greatest enemies the Church has to combat today. The line of demarcation between the Church and the world tends to be obliterated. Church members are found to conform their ways to the evil ways of the world, running with them "to the same excess of riot," I Peter 4:4. But Jesus says: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matt. 12:30.

That the educational system of our country is secular and must of necessity be such we readily admit. But then we are faced with the fact that the influence exerted by this educational system must also be secular. Where God and His Word are and must be omitted from the curriculum it cannot be otherwise than that "a materialistic philosophy of life is being taught in our schools." A secular institution can but beget secular-minded children.

And not only is the secular educational system of our country without positive influence to God-ward in the true Christian sense, but, sad to say, it is sometimes definitely inimical to true religion. As Dan Gilbert points out in his recent book "Poison Peddlers," there is at times definite scoffing at God, the Bible, the home and the Ten Commandments in some of our state universities. Even in grade schools text books are being used which throughout take the evolution theory for granted.

And it is not only the formal education in institutions of learning which contributes toward the general education of the individual and of the nation. We are influenced, and hence are being educated, by all the contacts that we make. The newspapers and magazines we read have a great influence upon us. To read the detailed accounts which appear daily in our newspapers of the latest crimes against every commandment of God and man does not tend to elevate us. We become so accustomed to accounts of wickedness that we have difficulty in maintaining a conscience that is horrified at such things. To have such things constantly paraded before us as food for thought is quite the contrary of the injunction of the Word of God: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things." Phil. 4:8.

Concerning our magazines, Dan Gilbert says: "While there are notable exceptions, on the whole, secular magazines—even the 'mass circulation' and 'women's' magazines, as well as the 'intellectual' periodicals in use in our universities—are rapidly becoming a menace to the moral standards of the American people.—Unless Americans who still hold to Christian moral standards assert themselves and demand a proper respect for

Christian morality on the part of motion picture producers and magazine publishers, these mediums of propaganda will continue to lower the moral tone of our people."

And, furthermore, recent investigations in the field of our magazines show that there is a great increase of antagonism in them over toward the Bible and the church. Ex-President Hoover's Research Committee on Social Trends found that, in periodicals listed in the Reader's Guide, the percentage of articles indicating an "approving attitude" toward "traditional" Christianity declined from seventy-eight in 1905 to thirty-three in 1930.

Christian people do well to be informed as to the evils so often found in the nation's magazines so that they may not swallow all that is handed out on the hook of journalism, but read cautiously and avoid the evil. Especially must Christian parents beware of allowing the minds of their adolescent children to become poisoned by the rot in some of our magazines. A single immoral idea impressed upon an immature mind can wreck a human life. And ought not we Christians to voice our protest to the publishers of magazines when we find filth between the covers of their publication and thereby show that there are still those in our land who do not want this stuff? If the enemies of Christianity are active on their side, must not we Christians rise to stem the tide and exert our influence, in an orderly and tactful way, to put a stop to the inroads of poison?

Also our homes today tend to become secularized. In our business of high-speed living from day to day little time, if any, is taken for the reading and study of God's Word. The family altar often is neglected and the conversation is simply worldly. Dean Fritz says: "The family residence in the cities is becoming more and more the place where one sleeps. People today must be on the go, they must be going somewhere. The family circle does not form the compact unit which it formerly did. Families are kept smaller. Parental authority no longer asserts itself as it ought to."

Assistant Attorney-General McMahon of the United States Department of Justice said in a radio address: "What our country needs most in the present hour is homes in which God is venerated and adored. If our children are not trained to obey the Law of God, how will they obey the law of man?" (Quoted by Dr. Theo. Graebner in "Christian Citizenship").

But now, to come to the economic and social sphere,—here, too, we find in our day a pronounced tendency toward secularization. An editorial in the *Christian Century* of January 10, 1938, characterizes our civilization as follows: "Our civilization is a scientific civilization, not a religious civilization in any Christian sense. Christianity maintains hardly more than a vestigial existence in the Western world. The place formerly occupied by

Christianity has been taken by science, which sets the effective patterns of Western culture. Science has become the common denominator of civilization. The end which scientists pursue is 'control' over nature. Science spells human egoism; it underwrites the self-sufficiency of man; it puts power in man's hands, who imagines that he bends the vast power of nature to the satisfaction of his own finite ends. Science has made man ill. In the delirium of his egoism he goes forth into his world of skyscrapers, telescopes and radios and airplanes and machine industry and medicine and exclaims, 'Behold great Babylon that I have builded!'

"A mighty spiritual process has been active during the past seventy-five years. Like other great movements, that process has come silently—so silently that its results have been achieved before the plain man was even aware of what was taking place. Nevertheless, despite all superficial continuity, a remarkable change has come about within the last seventy-five years. The change is nothing less than the substitution of paganism for Christianity as the dominant view of life. Seventy-five years ago, Western civilization, despite inconsistencies, was still predominantly Christian; today it is predominantly pagan." (Machen, "Christianity and Liberalism", quoted in "God and the Cosmos".)

In "The Clash", by Dr. Paul H. Andreen, we find the following characterization of the age: "The modern attitude to life is somewhat like this: Conscious life, as man knows it, is but for a few brief years; there is no eternity save in the perpetuation of the race; and therefore man demands that life be lived in all its fullness now. Man lives but once, they say. Consequently, he must take society by storm, break all shackles that restrain his desires, and grasp what is wanted, if he is to enjoy his present moment. Eternity for the modern man is compressed into the fugitive "Now". It becomes his heaven and hell, his sole hope, his fleeting goal. Tomorrow is oblivion. Therefore today becomes his field of labor; the social order is his only chance.

"To him as he faces only a few years of self-conscious life—a momentary flash of light in a universe of everlasting darkness—comes Communism or Fascism or Humanism and tells him that his happiness and security depend upon his building up a good environment today. New laws are to be passed, old landmarks are to be torn down, cooperative theories are to be changed into social facts, as the moral discipline imposed by Christ is to be abolished for a new freedom. Then man will be made secure for the days of his earthly sojourn."

And to get the view of the modernist preacher of today we quote from the introduction to "New Churches for Old" by John Haynes Holmes, minister of the Community Church of New York, as follows: "Humanism, not theism, is the basis of our

thought. Man, not God, is the center of our faith and the object of our hope and love. We have a new religion, which, like St. John's 'tabernacle of God', is 'with men', but, unlike that tabernacle, descends not 'out of heaven', but builds itself stone by stone upon the earth." (Quoted in "Theologische Quartalsschrift", Oct., 1935, p. 252.)

People, in general, today want a great deal of worldly goods and consider them necessary, so that it has been well said, we are not suffering from the high cost of living, but rather from the cost of high living. Luxuries have become necessities. "It is reported that a century ago seventy-two different things constituted the wants of the average American and of this number only sixteen were actual necessities, while today, Mr. and Mrs. Average American wants 484 of which not more than ninety-four are really necessary. This likewise makes a difference in man's interpretation of 'all these things' promised in Matthew 6:33." (Lutheran Standard, May 15, 1937, quoted by Dean Fritz.)

Our age is a pleasure-mad age. Men are "lovers of pleasures more than lovers of God," II Tim. 3:4. And this love of pleasure and the mistaken idea that one must have much in order to live, bring with them other evils, one of which is the deliberate setting aside of the privilege of parenthood. Indeed, it is becoming the spirit of our times that "only the ignorant and imbecile have large families any more." In the selfishness of this paganized age children are too much trouble and too expensive. It is not a question of what God's will is, but the question is what their own perverted and misled heart desires.

That the times have been difficult economically the last few years is most apparent and admitted on every hand. However, the fault has not been with the Lord, for He has bestowed the necessities of life in abundance; but the fault has been with man that he has failed to distribute God's gifts properly. There has been legislation passed which has aimed at bringing about social security—notably the Social Security Act, passed in 1935, which is calculated to assist the states in caring for the aged and for the poor. It includes such things as unemployment compensation, old-age assistance and old-age benefits, security for children, etc. It is concerned with "safeguards against misfortunes which cannot be wholly eliminated in this man-made world of ours." It has been characterized as "one of the greatest pieces of social legislation of the 20th century." Such legislation may, indeed, be good in itself, and we rejoice when such legislation brings about an improvement in economic matters. But let us be on our guard lest we follow the materialistic philosophy of the age and put our confidence in such man-made legislation for security and forget God to Whom alone, as the first cause, we must look for the necessities of life. If we are sick we may use

the ministrations of a physician, but at the same time our trust must be in God to heal us. So also as regards such things as old-age pensions, unemployment security, federal aid, and such like. While we may use them when honestly entitled to them, we must not place our trust in them for our daily bread, but in the living God who may employ such things as His mediums through which to support us. Such things may then be regarded as God's ravens to bring us "bread and flesh." I Kings 17:6. But when Christians view such statements as, "Only through the advancing forces of wealth, of human welfare, of plenty, of education, and of science can insecurity and its causes be destroyed," and, "Life insurance is the American way to security," Christians rightly ask, Where, then, does God come into consideration, from Whom every good gift cometh? (The quotations are from an address on "America's Prospect of True Security" by O. J. Arnold, President of the Northwestern National Life Insurance Co. of Minneapolis, at the 48th annual convention of the National Association of Life Underwriters, at Denver, Colo., Aug. 26, 1937, reported in "Vital Speeches" for Oct. 1, 1937.)

Enough has been said, we believe, to show the away-from-God movement and the in-love-with-this-world spirit and tendency of our times. Man wants to be sufficient in himself, yes, we might say, to deify himself, as did the prince of Tyrus whose heart was lifted up to say, "I am a God, I sit in the seat of God," puffed up with an idea of his own pretended wisdom, business ability and riches." Ezek. 28:2f. It is but a manifestation of that ancient innate enmity of the heart of man against God, which says in the words of Ps. 2: "Let us break their bands asunder, and cast away their cords from us."

And let us not think that we church people are exempt from the temptations which beset us in this materialistic age. Having the propaganda about us on every hand, it is going to tell on us if we are not diligently on our guard. One of the tragedies of the age is the ease with which propaganda is accepted as truth. We tend to forget the Scriptural injunction to "Prove all things; hold fast that which is good," I Thess. 5:21. We have flesh and the Old Adam, too; and these are ready and willing to place confidence in self, in men instead of in God. Our mind is by nature inclined to accept the philosophies of men, while it is inimical to God's instruction; for "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." I Cor. 2:14.

In our day the away-from-God movement is perhaps more subtle, more veiled than it has been in other ages. Our age knows how to invent nice names for heinous sins. The methods of the enemy are often refined in outward appearance. And they promise security and happiness. But all the while the right

foundation is omitted when Christ is omitted, for "other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. We must, indeed, "beware lest any man spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

We need not be in doubt as to whither such forgetfulness of God will lead. The Word of God and history tell us.

The times of the Prophet Jeremiah were much like our own. The people of God had turned from the altars of Jehovah. There were parties, each one offering a panacea for the nation's ills. The Prophet Jeremiah came preaching doom by the Word of God. "Fear ye not Me? saith the Lord; will ye not tremble at My presence?—But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in His season.—Shall I not visit for these things? saith the Lord: shall not My soul be avenged on such a nation as this?" Jer. 5:22-24. 29. But God's warnings went unheeded and the doom came. Judah was carried away into captivity in Babylon.

Concerning Jerusalem of His day Jesus said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes—and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:42. 44.

"Sin, when it is finished, bringeth forth death." James 1:15. This is the epitaph written on the past. "Separate human destiny from God and hell is let loose." God is the Source of prosperity and happiness. Leave Him out of consideration, forget the First Commandment, and turmoil, insecurity, unrest and unhappiness follow. They may not come at once, for God is the God of all patience; He is "slow to anger, and plenteous in mercy." Ps. 103:8. But when God's hour comes, His wrath falls upon the impenitent. "God's mills grind slowly, but they grind exceedingly fine."

## II

There is but one cure for the ills of our age, even as of every age, namely, the Gospel of Christ which is the power of God unto salvation to every one that believeth. The Gospel changes the heart of man and makes him a spiritual being, a child of God and an heir of heaven. To the world Christ crucified is a stumblingblock and foolishness. But the world errs; for Christ is the power of God and the wisdom of God. It is only when we first have sought the Kingdom of God and His righteousness that the problem is solved as to all the other things that we need; for then we have the promise of the almighty and faithful Creator that all these things shall be added unto us. Man



may pass legislation calculated to bring about stability and prosperity; but only when the right relation between man and God has been established by the cross of Calvary will all these things be guided into the proper channels and bring peace and well-being to the peoples of the nations. Strange as it may sound, it is only when we have straightened out our affairs of eternity that we shall be able to handle the affairs of earth successfully. "A religion of another world is the only workable religion for this world. . . . It is only because men have forgotten heaven (and hell) that they are helpless on earth. . . . We need a few men and women whose feet are on the streets of the city fair and high while they walk the streets of earth. . . . The solution for those of the world's problems which God will permit us to solve lies in speaking heaven, loving heaven, living heaven. What do you think happens to hate and fear and lust and ambition and greed when man remembers heaven? Can they possibly look important? Suddenly—in the lightning of heaven—they are seen as they are—incredibly and stupidly mean, sordid, and small." Cresset, May, 1938, p. 10.

We must become as children and go to God through simple and childlike faith in Christ's redemption. As one man has put it: "We have nowhere to go but to God." And another man, a cynical worldling, said: "Such phrases annoy me. I resent them. They make me feel that I haven't grown up; that, despite all I've learned, I'm just where I started. I keep hearing those words about having to be like a little child before you can enter the kingdom of heaven, and they make me mad. I'm *not* a little child. I'm a tough old codger. But where has it got me? I seem to have been in the wrong school, and the thought of having to go back to kindergarten annoys me. At the same time I've got a sneaking suspicion that that's just what I've got to do." Cresset, June, 1938, p. 11.

Natural man is never satisfied with his material possessions. No matter how much he has he still wants more. But faith in the Gospel of Christ will bring about the spirit that can cry with Job in the midst of misery: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," Job 1:21; and can say with Paul: "I have learned, in whatsoever state I am therewith to be content. I know both how to be abased and how to abound. . . . I can do all things through Christ which strengtheneth me." Phil. 4:11-13.

The Christian recognizes God as the Giver of all and glorifies Him in connection with all that he possesses. He has the sure promise: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. While he makes use of second causes his trust is in the first Cause. Confidently he can say with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh

from the Lord, which made heaven and earth," Ps. 121:1. 2; and again: "The Lord is my Shepherd; I shall not want." Ps. 23:1.

Ways and means under circumstances may be hidden from the eye of man. Things may look impossible to the human eye. But God's hand is not shortened that it cannot save. He who fed His people forty years in the wilderness, He who granted deliverance to King Hezekiah from the vast army of Sennacherib, He who fed the five thousand in the wilderness with five loaves and two small fishes, is still the Help and Stay of them that put their trust in Him. "He is able to do exceeding abundantly above all that we ask or think." Eph. 3:20. And the Christian's prayer, from out a thankful heart, is:

"O may this bounteous God,  
Through all our life be near us,  
With ever joyful hearts,  
And blessed peace to cheer us;  
And keep us in His grace,  
And guide us when perplexed,  
And free us from all ills,  
In this world and the next."

It is only when we thus are sanctified unto the Lord with all that we have that we are strong. Remember Samson's strength as long as his Nazarite vow was yet unbroken!

We know full well that we shall never be able to bring about a Utopia here on earth, so that there shall no longer be any poverty or misery. Did not Jesus say: "The poor always ye have with you," John 12:8, "In the world ye shall have tribulation," John 16:33. We know that we shall never bring about an order of society that is definitely Christian. On the contrary, Scripture says that at the end of the world there shall be few believers.

But this does not mean that we shall not strive toward the ideal; nor does it mean that we shall not warn those who exercise oppression and who are tempted to put their trust in Mammon. Witness how the prophets of the Old Testament preached against oppression and all the social evils of the day. Note how Paul exhorts Timothy to charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; note how James hurls his invectives against those who withheld from the labourers the wages due unto them. Remember how the avaricious man was to our Lord simply "Thou fool."

We have the marching orders of our Lord: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. And we must never leave that command unheeded whether on

the field at home or abroad. And we must beware of losing sight of the power of that Gospel.

We are by no means advocating a union between Church and State. The God-given principle of separation of Church and State must be upheld. Neither are we advocating a form of government that would legislate in matters coming under the first table of the law, namely, man's relation toward God; for the sphere of the government is to take care of the relation of man toward man. Nor are we advocating that the Church try to propose to the State some solution for the economic question. "The business of the Church is to proclaim the Gospel of salvation of souls from sin and not from economic depression." But as Christian citizens we are interested in having in office men of integrity and sincerity of purpose.

The times may be difficult for the Church. Affairs in the world about us may look very discouraging. But we must not give way to the spirit of defeatism in the Church. God's Kingdom shall continue in this world, and the gates of hell shall not prevail against it. There shall always be a remnant of God's people. Things certainly looked discouraging for God's Kingdom in the days of Jeremiah; but five times the Lord says through Jeremiah: "Yet will I not make a full end." Christ shall continue to rule forever, yea, in the midst of His enemies, Ps. 110:2.

In our own life as individuals, Christ's Gospel (including the Lord's Supper) must ever remain our constant companion, for through it alone shall God's power to save be exerted upon us. Our homes must ever be pervaded with the Christian spirit, the Word of God and prayer being on the calendar for each day. "Of what blessings are large volumes of high-minded legislation, if, in the homes, sin, 'a reproach to any people', remains unchecked? Of what permanent help are the most far-sighted programs and the best laid plans, if in American family life the basic principles of honesty, truth, purity, morality are willfully fractured? On the other hand we have the definite assurance that if our land is enriched with Christ-centered homes we will have a nation of law-abiding, industrious, frugal, hardworking citizens whose civic virtues bring their own rewards." Walther League Messenger, Feb., 1938.

And then, as regards the school, it must be evident to every thinking Christian that the efforts of the Christian home must be supplemented by the influence of the Christian school. Christians should seek the Christian school for the education of their children from the alphabet to the telescope. The best insurance you can give your children is thorough Christian instruction and training at home and in school. Moth and rust may corrupt and thieves break through and steal the financial security you may be planning for them; but teach them to lay up treasures in

heaven and you will give them a security which no man can take from them.

Dr. Cornelius Van Til of Westminster Seminary, Philadelphia, a Presbyterian, said recently: "Our children will certainly attend the grade school for several years, and that for five days a week. In Sunday school our child has learned the Nineteenth Psalm. As he goes to school those beautiful words 'The heavens declare the glory of God' still reverberate through his mind. But when he enters the schoolroom, all this has suddenly changed. There the 'starry universe above' somehow operates quite independently of God. And what is true of 'the heavens above' is true of everything else. At home the child is taught that, 'whether we eat or drink or do anything else,' we must do all to the glory of God because everything has been created by God and everything is sustained by God. In school the child is taught that everything has come of itself and sustains itself. . . . Is it not a great sin for Christian parents to have their children taught for five days a week by competent teachers that nature and history have nothing to do with God? We have no moral right to expect anything but that our children will accept that in which they have been most thoroughly instructed and will ignore that about which they hear only intermittently. And are not our children 'born and conceived in sin'? Will they not naturally accept that which is false rather than that which is true? Nor is the instruction by any means always 'neutral'. The influence of John Dewey on American primary education is proverbial; and John Dewey is a murderer of Christianity. If we Christian parents think of all this, is it not really amazing that we have so sadly neglected the Christian training of our children? We take excellent care of the bodies of our children. We are becoming 'vitamin-minded'. We ask how much of the valuable vitamin D content is in this food or in that. Why, then, do we allow our children to have daily meals of spiritual food which has no vitamin D? Do we not care if they develop spiritual rickets? Do we not worry if they are spiritually underfed? 'Thou shalt not tempt the Lord, thy God'. Humanly speaking, then, one cannot honestly be enthusiastic about the future of the Presbyterian Church of America unless its people will realize that a new and far more intense policy will have to be adopted in the field of Christian education. The existing agencies are woefully insufficient for the work that must be done. In obedience to our covenant God we shall have to bring up our children 'in the fear and admonition of the Lord.'" (Quoted by Dr. Theo. Graebner in "Christian Citizenship".)

And finally, in these troublous times, the Church must stand firm. The Church has a battle to fight against the false philosophy of the world, which (and that is the most dangerous) threatens to make inroads into the Church itself. Only the

Church which stands firmly and uncompromisingly on the Word of Jesus can expect to fulfill the task for which Jesus placed it in the world, and it alone shall be truly successful. Let the Church be supported by well-informed, active and zealous church members, not the kind of church members who have a wheelbarrow religion which goes only when shoved. And let us not forget the power of prayer. Through Christian prayer "the Word of the Lord has free course," II Thess. 3:1, and Christians "lead a quiet and peaceable life in all godliness and honesty," I Tim. 2:1-2.

Luther writes on this point (St. L., VIII, 350 ff) : "We must not separate the Head from its members, that is, Christ from His apostles and all Christians. Every single Christian is such a one as the Lord Jesus Christ Himself was while He was upon earth, and he accomplishes such great things that he can rule the world in divine things, help and profit every one, and do the greatest works that are done upon earth. For he is regarded higher by God than the whole world, so that for his sake God gives and sustains to the world all things that it has; indeed, if no Christians would be upon earth, no city and no country would have peace; then surely on a single day all things that are upon earth would be destroyed by the devil. That grain grows in the field and the people prosper, enjoy food, peace, and protection, for all this they must thank us Christians. For while it is true that we are poor beggars, as St. Paul writes, II Cor. 6:10, we are nevertheless such as make many rich; as possessing nothing and yet possessing all things. In short, it is true, what kings, princes, lords, citizens, and peasants have in the world, they have not because of their golden hair, but because of Christ and His disciples. Therefore the Christians are truly helpers and saviors, yes, lords and gods of the world, as also God said to Moses, Ex. 7:1: 'I have made thee a god to Pharaoh'." (Christian Dogmatics, p. 432.)

A. HARSTAD.

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## Address in Commemoration of the Saxon Immigration

"He that believeth shall not make haste," says the Word of God. Is. 28:16. And in the blessed economy of God's grace we have evidence abundant of that divine truth. It was not a self-evident truth, but a truth nevertheless, that when faithful Abraham of Ur of the Chaldees, at the age of 75, had to leave fatherland, home, and kindred and set out upon a long journey to a land unknown, he was to be richly blessed and become the source of untold blessings to countless millions. But Abraham was a man of faith.

To those who were anxious to make haste in their judgment, there seemed but little blessing in store for those sorely-tried Saxon Lutherans who for conscience' sake left fatherland, home, and kindred and set out for the comparatively rude and inhospitable frontiers of a western world during the first half of the last century. But these Saxons were spiritual descendants of faithful Abraham. And that their faith was not put to shame has sufficiently been evidenced in the bounteous fruit which has been garnered from the little tree planted by them in Perry County, Missouri, 100 years ago. It is with joy according to the joy in harvest (Is. 9:3) that their children and children's children are celebrating this event with fitting festivities throughout the length and breadth of our land, thanking the Lord of the harvest for the rich spiritual blessings that have come to them from that planting of faith.

In these festivities we of the Norwegian Synod of the American Evangelical Lutheran Church join in joyful and grateful spirit. And why? Only because we from duty and desire "rejoice with them that do rejoice"? Yes, that too, but also because of the deep debt of gratitude which we owe these dear brethren of ours from the very beginning, which debt no one would deny who knows anything about the parallel history of these two church bodies—the one large, the other comparatively small. It is eminently fitting that we in convention assembled give thought to

*Our Debt, Under God, To Our Brethren Of The Missouri Synod.*

We inquire:

- I. What that debt is, and
- II. How we may best repay that debt, in part at least.

I

The more we study the history of the Missouri Synod, and in connection therewith the history of our own Norwegian Synod, the better will we appreciate the incalculably great benefits and blessings that have come to us through association with our German brethren. We do well in studying and restudying that almost parallel history this centennial year, and we only wish that a concise yet clear summary of these colorful years, packed so full of thrilling drama, could, under an inspiring teacher's direction, be indelibly stamped upon the impressionable mind and heart of every school-child and youth within the boundaries of our Norwegian Synod. Here we must confine ourselves to the broadest and boldest outlines thereof.

We deem it necessary, however, in just a couple of paragraphs to call attention to a few considerations so essential to an intelligent understanding of those early days. First, we con-

sider the motives that constrained the Saxons to leave their fatherland. Spiritual conditions in the homeland had become well-nigh intolerable. False teachers and false doctrines were being forced upon them both from pulpit and in school room. God's pure Word, freedom of worship, a good conscience, their souls' salvation and that of their children as well, were at stake. Something drastic had to be done, and that something very soon, 'ere irreparable damage be done. The only solution that offered itself was to emigrate. And this they did, this bold band of Saxons, men, women, and children, pastors, candidates, teachers, lawyers, doctors, artisans, farmers, day-laborers, but Lutheran Christians all,—not to Australia, as originally planned, but, under God's Providence, to these our United States of America.

With the Norwegian emigrants it was quite different. They sought these shores, not because of religious persecution at home, not to better their spiritual status—on the contrary, it appeared that they might have much to lose in this respect. No, what prompted them primarily was the desire to carve out a future for themselves and for their children in this new land of unparalleled opportunities. It was rather the material magnet that drew our fathers. This is not an uncharitable disparagement of them, but it goes to show the difference in motives; and this difference again accounts for a number of things not difficult to understand in the light of subsequent development. With the Saxons, we repeat, it was spiritual values and concerns above all. With the Norwegian emigrants it was rather material interests and ambitions, though the spiritual values were by no means lost sight of in their new surroundings, for the Norwegian emigrants, as a class, were not materialistic; on the contrary, they were deeply religious.

We point to another important point of parallelism by way of contrast here. The Saxons had to burn almost all bridges behind them. They had no loving mother-church to cherish in fond retrospect and, in difficulties, to turn to for sympathetic understanding and assistance. They were forced to stand on their own feet. In this respect, too, it was quite different with the Norwegians.

In the beginning both groups met with severe spiritual tests; especially was this the case with the Saxon immigrants. Publicly disgraced by their fallen bishop-leader, a flock for a time without a shepherd, discouraged, disheartened, and deeply distressed, and still further weakened by a deadly fever epidemic that demanded a heavy toll of life—was it strange that even strong men wept, anxiously wondering as they wept: Has it all been a hopeless mistake? Is God's wrath hovering over us? Are we a Church? Have we a right to administer the Means of Grace? What will become of us? Our children? Our faith?

Our Norwegian Synod fathers did not fare so ill, though they,



too, had their trials, physical and spiritual. Surrounded by all manner of aggressive sectarians, beset also by "Lutheran" leaders, Lutheran in name indeed, but with little of Luther's doctrine and spirit, our fathers heard their pastors branded as false prophets in long black robes, and their doctrine or faith as dead formalism. A few lent an ear to these oft-repeated accusations and joined the flocks of these hirelings. The great majority, however, of deeper spiritual discernment and firmer root, were driven to an intensive study of God's Word and the Lutheran Confessions.

Later, under God's Providence, these were brought into contact with the Missouri Synod which by this time had become firmly established. How was this brought about? Confronted with the acute need of providing pastors for the ever-increasing stream of immigrants and unable to secure enough pastors from the mother church, the Synod resolved in 1855 to send two pastors, the Rev. J. A. Ottesen and the Rev. Nils Brandt to visit the theological institutions which had already been established at St. Louis, Columbus, and Buffalo. At St. Louis these two men found what they sought—purity of doctrine and unity of faith. To use their own words: "There we rediscovered our childhood faith, our own heart-faith concerning how a Lutheran free church should be ordered." This committee reported in 1857, and on the basis of this report the Norwegian Synod resolved unanimously to establish a Norwegian professorship at the theological Seminary at St. Louis and to send their ministerial students there. This step marked the beginning of a long association with the orthodox Missouri Synod, an association which has brought untold blessings to the Norwegian Synod. From these early contacts many fine friendships were formed between the leaders of the two Synods, friendships which were touchingly reflected in the correspondence that passed between them.

Now we turn more directly to our theme, namely, our debt to our Missouri brethren. Our main debt to the Missouri Synod is of a doctrinal nature. We would be showing little understanding and lean appreciation indeed of our debt to the Missouri Synod, if we failed to place our doctrinal debt at the very head of the list.

However, without intending for a moment to minimize or discount our doctrinal debt to the Missouri Synod, we would not be fair to the memory of our own sainted fathers, if we failed to call attention to the fact that they, too, possessed the pure doctrine. Here we let Dr. Koren, an outstanding leader in the old Norwegian Synod, now of sainted memory, speak. In describing his impression of the meeting of the Missouri Synod held in Fort Wayne in 1857, Dr. Koren writes in a letter to Prof. Cråmer, whose guest he had been during the convention: "We learned nothing new of you; but that which we already had

learned by precept in Norway—the two great Lutheran fundamental principles . . . that we here for the first time saw openly and victoriously exemplified in the life of an entire church body. We saw it exemplified in all seriousness and in child-like joyousness, without a trace of pious pretense, but with a power which under conditions obtaining in a free-church came into evidence in a way which would not have been possible in a state-church without a complete revolution of things there existent. We saw that which we by precept had learned to confess, the wellknown glory of our Lutheran symbols, such as we had never seen it before."

It can be truly and gratefully said that from the Missouri Synod fathers, and especially Walther, our Norwegian Synod fathers learned to evaluate and appreciate their priceless possession of God's Word and Luther's doctrine pure all the more. Through their fraternal associations with the Missouri Synod, they were confirmed and heartened in their Lutheran heritage.

We could well classify our doctrinal debt to our Missouri brethren under the well-known watchwords—"The Word Alone," "Grace Alone," and "Faith Alone," but since these three are so interrelated and so conditioned upon one another, we shall concentrate on Grace alone—that doctrine which shines so brightly and brilliantly on the firmament of God's Word.

As a superscription over Grace alone we place the words of Eph. 2:8-9: "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."

Grace, boundless, full and free, is, as we all know, the same as the forgiveness of sins. " 'And where there is forgiveness of sins, there is also life and salvation.' This one gift is the key to all other spiritual gifts. It opens the vast treasure-house of all the mercies and favors of God. It causes the pearly gates of heaven to swing on their starry hinges, opened wide for pardoned sinners to enter." (Dr. F. Pieper.)

As a brief, but all-comprehensive, presentation of God's grace we can do no better than turn to the doctrine of Justification by faith alone, God's own answer to the terror-stricken sinner's question, "How can I, a poor lost sinner, be saved?" The doctrine of Justification by faith is the "doctrine of a standing and falling Church," aye, and a "standing and falling soul." To this doctrine our Confessions and Luther's writings assign the central position, and to this doctrine they pay such high and unqualified tribute.

This doctrine also gives the answer to the all-important personal question, "How may this grace, which justifies and saves, become mine?" The answer is by faith alone. To answer otherwise would be to destroy grace. To admit of the slightest merit of man here would do irreparable damage to the very founda-

tion of Christian faith. In the Scripture passage which we placed as an inscription over the doctrine of Grace, we enumerate no less than six phrases which entirely exclude all works and merits of man in his justification before God: "By grace", "through faith", "not of yourselves", "it is the gift of God", "not of works", "lest any man should boast". The plant of faith is a sensitive plant, whose beautiful petals close at the slightest contact with any merit or work of man.

But this doctrine of grace or faith cannot be preserved pure unless one clings tenaciously to the Scriptural doctrine of Conversion, which teaches how a spiritually dead sinner is brought to the life of faith. Here again Scripture teaches that this is the work of God alone, without any cooperation on man's part. "It is God that worketh in you both to will and to do of His good pleasure." Phil. 2:13. "We believe according to the working of His mighty power." "No man can say that Jesus is the Lord but by the Holy Ghost." And what is Luther's classic explanation of the third article but a paraphrase of the above passages? "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." Oh, if all those who bear the Lutheran name had only clung in childlike simplicity to this clear confession! How much misery could then have been spared our dear Lutheran Church down through the ages!

But the doctrine of Conversion naturally led our fathers to a consideration of the doctrine of Election or Predestination. In close connection with the doctrine of Conversion, the question arises of itself, How is it that some come to faith, or are converted, and finally saved, while others do not come to faith, remain unconverted, and eventually are lost? Why was Saul hardened while David was reclaimed? Why Peter a saint, while Judas a suicide?

Now when these two classes are viewed separately, the answer is plain. Those that are lost are lost solely and only because of their unbelief, stubbornly persisted in to the very end. Those that are saved, on the other hand, are saved solely and only because of the unmerited mercy of God.

But when these two classes are compared in the light of God's universal grace and universal depravity, then the crux comes. How come? is asked. The one isn't a whit better than the other in himself, you say. No, because Scripture says so. "For there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22-23. But then there must be a dissimilar will in God towards sinners. He must favor one above the other. This is a solution, it is true, but a solution which denies universal grace. No, Scripture emphatically asserts that "God will have all men to be saved, and to come unto

the knowledge of the truth." I Tim. 2:4. Well, then, there must be a difference in men then (natural man), a certain something that distinguishes the one from the other, that makes him more pleasing in God's eyes,—his attitude, his better conduct in some way, his cessation of willful, persistent resistance to the Gospel, call it what you will, but there clearly must be something in the one which moves God to choose him to eternal life in preference to the other. True, this explanation, too, succeeds in solving the mystery, but unfortunately it flies in the face of the truth, God's holy Word: "God 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." II Tim. 1:9.

Viewing the two classes, the saved and the lost, Scripture indeed does give us an answer, but not one with which man's reason is satisfied. "O Israel, thou hast destroyed thyself; but in me is thine help." Hosea 13:9. Its answer is: There is an "election of grace" and leaves it with that, warning us not to attempt with our puny minds to penetrate further into the hidden mysteries of God.

Missouri took this warning to heart, placed her finger upon her lips, and said: "We are not God's counsellors, and since it has not pleased Him to solve this mystery for us in this life, we will humbly leave it to eternity's dawn, when this and every other problem that perplexed us here will be clearly answered. In the meantime we exclaim with the apostle Paul, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Having taken reason captive under the Word of God, Missouri realized full well that any man-made solution to this mystery would militate either against universal grace on the one hand, or grace alone on the other—and at the same time deal the Word alone its death-blow. To do so would be to steal from God—terrible thought!—some of the glory that belongs to Him alone for the sinner's salvation, thus striking a discordant note in the myriad-voiced anthem of the saved saints here and yonder, "Glory to God alone!" To do so would be to rob sinners of complete comfort in terrors of conscience, forcing them to attempt to stand with one foot on the eternal rock of God's grace, and with the other foot on the quicksands of *something* in themselves.

No wonder our Confessions state: "Not for a thousand worlds would experienced consciences have their salvation depend upon themselves." Apol. of Augsb. Conf.

No, it was by no means just a meaningless quarrel between stubborn theologians. This matter struck at the very heart of our Christian faith and hope. This our Missouri brethren clearly saw, and therefore they battled so bravely,—so stubbornly, if you please.

Now, many fathers of the Norwegian Synod were for a time bewildered when this question was thrown as a blazing brand into their congregations, so poorly prepared for this controversy. Our fathers were clear on the doctrine of Conversion, but many of them had not as yet made a thorough study of the doctrine of Election. (It is interesting to note, however, that Dr. Koren was clear on this doctrine as early as in '79, before the strife broke out among us. Koren was in attendance at a colloquium in Columbus, Ohio. The doctrine of a Christian's certainty of his eternal salvation, a teaching closely related to the doctrine of Election, was being discussed. At the close of the meeting, Dr. Walther said to Dr. Koren, "You are clear on this matter, I see." "How do you know that?" Koren inquired. To which Walther answered, "Because you use your own proofs.")

To further complicate matters, certain unclear, unfortunate, and even misleading statements had been employed by some of the Missourians in the heat of hasty battle, statements that unless changed or qualified might lead to false doctrine in the direction of Calvinistic theology. These misleading statements were, however, later properly qualified or entirely retracted. But for a time these things caused our fathers no little distress. In their bewilderment they, pastors as well as lay-people, were driven to an intensive study of Scripture and the Lutheran Confessions, and as a result were brought to see that the doctrine of Scripture and the Book of Concord and the doctrine of Missouri tallied perfectly.

Here then they must stand, here they would stand, come what might. And what did come? Civil war, the worst kind of war; spiritual civil war, the worst kind of civil war, with brother against brother, father against son, son against father, split congregations, friendships forfeited. But here they did stand, all these things plus public opinion, secular press and many other outward unpleasantnesses notwithstanding.

The die was cast. The place of the Norwegian Synod, now badly split, was alongside the much maligned Missouri Synod. And this post she dared not desert, lest she be found at variance with God's Word.

What our brethren of the Missouri did for, and meant to, our Norwegian Synod during those years, can with difficulty be fully appreciated by us today. Had not the Head and Lord of the Church led the Saxon emigrants to this country, had not our Norwegian Synod fathers, under God's guidance, been brought into contact with, and later into fellowship with, these Saxon fathers, God only knows what might have become of the Norwegian Synod. And God only knows in how much sorrier shape the Lutheran Church in America would be today, had it not been for the confessional clarity and steadying influence of the Missouri Synod.

How great indeed is our debt to our Missouri brethren, not only with respect to the enlightenment and strengthening given us in the afore-mentioned doctrines, but also in other matters both of doctrine and practice, e. g., the proper distinction between Law and Gospel (with special reference here to Walther's classic book) separation between Church and State, correct principles of Church government (Walther's "Frikirken" was often a part of the little library in our pioneer homes), the importance and blessing of parochial schools.

How often have not our Missouri Synod brethren befriended us of the Norwegian Synod both in word and deed! How loyally they stood by us in the early eighties and later during the union movement which culminated in the Merger of 1917. How often have not our Missouri brethren opened their schools and churches, their homes and their hearts, to us of the Norwegian Synod. How great is our accumulated debt, our personal debt, our debt as pastors, teachers, and lay-people, our debt as congregations, and as a Synod to our dear brethren of the Missouri Synod!

## II

How now can we best repay that debt, in part at least?

Honest men want to pay their debts, and in so doing they rejoice. Surely, this should be especially true among Christians.

But here, too, our frail flesh fails us at times, though the spirit indeed be willing. As a consequence our debts do not always concern us as much as they should. At the time when a kind favor has been done us, the heart may be genuinely grateful, but the spirit of gratitude soon languishes. Then, too, human nature is such that we in time commence taking favors and gifts for granted and gradually grow to feel that we have these things coming to us as our due.

Dr. Walther in his "Law and Gospel" reminds us that Christianity is "the religion of gratitude." Yet, how rare is this fair flower—genuine gratitude! May it not be so among us!

It was not so among our sainted fathers. Sincere expressions of deep appreciation towards their brethren of the Missouri Synod abound in their writings.

But how about us, just about all of whom comprise the second, third, and even fourth generation, are we duly grateful for the many benefits and blessings that have come to us through past association with the Missouri Synod?

Now genuine gratitude manifests itself not only in words, but also in deeds and so we ask, How may we best repay that debt?

1. First and foremost, by appreciating more clearly and more deeply what a priceless possession we have in purity of doctrine and unity of faith, partly become ours through association with our Missouri brethren; by guarding this treasure most jealously, ready, if need be, rather to shed our life's blood than

to yield, compromise or obscure the truth of God's Word; by zealously spreading this truth in all our missionary activities; not forgetting, above all, to *use* this pure doctrine for our individual, congregational, and synodical edification and growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ." This will naturally lead to and include

2. The bearing of fruits meet for the purity of the doctrine of grace. God expects, and rightly, more of us than He does of others less favored. "For unto whomsoever much is given, of him shall be much required." Who should be more humble, more zealous, more fruitful than just we? In the strength of this same grace, we should constantly strive to become ever worthier sons and daughters of the true Reformation church. But is not the danger actual and ever-present to make an idol even out of purity of doctrine and the outward forms of worship, priding ourselves in the possession of same while we fail to bear the fruits thereof in our hearts and lives? Our own Luther even in his day saw this danger and bitterly deplored the oft meager fruits of faith.

So while we deplore and decry the ever louder-growing slogan "Deeds, not Creeds", let us beware lest it with us does not become creeds without deeds—thus becoming barren fig trees in the garden of God's grace.

Our fathers were not blind to the danger here, for looking about them they at times sighed:

"O Father, may Thy Word prevail  
Against the gates of hell!  
Behold the vineyard Thou hast tilled  
With thorns and thistles filled.  
'Tis true, Thy plants are there;  
But, ah, how weak and rare!  
How slight the power in evidence  
Of Word and Sacraments!"

But this sad situation only constrained them to pray more fervently:

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

3. By fervently praying for our benefactors of the Missouri Synod, her congregations and pastors, her schools, higher and lower, and her teachers, and not least for her Theological Seminary—for it ever remains true, as Dr. Walther so often said,



"Give us pious, able, and faithful pastors, and it will be well with our Church,"—for her policies and plans, and not least for her testimony, private as well as public. This we should do with confidence for "the effectual fervent prayer of a righteous man availeth much." James 5:16. Sincere prayer again will naturally lead to

4. A humble, sympathetic understanding of the position and problems of our brethren. We shall be quick to praise, and slow to find fault. We shall not act like little dogs that constantly bark and rant at every shadow. We shall look for the bright and not the shady side. Our very position as members of the Synodical Conference and especially of the Norwegian Synod makes it so easy to develop the holier-than-thou attitude. We should shun suspicion and carping criticism as the devil himself and ever be mindful also in Synodical relations of the eighth commandment which admonishes us to excuse our neighbor, speak well of him, and put the best construction on everything.

5. This does not mean, of course, that we never must criticize, admonish and, if needs be, even rebuke. Such spirit is not evidence of true love. We must not regard the Missouri Synod as an aggregation of saints perfected in themselves—though her doctrine, and our doctrine, is perfect—for wherever you have the human equation, there you have sinners with depraved and deceitful hearts, the fountain-head of all evil, ready to flow over at any time. No, in this sad sense the perfect Church is not here; the perfect Church is yonder.

We must not, therefore, canonize the Mo. Synod, and "make flesh our arm." That would be making an idol out of her—a spirit far alien to the true Missourian. Not the hosts of the Lord, but the Lord of hosts will we worship.

God bless the Missouri Synod! May she ever remain faithful to God's Word and Luther's doctrine pure! May she ever "walk in the old paths"! May she ever hold aloft the banner—the *Word* alone, *Grace* alone, and *Faith* alone! May no strange fires ever burn on her sacred altars!

JUSTIN A. PETERSEN.

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## Den indre mission og menighedsskolen

Læser vi den gamle Norske Synodes historie, saa maa det i høi grad vække beundring hos os at erfare med hvilken flid dette samfund med dets prester i spidsen ivrede for den indre mission. De menigheder som stiftede den Norske Synode i 1853 var samlede ved flittigt missionsarbejde, ledet af de faa prester som var komne hid fra Norge. Og dette samfunds hurtige vekst skyldes for en stor del den omstændighed at det flittigt drev mission blandt dets landsmænd. Med rette kunde derfor Dr. V. Koren sige under mødet af Minnesota Distrikt i 1890, at den

Norske Synode var blit til ved indremissionen, og i det aar blev følgende beslutninger vedtaget i alle samfundets distrikter:

“1. Synoden udtaler sin glæde og tak til Gud for den fremgang, som vor indremission har havt siden sidste fællesmøde, trods stor mangel paa penge og arbejdere.

2. Synoden erkjender, at indremissionen er den af alle missioner, som ligger os nærmest og kraftigst bør støttes.

3. Kirkeraadet anmodes om at faa udsendt tre mænd til at arbejde for missionen paa stillehavskysten.

4. Synoden anbefaler, for at skaffe midler til indremissionens drift,

a) At kvindeforeningerne opfordres til kraftig at støtte denne mission;

b) At der i hver menighed eller i det mindste i hvert prestekald aarlig holdes en missionsfest med optagelse af offer til indremissionen;

c) At der ved hvert Synodemøde holdes en missionspræken, i hvilken ogsaa særlig indremissionens tarv bliver lagt Synoden paa hjerte.

5. Synoden opfordrer presterne paa indremissionsmarken til ret ofte gennem Kirketidende at give underretning om nøden paa de forskjellige steder.”

Under naadevalgstriden som rasede i 80-aarene var der vistnok en bedrøvelig tilbagegang med indremissions-arbeidet saavel som med arbeidet i det heletaget, men da denne strid var udkjæmpet blev der tat fat igjen med fornyet iver, som de ovennævnte beslutninger noksom viser.

I den gjenreiste Norske Synode har vi ogsaa ivret for den indre mission. Men jeg kan ikke huske at vi har havt nogen missionspræken ved vore aarsmøder, eller at vi har havt noget referat om missionen ved noget af vore Synodemøder. Dog er det visselig i sin orden, ja i høi grad nødvendigt at dette blir gjort. Dersom det gaar tilbage med vort missionsarbeide, vil det ogsaa gaa tilbage med samfundet i det heletaget. Og nu forat vi kunne blive tilskyndet til at arbejde med flid og iver for denne saa vigtige sag, skal jeg forsøge at berette lidt om den store apostel og missionær, Paulus. Vi kan dog umulig tage tid til at tale om denne mands hele virksomhed baade i Lilleasien og Europa, om hans virksomhed sammen med Barnabas i Antiokien, om hans missionsreiser, om alle de menigheder som blev til ved hans arbejde, om de forfærdelige strabadser han maatte gennemgaa og de forfølgelser han blev gjenstand for. Jeg skal i korthed søge blot at berette om hans besøg og hans virksomhed i byen Athen, hvorom vi læser i Ap. gj., kapitel 17, fra det 15de til det 34te vers.

Det er fornemmelig to ting vi kan lære af denne beretning, nemlig hvorledes vi skal drive mission, og hvad der bør opmun-

tre os i vort arbejde. Og jeg har tænkt at vi kunde lade samtalen dreie sig om de to nævnte ting, altsaa:

- I. Hvorledes vi skal drive mission.
- II. Hvad som bør opmuntre os i vort arbejde.

### I

At det arbejde, at drive mission, at føre fortabte syndere til den Herre Jesus, at føre dyrekjøbte sjæle ind i Guds rige, er et saare vigtigt arbejde, kan der neppe være nogen tvil om, naar vi betænker at over halvdelen af jordens befolkning er udenfor Guds kirke, ja at endog over halvdelen af vort lands befolkning er udenfor kirken. Vi hører saa megen tale i vore dage om hvor mange der er her i vort land, som er "ill fed og ill clad." Og det er vistnok bedrøveligt. Det er nødvendigt at de som virkelig lider legemlig nød faar den hjælp de trænger. Men det som er langt værre er at det store flertal af mennesker, selv her i vore kjære Forenede Stater, er i aandelig forstand ikke bare "ill clad og ill fed," men er fuldstændig nøgne, ikke iførte det Jesu Kristi retfærdigheds klædebon som kan skjule al deres synd og skam; for hvem det livsens brød ikke blir brudt som kan skabe et nyt aandeligt liv i et menneske og nære og bevare dette liv; som er udelukkede fra Israels borgerret, fremmede fra forjættelsens pagter; og som er uden Gud og uden haab i verden.

Men det gjælder at vi blir klare over hvorledes dette arbejde skal drives, og derom faar vi grei besked i det skriftafsnit vi har hørt, saavel som i andre beretninger om Paulus' virksomhed, som der kan peges paa under samtalen om vort missionsarbejde.

Efterat Paulus havde forkyndt Guds ord paa flere steder i Macedonien kom han til den berømte stad Athen i det saakaldte Achaia, og sendte besked til sine medarbeidere, Silas og Timoteus, at de skulde komme til ham der. Men han var ikke uvirksom medens han ventede paa sine medarbeidere. Idet han vandrede op og ned ad denne prægtige bys gader harmedes hans aand heftig i ham, idet han saa staden udse saa afgudisk. Og den hellige harme som fyldte apostelens sjæl saavel som hans inderlige medlidenhed med de dyrekjøbte sjæle han fandt der, som vel var forløste med Kristi blod, men som, fordi de ikke havde hørt om Frelseren, var bundne med djævelens lænker og tvungne af ham til at gjøre hans vilje, — begge de nævnte ting bevægede apostelen til daglig at tale om frelsen i Kristus i synagogen til de jøder som kom did og paa torvet til dem han traf der. Mange af dem han traf paa torvet var filosofer, lærde og anseede mænd, men de var helt uvidende med hensyn til de ting som angik deres sjæls frelse, og i sin blindhed og uvidenhed bøiede de knæ for træ og sten, guder og gudinder som deres egne hænder havde lavet. I sin samtale med disse folk søgte han at føre dem ud af det hedenskabets mørke i hvilken de befandt sig og faa dem til at erkjende den sandhed som Gud har aabenbaret

i sit ord. Han "forkyndte dem evangeliet om Jesus og opstandelsen." Og da endelig de han havde samtalt med førte ham til domstedet paa "Mars' Hill", hvor det bekjendte atheniensiske raad, Areopages, havde sine møder, holdt han en fortræffelig præken for dem som var samlet om ham der. Idet han stod paa hint domsted begyndte han sin præken paa følgende maade: "I atheniensiske mænd! Jeg ser at I i alle maader er meget ivrige for gudsdyrkelsen, thi der jeg gik omkring og betragtede eders helligdomme, fandt jeg ogsaa et alter, paa hvilket der var skrevet: For en ukjendt Gud. Den som I da dyrke uden at kjende ham, ham forkynnder jeg eder." Det maa siges at dette var en aldeles udmerket indledning hvorved apostelen visselig vandt sine tilhøreres opmærksomhed. Saa fortsatte han og fortalte sine tilhørere om den eneste sande Gud, som har skabt alle ting og opholder alle ting. Denne Gud, som er himmelens og jordens herre, bor ikke i templer gjort med hænder, som tilfældet var med deres guder, tjenes ikke heller af menneskers hænder, som den der har noget behov, efterdi han selv giver alle liv og aande og alle ting. Og siden det er denne Gud, som ogsaa har skabt menneskene og opholder dem, saa maa de ikke mene at der kan gjøres billeder af ham af guld og sølv eller sten ved menneskers paafund, saaledes som de havde gjort med sine mange guder. Hidindtil havde Gud baaret over med deres vankundighed, men nu da profetierne angaaende den forjættede frelser var gaaet i opfyldelse, byder han alle folk at omvende sig, thi den dag vil komme da de skal aabenbares for Guds domstol, og da maa de gjøre regnskab for hele sit liv. Lad dem derfor nu vende sig bort fra sine væmmelige afguder og til den levende Gud, som i Kristus Jesus lover naade og evigt liv til alle mennesker, hvem han opreiste fra de døde og som er opstandelsen og livet.

Heraf ser vi hvorledes vi skal drive mission. Paulus handlede efter den befaling Gud har git sin kirke til alle tider, nemlig at den skal forkynde Kristi evangelium for al skabningen. Dette evangelium forkyndte han ikke bare offentlig, som da han stod paa domstedet i Athen, og ved mangfoldige lignende anledninger, men meget ofte privat, til den enkelte, som da han samtale med dem han traf paa torvet i denne store by, og da han i Efesus talte Guds ord offentlig, som han siger, og i husene, idet han vidnede baade for Jøder og Grækere om omvendelse til Gud og troen paa vor Herre Jesus Kristus. Til fangevogteren i Filippi, som i forfærdelse over sin synd kom og faldt ned for ham, spørgende med skjælvende stemme hvad han skulde gjøre forat blive salig, forkynnder han midt paa natten det glade budskab: "Tro paa den Herre Jesus og du skal blive salig." Og da han sad som fange i Cæsarea, benyttede han sig af anledningen til at vidne for den Romerske landshøvding, Felix, og talte med ham om det ene fornødne. Da han var paa reise til Rom, vidnede han for sine reisefæller om den Gud han tilhørte og hvem han tjente.

Hvorsomhelst han kom, benyttede han sig af anledningen under inderlig bøn til Gud til at udsaa Guds ords sæd i hjerterne, baade hos gamle og unge. Og ved alt dette, ved hele sin missionsvirksomhed, har han sat os et eksempel vi bør søge at følge. Vi har de samme anledninger som han havde til at forkynde evangeliet baade i by og paa land, offentlig og privat, for større og mindre forsamlinger, og for den enkelte, som vi kanske besøger i hans hjem, som vi arbejder sammen med, eller som vi underviser til daab eller til konfirmation. Selv om det bare er *en* vi saaledes har anledning til at undervise angaaende salighedsveien, saa lad os søge at vinde denne ene for Kristus. Maa vi i lighed med Paulus benytte os af disse anledninger til at udsaa Guds ords sæd i hjerterne. Som den meget lærde mand Paulus ikke agtede sig at vide noget iblandt dem han mødte uden Jesus Kristus og ham korsfæstet, saa lad det ikke være noget andet end Kristi evangelium vi forkynder og bringer vore medmennesker; thi der gives ikke noget andet middel som kan redde menneskene fra den evige elendighed.

Og naar talen er om at forkynde evangeliet, om at udsaa Guds ords sæd i hjerterne med det maal for øie at dyrekjøbte sjæle maa føres til Frelseren, da lad os merke os at det ikke er bare de voksne som skal føres til ham, men ogsaa børnene, thi Herren har sagt: "Lader de smaa børn komme til mig." Førend vi gaar over til den anden halvdel af vort emne, bør vi tage os tid til at tale noget ogsaa om arbeidet for vore børn, thi det er ogsaa missionsarbeide.

Som bekjendt er det i aar 100 aar siden nogle lutherske kristne udvandrede fra Saksen i Tyskland, kom til dette land og bosatte sig i Perry county, Missouri, ikke langt fra byen St. Louis. En af disse var den bekjendte prest og lærer, C. F. N. Walther, som sammen med hans medhjælpere grundlagde den saakaldte Missouri Synode. Som en frugt af det arbeide, som disse pionerer og de som kom senere udførte, var det ikke længe førend dette samfund var blit det største og kraftigste af alle lutherske samfund i dette land. Hvad var aarsagen hertil? Jo, for det første var det nu det at Guds ord, ordet om synd og ordet om naade, blev forkyndt purt og rent, med aands og krafts bevisning. Og den anden aarsag var det at dette samfund tog sig af børnene, underviste dem i Guds ord, og, hvor det lod sig gjøre, oprettede menighedsskoler. Gud give at den mægtige Missouri Synode aldrig maa ophøre at vandre i Dr. Walthers fodspor! Og Gud give os i den Norske Synode naade til at følge disse fromme saxiske fædres eksempel! Vi skal søge i korthed at vise hvorfor dette er saa nødvendigt, ikke mindst i vore dage.

I den Hellige Skrift bliver menneskene ofte sammenlignet med en sædemark, en ager (cf. Lukas 8, 4-15 og 1 Kor. 3, 9). Men saaledes som en almindelig sædemark af sig selv kun bærer ukrud, dersom den ikke blir besaaet med god sæd, saaledes frem-

vokser der ogsaa af et menneskes hjerteager intet uden syndens og vantroens ukrud, hvis det guddommelige ords sæd ikke bliver saaet deri. Dette gjælder ogsaa vore børn. Forsømmer vi at udsaa Guds ords sæd i deres hjerter, og sørger vi ikke for at de stadig holdes under Guds ords paavirkning, maa vi ikke vente at der skal blive en Gud velbehagelig høst. Vi bør derfor baade som forældre og menighed og samfund lægge os paa hjerte Herrens ord i 5te Mosebog, kapitel 6, vers 6 til 9: "Og disse ord, som jeg byder idag, skulle være paa dit hjerte. Og du skal indskjærpe dine børn dem, og du skal tale om dem, naar du gaar paa veien, og naar du lægger dig, og naar du staar op. Og du skal binde dem til et tegn paa din haand, og de skal være til en tankerem mellem dine øine. Og du skal skrive dem paa dørstolperne af dit hus og dine poste."

Dernæst maa vi ikke lukke vore øine for de farer, som vore børn vil blive gjenstand for i den onde og farefulde verden, hvori vi befinder os. Idet den Herre Jesus beskriver verdens sidste tider siger han hos evangelisten Matthæus, i det 24de kapitel: "Da skulle de overgive eder til trængsel og slaa eder ihjel, og I skulle hades af alle for mit navns skyld. Og da skulle mange forarges og forraade hverandre og hade hverandre, og mange falske profeter skulle opstaa og forføre mange. Og efterdi uretfærdigheden bliver mangfoldig skal kjærligheden blive kold i mange." Hvem vil nu negte at dette har sin anvendelse paa de tider hvori vi lever nu? Uden tvil er der mange trængsler og farer som venter paa de børn som nu fødes og holder paa at vokse op. Det gjælder derfor at vi gjør alt, hvad der staar til os, for at de kan være rustede imod de trængsler og farer som vil møde dem. Der er saa megen tale i vore dager om "social security" og om livsforsikring ("life insurance"), og der er manges husfar som lægger ud i tusindvis af dollars forat hans kjære, hans hustru og børn, kan være vel forsørgede, om noget uventet skulde ske. Men jeg tager ingenlunde fejl, naar jeg siger at den eneste fuldt paalidelige "insurance", baade for vort eget og vore børns vedkommende, bestaar deri, at vi først søger Guds rige, og at vi lader omsorgen for vore børns sjæle være det ene fornødne. Da vil Herren sørge for de timelige ting; thi han siger: "Søger først Guds rige og hans retfærdighed; da skal alle disse ting tillægges eder."

Nu skal det ikke være sagt, at dersom vi tager god vare paa vore børn, og opretter og driver menighedsskoler, hvor dette lader sig gjøre, da kan vi være visse paa at vort samfund vil vokse saa hurtigt at det om en del aar vil blive mange gange saa stærkt som nu. Det skal vi lade Gud sørge for. Det som maa være vort maal er vore børns frelse, at vore børn kan opnaa den livsens krone, som er henlagt ogsaa for dem. Har de vundet dette klenodie, saa har de opnaaet det som til syvende og sidst alene har noget blivende værd, thi "verden forgaar og dens lyst

med den" (1 Joh. 2, 17). Derfor siger jeg igjen, at naar talen er om at drive mission, at forkynde evangeliet, at udsaa Guds ords sæd i hjerterne, da lad os ikke forsømme flittigt og indtrængende at bede, at Herren vil velsigne vort arbeide og lade det lykkes. Dette er overmaade vigtigt. Paulus underviste med stor flid dem han kom i berøring med, i Guds ord, men han bad ogsaa stadig til Gud under sit arbeide. Maatte vi gjøre det samme! Maatte vi ogsaa i denne henseende følge hans eksempel! Og endelig, siden det er Guds forordning at de som forkynder evangeliet skal leve af evangeliet, det være sig ordnede menigheder eller ude paa missionsmarken, da lad os flittig yde af de midler Gud har git os til evangeliets udbredelse. Maatte vi ikke være sparsomme med vore gaver til missionen! Maatte der ikke være nogen af vore missionærer som maa gjøre sit arbeide suk-kende, fordi vi forsømmer at støtte deres arbeide med vore bønner og vore bidrag!

## II

Og da vi nu har talt om hvorledes vi skal drive mission, saa lad os for det andet samtale om, hvad der bør opmuntre os i dette vort arbeide.

Da Paulus talte med de lærde mænd i Athen og forkyndte for dem evangeliet om Jesus og opstandelsen, saa var der dem som gjorde nar af det som han sagde. Nogle kaldte Paulus en ordgyder. Andre sagde: "Det synes som om han vil forkynde fremmede guder." Og da han havde holdt den vældige præken paa domstedet, i hvilken han fremholdt for sine tilhørere hvor taabelig deres gudsyrkelse var og talte til dem om Kristus og hans opstandelse og de dødes opstandelse i det heletaget, da var der atter dem som spottede. Det som han forkyndte for dem forekom dem at være en forfærdelig stor daarskab. Og det kan godt hænde, at medens han endnu talte, at de har afbrudt ham med haan og foragt. Dette har ganske vist bedrøvet apostelen i høj grad. I vort skriftafsnit staar der at alle athenienser og de fremmede, som opholdt sig der, gav sig ikke af med andet, end at fortælle eller høre sig noget nyt. Og nu var Paulus kommen for at forkynde dem den glædeligste, den herligste nyhed de nogensinde havde hørt, og saa gjorde de nar af det hele. Det har vistnok været en stor skuffelse for apostelen. Dog tiltrods herfor blir han ved med at undervise dem som var villige til at høre paa ham og at forkynde evangeliets glade budskap. Og hans arbeide var ikke forgjæves. Endog i den stolte by, Athen, var der dem som vendte sig bort fra sine stumme afguder og svor tro-skap mod korsets blodbestænkede banner. Blandt disse var der en høitstaaende mand ved navn Dionysius, som var medlem af det høie raad, Areopages, en oplyst og indflydelsesrig kvinde, ved navn Damaris og en del andre.

Disse ting skulde tjene os til megen opmuntring. Ogsaa idag blir Kristi evangelium mødt med modstand. Ordet om den kors-



fæstede Frelser er ligesaa meget af en daarskab idag som paa Paulus's tid. Det at et menneske, forat bli frelst, maa ydmyge sig, erkjende at han er en fortabt synder og modtage frelsen som en fri og uforskyldt gave af Herrens haand, det at hans egen dyd slet ikke skal komme i betragtning, men at han kan blive frelst ved en andens retfærdighed, ved hans retfærdighed som døde en forbryders død paa Golgathas kors, det er en anstødssten for det uigjenfødte menneske. Og ikke alene er der mange, som støder evangeliets budskab fra sig, men som endog forfølger dem som forkynder dette budskab. Der er ogsaa saa mange som modstaar Guds kald i evangeliet, fordi de ikke er villige til at forsage verdens og syndens glæder, for hvem deres fem par okser, det stykke jord de eier, eller den hustru de har taget tilægte, er af større betydning end indbydelsen til lammets bryllup (cf. Luk. 14, 18-20). Det at drive mission er derfor ikke noget let arbejde. Og hvor mange vanskeligheder støder man ikke paa, naar man forsøger at oprette og drive menighedsskoler? Djævelen er en svoren fiende af menighedsskolen, og naar talen er om at oprette en saadan skole gjør han alt muligt for at forhindre dette. Han søger at indbilde menighedslemmerne, at disse skoler kan ikke gjøre saa grundigt arbejde naar det gjælder de verdslige fag som statens skoler, at det i grunden er utroskab imod landet at have ens egen skole, og endelig at det blir saa altfor dyrt. Menigheden har simpelthen ikke raad til at have sin egen skole. Og er det lykkedes menigheden at faa begyndt en saadan skole, da gjør han alt muligt for at ødelægge den. Han er stadig paa færde baade i skoleværelset og i menigheden, forat faa istand alskens elendighed, med det maal for øie at skade og ødelægge det velsignede arbejde som skolen driver. Og kan han ikke faa bevæget menigheden i haarde tider til at nedlægge skolen for godt, saa søger han at faa den til at nedlægge den for et aar eller to indtil tiderne blir bedre, o. s. v. Han er en meget listig fiende, og mange baade menighedslemmer og prester har ladet sig bedrage af ham.

Foruden de nævnte ting er der ogsaa mange andre vanskeligheder, som kunde nævnes og som kan bli nævnt under samtalen. Dog er der ingen grund hvorfor disse vanskeligheder skulde gjøre os modløse. Det var vistnok, som vi har paaapeget, en stor skuffelse for Paulus, at mange stødte fra sig det ord han forkyndte, men paa samme tid kan det tjene til trøst at ikke engang han, ja at ikke engang Frelseren selv kunde vinde alle. Og lad det især opmuntre os, at det evangelium som Paulus forkyndte i Athen og paa mange andre steder, for snart to tusind aar siden, har den samme kraft idag. Denne verdens vise forkaster vistnok evangeliet som en daarskab, og de liberale kirker idag anser os som nogle forfærdelige sneversynte og gammel-dagse folk, fordi vi holder saa strengt paa alt det som Bibelen beretter, som dog synes saa urimeligt. Men lad os da huske paa

at det daarlige fra Gud er visere end menneskene, og det skrøbelige fra Gud er sterkere end menneskene; at den dag idag er evangeliet en Guds kraft til salighed for hver den som tror, det eneste middel som kan bringe det urolige menneskehjerte en sand og varig fred og et vist og fast haab om evig lykke paa den anden side af graven; og at hvor Gud lader os udsaa ordets sæd, vil der altid bli en del frugt, thi Gud har lovet at hans ord ikke skal vende tomt tilbage, men gjøre hvad han behager og lykkelig udrette det som han sender det til; og at den Frelser som har sagt: "Røgt mine lam, vogt mine faar!" har overvundet mørkets fyrste og kan forhindre hans forsøg paa at skade og ødelægge vort arbeide for vore børn. Helvedes porte skal ikke faa overhaand over hans kirke, har han sagt os i sit ord.

Vistnok er det saa at frugterne af vort arbeide er ofte tilsyneladende smaa, men lad heller ikke det gjøre os modløse. Der-som der er glæde i himmelen over en synder som omvender sig, som jo Jesus har sagt, og dersom de onde aander i helvede skjærrer sine tænder i forbitrelse, naar en fortabt synder blir ført til Frelseren, hvorfor skulde vi da blive forsagte om ikke frugterne af vort arbeide altid blir hvad vi synes de burde blive?

Lad os derfor ved Guds naade og i hans kraft vedblive at arbeide for dyrekjøbte sjæles frelse og bede og ofre for denne saa saare vigtige sag indtil vi kommer did, hvorhen vi søger at føre andre, til ærens rige, den triumferende kirke i himmelen. Det give Gud for Jesu skyld! Amen.

EMIL HANSEN.

## Report of the Home Mission Board

The Home Mission Board is happy to report, to the venerable Synod, progress in the field of Home Missions.

Some changes have been made that have brought about the centralization of our efforts so that more effective work can be done.

Our field in Northern Minnesota has been consolidated so that three pastors are now serving twelve congregations. Rev. G. Guldberg serves the Clearbrook and Fosston field, which became vacant at the death of Rev. G. P. Nesseth. The congregations of this charge are Concordia, Cross Lake, Gran, and Lengby. Rev. B. W. Teigen has the Fertile field, comprising Bygland, Oklee, Clearwater and First Evanger's (Fertile) congregations. Rev. J. R. Runholt serves the field of Ulen, Audubon, Ada, and Twin Valley, Minnesota.

The Emmaus congregation of Minneapolis has secured site for building a new chapel. Suttons Bay, vacant by Rev. G. Guldberg's call to Northern Minnesota, is now served by Rev. E. Unseth of Holton.

Our congregation at Duluth has also made improvements on the church property; since January it has been served by Student Chr. Oesleby. Mayville, North Dakota, Morgan, and Immanuel congregation of the Missouri Synod, are now served by Student Torald Teigen.

Holy Cross of Sheyenne, North Dakota, is acquiring property for a chapel.

Thus we could enumerate changes in all our fields, but what we would especially emphasize is that souls are being added to the congregations through the preaching of the Word of God.

In order to carry on this blessed work of fulfilling the command of our Saviour who said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16, 15), we need the continued prayers and liberal gifts of all our members. It should be our aim, as far as possible, to remove the material obstacles from our missionaries so that they may give themselves "continually to prayer, and to the ministry of the word." (Acts 6:4.)

It is especially gratifying to report that this year all subsidies have been paid in full. For this we are thankful to our members. May God in His grace continue to bless our work to the glory of His name and the salvation of immortal souls!

### RECOMMENDATIONS OF THE WORKING COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod renders thanks to the Lord of the harvest for His gracious protection and blessing, bestowed upon our humble efforts in fulfilling His Great Commission and prays that He will continue to grant counsel and wisdom, courage and zeal to all engaged in this all-important work of our Synod.

2. Whereas definite progress has been made in the various fields in which the Lord of the harvest has permitted us to send forth laborers, and

Whereas we were enabled to subsidize fourteen men in the Home Mission fields during the past year, the Synod urges upon all our Congregations continued and concerted effort in the raising of funds to carry on this work; and the constant, fervent prayers of all their members for our missionaries and their work.

3. Whereas our Home Mission Board, by keeping in close touch with the work in the mission fields, was able to effect several practical consolidations, as reported to the Convention, the Home Mission Board is requested to continue keeping in close contact with all congregations and missionaries under their supervision.

4. Whereas new fields await only the necessary means and men, and whereas such expansion is hindered unless Congregations receiving subsidy make every effort to become self-supporting and to reduce their subsidy year by year, the Board is urged to use whatever influence it can to encourage reductions in the subsidies granted.

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## **Report of the Committee on Christian Day Schools**

The Christian Day School committee has held three meetings during the last year and has earnestly endeavored to promote the cause of child training that is of such vital importance to the present and future welfare of our church. If progress cannot be made in feeding the lambs of Christ, the future of our Church is dark indeed. Children that are not trained in the way that they should go cannot be expected to continue in the faith which was once delivered unto the saints.

We rejoice that we can report some progress. The Somber congregation has been granted grace to open again the school that was laid down during the depression years. Ten schools were in operation last year. Five of these asked for, and were granted, financial aid. Insufficient funds, however, hamper the work of maintaining and establishing Christian Day Schools.

Supt. H. F. C. Mueller has also served us efficiently by visiting the schools in our congregations in Iowa and Minnesota. A report from Supt. Mueller is appended. Besides paying his travelling expenses the committee has asked the various schools to contribute a nominal sum to be applied on Supt. Mueller's salary.

A statement showing the financial operations of the Christian Day School Committee appears in the treasurer's report. Your committee would commend particularly the supporters of the Norseland Christian Day School for returning a part of the subsidy allotted them by the committee.

Pursuant to paragraph 2, page 40 of the 1937 report as adopted, the School Committee recommends two Bible Histories for use in our schools, but recommends that further consideration be given to the matter of a catechism and explanation.

Pursuant to paragraph 8, page 40, of the 1937 report, the Committee has resolved to reimburse Supt. Mueller to the amount of \$5.00 for each school he visits in our circles.

The Christian Day School Committee recommends the following resolutions for passage by this convention:

1) That the Synod gives thanks to God for the blessings of our Christian Day Schools.

2) That the Synod recommends for use in our schools the elementary and the comprehensive Bible History of the Missouri Synod, published by Concordia Publishing House.

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## **Report to the Board of Christian Education of the Norwegian Ev. Luth. Synod, June 8, 1938**

Dear Brethren:

In accordance with a resolution on Christian education adopted by your Synod in Madison June, 1937, the undersigned has again during the past school year visited your parochial schools in Iowa and Minnesota. Attention was given to the schools at the following places: Story City, Lime Creek, Scarville, Somber, Albert Lea, Norseland, and Princeton. In con-

nection with these visits, two meetings with groups of Sunday school teachers were held, namely, at Albert Lea and Lake Mills. It is very gratifying to see the parochial school at Somber reopened. In a meeting with the School Board of that congregation, the members were encouraged to do all within their power to further the cause of this Christian agency in their midst.

New teachers had charge of the schools at Story City (Rev. P. Ylvisaker), Somber (Student Stuart Dorr), Albert Lea (Teacher M. Einspahr), Princeton (Student Milton Otto). Credit is due to the teachers, Mr. Orlando Kessler, Miss Jordahl, and Miss Emma Tyssen who have served their congregations faithfully and unselfishly for a number of years. Besides taking care of the regular day school work, they are assisting their pastors wholeheartedly in the Saturday school and Summer school work. In all my visits with pastors and teachers, I was favorably impressed with the friendly relation that obtains between pastors and teachers. This, I feel, is a condition which is worthy of notice and of special mention. Their united efforts of instilling into the hearts of their parishoners more zeal for the Christian day school are very commendable. As far as can be observed, such efforts are not in vain. In my repeated visits, it is well noticeable that the interest for the school is growing and that the people are beginning to realize more and more the blessings that are derived from the training of the children in a Christian day school.

One of the principal objectives of school supervision is to encourage the teachers, both of the Sunday school and of the day school, to continue faithfully in their work. We must also emphasize that they must aim to make all their instruction as attractive and impressive as possible, especially the instruction in Bible History and in the catechism. A thorough instruction in religion molds character and develops a truly Christian personality; both of these are so beneficial and helpful for growth in wisdom and knowledge, even in secular matters. Again and again we receive reports from the teachers that the pupils of our Christian day schools compare very favorably with those of other schools; in many instances our pupils surpass the others. God's grace and blessing is with all those who learn to love and to fear Him.

May the Lord further bless all the educational agencies in your midst so that the children may "increase in knowledge and wisdom and in favor with God and man."

Respectfully submitted,

H. F. C. MUELLER,  
Supt. of Christian Education, Iowa District West.

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## **Report of the Catechism Revision Committee of the Synodical Conference**

Since our 1937 Synod meeting, the Catechism Revision Committee received a number of criticisms and suggestions regarding the 1937 revision of the Small Catechism.

In March, 1938, the Committee met at Thiensville, Wisconsin, and prepared a second revision, which it hopes will meet with general approval. Copies are at hand for free distribution to pastors and teachers.

J. A. MOLDSTAD.

### **RECOMMENDATIONS OF THE WORKING COMMITTEE ON ELEMENTARY EDUCATION, AS ADOPTED**

#### **I**

1. The Synod gives thanks to God for the blessings of our Christian day-schools.

2. The Synod calls the attention of the teachers to this sentence from the report of Supt. Mueller's visits to our schools: "We must also emphasize that they (the teachers) must aim to make all their instruction as attractive and impressive as possible, especially the instruction in Bible History and the catechism." The teachers should strive to make the study of religion the most interesting and best-liked course in school. The secretary of the standing Committee on Elementary Christian Education shall call the teachers' attention to this point of the report.

3. The Synod recommends for use in our schools the Elementary Bible History and the Comprehensive Bible History of the Missouri Synod, published by Concordia Publishing House.

## II

The pastors of the Synod shall study the proposed revision of Luther's Small Catechism and report their reactions to the Norwegian Synod members of the Synodical Conference Committee, Rev. John Moldstad and Rev. H. A. Theiste.

## Report of the Board of Negro and Nigeria Missions

Your committee herewith submits the report of Rev. L. A. Wisler, the Executive Secretary of the Missionary Board of the Evangelical Lutheran Synodical Conference.

Your committee has during the past year attended three plenary meetings of the Board and several meetings of the African Board, which he has served as secretary.

The Board operates on the budget plan monthly. According to this plan our Synod's share the past year was only \$50.98 per month; and this amount was paid up to and including April 30, 1938. For the coming year our proportionate share will be somewhat greater.

May our interest in these and other missions increase to the glory of God and the salvation of many souls.

J. A. MOLDSTAD.

## Representatives' Report

### NEGRO MISSION—AT HOME

The year 1937 really marked the sixtieth anniversary of the Negro Mission, but our Negro Christians have deferred a celebration until this year, thus combining praise and thanksgiving services with those of the Missouri Synod, realizing that the Saxon immigration of one hundred years ago is of special significance also to the Negro Lutheran Church.

This mission is no more confined to the Southland, but the branches of the tree planted sixty years ago have spread out and are reaching also into numerous localities of the North. This tree, though sixty years old, is still strong and healthy, anxious to shoot forth many new branches and to produce much fruit. Opportunities for mission work are unlimited. The harvest truly is plenteous.

In the States we have at this time 76 congregations and 7 preaching stations, over 10,000 souls, 5,107 communicants, 2,455 pupils in the day-school, and 4,683 in the Sunday school. Contributions from these congregations amounted to \$31,885.83 in 1937.

The members generally contribute freely as God has prospered them. The spirit of self-support is becoming more evident, and various congregations have made excellent progress in financial matters. The development of self-support will naturally be a slow process because of the present racial handicap. The mission must depend on the financial support of the Synodical Conference for some time to come.

The Lutheran day-school is acknowledged as the proper background for a Lutheran congregation, and yet we must confess that the number of pupils has somewhat diminished during recent years. This condition, however, is attributable almost entirely to local adverse conditions.

Wherever practicable, the young people are organized into congregational and district groups. Thus we have an active Luther League in the Louisiana field. This district, too, is blessed with an aggressive L. L. L.

Our congregation in Cleveland, Ohio, will in the near future move into St. Peter's (white) church building.—In Jackson, Mississippi, no progress has been made in the building of a chapel. Cause: Chosen lots are tied up in estates.—Trinity, New Orleans, has remodeled its chapel and added two schoolrooms. The congregation will carry the financial obligation.

The race question has been given much attention by various churches in the South, and will gradually also demand more attention in northern localities.

#### AFRICA

Dr. Nau returned from Africa in December, 1937. Our two young missionaries, the Rev. Wm. Schweppe and Vernon Koeper, are carrying on the work in thirty-two stations. They are overburdened and need help. In June, Jonathon Udo Ekong, a native African, will graduate from Immanuel Lutheran College, Greensboro, North Carolina, and then proceed on to Africa.

At present the Board is endeavoring to gain another white missionary for Africa, who will devote his time mainly to the "Central School," preparing future native workers.

Deaconess Helen Kluck, R. N., as may be expected, is devoting her entire time to the sick and to the promotion of better home conditions.

A girls' school will be erected (native style) at Nung Udoo. Since girls ordinarily receive no training, this school is supposed to supply not only an elementary training, but also a course in home economics. This arrangement will call for a lady teacher, who, together with Miss Kluck, shall be in charge of the school.—Our missionaries are still living in homes erected by the natives. In 1939 we hope to build more practical homes for them.

L. A. WISLER.

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#### RECOMMENDATIONS OF THE WORKING COMMITTEE ON HEATHEN MISSIONS, AS ADOPTED

1) The Synod gives thanks to Almighty God who has given our people the grace and zeal to meet its quota for the Nigerian and Negro Missions.

2) Since our quota for the coming year for the Nigerian and Negro missions will be somewhat greater, the Synod urges that its members put forth special effort to further this worthy cause.

3) The Synod rejoices to see that the spirit of self-support is becoming more evident in the Negro mission.

4) The Synod urges that both pastor and people do all they can to inform themselves better about our heathen missions; and to this end we urge congregations to invite visiting speakers to present the cause of heathen missions.

5) The attention of the Synod members is again called to "The Missionary Lutheran," a monthly publication in the interest of our colored missions (subscription 50c a year); it is recommended that each pastor obtain sample copies which he may use to get subscribers.



# Report of the Board of Regents of Bethany Lutheran College

During the past synodical year the Board of Regents has held four meetings.

Necessary improvements and repairs have been made on buildings and equipment.

Memorial gifts of land and money have been received by the College. The gateway at the entrance to the grounds is the gift of the Class of 1938.

The Board and the Synod have sustained a great loss in the death of Attorney K. T. Dahlen. Mr. Christian Olsen, of the Nicollet Congregation, was elected to fill the vacancy caused by the death of Mr. Dahlen.

The chief difficulty of the College has been financial. Contributions to the Teachers' Salary Fund and the Synod's Current Expense Fund have been insufficient, and collections of student accounts have been difficult and slow.

It is a great pity that so few of the sons and daughters of our own Synod make use of our College. Our members ought to make a serious effort to persuade our young people to benefit themselves by attending our College.

Something should be done, so that the valuable books and papers in the Synod's Memorial Library might be used to better advantage.

Extensive repairs on the College roof and gutters must be made this summer.

## RECOMMENDATIONS OF THE WORKING COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. We give thanks to God for the blessings He so graciously has bestowed upon our institution of higher learning, Bethany Lutheran College, during the past year. The general health of the students has been good, a Christian discipline has been maintained, the "one thing needful" has continually been emphasized, and the same high standard of scholarship has been maintained as in former years. For these and all other blessings we are truly grateful.

2. The Synod notes with satisfaction that the College Department has been accredited by the University of Minnesota.

3. The Synod expresses its thanks to the 1938 graduating class for sponsoring the erection of the decorative stone entrance to the College grounds without cost to the Synod. The Synod also expresses its thanks to Mr. O. L. Tynning for the gift of one lot, and likewise to the brothers and sisters of Anne Vaala for the gift of two lots, all of which form an addition to the College Campus.

4. The Board of Regents is encouraged to continue considering the matter of training our own ministerial candidates, and also the question of adding a Normal Department to Bethany College.

5. The Synod instructs the General Pastoral Conference carefully to consider the question of an open- or closed-door policy at Bethany College.

6. The Board of Regents is instructed to make such repairs on the college roof and gutters as are necessary.

7. Pursuant to the resolution of the 1937 Convention, authorizing the business administration of Bethany Lutheran College to make the best possible settlement of outstanding accounts as soon as possible, the Synod urges the administration to continue its efforts to settle these accounts. (See Synod Report 1937, page 51, paragraph 7.)

8. The Board of Regents is asked to consider ways and means to increase the usefulness of the Synod Memorial Library.

9. The Synod subscribes to the statement of the Board of Regents that "our members ought to make serious effort to persuade our young people to benefit themselves by attending our College," and would remind them of the resolution of the 1935 convention as follows:

"Whereas the educational principles in our Public Schools today, particularly the institutions of higher learning, are influenced so extensively by a spirit of rank ungodliness and paganism, and

"Whereas, this tendency will materially influence and tend to break down the Christian faith of our youth to the great detriment of Church and State,

"Therefore be it resolved:—That the Synod pursue a definite educational campaign calling attention to these evils, and impressing upon all parents within our Synod the tremendous importance of sending their youth to our Christian institutions of higher learning, particularly Bethany Lutheran College, where students are not only given an excellent secular training, but are also equipped for their Christian pilgrimage."

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## Rules of Procedure

*in cases of controversy within the Synod and in cases of appeal to the Synod*

### I

The president of the Synod or Circuit Visitors act on behalf of the Synod and by its authority, when they take action in accordance with the Synod's Constitution, "to mediate in controversies when their services are requested by both parties." And since they act on behalf of and by the authority of the Synod, their verdict, counsel, and action are those of the Synod.

### II

Such verdict, counsel, and action of the Synodical officers may, however, be challenged by either or both parties to the controversy, or by any member of the Synod, and appeal may be made against said verdict, counsel, and action to the Synod in convention assembled. The appellant or appellants must make such appeal in writing, stating their grievances succinctly and clearly, and address the same to the president of the Synod, by whom it shall be read to the Synod Convention. The appeal must be in the hands of the president not later than thirty (30) days prior to the opening of said Synod convention.

### III

When, through a formal appeal, it becomes the Synod's duty to judge between an appellant or appellants and its officers, the Synod shall elect an impartial committee of not less than seven (7) members to consider the appeal. Said committee shall then hold meetings during the convention at which the appeal has been heard, and, at least, begin its hearings and investigations. Such meetings shall be open to all who are concerned in the case. The parties to the controversy shall be heard jointly as well as severally. The committee shall be its own judge regarding the necessary time and expenses demanded for its work. When the committee has concluded its study of the case, it shall report the findings to the president of the Synod, and he shall immediately report the same to the parties concerned as the findings of the Synod.

### IV

But even as the decisions of the officers of the Synod may be challenged, so may also the findings of the committee designated in paragraph III be challenged, and an appeal may be made to the Synod against its

findings. In such cases the procedure shall be as stipulated in paragraph III.

## V

The findings of this second committee shall be final unless, in the judgment of the President and Visitors of the Synod, new developments and evidence warrant further investigation. In that event, the rules laid down in paragraph III shall govern the procedure. This shall be final.

## VI

In cases of controversy and of appeal, where specific doctrinal questions are involved which can be decided only by the word of God, the president or committee, as the case may be, shall report the decision in said doctrinal matter to the Synod in convention assembled for its ratification or rejection. In case of rejection, the Synod shall make statement of its position.

The Synod resolved to refer these Rules to the General Pastoral Conference for discussion and possible revision.

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## Statement by the Majority Group of the Parkland Ev. Luth. Church

We ask this convention's statement as to whom the Synod recognizes as the sole pastor of the Parkland Evangelical Lutheran Congregation, since it is self-evident that there cannot be two pastors in the same congregation.

A. T. DANIELSON,  
ARTHUR N. SOLLI.

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## Report of the Committee on Miscellaneous Matters in the Parkland Matter, as Adopted

At the meeting of the general pastoral conference in July, 1937, the document read by Rev. Torgerson at this convention was before the conference. After a thorough discussion of same, during which both Rev. Mommsen and Rev. Galstad were present, also two members of the 1936 Parkland Committee, the following resolution was adopted:

I. "The Pastoral Conference wishes to offer the following advice to the Parkland Ev. Lutheran Congregation:

1. That the majority group retract the letter sent on behalf of the congregation to Rev. Mommsen and dated August 12, 1935; that it notify Rev. Mommsen of this action, including in this notification resolutions no. 1 and no. 2 to the effect that the deposal of Rev. Mommsen has been rescinded and his resignation accepted.

2. That Rev. Mommsen then cancel the withdrawal of his resignation of July 26, 1935, apprising the congregation of same.

3. That the minority group officially accept the advice of the Synod with regard to the Parkland difficulty as printed in the Synodical Report of 1935."

To this paragraph there was one dissenting vote.

II. "The Pastoral Conference agrees that the call of Rev. M. Galstad is a valid call in view of the following facts:

1. The majority group and the Synod Representatives decided, in all good faith, to call a pastor with the understanding, a) that Rev. Mommsen's deposal had been rescinded; b) that his resignation had been accepted.

2. Rev. M. Galstad also accepted the call with the above understanding."

At this meeting of the pastoral conference it also occurred that Rev. Mommsen declared "that the conditions which provoked his resignation had not been changed to date."

Whereas the majority group served by Rev. M. Galstad has complied with the advice given in paragraph I, and

Whereas the Rev. Mommsen and the minority group have not complied with the advice given in paragraph II,

Therefore, in answer to the question as to whom the Synod recognizes as the sole pastor of the Parkland Evangelical Lutheran Congregation, we recommend that the Synod declare,

1. that Rev. M. Galstad is the sole pastor of the Parkland Evangelical Lutheran Congregation, and

2. that the congregation served by Rev. M. Galstad, whose representatives have been seated at this convention, is acknowledged to be the Parkland Evangelical Lutheran Congregation of the Norwegian Synod of the American Evangelical Lutheran Church.

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## **Recommendations of the Working Committee on the Records of the Pastoral Conference, as Adopted**

1. The Committee has examined the records of the Iowa and Southern Minnesota Special Conference, the Madison-Chicago Special Conference, and the General Pastoral Conference. It finds that the Conferences were well attended, that much diligent study has been devoted to the Word, and that timely topics have been considered.

2. The Secretary of the Synod is reminded to notify the secretaries of the various conferences to mail the essays delivered at the conferences to the Synod Memorial Library for filing.

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## **The Publications Committee Report**

The crying need of our day is spiritual enlightenment. We are grateful to God for the privilege our Synod has of disseminating the Word and literature based thereon, and for the market open to us.

Our principal means of enlightening our church public are our periodicals, *Ev. Luth. Tidende* and *Lutheran Sentinel*. During the past year, a marked improvement, we believe, has been made in the *Lutheran Sentinel*, in the change in "makeup", with which our readers are now familiar. The editorial work is divided into several departments with associate editors in charge of each, all under the supervision of the editor-in-chief. Furthermore, since our Synod's Young Peoples' Association was casting about for a publication, an arrangement was made whereby eight pages in ten issues each year of *Sentinel* were allotted for that purpose. Thus the Youth's Companion known to our readers is replaced in every other issue of *Sentinel* by the Y. P. Column. This change went into effect last March 1st. By this change we naturally incur an additional expense. However, we are looking for financial aid from the Y. P. Association which has thus had its need of a publication supplied.

A matter of considerable concern to your committee is the fact that several congregations have not put into effect the blanket subscription plan for *Tidende* and *Sentinel* as proposed and recommended by the Synod. If

this plan were universally adopted, our subscription list would be substantially increased and our financial burden would thus be lightened. We hope that all our congregations will fall in line for the blanket subscription plan. To every congregation putting it into effect, the subscription price is 75c each for either Tidende or Sentinel, or \$1.25 for both per year, whereas the regular price is \$1.00 for each or \$1.50 for both per year.

Our Lutheran Synod Book Company at Bethany College, Mankato, Minnesota, under our efficient manager, has had a successful year, as noted in the increase in inventory, in accounts receivable, and in profits, the latter to the amount of some \$80 over the previous year. The sale of our Synodical Reports for 1937 was somewhat short of what was expected, while that of our 1938 Folkekalender was quite satisfactory, 1,000 and 800 copies respectively being printed.

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### RECOMMENDATIONS OF THE WORKING COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod urges all its congregations and members to be active in the work of bringing the Gospel to others by means of the printed Word,—particularly by using, and furthering the use of our own publications, Tidende and Sentinel, Folkekalender, Synod Reports, etc.

2. The Publication Board is to be commended for the efforts it is making to improve the appearance and “reader appeal” of Lutheran Sentinel. However, no changes should be made which will increase the deficit in the Tidende and Sentinel Fund without definite prospect that the deficit will be made up by increased subscriptions or support other than that of the Synod Treasury.

3. The Young People’s Association is requested to subsidize Lutheran Sentinel to the extent required to meet the expense of printing the Young People’s Study Topics; it is also to be hoped that our young people will be active in the work of increasing the subscription list of our church papers.

4. When making changes in the form and plan of our church papers, our editors and Publication Committee should take care not to lose sight of the primary purpose for which they were founded, viz. to serve as the official organs of our Norwegian Synod, to present its stand on matters of doctrine and church-practice, particularly those which are in dispute in Lutheran circles, and to contend for the faith once delivered to the saints.

5. The Synod urges all of our congregations to follow the example of the 19 which now have introduced the blanket subscription plan (five of these having done so in the last year) and reminds them that the Publication Board is authorized to give assistance wherever necessary to make a Synod-wide blanket subscription plan effective.

6. The Synod recommends our Synod Book Company to all members and urges them to make use of its facilities when ordering books and church supplies, even though other book stores may be nearer at hand. The manager of the book store, Rev. Clarence Hansen, and the bookkeeper, Miss Sophia Anderson, are to be commended for their efficient services, rendered without expense to the Synod.

7. The Synod requests that Rev. E. Hansen’s essay on Indremissionen og Menighedsskolen be published in Luthersk Tidende, serially, and that Rev. J. A. Petersen’s paper on the Saxon Immigration be included in the Synodical Report.

NOTE:—This paragraph was referred to the Board of Publications for action, according to its discretion.

## Report of the Board of Support

Your committee carried on what little business it had by correspondence. Contributions totalled only \$147.20. Mrs. C. N. Peterson received \$120.00 and Rev. I. Blækken \$90.00. Rev. Blækken has received a state old age pension and at the present time is able to manage without aid from the Board of Support.

We would call attention to the fact that the Synod in 1937 resolved to refer the proposed pension plan to the General Pastoral Conference which was to consider it and report to this convention.

### RECOMMENDATIONS OF THE WORKING COMMITTEE ON CHARITIES AND SUPPORT, AS ADOPTED

1. The Synod requests the General Pastoral Conference to consider, and report to the 1939 convention on the plan of support submitted by the Board of Support in 1937 (Convention Report, page 48), in accordance with the note appended.

2. The Board of Charities and the Board of Support shall henceforth be combined in one committee, to be known as the Board of Charities and Support; this committee to consist of four members, two to be elected each year.

3. The Synod urges the committee to make every effort to secure funds sufficient for present needs.

NOTE:—Action on paragraph 2 was deferred till next Convention.

## Report of the Church Extension Committee

During the past fiscal year of the Synod, the Church Extension Board has held two meetings, one on Aug. 11, 1937, and another on March 10, 1938, both meetings in Madison, Wis. Also, the Secretary of the Committee was present, as a representative of the Board, at a meeting of the Emmaus Congregation, Minneapolis, on Feb. 9, 1938. Some work of the committee has held two meetings, one on Aug. 11, 1937, and another on March 10, 1938,

Considerable correspondence has been carried on during the past year with congregations having loans from the Church Extension Fund. The aim has been in some cases to encourage congregations to make regular payments where such encouragement was deemed necessary. In other cases we have endeavored to get congregations to make full payment of the remainder of their indebtedness, especially where these loans have been of long standing, and where the Committee felt that the financial situation, as far as known to them, seemed to warrant such request. While some congregations have thus paid in full during the past year, in the case of another congregation we have been promised that the remainder, a considerable sum, will be paid soon.

Payments on loans have been made as follows the past year:

Belview .....	\$700.00	(balance)
Tracy .....	152.50	balance of old indebtedness)
Suttons Bay .....	30.00	(on 1st loan)
Suttons Bay .....	30.00	(on 2nd loan)
Hayfield .....	492.10	(balance)
West Prairie .....	62.05	
Scarville .....	60.00	
Hartland .....	69.50	

Manitowoc .....	140.00	(balance)
Northwood .....	15.20	
Ulen .....	40.00	(on 1st loan)
Boston .....	20.00	
Princeton .....	80.03	
Story City .....	15.36	
Total .....	\$1,906.74	

Loans have been granted as follows:

Zion Cong., Tracy, Minn. ....	\$3,500.00
First Evanger Cong., Fertile .....	1,000.00
Emmaus .....	57.20
Central Lutheran, Duluth .....	750.00

According to the Treasurer's records, the sum of \$333.29 was contributed toward Church Extension the past year.

The Emmaus Congregation, Minneapolis, has been promised a loan for the purpose of erecting a chapel, said loan not to exceed \$5,000.00.

The following is the report of loans from the Church Extension Fund up to May 1, 1938:

Congregation	Amount	Balance Due	Date Due
Synod Congregation, Forest City, Ia. ....	\$1,500.00	\$ 47.50	7-11-31
Bethany Congregation, Story City, Ia. ....	300.00	76.13	8-19-31
Scarville Congregation .....	599.80	539.80	3-16-42
Our Savior's Princeton .....	500.00	91.86	8-30-38
First Shell Rock, Northwood .....	2,000.00	1,538.38	10-14-35
Bethany Chr. Day School, Story City .....	500.00	500.00	'43
Holy Cross, Madison .....	5,800.00	5,800.00	4-6-42
Mayville, N. D. ....	2,000.00	220.00	12-3-36
Emmaus, Minneapolis .....	1,900.00	1,900.00	'43
Concordia, Eau Claire .....	2,425.00	2,425.00	4-30-42
Norseland Chr. Day School .....	150.00	150.00	9-26-40
Hartland Congregation .....	250.00	76.63	1-25-39
West Prairie Congregation .....	465.00	309.95	5-8-39
Suttons Bay .....	100.00	50.00	9-21-39
Ulen Congregation .....	400.00	320.00	10-19-39
Boston Congregation .....	100.00	80.00	8-10-40
Suttons Bay .....	100.00	70.00	11-26-40
Ulen Congregation .....	500.00	500.00	'41
Zion, Tracy, Minn. ....	3,500.00	3,500.00	'42
First Evanger, Fertile, Minn. ....	1,000.00	1,000.00	'42
Emmaus, Minneapolis .....	57.20	57.20	'42
Central Lutheran, Duluth .....	750.00	750.00	'42

Paragraph 2 of "Rules for Church Extension," adopted by the Synod in 1920, reads as follows: "The object of this fund shall be to assist needy congregations of the Synod to erect church buildings, or to procure other church property." At the same time, paragraph 5 of the same rules states that the erection of church buildings and parochial school buildings and the securing of church lots shall be the purposes for which loans are granted from the Church Extension Fund. Since paragraph 2 might be interpreted to allow loans from this fund for parsonages, while paragraph 5 does not seem to allow it, the Committee respectfully requests the Synod to declare definitely whether it considers it permissible to grant loans from this fund for the purpose of securing parsonages.

Since the participation in the offering for Church Extension on the 9th Sunday after Trinity has not been as general in the Synod as it ought



to be according to the resolutions of the Synod, the Committee requests the Synod by resolution again to urge every congregation to make an offering for this purpose on the date specified or on some other date acceptable to the congregation. Congregations having loans should be requested to take the same offering and be allowed to apply the proceeds on their loan.

Respectfully submitted,

A. M. HARSTAD, Sec.

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## RECOMMENDATIONS OF THE WORKING COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

1. The Synod thanks the Lord for the progress made in this branch of our church work as manifested by the payments on loans to the amount of \$1,906.74 and contributions to the Church Extension Fund, amounting to \$348.65.

2. The Synod rejoices that several congregations have been able to pay the loans in full and also that other congregations have made substantial reductions of their loans during the last fiscal year.

3. Since very little has been contributed to increase the original fund during the last few years, and since we realize the great importance of this fund as a means of furthering the work of the Home Mission, the Synod again urges all its members to contribute regularly to said fund and recommends that our congregations continue to bring an offering for said fund on the ninth Sunday after Trinity or on some other date acceptable to the congregations.

4. Since the Church Extension Fund is a perpetual fund, it is suggested that "Memorial Wreaths" be designated for this treasury.

5. Inasmuch as several congregations have failed even to renew their loans when due or to make an effort to show their good will with a part payment, the Synod again in a brotherly way urges these congregations to do so as soon as possible.

6. Since paragraph 2 of "The Rules of Church Extension" seems to allow for loans from this fund to secure parsonages, although paragraph 5 of the Rules does not specify them, granting of loans for this purpose shall be left to the discretion of the Board.

7. The Synod requests the Church Extension Board to mail out statements of accounts semi-annually.

8. The Synod advises the Church Extension Board to exercise extreme care in granting large loans from the Church Extension Fund.

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## Report of the Board of Trustees

The Board of Trustees met June 11, July 26, September 8, September 30, 1937, and January 19 and June 9, 1938. On September 30 we also had a joint meeting with representatives from the Board of Regents, Finance, Home Mission, and Church Extension Committees, and on January 19 a joint meeting with the Finance Board. The organization of the Board has remained the same as last year.

During the past year we have had to deal with the will and estate of Tosten and Gro Gjoitil, of Koshkonong, Wisconsin, according to which the various treasuries or funds of our synod will receive approximately \$8,000. Attorney Carl Flom of Madison has been employed as our attorney. There has been some difficulty and delay, but the final papers have been prepared for the closing of the estate.

The John Monich contract reads from July 1, 1937, and is in accord with the resolution of Synod found on page 62 of the 1937 report. An adjustment of \$12.60 on insurance was paid to Mr. Monich, and a Tornado Insurance of \$1,500.00 was placed on the property. The house has been occupied by the college engineer.

A new barn has been built on the Norstad Farm to replace the one that burned. The contract price was \$2,300.00, but the sum of \$450.00 was deducted from this because the congregation cut timber in the woods on the farm and did considerable work. A tragedy happened at the barn-raising when it fell, killing Mr. William Schnell, a member of a sister congregation of the Wisconsin Synod. A memorial gift of \$25.00 to the congregation was voted by the Board. The farm has not been sold as yet, because a suitable buyer has not been found, but the farm is continually being improved. Receipts and expenditures will be found in the Treasurer's report.

Loans authorized by the Synod at the last convention have been made. The Board has acted in an advisory capacity in regard to loans from the Church Extension Fund to the congregation in Duluth, and to Emmaus in Minneapolis.

After much discussion and investigation, it was deemed best to sell and remove the house on the corner of Marsh and Hinckly Streets, Mankato, for the sum of \$350.00, the vacant lot being added to the campus and used for the Gullixson Memorial.

Regarding the resolution of Synod last year relating to the retaining of the services of the Treasurer, the Home Mission Board, the Christian Day School Board, and the Trustees have voted the necessary financial assistance, in addition to the salary of the congregation and school he is serving at Story City, Iowa.

Upon the recommendation of the auditors, a file was purchased for valuable papers and correspondence, and a cash register for Bethany College, to be paid out of the Synod Fund.

The libraries of the late Rev. B. Hovde, Glenwood, Minnesota, and of N. L. Blomholm, Hudson, Wisconsin, and also a large number of books from the library of the late Attorney K. T. Dahlen have been given to the Synod Memorial Library.

We are hoping for a settlement of the Stephen Stephen's estate this fall, from which Bethany College, and possibly the Synod, will receive a share.

The Board resolved to ask the Synod's consent to sell duplicate books and sets of church papers and also other books of rare use now in the Memorial Library.

In 1935 the officers of the Board of Trustees on behalf of the Board and the Synod endorsed a note given by our congregation in Eau Claire, Wisconsin, and in 1938 a note given by Holy Cross Church, Madison, to the Wisconsin Church Mutual Fire Insurance Association. In a letter dated April 19, 1938, the said association requests a resolution by our Synod specifically authorizing the endorsement of these two notes.

Therefore, we ask the Synod to pass the following resolution: (See report of the Working Committee on Finances, par. 6.)

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## Finance Committee Report

Your Finance Committee is deeply sensible of its failure to reach the goal it had set for itself and which, we presume, was expected of it, namely to bring about a balanced budget.

We have no authority to fix expenditures nor to demand contributions from individuals or congregations. Our authority consists only in the power of persuasion.

The committee recommends to the Convention that it consider changing its fiscal year so as to make it conform to the calendar year.

We also recommend that the Bethany College finances be handled by, and accounted for, by the synodical treasurer.

We expect to keep the Synod membership acquainted with the financial status by means of monthly reports of current receipts and expenses. We hope that these reports will be watched with eagle eyes by every reader of *Sentinel* and with determination to help bring about and hold a balance between the two.

May the Holy Ghost by the Word of God open all hearts to the energizing light and warmth of the Gospel of Jesus Christ and make willing and happy workers in His Church.

## Treasurer's Report

### BETHANY COLLEGE

	Dr.	Cr.
Balance May 1, 1937.....		\$ 901.65
Bond Account Transferred.....		1,707.75
Convention Offering.....		6.00
Contributions.....		607.75
Notes Paid Gentlemen's Agreement.....	\$ 200.00	
Bonds Retired.....	900.00	
Balance April 30, 1938.....	2,123.15	
	<u>\$ 3,223.15</u>	<u>\$ 3,223.15</u>
Notes Receivable.....		330.00
Notes Payable Gentlemen's Agreement.....		9,298.20
Bonds now retired total.....		3,300.00
Bonds outstanding (including \$9,600.00 in trust)....		36,700.00

### BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1937.....		1,707.75
Transferred to Bethany College Debt Fund.....	1,707.75	
	<u>\$ 1,707.75</u>	<u>\$ 1,707.75</u>

### BETHANY COLLEGE PIANO FUND

Contributions.....		5.00
Paid to Bethany College.....	5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

### BETHANY AUXILIARY

Contributions.....		15.55
Paid to Bethany Auxiliary.....	15.55	
	<u>\$ 15.55</u>	<u>\$ 15.55</u>

### BETHESDA LUTHERAN HOME, WATERTOWN, WIS.

Balance May 1, 1937.....		\$ 5.00
Contributions to Hans Bleken.....		33.00
Contributions.....		5.00
Paid to Bethesda Lutheran Home.....	\$ 38.00	
Balance April 30, 1938.....	5.00	
	<u>\$ 43.00</u>	<u>\$ 43.00</u>

# BETHANY COLLEGE CURRENT DEFICIT FUND

	Dr.	Cr.
Balance May 1, 1937.....		\$ 25.00
Transferred to Teachers Salary Fund.....	\$ 25.00	
	\$ 25.00	\$ 25.00

## MISSION FOR THE BLIND

Contributions .....		\$ 10.00
Paid to E. Seuel, Treas.....	\$ 10.00	
	\$ 10.00	\$ 10.00

## CAMPUS ADDITION, BETHANY COLLEGE

Deficit May 1, 1937.....	\$ 134.85	
Sale of house.....		350.00
Received from Gullixson Memorial Fund.....		196.00
Mortgage Paid .....	750.00	
Interest Paid .....	48.50	
Deficit April 30, 1938.....		387.35
	\$ 933.35	\$ 933.35
Notes payable .....		400.00

(Not yet entered is a donation of \$500.00, so the real deficit is \$287.35.)

## LUTHERAN CHILDREN'S FRIEND SOCIETY, MINNEAPOLIS

Contributions .....		\$ 89.75
Paid to Children's Friend Society.....	\$ 68.25	
Balance April 30, 1938.....	21.50	
	\$ 89.75	\$ 89.75

## CHINA MISSION FUND

Balance May 1, 1937.....		\$ 129.43
Contributions .....		82.94
Paid to Rev. G. C. Willis, Term Question.....	\$ 10.00	
Paid to Rev. Geo. Lillegard, Term Question.....	15.00	
Paid to Rev. A. H. Gebhardt, Term Question.....	25.00	
Paid to E. Seuel, Treasurer.....	32.94	
Balance April 30, 1938.....	129.43	
	\$ 212.37	\$ 212.37

## HEATHEN MISSION FUND (UNDESIGNATED GIFTS)

Balance May 1, 1937.....		\$ 363.42
Contributions .....		99.40
Balance April 30, 1938.....	\$ 462.82	
	\$ 462.82	\$ 462.82

## HOME FOR CRIPPLED CHILDREN, MINNEAPOLIS

Contributions .....		\$ 9.00
Balance April 30, 1938.....	\$ 9.00	
	\$ 9.00	\$ 9.00

# CHRISTIAN DAY SCHOOL FUND

	Dr.	Cr.
Balance May 1, 1937.....		\$ 109.53
E. M. Hanson Trust Fund.....		12.50
Contributions.....		546.73
Paid to H. F. C. Mueller, Supt.....	\$ 13.95	
Paid to N. S. Tjernagel, Expenses.....	30.75	
Envelopes.....	8.34	
School at Somber, Iowa.....	74.25	
(Advance: \$50.00, special gifts \$24.25)		
School at Story City, Iowa.....	100.00	
School at Norseland, Minnesota.....	200.00	
School at Scarville, Iowa.....	117.79	
(of which \$17.79 special gifts)		
School at Albert Lea, Minnesota.....	100.00	
School at Parkland, Washington.....	100.00	
Holy Cross School, Madison, Wisconsin.....	40.00	
Deficit, April 30, 1938.....		116.32
	\$ 785.08	\$ 785.08

## CHURCH EXTENSION FUND

Balance May 1, 1937.....		\$ 2,622.66
Convention Offering.....		4.45
Contributions.....		328.84
Paid on Notes Receivable.....		1,906.74
Loan to Zion Lutheran Church, Tracy, Minn.....	\$ 3,500.00	
Loan to First Evanger Church, Fertile, Minn.....	1,000.00	
Loan to Central Lutheran Church, Duluth, Minn.....	750.00	
Loan to Emmaus Lutheran Church, Minneapolis....	57.20	
Deficit April 30, 1938.....		444.51
	\$ 5,307.20	\$ 5,307.20

## CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1937.....		\$16,646.99
Loan to Zion Lutheran Church, Tracy, Minn.....		3,500.00
Loan to First Evanger Church, Fertile, Minn.....		1,000.00
Loan to Central Lutheran Church, Duluth, Minn....		750.00
Loan to Emmaus Lutheran Church, Minneapolis....		57.20
Paid on Notes Receivable.....	\$ 1,906.74	
Balance Capital Account, April 30, 1938.....	20,047.45	
	\$21,954.19	\$21,954.19
Notes receivable in the Capital Account Church Ex- tension Fund.....		\$20,047.45
Notes payable used in the Church Extension Fund.....		3,500.00

## DEAF MUTE INSTITUTE, DETROIT, MICHIGAN

Contributions.....		\$ 69.73
Paid to Deaf Mute Institute.....	\$ 69.73	
	\$ 69.73	\$ 69.73

## MISSION FOR THE DEAF

Contributions.....		\$ 6.29
Paid to the Calvary Lutheran Church for the Deaf	\$ 6.29	
	\$ 6.29	\$ 6.29

# G. A. GULLIXSON MEMORIAL FUND

	Dr.	Cr.
Contributions .....		\$ 196.00
Paid to Campus Addition Fund .....	\$ 196.00	
	\$ 196.00	\$ 196.00

## O. M. GULLERUD MEMORIAL FUND FOR INSTITUTIONAL MISSIONS

Contributions .....		\$ 131.00
Balance April 30, 1938 .....	\$ 131.00	
	\$ 131.00	\$ 131.00

## HOME MISSION FUND

Deficit May 1, 1937 .....	\$ 417.66	
Contributions .....		5,795.01
Convention Offering .....		431.82
E. M. Hanson Trust Fund .....		12.50
Loan .....		1,500.00
Our Saviour's, Amherst Junction, Wis. ....	220.00	
St. Luke's, Chicago, Ill. ....	300.00	
Clearwater, Minnesota .....	90.00	
Clearbrook, Minnesota .....	60.00	
Cottonwood, Minnesota .....	30.00	
Central Lutheran, Duluth, Minn. ....	300.00	
Concordia, Eau Claire, Wis.:		
Salary subsidy .....	\$615.00	
Property subsidy .....	610.00	1,225.00
Holton, Michigan .....	350.00	
Holy Cross, Madison, Wis.:		
Property subsidy, deferred .....	\$1,500.00	
Property subsidy, current .....	465.95	1,965.95
Bethany, Mankato, Minn. ....	200.00	
First American Lutheran, Mayville, N. D. ....	40.00	
Emmaus, Minneapolis, Minn.:		
Salary subsidy .....	\$600.00	
Property subsidy .....	336.65	936.65
Rev. M. Galstad, Parkland, Wash. ....	200.00	
Sheyenne, North Dakota .....	325.00	
Simcoe, North Dakota .....	60.00	
Rev. Paul Ylvisaker, Ellsworth, Iowa .....	150.00	
Sutton's Bay, Michigan .....	610.00	
Zion, Tracy, Minnesota .....	300.00	
Rev. N. S. Tjernagel, advance .....	150.00	
First South Wild Rice, Ulen, Minn. ....	225.00	
Lenten Envelope Expense .....	32.75	
Traveling Expense .....	9.59	
Deficit April 30, 1938 .....		458.27
	\$ 8,197.60	\$8,197.60

The Home Mission Fund has a contingent liability of \$14,467.80. (That is, there are notes against congregations on which Synod promises interest payment.)

# THOMAS AND LOUISE HANSON TRUST FUND

	Dr.	Cr.
Balance May 1, 1937.....		\$ 9,635.69
Interest Received .....		370.06
Paid to Teachers' Salary Fund.....	\$ 370.06	
Bethany College Bonds in fund as of May 1, 1937.....	9,100.00	
Bethany College Bonds purchased.....	500.00	
Balance April 30, 1938.....	35.69	
	<u>\$10,005.75</u>	<u>\$10,005.75</u>

(Bethany College bonds now held in this trust total \$9,600.00)

## HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions .....		\$ 11.50
Paid to Home Finding Society.....	\$ 11.50	
	<u>\$ 11.50</u>	<u>\$ 11.50</u>

## INDIA MISSION FUND

Contributions .....		\$ 51.44
Paid to E. Seuel, Treasurer.....	52.44	
Deficit, April 30, 1938.....		1.00
	<u>\$ 52.44</u>	<u>\$ 52.44</u>

## INDIGENT PASTORS FUND

Balance May 1, 1937.....		\$ 235.22
Contributions .....		145.70
Contribution for Rev. G. Guldberg.....		2.50
Paid to Rev. I. Blakkan .....	\$ 110.00	
Paid to Mrs. C. N. Peterson.....	120.00	
Paid to Rev. G. Guldberg.....	2.50	
Balance April 30, 1938.....	150.92	
	<u>\$ 383.42</u>	<u>\$ 383.42</u>

## "LUTHERAN HOUR"

Contributions .....		\$ 65.15
Paid to E. Seuel, Treasurer.....	\$ 65.15	
	<u>\$ 65.15</u>	<u>\$ 65.15</u>

## MRS. T. LARSON TRUST FUND

Deficit May 1, 1937.....	\$ 34.77	
Note Paid .....		\$ 250.00
Interest Received .....		12.50
Balance April 30, 1938.....	227.73	
	<u>\$ 262.50</u>	<u>\$ 262.50</u>

Notes held in the Mrs. T. Larson Trust Fund, \$4,175.00. The Synod also holds title to a certain piece of land in Section 10, Township 19, North Range 3, East of the Western Meridian in Pierce County, Washington.

## MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1937.....		\$ 345.00
Balance April 30, 1938.....	\$ 345.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

# MONICH PROPERTY ON BETHANY CAMPUS

	Dr.	Cr.
Payments made on contract.....	\$ 480.00	
Insurance Premium .....	12.60	
Rent Received .....		\$ 160.00
Net Amount Paid by Synod to April 30, 1938.....		332.60
	<u>\$ 492.60</u>	<u>\$ 492.60</u>

This is a Contract for Deed on Lot 12, Block 9, Hinckley's Addition to Mankato, Purchase price \$2,600.00, payments made to April 30, 1938, \$480.00. Balance due, \$2,120.00, payable at \$18 per month. This does not include accrued interest.

## NIGERIA MISSION FUND

Contributions .....		\$ 261.15
Paid to Theo. W. Eckhardt, Treasurer.....	\$ 261.15	
	<u>\$ 261.15</u>	<u>\$ 261.15</u>

## NEGRO MISSION FUND

Balance May 1, 1937.....		\$ 271.62
Contributions .....		455.99
Paid to Theo. W. Eckhardt, Treasurer.....	\$ 240.85	
Balance April 30, 1938.....	486.76	
	<u>\$ 727.61</u>	<u>\$ 727.61</u>

## NORSTAD ESTATE

Balance May 1, 1937.....		\$ 565.83
Loan .....		1,500.00
Received for Timber sold.....		441.05
Paid to Ed. Vetter, Contractor for building barn....	2,300.00	
Travel Expense .....	24.00	
Interest Paid .....	39.00	
Balance April 30, 1938.....	143.88	
	<u>\$ 2,506.88</u>	<u>\$ 2,506.88</u>
Note held in this estate .....		100.00

The Synod has title to the SW ½ of the SE ¼ Sec. 35-19-22, Manitowoc County, Wisconsin, appraised value \$6,000.00.

Note Payable .....	\$ 1,500.00
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## OLD PEOPLE'S HOME

Balance May 1, 1937.....		\$ 1,607.12
Contributions .....		3.00
Balance April 30, 1938.....	1,610.12	
	<u>\$ 1,610.12</u>	<u>\$ 1,610.12</u>

Note held in this fund, \$1,000.00, with accrued interest.

## HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1937.....		\$ 622.05
Balance April 30, 1938.....	\$ 622.05	
	<u>\$ 622.05</u>	<u>\$ 622.05</u>

Note held in this fund, \$400.00, with accrued interest.



# PARSONAGE FUND, BETHANY CONGREGATION, MANKATO

	Dr.	Cr.
Contributions .....		\$ 30.50
Balance April 30, 1938.....	\$ 30.50	
	\$ 30.50	\$ 30.50

## TWIN CITY MISSION

Contributions .....		\$ 39.35
Paid to Geo. C. Chambers, Treasurer.....	\$ 36.85	
Balance April 30, 1938.....	2.50	
	\$ 39.35	\$ 39.35

## HANNAH OTTESON ESTATE

Balance May 1, 1937.....		\$ 82.67
Payments Received on Beneficial Interest in Liquidation Trust covering Real Estate known as 2023-2025 Lavergne Ave., Chicago, Ill.....		30.00
Balance April 30, 1938.....	112.67	
	\$ 112.67	\$ 112.67

The following units and certificates of deposit are held in this estate:

The Pioneer Trust & Svgs. Bank, Chicago, Ill., depositary, 15 units of liquidation trust 2023-25 Lavergne Ave., Chicago, Ill. 20 units of liquidation trust N.W. corner Long & Wellington Ave., Chicago, Ill. \$500.00 certificate of deposit on First Mortgage Bond N.E. corner Roosevelt and Mansfield Ave., Chicago, Ill. \$2,000.00 certificate of deposit on First Mortgage Bonds, N.E. corner North and Lotus Ave., Chicago, Ill.

## RESIDENCE FUND

Deficit, May 1, 1937.....	\$ 21.00	
Rent Received .....		480.00
Loan .....		1,000.00
Maintenance .....	7.33	
Balance paid on cost of building.....	30.00	
Notes paid .....	1,200.00	
Interest paid .....	173.75	
Balance April 30, 1938.....	47.92	
	\$ 1,480.00	\$ 1,480.00

NOTES PAYABLE against Residence..... \$ 5892.50

## SYNOD FUND

Balance May 1, 1937.....		\$ 6.50
Convention Offering .....		431.01
Contributions .....		2,718.70
Loans .....		7,850.00
Notes Paid .....	\$ 3,015.00	
Interest—Bethany Bonds .....	1,454.06	
Interest—Loans to Synod Fund.....	228.89	
Interest—Loans to Teachers Salary Fund.....	127.81	
Interest—Gentlemen's Agreement Notes.....	362.50	
Expense—President's Office .....	23.10	
Expense—Treasurer's Office .....	108.67	

	Dr.	Cr.
Expense—Secretary's Office .....	3.00	
Treasurer's Salary .....	592.00	
Premium Treasurer's Bond, \$10,000.00 .....	25.00	
Expense—Board of Trustees .....	64.97	
Expense—Visitors .....	4.50	
Expense—Board of Regents .....	77.72	
Expense—Finance Committee .....	17.96	
Expense—Home Mission Committee .....	95.70	
Expense—Christian Day School Committee .....	3.00	
Expense—Church Extension Committee .....	10.60	
Expense—Publication Committee .....	22.18	
Expense—Hymn Book Committee .....	86.14	
Expense—Parkland Committee .....	8.40	
Expense—Printing and Stationery .....	87.02	
Expense—Railroad Secretary .....	10.00	
Insurance Premiums, Bethany College .....	153.92	
Insurance Memorial Library .....	5.25	
Young People's Convention, advance .....	35.00	
Exchange and Float .....	41.30	
Tidende and Sentinel deficit, 1933-34-35-36 .....	3,795.21	
Tidende and Sentinel deficit, 1937-1938 .....	1,356.88	
Loss, deposit First National Bank, Northwood, Ia. ....	456.92	
Cash Register purchased, Bethany College .....	100.00	
Repair chimney, Bethany College .....	60.00	
Convention Expense .....	52.83	
Committee Meals .....	31.20	
Expense with purchase of bonds .....	10.50	
Deficit, April 30, 1938 .....		1,521.02
	<u>\$12,527.23</u>	<u>\$12,527.23</u>
Notes Payable .....		11,040.44
Accounts Receivable .....	1,498.99	

#### STUDENT FUND

Balance May 1, 1937 .....		\$ 67.94
Contributions .....		44.07
Loan to Student .....	\$ 100.00	
Balance April 30, 1938 .....	12.01	
	<u>\$ 112.01</u>	<u>\$ 112.01</u>

#### TEACHERS' SALARY FUND

Balance May 1, 1937, deficit .....	\$ 115.54	
Convention Offering .....		\$ 431.05
Received from Thos. and Louise Hanson Trust Fund .....		370.06
Contributions .....		2,651.94
Bethany College Deficit Fund Transfer .....		25.00
Loans .....		5,500.00
Paid to Bethany College .....	4,220.00	
Paid to Bethany College Account of Loan .....	3,500.00	
Paid on \$5,000.00 Loan .....	1,500.00	
Deficit, April 30, 1938 .....		357.49
	<u>\$ 9,335.54</u>	<u>\$ 9,335.54</u>

Notes Payable, \$21,830.00 (of which \$15,800.00 has been cancelled since May 1, 1938).

## TIDENDE AND SENTINEL

	Dr.	Cr.
Contributions .....		\$ 5.00
Received from S. E. Lee, Bus. Mgr. ....		1,312.16
Paid to Rev. J. E. Thoen, Editor .....	540.00	
Rent paid for Editor .....	360.00	
John Anderson Printing Co. ....	1,570.04	
Expense, Business Manager .....	98.00	
Expense, Erling Ylvisaker .....	1.00	
Expense, N. S. Tjernagel .....	5.00	
Expense, J. E. Thoen, 6 yr. period .....	100.00	
Deficit charged to Synod Fund .....		1,356.88
	\$ 2,674.04	\$ 2,674.04

Balance due for printing to John Anderson Printing Co., April 30, 1938 .....	775.30
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### YOUNG PEOPLE'S CONVENTION FUND

Synod Fund Advance .....	\$ 35.00	\$ 35.00
Paid to N. S. Tjernagel .....	\$ 35.00	
	\$ 35.00	\$ 35.00

### AUDITORS' REPORT

We, the undersigned auditors, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Paul Ylvisaker, Treasurer, from May 1, 1937, to April 30, 1938, and have found them to be correct.

S. E. LEE, M. R. HANDBERG.

### RECOMMENDATIONS OF THE WORKING COMMITTEE ON FINANCES, AS ADOPTED

1. The Synod commends the Finance Committee for having monthly reports of current receipts and expenses printed in "Lutheran Sentinel". We ask that the reports be printed also in the "Luthersk Tidende", and urge our people to watch these reports carefully with a determination to keep a balance between receipts and expenses.

2. The fiscal year of the Synod shall be changed so as to end January 31 and the fiscal year of Bethany College at the close of the first semester.

3. The Synod expresses gratitude for the gift of the libraries of the pastors B. Hovde, Glenwood, Minnesota, and N. L. Blomholm, Hudson, Wisconsin, and also for the gift of books from the library of the late Attorney K. T. Dahlen of Minneapolis. The Synod requests the Committee on Resolutions to send letters of thanks.

4. The Synod authorizes the Board of Regents of Bethany College to sell duplicate books and sets of church papers, and also other books from the Memorial Library, according to the discretion of the Board.

5. With regard to the office of treasurer of Bethany Lutheran College, the Synod hereby makes it the duty of the treasurer of the Synod and the treasurer of Bethany Lutheran College, together with the two auditors, to make a study of the matter of making a different arrangement so as to bring relief to the present treasurer of Bethany Lutheran College. This committee of four men shall report the results of its study to a joint meeting of the following boards: Board of Regents, Board of Trustees, and Finance Board. After further consideration and study, this larger com-

mittee shall bring a recommendation in this matter to the Synod at its convention in 1939.

6. Resolved, that the officers of the Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church, a Minnesota corporation, be and hereby are empowered and authorized to endorse the following notes:

Note No. A-90 of Concordia Evangelical Lutheran Church of Eau Claire, Wisconsin, \$6,000.00, dated April 11, 1935, endorsed as follows: "The Norwegian Synod of the American Evangelical Lutheran Church: By C. A. Moldstad, President, and S. C. Ylvisaker, Secretary of said Synod Board of Trustees."

Note No. A-111 of Holy Cross Church, Madison, \$5,500.00, dated March 24, 1938, endorsed as follows: "The Norwegian Synod of the American Evangelical Lutheran Church: By C. A. Moldstad, President, and Paul Ylvisaker, Treasurer of the Board of Trustees of said Synod."

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## Miscellaneous Resolutions

1. The President of the Synod is instructed to appoint an Interim Committee to study the matter of congregational representation at Synod Conventions and report to the next Convention.

2. In order to secure a better representation at Conventions, the Synod urges all congregations to pay the expenses of their representatives to the Synod meeting.

3. Resolved to credit \$500.00 of this years Convention Offering to the Synod Fund (Current Expense) and the balance to the Teachers' Salary Fund (Bethany College Current Expense Fund).

4. The matter of assigning the Convention and Thanksgiving Offerings to specific Funds was referred to the Finance Committee for action for this coming year; it was also requested to bring recommendations to the next Synod regarding future offerings.

5. The English translation of the Constitution of the Norwegian Synod of the American Evangelical Lutheran Church, prepared by Rev. N. A. Madson, is acknowledged as a correct translation.

A Committee, Dr. S. C. Ylvisaker and Rev. Geo. O. Lillegard, was appointed to review it and prepare the manuscript for the printer.

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## Notes on the Convention

Sessions were held each day from 9 to 12 in the morning and 2 to 5 in the afternoon, with a half-hour recess at the half-way point. The College building being an ideal place in which to hold such conventions, it was easy to arrange for committee meetings and to expedite the business of the convention. All arrangements for the comfort of the members and guests of the Synod had been efficiently made by the College management.

Each session opened with devotional exercises, conducted by pastors G. Guldberg (the Chaplain of the Convention), M. Galstad, E. Unseth, J. Hendricks, P. Blicher, C. M. Gullerud, and M. Tweit. The Monday afternoon session was opened with a service in memory of two departed brethren, Pastors O. M. Gullerud, who died July 14, 1937, and G. P. Nesseth, who died October 17, 1937. Prof. C. A. Moldstad reviewed briefly, on the basis of I Cor. 4, the manner in which these ministers of Christ had served the Norwegian Synod, Rev. Gullerud in calls at Tracy, Princeton, and St.

Peter, Minn.; and Rev. Nesseth in northern Minnesota in the Fosston region. Devotional services were conducted also on the evenings on which there were no other meetings, Saturday evening by Rev. S. E. Lee and Monday evening by Rev. H. A. Theiste.

On Tuesday evening, the annual "Pastoral Service" with communion was conducted by Prof. C. A. Moldstad, his confessional address being based on I John 3:1-4. Rev. John A. Moldstad of Chicago preached the Pastoral Sermon on I Cor. 4:1, pointing out the responsibilities, privileges and blessings of the ministerial office. Mrs. Clarence Hanson served as organist at this and other services.

On the first day of the Convention, Dr. S. C. Ylvisaker could report that the National Lutheran Educational Association, Boone, Iowa, had cancelled all notes against our Synod and added enough to bring the total donation up to the sum of \$18,500.00. The Synod expressed its gratitude for this generous gift by a rising vote of thanks.

Dr. Ylvisaker also announced that the College Department of our Bethany Lutheran College had now been fully accredited by the University of Minnesota.

On Wednesday, June 15, the attention of the Synod was called to the fact that this day was Dr. Ylvisaker's birthday. The convention by a rising vote wished him "many happy returns of the day." It was on this day, too, that Dr. Ylvisaker was re-elected President of Bethany Lutheran College for a term of four years.

On Tuesday afternoon, the bi-ennial election of the Synod's officers and annual election of Committee and Board members was held, with the result noted in the list of officers following.

Since the Missouri Synod was at this time celebrating the Centennial of the Saxon Immigration at their tri-ennial convention in St. Louis, the President delegated Rev. N. A. Madson to represent our Synod at that Convention and bring the greetings of our Norwegian Synod.

Letters were sent by the Synod to Rev. N. L. Blomholm of Hudson, Wis., the family of Rev. B. Hovde, and the family of Attorney K. T. Dahlen for their gifts of books to the Synod Memorial Library. Condolences were sent to the families of the sainted brethren, Rev. O. M. Gullerud and Rev. G. P. Nesseth; and the greetings of the Synod were sent to Rev. A. Strand, of Chicago, who was absent from the Convention on account of illness.

By Wednesday afternoon, the business of the Convention was so nearly finished that it was resolved to extend the time and close the meeting then instead of at Thursday noon, as originally scheduled. Adjournment took place at 6 P. M., Wednesday, June 15. The Chaplain, Rev. G. Guldborg, conducted the closing service: Hymn 31, Scripture Reading, Psalm 23, and the Apostolic Blessing. Thus ended a Convention favored by unusually pleasant weather, by good attendance at all sessions, and marked by a zeal both for the preservation of "Luther's doctrine pure" and for the spreading of the everlasting Gospel of the only Savior of the world.

GEO. O. LILLEGARD, Secretary.

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## Synod Sunday

A beautiful day made it pleasant for many to assemble in the Bethany auditorium for Synod Sunday services. The room was filled to overflowing with a large attendance, many of whom drove great distances to be present for the festive services.

Rev. B. W. Teigen, Fertile, Minn., preached the English sermon on the text for Trinity Sunday, John 3:1-15. He impressed upon the minds and hearts the words, "Ye must be born again," showing the extreme necessity

and the true meaning of regeneration. Rev. U. L. Larsen, Tracy, Minn., preached the Norwegian sermon on the Trinity text, Matthew 28:16-20. He showed the importance of the doctrine of the Trinity and stressed the fact that God's preservation of this doctrine for us makes Trinity Sunday a doubly glorious festival. Mrs. Clarence Hanson was the organist for the service. The Convention offering was received, and it totaled over \$1,200.

Sunday afternoon the Bethany College Choir gave a program. It sang beautifully and cheered the hearts with sacred song. At this program Rev. J. A. Petersen, Scarville, Iowa, spoke on "The Saxon Immigration." This address will be published, and no one can afford to miss reading and studying it.

To close the day of festivities, Rev. N. A. Madson, Princeton, Minn., repeated the address which he had delivered a few days earlier at the commencement exercises of Doctor Martin Luther College, New Ulm, Minn. It was a powerful plea to walk worthy of the calling in Christ Jesus, based on the words of I Thess. 4:1.

M. G.

## The Synod's Officers and Boards

### *Officers*

The Rev. H. Ingebritson, President.

The Rev. Christian Anderson, Vice President.

The Rev. Geo. O. Lillegard, Secretary; The Rev. H. A. Theiste, Alternate.

The Rev. Paul Ylvisaker, Treasurer; The Rev. S. E. Lee, Alternate.

Auditors: Mr. M. R. Handberg, The Rev. S. E. Lee.

### *Board of Trustees*

The Rev. C. A. Moldstad; Mr. John Munson (3 years, elected 1936).

The Rev. J. B. Unseth; Mr. A. O. Anderson, Lake Mills, Iowa, (3 years, elected 1937).

The Rev. E. Hansen; Mr. John Melaas, Madison, Wis. (3 years, elected 1938).

### *Board of Regents for Bethany Lutheran College*

The Rev. L. S. Guttebo; Mr. G. G. Vaala, Lawler, Iowa (4 years, elected 1935).

The Rev. J. A. Moldstad; The Rev. H. Ingebritson (4 years, elected 1936).

The Rev. Christian Anderson (4 years, elected 1937).

Mr. Chr. Olson (3 years, elected 1938).

The Rev. S. Sande; Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1938).

### *President of Bethany Lutheran College*

Dr. S. C. Ylvisaker (4 years, elected 1938).

### *Editor of "Luthersk Tidende" and "Sentinel"*

The Rev. J. E. Thoen.

### *Business Manager of "Tidende" and "Sentinel"*

The Rev. S. E. Lee; Assistant: The Rev. H. A. Theiste.

### *Railroad Secretaries*

The Rev. Chr. Anderson; The Rev. J. A. Moldstad.

### *Board of Visitors*

(For four years, elected 1937)

The Rev. J. A. Moldstad; Alternate: The Rev. C. J. Quill.  
The Rev. Chr. Anderson; Alternate: The Rev. N. A. Madson.  
The Rev. J. B. Unseth (3 years, elected 1938); Alternate: The Rev. H. M. Tjernagel.

### *Boards*

*Finances:* The Rev. H. A. Theiste; Mr. Martin Stene, Emmons, Minn. (2 years, elected 1937); Mr. A. J. Natvig, advisory member; The Rev. H. M. Tjernagel; Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1938).

*Publications:* The Rev. N. A. Madson; The Rev. H. M. Tjernagel; (2 years, elected 1937); The Rev. H. A. Preus; Mr. Engwald S. Trondson; Mr. Russell Holt (2 years, elected 1938); The Rev. S. E. Lee (ex-officio member).

*Home Missions:* The Rev. A. M. Harstad; The Rev. J. A. Petersen; Mr. J. A. Jordahl, Manchester, Minn. (2 years, elected 1937); The Rev. Emil Hansen; The Rev. J. R. Runholt; Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1938).

*Foreign Missions:* The Rev. John A. Moldstad; Mr. E. J. Onstad; Mr. John Melaas, Madison, Wis. (2 years, elected 1937); The Rev. S. C. Ylvisaker; The Rev. G. A. R. Gullixson; The Rev. Erling Ylvisaker (2 years, elected 1938).

*Church Extension:* The Rev. A. M. Harstad; Mr. Peter Lee, Deerfield, Wis. (2 years, elected 1937); The Rev. M. O. Dale; Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1938).

*Charities:* The Rev. G. Guldberg; Mr. Hilmer Larson, Chicago, Ill. (2 years, elected 1937); The Rev. C. J. Quill; Mr. Ben Torgerson, Madison, Wis. (2 years, elected 1938).

*Christian Day School:* The Rev. A. J. Torgerson, Mr. O. A. Smedal, Albert Lea, Minn. (2 years, elected 1937); The Rev. Milton Tweit; Mr. Nels Faugstad, Scarville, Iowa (2 years, elected 1938).

*Negro Mission:* The Rev. John A. Moldstad.

*Board of Support:* The Rev. Ahlert Strand (2 years, elected 1937); The Rev. B. W. Teigen, Mr. Ole Olmanson, Nicollet (2 years, elected 1938).

*Hymn Book Committee:* The Rev. Chr. Anderson; The Rev. N. A. Madson; Alternate: The Rev. Ad. Harstad.

*Sub Committee on Liturgics:* The Rev. Ad. Harstad.

*Catechism Revision Committee:* The Rev. John A. Moldstad; The Rev. H. A. Theiste.

*Jubilee Committee:* The Rev. Erling Ylvisaker; The Rev. John Moldstad; Prof. C. A. Moldstad; The Rev. Justin A. Petersen; The Rev. Milton Tweit (5 years, elected 1938).

*Delegates to the Synodical Conference:* Dr. S. C. Ylvisaker; The Rev. John A. Moldstad; The Rev. A. M. Harstad; The Rev. C. J. Quill; Mr. E. N. Edwards; Mr. John Melaas; Mr. Styrk Reque; Mr. Carl Simonsen.

## The Synod's Pastors and Professors

Anderson, Chr.	Belview, Minn.
Anderson, E. W.	Belview, Minn.
Blækkan, I.	1426 5th Ave., Los Angeles, Calif.
Blicher, P.	Boyceville, Wis.
Dale, M. O.	Amherst Junction, Wis.
Faye, Prof. C. U.	309 So. Coler, Urbana, Ill.
Galstad, Martin	Parkland, Wash.
Guldborg, G.	Fosston, Minn.
Gullixson, G. A. R.	2219 W. North Ave., Chicago, Ill.
Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hanson, Clarence	719 N. 4th St., Mankato, Minn.
Hansen, Emil	701 Bridge Street, Albert Lea, Minn.
Harstad, A. M.	13 S. Hancock Street, Madison, Wis.
Haugen, Thos. A.	Mose, N. Dak.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Kirkpatrick, C. O.	Golva, N. Dak.
Larsen, U. L.	Tracy, Minn.
Lee, S. E.	3955 York Ave. N., Robbinsdale, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	314 Harvard St., Cambridge, Mass.
Madson, N. A.	Route 1, Princeton, Minn.
Meyer, Prof. C. S.	Bethany Lutheran College, Mankato, Minn.
Moldstad, C. A.	Bethany Lutheran College, Mankato, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Ill.
Moller, G. E.	Hartland, Minn.
Mommsen, Lloyd	Shenoyenne, N. Dak.
Mommsen, M. F.	1116 So. Ainsworth Ave., Tacoma, Wash.
Natvig, Prof. Alvin	Bethany Lutheran College, Mankato, Minn.
Petersen, J. A.	Scarville, Iowa
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Cottage Grove, Wis.
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	5916 Rice St., Chicago, Ill.
Teigen, B. W.	Fertile, Minn.
Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Thoen, J. E.	1213 N. Fourth St., Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Tweit, Milton	St. Peter, Minn.
Unseth, J. B.	R. 1, Waterville, Iowa
Unseth, Eivind	Suttons Bay, Mich.
Ylvisaker, E.	2661 Milwaukee St., Madison, Wis.
Ylvisaker, P.	Ellsworth, Iowa
Ylvisaker, Dr. S. C.	President, Bethany Luth. College, Mankato, Minn.



# THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

(1937-1938)

Dorr, Stuart.....	Somber, Iowa
Einspahr, Martin.....	Albert Lea, Minn.
Holzhueter, Miss Ruby.....	West Koshkonong, Wis.
Jordal, Miss Olive.....	Lime Creek, Iowa
Kessler, Orlando.....	St. Peter, Minn.
Otto, Milton.....	Princeton, Minn.
Sievert, Miss Ada.....	Madison, Wis.
Skogen, Miss Inez.....	Parkland, Wash.
Tysen, Miss Emma.....	Scarville, Iowa

PAROCHIAL REPORT  
TABULATED LIST OF CONTRIBUTIONS

# TABULATED LIST OF CONTRIBUTIONS,

Congregation	Pastor	Home Mission	Synod Fund	Teachers' Salary
1. Rock Dell	Chr. Anderson	\$ 203 67	\$ 96 60	\$ 91 60
2. Belview	Chr. Anderson	24 19	50 20	1 40
3. Delhi	Chr. Anderson	10 18	6 30	6 30
4. Cottonwood	Chr. Anderson	45 26	45 11	55 68
5. Ruthton	Chr. Anderson	28 85	2 00	.....
6. Amherst Jct.	M. O. Dale	71 04	12 00	21 00
7. Manitowoc	M. O. Dale	46 98	9 00	9 00
8. Wittenberg	M. O. Dale	9 25	3 25	1 00
9. Oslo	C. M. Gullerud	109 40	49 60	43 00
10. Eau Claire	L. S. Guttebo	48 10	6 97	11 00
11. Effatha	L. S. Guttebo	4 80	.....	.....
12. St. Paul's, Chicago	G. A. Gullixson	49 02	187 96	137 01
13. Concordia	G. Guldberg	114 10	2 00	.....
14. Immanuel	G. Guldberg	7 25	.....	.....
15. Cross Lake	G. Guldberg	11 70	.....	.....
16. Gran	G. Guldberg	.....	2 45	.....
17. Suttons Bay	E. Unseth	21 90	21 32	8 62
18. Parkland	M. Galstad	87 35	21 35	11 00
19. Albert Lea	E. Hansen	169 52	174 56	165 92
20. Hayfield	E. Hansen	5 50	5 00	5 00
21. Our Savior's, Madison	A. Harstad	432 85	112 50	80 00
22. Velva	J. Hendricks	2 00	50	.....
23. Redtop	J. Hendricks	5 00	16 50	11 50
24. Mankato	C. Hanson	43 49	10 25	8 25
25. Audubon	Robt. Heyne	3 00	12 95	12 96
26. Lime Creek	H. Ingebritson	179 06	33 50	19 00
27. Lake Mills	H. Ingebritson	116 69	21 00	25
28. West Prairie	H. Ingebritson	106 65	8 00	6 50
29. Thompson	H. Ingebritson	75 60	14 00	6 65
30. Tracy	U. Larsen	117 55	10 00	15 00
31. Emmaus, Mpls.	S. E. Lee	61 60	10 00	12 00
32. Boston	G. O. Lilegard	43 45	55 00	50 00
33. Princeton	N. A. Madson	176 20	90 27	114 78
34. St. Mark's	J. A. Moldstad	247 78	235 28	268 54
35. Sheyenne	L. B. Mommisen	15 00	.....	.....
36. Duluth	Chr. Oesleby	34 45	10 00	.....
37. Center	J. A. Petersen	106 40	65 40	54 00
38. Scarville	J. A. Petersen	73 70	50 70	43 70
39. Calmar	H. A. Preus	133 25	22 75	7 50
40. W. Koshkonong	C. J. Quill	233 49	122 62	76 55
41. Ulen	J. R. Runholt	33 54	2 25	7 75
42. Hartland	S. Sande	190 60	11 25	11 25
43. Manchester	S. Sande	69 61	29 50	77 76
44. St. Luke's, Chicago	A. Strand	.....	10 50	18 50
45. Bygland	B. W. Teigen	80 11	10 60	2 00
46. Fertile	B. W. Teigen	100 29	16 00	23 78
47. Chester	B. W. Teigen	28 00	21 00	7 00
48. Mayville	T. N. Teigen	74 20	1 00	1 00
49. Fairview, Mpls.	H. A. Theiste	254 83	158 46	155 00
50. Saude	H. M. Tjernagel	141 17	134 32	165 94
51. Jerico	H. M. Tjernagel	279 18	110 17	147 73
52. Thornton	N. S. Tjernagel	24 47	20 84	7 85
53. Forest City	J. A. Petersen	9 50	.....	.....
54. Sombra	A. J. Torgerson	163 71	70 15	50 50
55. Northwood	A. J. Torgerson	119 24	38 10	22 25
56. Nicollet	M. Tweit	315 26	65 65	57 65
57. Norwegian Grove	M. Tweit	60 95	.....	.....
58. Holton	E. Unseth	35 00	5 19	11 25
59. E. Paint Creek	J. B. Unseth	111 30	105 07	98 80
60. W. Paint Creek	J. B. Unseth	138 11	122 75	102 25
61. Holy Cross	E. Ylvisaker	48 25	.....	.....
62. Story City	P. Ylvisaker	45 63	56 83	38 34
63. Miscellaneous	.....	209 29	132 18	290 63
Total		5 807 51	2 718 70	2 651 94

# MAY 1, 1937, TO APRIL 30, 1938

	Church Extension	Christian Day School	Bethany College Fund	Negro Mission	1937 Convention Offering	Miscel- laneous	Totals
1.	\$	\$ 9 70	\$ 6 00	\$	\$ 26 40	\$	\$ 433 97
2.		14 11		1 40		50	91 80
3.					8 10	2 00	32 88
4.					14 74		160 79
5.							30 85
6.				10 05	22 45	2 00	138 54
7.		9 10		4 30	26 00		106 88
8.					5 75	1 00	20 25
9.		17 26	12 00	16 46	23 70	29 38	300 80
10.		4 00			13 66	6 89	90 62
11.							4 80
12.	21 01			45	46 97	186 39	628 81
13.			20 00		8 75	16 50	161 35
14.				2 50		2 50	
15.					1 70		13 40
16.						25	2 70
17.		8 55	6 00		8 35	6 30	81 04
18.	12 25			6 95	43 80		216 35
19.	2 33	26 45		3 50	22 60	19 83	584 71
20.		4 00		1 00	8 00		28 50
21.	60 10	17 50	60 00		134 52	56 00	962 47
22.						50	3 00
23.		10 00	6 00		5 55		65 55
24.	3 50	50		50	42 81	12 42	121 72
25.					15 00	5 00	48 91
26.	5 90	6 00	3 00	36 71	17 25	48 00	348 42
27.		7 14			6 30	8 30	159 68
28.		7 50		4 47		5 75	138 87
29.	15 13	6 49		1 00	2 50	8 25	129 62
30.		2 00			42 05	23 00	209 60
31.	6 50	2 00			6 50	8 50	107 10
32.				20 00	19 00	78 00	265 45
33.			24 25	22 22	74 21	22 80	583 04
34.		15 00	14 00	28 95	50 79	66 95	958 29
35.							15 00
36.							44 45
37.		18 20		1 00	9 35	2 00	256 35
38.	7 25	57 30			11 75	3 00	252 40
39.		5 00	89 00	85 96	6 00	69 50	418 96
40.	13 48	11 25	25 50	10 41	58 67	10 30	565 27
41.		5 95	1 00			5 00	55 49
42.		3 00	4 50	5 00	22 50	14 50	262 60
43.	13 25	4 05		7 00	17 25	6 30	224 72
44.		5 00			6 20		40 20
45.				1 00		10 00	103 71
46.		17 98			15 00	4 00	177 05
47.			1 50	3 00		2 00	62 00
48.		3 00		1 00	2 45		82 65
49.	66 62	25 00	10 00	8 31	41 36	108 30	827 88
50.			2 00	33 91	82 52	47 82	607 68
51.		12 00		23 85	79 05	83 78	735 76
52.	11 25			75		25	65 41
53.							9 50
54.		64 16	100 00	43 15	23 25	25 10	540 02
55.	15 20			50	16 15	3 00	214 44
56.	16 71	77 57	15 00	40 70	20 00	150 77	759 31
57.	5 37					2 00	68 32
58.		6 61		1 50	8 00	3 10	70 65
59.	25 28	11 58		5 50	18 75	21 00	397 28
60.	26 27	13 52	20 00	12 50		14 50	449 90
61.					21 32		69 57
62.		14 48		3 50	23 65	43 50	225 93
63.	11 44	36 28	188 00	6 00	123 66	417 15	1 414 63
	\$ 328 84	\$ 559 23	\$ 607 75	\$ 455 99	\$ 1 304 33	\$ 1 663 88	\$ 16 098 17

# PAROCHIAL REPORT

No.	Congregations	Pastors	Members			Bap- tisms		Con- firmed		Services				
			Baptized	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1	Anderson, Chr.....	Rock Dell, Minn.....	249	180	72	6	...	7	...	265	2	5	17	14
2	Anderson, Chr.....	O. S., Belview.....	113	80	30	3	...	1	...	72	3	1	...	37
3	Anderson, Chr.....	E. L., Cottonwood...1	67	50	18	1	...	...	...	59	...	...	...	30
4	Anderson, Chr.....	1st E. L., Delhi.....	3	44	36	16	...	...	...	36	1	...	...	32
5	Anderson, Chr.....	Ruthton.....	2	...	...	...	...	...	...	28	...	...	...	10
6	Dale, M. O.....	O. S., Amherst Jct...1	107	75	26	2	...	...	...	86	...	...	9	18
7	Dale, M. O.....	Grace, Manitowoc...1	32	28	12	1	...	...	...	46	...	...	...	24
8	Dale, M. O.....	Beth., Wittenberg...3	46	23	8	1	...	...	...	28	...	1	6	18
9	Galstad, M.....	Parkland.....	1	98	72	26	3	...	2	146	2	2	...	56
10	Guldberg, G.....	1st E. L., Suttons Bay1	110	60	34	6	3	9	3	96	6	4	...	50
11	Guldberg, G.....	N. Manitou Isl.....	2	8	4	...	...	1	1	3	...	...	...	2
12	Gullerud, C. M.....	Oslo E. L., Volga...1	112	78	36	3	...	...	...	48	2	2	12	16
13	Gullixson, G. A. R.	St. Paul's, Chicago...1	300	250	45	17	1	6	3	239	11	18	2	79
14	Guttbø, L. S.....	Con., Eau Claire...1	274	165	45	25	3	2	3	110	4	5	2	66
15	Guttbø, L. S.....	Chippewa Falls...3	47	25	11	...	...	...	...	29	...	...	...	25
16	Guttbø, L. S.....	Hutchinson School...2	...	...	...	...	...	...	...	...	...	...	...	12
17	Hansen, Clarence...	Bethany, Mankato...1	100	62	15	7	3	5	1	v350	2	2	...	50
18	Hansen, Emil.....	O. S., Albert Lea...1	198	147	65	11	3	5	4	232	2	3	32	50
19	Hansen, Emil.....	O. S., Hayfield.....	1	9	9	4	...	...	...	26	...	...	13	...
20	Harstad, A.....	O. S., Madison.....	334	270	89	13	...	6	...	592	6	4	8	72
21	Hendricks, J.....	St. Paul's, Isle, Minn.1	11	9	5	...	...	...	...	18	...	...	12	...
22	Hendricks, J.....	E. L., Simcoe.....	1	10	6	4	...	9	...	9	...	...	10	...
23	Hendricks, J.....	1st A. L., Mayville...1	81	52	18	...	...	7	...	30	1	3	25	29
24	Heyne, R. G.....	Im., Audubon.....	1	121	98	24	3	...	6	143	...	...	...	32
25	Ingebritson, H.....	Lime Creek.....	1	93	77	*	2	...	5	90	...	3	11	20
26	Ingebritson, H.....	Lake Mills.....	1	96	72	*	4	...	...	55	...	2	8	28
27	Ingebritson, H.....	West Prairie.....	1	79	56	*	4	...	...	40	...	2	4	28
28	Ingebritson, H.....	Thompson.....	1	48	36	*	2	...	...	41	...	1	5	36
29	Larsen, U. L.....	Zion, Tracy.....	3	150	129	22	1	...	9	1	238	2	3	64
30	Lee, S. E.....	Emmaus, Mpls.....	1	112	87	16	4	1	...	2	170	4	2	73
31	Lillegard, G. O.....	Boston N. L.....	1	189	129	28	4	...	3	4	254	4	8	22
32	Madsen, N. A.....	O. S., Princeton...1	325	208	85	12	6	...	...	321	2	5	25	32
33	Moldstad J. A.....	St. Mark's, Chicago...1	263	220	25	23	...	10	...	366	11	19	49	71
34	Mommsen, L. B.....	Sheyenne.....	1	52	34	12	12	...	4	18	...	...	9	40
35	Mommsen, L. B.....	Lake Washington...2	...	...	...	...	...	...	...	...	...	...	...	13
36	Mommsen, M. F.....	Tacoma.....	1	40	33	14	...	2	1	57	6	3	...	52
37	Nesseth, G. P.....	Concordia *.....	1	*49	*47	*18	...	...	...	...	...	...	...	...
38	Nesseth, G. P.....	Cross Lake *.....	1	*40	*30	*15	...	...	...	...	...	...	...	...
39	Nesseth, G. P.....	Immanuel *.....	1	*32	*14	*5	...	...	...	...	...	...	...	...
40	Petersen, J. A.....	Scarville.....	1	99	83	30	2	...	6	115	...	...	14	16
41	Petersen, J. A.....	Center N. L.....	1	145	116	47	4	...	...	118	3	2	10	17
42	Preus, H. A.....	Calmar.....	3	408	325	120	7	...	7	357	4	9	22	53
43	Quill, C. J.....	W. Koshkonong...1	327	261	107	2	5	...	...	350	1	5	21	44
44	Runholt, J. R.....	1st S. Wild Rice,Ulen1	218	129	31	11	...	10	...	120	4	2	24	30
45	Runholt, J. R.....	Zion, Ada.....	1	6	6	3	...	...	...	20	...	...	9	...
46	Runholt, J. R.....	Scandinavia.....	2	...	...	...	...	...	...	...	...	...	1	1
47	Sande, S.....	Hartland.....	1	116	86	36	1	3	...	63	1	4	17	15
48	Sande, S.....	Manchester.....	1	44	32	12	1	...	2	47	...	...	17	17
49	Strand, A.....	Central, Duluth...1	69	47	14	...	...	3	...	40	...	...	...	62
50	Strand, A.....	St. Luke's, Chicago...1	125	68	16	...	...	...	...	140	...	...	...	75
51	Teigen, B. W.....	1st Ev., Fertile...1	90	72	25	2	...	1	...	63	...	2	13	15
52	Teigen, B. W.....	Bygland E. L.....	3	38	22	12	3	...	...	25	...	...	3	21
53	Teigen, B. W.....	Chester E. L.....	1	20	18	8	...	...	...	18	...	...	8	8
54	Teigen, B. W.....	Clearwater.....	1	37	20	8	...	...	...	*	...	...	1	6
55	Theiste, H. A.....	Fairview, Mpls.....	1	365	265	55	5	...	19	356	3	2	50	75
56	Tjernagel, H. M.....	Jericho, Iowa.....	1	411	293	121	14	...	8	347	3	2	13	16
57	Tjernagel, H. M.....	Saunder, Iowa.....	1	167	143	52	1	...	5	218	1	2	10	29
58	Tjernagel, N. S.....	Thornton, Iowa...3	119	77	24	5	3	...	...	196	...	...	...	42
59	Tjernagel, N. S.....	Forest City.....	1	52	37	13	2	...	3	41	2	...	...	22
60	Torgerson, A. J.....	Somber, Iowa.....	1	112	79	29	4	...	3	101	1	2	17	17
61	Torgerson, A. J.....	Shell Rock, Iowa...1	143	116	40	6	1	11	1	154	3	2	9	27
62	Tweit, Milton.....	Nicollet.....	1	320	235	94	13	...	7	188	1	6	x4	x16
63	Tweit, Milton.....	Norw. Grove.....	3	78	64	24	1	...	3	69	1	1	x1	x14
64	Unseth, E. G.....	Scand. E. L., Holton.1	68	46	16	6	...	...	...	12	2	4	...	31
65	Unseth, J. B.....	E. Paint Creek.....	1	134	105	44	4	...	...	71	...	1	10	23
66	Unseth, J. B.....	W. Paint Creek.....	1	106	78	38	2	...	...	40	...	...	13	14
67	Ylvisaker, E.....	H. C., Madison.....	1	301	199	68	16	3	12	3	203	1	3	2
68	Ylvisaker, P.....	Beth., Story City...1	42	35	15	...	...	...	...	46	...	1	1	23

Total 8199 6008 1945 282 21 208 27 7856 102 149 581 2041

- 1 Member of Synod. 2 Preaching Station. 3. Not Member of Synod.  
 \* No Report Received. x July to December only. \* 1936 figures included in part.  
 v Including Students (123) and visiting Pastors (32).

# FOR YEAR 1937

No.	Week-Day School			Sunday School		Saturday School		Summer School		Stu- dents			Contributions		
	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Pub. H. S. and Colleges		Home Purposes	All Outside Purposes	Value of Property
1						36	49				7		\$ 1 367 00	\$ 476 00	\$12 000 00
2						40	29				6		500 00	83 00	3 000 00
3				30	5						1		275 00	100 00	4 000 00
4						24	7			2	1		278 00	35 00	5 000 00
5															
6						40	7				8		500 00	140 80	10 000 00
7													400 00	100 00	1 200 00
8				6	1								67 00	23 50	
9	180	24	1							4			1 380 59	227 22	4 000 00
10				25	3	29	15			1	15		280 95	123 14	5 000 00
11				12	1			2	12	1			5 00		
12				20	5			20	17	1			272 15	*	4 000 00
13				92	7			19	32	1	*		2 686 83	681 01	45 000 00
14				69	5	30	80	10	26	*	*		*	*	14 000 00
15				17	1					*	*		*	*	1 000 00
16				28	2			10	27						
17				41	5					16	5		576 74	134 37	1 400 00
18	160	27	1	25	4					1	*		2 808 81	500 00	21 150 00
19													100 00	15 00	1 500 00
20	x180	20	2	65	7	37	17	10	34	4	30		4 834 10	1 004 14	50 000 00
21													75 00	46 55	
22						8	3			*			55 00	3 00	
23				23	2	27	28			*			250 00	32 45	4 000 00
24				28	3			15	35		9		400 00	90 00	2 500 00
25	160	12	1							1	*		*	*	7 000 00
26				35	4	35	29	30	28	*	*		*	*	4 000 00
27				40	17					*	*		*	*	4 000 00
28						32	15	20	8	*	*		*	*	2 000 00
29				68	6					14	*		*	*	18 000 00
30				36	7	40	9	10	28				955 14	88 10	4 000 00
31				60	8					23			5 539 51	389 35	50 000 00
32	160	30	1	60	8	36	15	20	32	7	10		1 821 51	662 28	17 000 00
33				168	15					*	*		3 990 00	905 00	35 000 00
34						18	9				4		500 00		
35				1	1								12 00		
36						26	10				5		187 60	100 00	5 000 00
37															2 500 00
38															1 500 00
39															800 00
40	175	11	1	2	1	30	6			4	8		1 138 98	213 91	14 500 00
41								29	30	4	4		1 584 79	238 90	10 800 00
42				45	8			20	60		20		1 998 80	660 73	25 000 00
43	170	21	2	14	2					1	23		4 365 00	639 32	50 000 00
44				30	3					2	40		300 00	225 00	3 900 00
45													30 00	50 00	
46															
47								20	9		3		1 273 71	266 85	10 000 00
48				6	1			20	8		1		439 08	203 92	5 000 00
49				30	4					*			414 65	65 15	3 500 00
50				28	5	30	6				10		2 224 04	62 57	8 500 00
51							11				3		450 00	175 00	6 000 00
52				8	1					1	2		250 00	125 00	1 800 00
53				1	1								75 00	60 00	500 00
54				15	1						2		*	15 00	800 00
55				120	20	44	20	20	24	1	30		5 287 24	535 27	35 000 00
56						38	51				19		2 010 50	736 20	15 000 00
57				30	3	38	9				3		901 59	527 50	10 000 00
58				30	3			15	27		12		818 77	111 76	7 000 00
59				8	1						10		510 00	15 00	3 500 00
60	80	12	1			20	14				3		*	*	8 000 00
61						40	32	20	21	1	6		*	*	7 000 00
62	160	11	1			32	45	20	33	2	14		1 846 77	547 56	30 000 00
63				6	1			20	9		2		500 00	19 87	4 000 00
64						37	21				8		422 00	75 00	800 00
65								24	22	3	11		615 50	346 33	7 000 00
66								22	10		4		478 70	352 49	6 000 00
67	180	46	2	93	8						39		2 401 00	66 00	13 000 00
68	159	6	1								5		485 93	645 90	4 000 00
Total	1764	220	14	1383	176	767	537	406	532	55	433		\$60 939 98	\$12 940 14	\$665 150 00

\* No Report Received. x Conducts School Jointly with Holy Cross Congregation.

