

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



Held at  
**BETHANY LUTHERAN COLLEGE**  
**MANKATO, MINNESOTA**  
June 9th to 15th, 1939

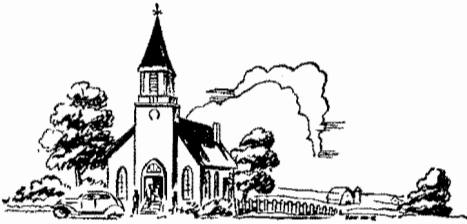
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## The Opening and Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church met for its Twenty-second Regular Convention at Bethany Lutheran College, Mankato, Minn., June 9th, 1939.

The Convention opened at 10:30 A. M. with divine services conducted by Rev. Clarence Hanson, pastor of Bethany Congregation, following the Norwegian Church ritual. Hymns 2, 138, 18, 137 and the doxology were sung. Rev. H. A. Theiste of Fairview Congregation, Minneapolis, preached the opening sermon, basing his discourse on John 4:34-38 and developing the theme: "Doing the Lord's Will and Finishing His Work." Mrs. Clarence Hanson officiated at the organ. At the close of the service, President H. Ingebritson welcomed the delegates. Dr. S. C. Ylvisaker, on behalf of Bethany Lutheran College, bade the Synod's members and guests welcome and announced the arrangements that had been made for the accommodation of the Convention. President Ingebritson appointed a temporary Credentials Committee, which later on was made the permanent committee.

The first session opened at 1:30 P. M., with devotional exercises conducted by Rev. U. L. Larsen: Hymn 427, 1-6; the reading of Ephes. 4 in Norwegian; and Hymn 427, 7-9. As the Secretary, Rev. G. O. Lillegard, was absent, the alternate, Rev. H. A. Theiste, served as Secretary the first days. The Secretary called the roll of "standing voting members," the pastors of the Synod. Twenty-six were present at the opening session, three more of the thirty-two pastors eligible to vote arriving later. Six "standing advisory members" were present at the opening session, three more arriving later, while seven were absent. The Temporary Credentials Committee reported the names of 31 delegates who had arrived from 23 congregations. (Others arrived later, bringing the total of registered delegates to 47, from 31 congregations of 22 charges.) The President then declared the Twenty-second Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session.

# Delegates Present, Eligible to Vote

Pastor	Congregation	Delegates
Chr. Anderson	Cottonwood, Minn.	1. Edward D. Frank
C. M. Gullerud	Oslo, South Dakota	2. John Pederson
Vacant	Central, Duluth, Minn.	3. W. C. Gullixson
Emil Hansen	Our Saviour's, Albert Lea	4. Soren Borup
		5. Nels Spangelo
Emil Hansen	Hayfield, Minn.	6. A. O. Seeverts
Clarence Hanson	Bethany, Mankato, Minn.	7. C. A. Moldstad
		8. Otto Rosenthal
A. M. Harstad	Our Saviour's, Madison	9. John Melaas
		10. Bernhard Nelson
John Hendricks	St. Paul's, Redtop, Minn.	11. Jonas Rasmussen
H. Ingebritson	Lake Mills, Iowa	12. A. O. Anderson
H. Ingebritson	Lime Creek, Iowa	13. Gilbert Radichel
		14. Martin Stene
H. Ingebritson	Thompson, Iowa	15. C. C. Engebretson
		16. T. Mortensen
H. Ingebritson	West Prairie, Iowa	17. N. Lund
		18. Albert Tinderholt
U. L. Larsen	Tracy, Minn.	19. John O. Rialson
N. A. Madson	Princeton, Minn.	20. Gunder George
		21. Ernest Renback
J. A. Petersen	Center	22. H. N. Hanson
		23. John G. Olson
J. A. Petersen	Forest City	24. P. G. Kloster
J. A. Petersen	Scarville	25. Nels Sande
C. J. Quill	Western Koshkonong	26. Korney Kittleson
		27. E. M. Starks
J. R. Runholt	Immanuel, Audubon	28. Ernest Billings
S. Sande	Hartland	29. Selmer Gulbranson
		30. John J. Munson
S. Sande	Manchester	31. Jens Hovland
A. H. Strand	St. Luke's, Chicago	32. O. C. Hovland
B. W. Teigen	Bygland	33. Ole Sorensen
B. W. Teigen	Fertile (Evanger)	34. Anton Helgeson
H. A. Theiste	Fairview	35. Peter P. Braaten
		36. Thomas Heller
H. M. Tjernagel	Jerico	37. Ole J. Johnson
		38. Jeff A. Knutson
H. M. Tjernagel	Saude	39. Oscar Borlaug
		40. Iver Ellingson
Vacant	Shell Rock	41. Luther Harmon
M. E. Tweit	Nicollet	42. Torger Ness
		43. Christian Olson
Paul Ylvisaker	Somber	44. Edwin Holt
		45. Selmer Levorson
Paul Ylvisaker	Story City	46. Walter Gullixson
		47. Herman Tjernagel

### *Pastors Present, Eligible to Vote*

Anderson, Chr.; Blicher, P.; Dale, M. O.; Galstad, Martin; Guldberg, G.; Gullixson, G. A. R.; Guttebo, L. S.; Hansen, Emil; Hanson, Clarence; Harstad, A. M.; Hendricks, John; Ingebritson, H.; Larsen, U. L.; Lee, S. E.; Lillegard, Geo. O.; Madson, N. A.; Moldstad, J. A.; Mommsen, Lloyd; Petersen, J. A.; Quill, C. J.; Runholt, J. R.; Sande, Stephen; Teigen, B. W.; Theiste, H. A.; Tjernagel, H. M.; Tweit, Milton; Unseth, J. B.; Unseth, Eivind; Ylvisaker, P.—Total, 29.

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

Professors Oscar Levorson, C. S. Meyer, C. A. Moldstad, Alvin Natvig, Dr. S. C. Ylvisaker.  
Pastors E. W. Anderson, C. M. Gullerud, H. A. Preus, J. E. Thoen, N. S. Tjernagel.—Total, 9.

### *Advisory Members of This Convention*

Pastors E. A. Dicke, A. F. Mock, A. Ackermann, G. Th. Albrecht; Students M. H. Otto, R. Branstad; Teacher O. Kessler; Candidates of Theol., S. A. Dorr, T. Teigen; Dr. L. Fuehrbringer.—Total, 10.

### *Accepted as Standing Members of the Synod*

Rev. Christian Oesleby, Rev. Stuart Dorr.

### *Pastors Excused for Absence*

Ahlert H. Strand, Erling Ylvisaker.

### *Pastors Excused for Late Arrival*

L. S. Guttebo, Geo. O. Lillegard, C. J. Quill.

### *Congregations Excused for Not Sending Delegates*

Boston—Geo. O. Lillegard; Holy Cross, Madison—E. Ylvisaker; Mayville, N. Dak.—P. Blicher; St. Paul's, Chicago—G. A. R. Gullixson; St. Mark's, Chicago—J. A. Moldstad; Parkland, Washington—M. Galstad; Holy Cross, Sheyenne, N. Dak.—L. B. Mommsen; Chester—B. W. Teigen; Clearwater—B. W. Teigen; Eau Claire, Wisconsin—L. S. Guttebo; Emmaus, Minneapolis—S. E. Lee.

### *Convention Committees*

1. President's Message and Report, Pastors: E. Hansen, C. M. Gullerud, S. Sande. Delegates: O. C. Hovland, O. Sorenson.
2. Nominations, Pastors: G. A. R. Gullixson, E. Hansen, S. Sande, M. Tweit. Delegates: Jonas Rasmussen, E. M. Starks, Martin Stene.
3. Credentials, Pastors: Clarence Hanson, J. A. Moldstad, Paul Ylvisaker. Delegates: Soren Borup, Gunder George, E. M. Starks.
4. Program, Pastors: H. Ingebritson, Geo. O. Lillegard. Delegate: Thomas Heller.
5. Press: Rev. N. A. Madson and assistants.
6. Higher Education, Pastors: J. R. Runholt, H. A. Theiste, H. M. Tjernagel. Delegates: Walter R. Gullixson, O. C. Hovland, N. Lund, John Melaas.
7. Elementary Education, Pastors: P. Blicher, Lloyd Mommsen, C. J. Quill. Delegates: Edwin Holt, Gilbert Radichel, Ernest Renbeck.
8. Finance, Pastors: E. Hansen, J. A. Moldstad, H. A. Preus. Delegates: C. C. Engebretson, H. N. Hanson, John O. Rialson, Herman Tjernagel.

9. Home Mission, Pastors: Chr. Anderson, M. O. Dale, L. S. Guttebo. Delegates: Walther C. Gullixson, Luther Harmon, Prof. C. A. Moldstad.
  10. Foreign Missions, Pastors: Chr. Anderson, S. Sande, M. Tweit. Delegates: Peter P. Braaten, Edward D. Frank, Nels Spangelo.
  11. Church Extension, Pastors: G. A. R. Gullixson, S. E. Lee, N. S. Tjernagel. Delegates: A. O. Anderson, Selmer Gulbranson, Albert Tinderholt.
  12. Publications, Pastors: Martin Galstad, J. A. Petersen, S. C. Ylvisaker. Delegates: Oscar Borlang, P. G. Kloster, Martin Stene.
  13. Charity and Support, Pastors: G. Guldberg, J. Hendricks, H. M. Tjernagel. Delegates: E. D. Frank, Bernhard Nelson, John G. Olson, John Pederson.
  14. Miscellaneous Matters, Pastors: A. M. Harstad, B. W. Teigen, J. B. Unseth. Delegates: Anton Helgeson, Torger Ness, Ole Sorenson.
  15. Pastoral Conference Records, Pastors: J. E. Thoen, E. Unseth. Delegates: Jens Hovland, Otto Rosenthal.
  16. Equalization, Pastors: Milton Tweit, Eivind Unseth.
  17. Resolutions, Pastors: N. S. Tjernagel, S. C. Ylvisaker.
  18. Chaplain: Rev. U. L. Larsen.
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## The President's Message

In the name of the Father, and of the Son, and of the Holy Ghost.  
Honored and Beloved Brethren in the Lord:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6:16.

The words quoted above from the Prophet Jeremiah evidently do not harmonize with the prevailing spirit of our day and age. Old paths and ways have, to a great extent, lost their appeal to the present generation. Great changes have taken place during the last two decades. The automobile, the tractor, the flying machine—or we might say the perfection of the gas engine—the radio, and other inventions, have brought about revolutionary changes in many ways. Peoples and countries which seemed far distant a few years ago have, as it were, become our next-door neighbors. Naturally and unconsciously, one's ways of thinking, acting and being are vitally affected.

We grant that many of the present-day inventions and innovations are marks of true progress; but there are things that must not change and that can not be changed. Man and his environment may change, outwardly, but God remains the same. God's holiness, His justice, as well as His love, grace and mercy in Christ to sinners, are changeless. The revealed truth of God concerning Himself, as well as His truth concerning man ever remains the same.

In times such as ours, full of unrest and change, there is great danger that the individual as well as the church at large might leave its safe moorings and drift into dangerous currents. A word of warning and exhortation like that of Jeremiah 6:16 is surely timely accordingly.

For the individual Christian as well as for the church, the way of the cross has ever since the fall of man been designated as the way to victory. The word of the Lord in His promise to Adam and Eve after the fall makes this clear: "I will put enmity between thee, and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. There is a promise of victory in these words. To Jesus, the seed of the woman, the representative of mankind, belongs the victory; but the victory was to come by the way of the cross, the way of sorrows. "He is despised and re-



jected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:3-5. And to the depraved natural mind, this way of sorrows has no appeal. "When we shall see him, there is no beauty that we should desire him." Isaiah 53:2.

To follow the Lord on this way to victory means denying oneself. To follow one's own inclinations, one's own mind and wisdom will lead to defeat and not to victory. It is self-evident, then, that one must not obey the dictates of one's own mind, nor consult the world or the wisdom of the world, if one wishes to remain on the old paths where is the good way, wherein "rest" is promised "for the soul". "Let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings and mightest be overcome when thou art judged." Rom. 3:4.

The old paths wherein is the good way have been revealed to us in the gospel of the cross. This gospel is the story of the love of God in Jesus Christ to a lost and condemned world—a world so utterly lost that the understanding of natural man was darkened with regard to spiritual things, I Corinthians 2:14; his mind was set against God, "for it is not subject to the law of God, neither indeed can be," Rom. 8:7; and the peace of conscience was disturbed. Slavish fear drove man away from God. Gen. 3:10. While man was thus an enemy, God brought about reconciliation by the death of His Son. Romans 5:8. "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." Ephesians 2:1, 2.

The cross of Christ reveals to us on the one hand the fathomless love of God, and on the other hand the immensity of our guilt and condemnation. Think of the load of divine wrath heaped on Christ in Gethsemane, when His sweat was as drops of blood; when He prayed: "O my Father, if this cup may not pass from me, except I drink it, thy will be done", Matthew 26:42; and on the cross, when He said: "My God, my God, why hast Thou forsaken me?" Matthew 27:46. For whom did He suffer? "He was given away for our offenses." "Surely He has borne our griefs, and carried our sorrows." Isaiah 53:4. In the message of the cross, in Word and Sacrament, there is life and full salvation for lost and condemned mankind.

Let mortal man, then, boast of his own wisdom, strength, worthiness, and services; he can not add anything to the all-sufficient, vicarious atoning work of Christ. Speaking of the righteousness of God, which is by faith in Jesus Christ unto all men, upon all them that believe (Rom. 3:22), the apostle Paul says (v. 27): "Where is boasting then It is excluded. By what law? Of works? Nay: But by the law of faith."

The Gospel of the cross has always been a stumbling block to the Jew, and foolishness to the Greeks (I Cor. 1:23), and yet the same Apostle calls it "the power of God" and "the wisdom of God" (v. 24), and "the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God" (v. 18). So exclusive is this Gospel in its blessed work, wrought by the Holy Ghost, that the Apostle states, Gal. 1:6-9: "I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel: Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The Apostle beseeches the Corinthian Christians in the name of our Lord Jesus Christ: "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment." Thus we note that there is room for only one Gospel in the Church of God. "If we grant error a place alongside of the truth, we thereby take back our confession of the truth, because the truth has this characteristic: it claims exclusive right and shuts every error out. The truth is always 'exclusive' over against error. We deceive ourselves when we imagine that we embrace the truth, if at the same time, we grant error a place alongside of the truth." (Dr. Pieper in *Unionism*.)

But where Christ builds His church, the devil builds a chapel next to it. In the days of the prophet Jeremiah, idolatry and unbelief ran rampant in Israel. The believers were exhorted by the Lord to "stand in the ways, and see, and ask for the old paths." The multitudes had gone their own way. In the Apostolic Church strange and discordant voices threatened to obscure the gospel of the cross, which is the power of God to salvation to everyone that believeth. The exhortation of Jeremiah to Israel of old, "Stand ye in the ways, and see, and ask for the old paths, where is the good way"; and the exhortation of the Holy Writers of the New Testament to hold fast to the one revealed Gospel as the only hope of our salvation is given to God's church of our day also. Let therefore no one fail to note that we are not only to cling steadfastly to that one good way; but also to shun all by-paths and divergent ways. False doctrine "will eat as doth a canker", II Timothy 2:17. God commands

us by the apostle Paul: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them," and (v. 18), "By good words and fair speeches they deceive the hearts of the simple." By the same apostle, God also says: "A man that is an heretic, after the first and second admonition, reject" (Titus 3:10); compare II John 10:11.

The books of the Bible, both Old and New Testaments, are replete with such warnings, commands, and admonitions against unionistic practices. Bible history as well as church history show the dire consequences. In spite of the clear and pointed warnings by the Holy Spirit, man's wisdom seeks a middle-way. The testimony against unionistic practice is often met by the "middle-way man" with the words: "There is not much difference." Against such arguments the words of our Lord by the Apostle are a strong rebuke: "A little leaven leaveneth the whole lump." I Cor. 5:6.

The so-called "social gospel" which has permeated the testimony in preaching and in writing of large sections of the Reformed Church is not the gospel of Jesus Christ, but it is "another gospel". It has great promises for this present time, making the cross of Christ superfluous and a mockery, denying central doctrines in the revealed Word of God. The gospel of Christ in prophesy and fulfillment reveals to man the eternal counsel of God for the salvation of a lost and condemned world. The social gospel is a product of the fallible mind of man, trying to release man from the consequences of sin according to a theory of evolution and reconstruction.

This social gospel is also making its inroads within Lutheran denominations. This is not so strange. Lutherans also have the old Adam, the sinful flesh, to contend with; and the social gospel is the gospel of the flesh. It has great promises for this life, extolling the virtues and strength of man. The "establishment of the kingdom of Christ, the kingdom of heaven, the kingdom of God here on earth, as an outward visible organization," will therefore appeal to the flesh. Significant in this connection is the greeting by the President of the American Lutheran Conference at the meeting of the American Lutheran Church at Sandusky, Ohio, last fall. The President declared: "That the Lutheran Church has a duty and responsibility of helping to build America into the nation she is to be."

In watching the activities of some Lutheran denominations and viewing them in the light of statements made by leaders who are caught in the hectic merger fever of our day, we get the impression that it is man-made union and man-power that is to build and give strength to the Lord's Zion. Denials of central doctrines in the word of God, such as Verbal Inspiration, are allowed to pass without any real objection. The laity

of the church is left with the impression that it does not make any difference. Thus in an editorial in "Folkebladet" of last November, official organ of the Lutheran Free Church now affiliated with the Norwegian Lutheran Church, verbal inspiration is definitely rejected and the doctrine of predestination is spoken of as a stumbling block causing divisions and an offence within the church.

There is truth in the old slogan that "in union there is strength", but one must not forget that the Spirit of God is the only unifying force in the church of God. A union without the unity of the Spirit does not bring strength, but it spells disaster to the church, even where great numbers of men are brought together in one body. In the Church of God, strength is gained by outward union and mergers only where hearts and minds are united in the acknowledgement and confession of the divinely revealed truth, abhorring and shunning all false and unscriptural teaching, ungodly living and practice, and all false hopes given by another gospel than that which has been revealed in Jesus Christ. "The Church is always strongest when it continues in the Word of God in every particular. This should be self-evident to Christians everywhere as long as they bear in mind that they not only have Christ's command to hold fast the Word of God whole and entire, but have His promise attached to such command, namely: 'Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world'." (From F. Pieper, *Unionism*.) Twelve fishermen with Christ meant a tremendous force in the church. The man-made unification of the church, its prestige, its command of earthly riches filled the church with weakness and error in the days of Constantine the Great.

That the social gospel finds its way into a church where unionism is practiced, and where fundamental doctrines of Scripture are denied or tampered with, is to be expected. Rejection of the doctrine of verbal inspiration, so common even among many Lutherans in our day, opens the flood gates to all manner of errors in teaching and practice. We do well in remembering that where one fundamental doctrine has been tampered with, as is commonly the case with the doctrine of inspiration of the Bible, the whole system of Christian doctrine will suffer.

What, for example, has brought about the new practice with regard to women's position within the church? In many Lutheran congregations, the women are permitted to vote and to speak. Has the word of the Holy Spirit changed? The Lord says by the Apostle Paul: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I Cor. 14:34. Must we not say in this case that the wisdom of God, revealed in the Bible, has been found also within the Lu-

theran Church to be foolishness, and therefore cannot be followed in all things? Synergism, unionism, and all other false "isms" find their support in a falsified word of the Bible. One error leads to another. "A little leaven leaveneth the whole lump."

By the unmerited grace of God, we have heretofore, within the Synodical Conference, been spared from many errors which have eaten their way like a canker into the life of many other Lutheran bodies. But the danger of being drawn into the shifting currents of our times is threatening. We need more than ever "to stand in the ways, and see, and ask for the old paths, "where is the good way."

How are we then, as faithful members of God's Zion, to serve as a barrier against the destructive floods of error which threaten the church? In the first place, we must once and for all, by the grace of God, have it settled in our minds that the will of God, as revealed in His Word, the attitude of God to sin and unbelief, as well as His love and mercy in Christ to sinners, are in no way matters subject to change or evolution. These are all definitely settled, as revealed in Holy Writ. Likewise, we must also have it in mind, that natural man does not change in his attitude to God. In the fall he became an enemy of God, and thus he will remain to the end of the world. What God revealed through the prophets of old corresponds exactly to the revealed word penned by the evangelists and apostles of the New Testament. The truth revealed in the New Testament, as well as the Old Testament, will ever continue to be the truth.

We hold that the truth revealed in Holy Writ has been clearly set forth in our Lutheran Confessions, condemning errors in doctrine and practice which had crept into the church. In this way the church of the Reformation became an instrument in the hands of the Lord for the preservation of divine truth. The truth to be confessed ever remains the same because truth comes from God. Errors and denials of that unchanging truth, on the other hand, come from man and from the father of lies, the devil. Falsehood and error may therefore vary and appear in different forms, from time to time. Thus it has become necessary for the defenders of the truth to destroy errors by stating the truth and rejecting the errors in their confessions.

But our duty of confessing the truth goes far beyond writing a declaration in the form of a confession. A written declaration or confession, accepted by common consent, but thereupon put on the shelf and forgotten does not mean anything. There are a number of Lutheran bodies who have subscribed to all the confessional writings of the Lutheran Church, whose teaching and practice are not in harmony with these confessions. It has been reported that even the Evangelical Church of Germany has subscribed to all the confessions of the Lutheran Church.

The church needs not only written confessions but confessing Christians who are "living epistles" of the Lord.

In order then to meet the errors of our day, the members of the church must jointly and individually both acknowledge the truth and confess the truth, rejecting and shunning all error as deadly poison. To quote from Dr. Pieper's treatise on *Unionism*: "Consider what would have become of the Lutheran Church in America had there been no orthodox synods? Had the few Lutherans that were here, twenty-five or thirty years ago, hidden themselves somewhere with their faith, there hardly would be a Lutheran Church in this country today. That there now are thousands upon thousands of Lutherans here, who have come to the life that is in Christ Jesus, that church papers are in circulation, which are true to the Lutheran confession, that schools, and charitable institutions have sprung up and are flourishing—this is the fruit of God's grace, operating through the faithful testimony and confession of the truth, on the part of orthodox Lutheran Christians." The clergy, as well as the laity, of our church must therefore ever turn to Scripture and the confessions. Without them, we stand as helpless in our fight for the preservation of the truth and for victory over error as an army, in our day, facing its enemy without necessary modern equipment for going into battle.

Our congregations must be satisfied with doing the Lord's business, proclaiming the Gospel of peace, built on Jesus Christ as its only foundation. Let there be a definite God-given message of sin and grace proclaimed from our pulpits. Let us never cease to make every effort to bring up the children entrusted to our care in the nurture and admonition of the Lord. Thank God, we have a number of Day-schools, doing excellent work; but outside of this, the reports show that many of our congregations are negligent in their work of training the children. The young, as well as the old, must be brought to the fountains which God in mercy has opened for us—namely the Word and the Sacraments. Where the Christian home and Christian school work hand in hand, under the blessings of God, results will not be lacking.

The church that does not fearlessly and faithfully confess the truth and reject errors is like a ship without a rudder. It is at the mercy of the destructive elements of wind and wave. Early Lutheran immigrants to this country are an evidence. "Festskrift" of 1903, page 5, tells about the fate of the first settlement of Norwegian Lutherans to this country. The settlement was made in Morris and Kendall townships, Orleans county, New York. No efforts were made to organize Lutheran congregations. Members of the colony were evidently left to drift. Henrik Christopherson Hervig is quoted: "Jeg maa bekjende at da vi først kom hid, syntes vi, at alt var galt her, fordi det var ikke

saaledes som vi var vante med i Norge. Men vi fandt snart, at der var gode ting ogsaa blandt folk som dyrkede Gud paa en anden maade end vi gjorde, og vi fandt at forskjellen i grunden ikke var saa stor, naar vi blot byggede paa den rette grundvold, Jesus Kristus, og da vi erindrede os at landets konstitution tilloed enhver at dyrke Gud paa den maade, hans samvittighed sagde ham." It is reported that this colony organized no Lutheran church or school and had no pastor among them. They were adrift. In a few years many of the members of the colony moved westward. The fact that they sympathized with Quakers evidently had something to do with their laxness. Yet we are informed that there was only one confessed Quaker among them.

We also have the last sad chapter of the old Synod, an example of how the members of the church suddenly may fall away from confessionalism to indifferentism. In spite of doctrinal differences between the conferring bodies, a forced unnatural union was brought about with "Opgjør" as its basis. From 1910 and on, the spirit of unionism and indifferentism began to silence the confessionalism which had prevailed in the Synod. 1912, with the advent of "Opgjør", threw the flood gates of unionism and indifferentism wide open. The minority members who entered the merger with intention of testifying were evidently silenced. There has been little evidence of public testimony against indifferentism to doctrine and un-Lutheran practice from those who entered the merger with that purpose in view. The confessionalism evidenced by, for example, Rev. Thos. Nilsson's essay at the Synod meeting in Chicago in 1908, virtually ceased with the adoption of "Opgjør", so far as the former members of the Synod were concerned.

It is well to note that Lutheran high school or preparatory courses in former Synod institutions were soon dropped. Over a dozen academies formerly controlled by the Synod have been closed. Also a number of Christian Day Schools immediately died in the new atmosphere of the merger. Undermine the foundation, and the superstructure will fall.

Large sections of the Lutheran Church are also in this respect following in the footsteps of the Reformed Church, depending on the public schools to a great extent for the early training of children and youth, building on that foundation with college courses. There can be no doubt but that the church which neglects the thorough training of children and youth will sooner or later be drifting. "The old paths, wherein is the good way" also in this respect has clearly been shown us in the Word of God: Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." "Bring them up in the nurture and admonition of the Lord." Eph. 6:4. Our fathers of the Lutheran Church walked in that way and were blessed. Any self-chosen way will bring regrets and ruin. Let

us therefore, even now in 1939, stand in the ways, and see, and ask for the old paths.

“Remember the days of old,  
Consider the years of many generations:  
Ask thy father, and he will shew thee;  
Thy elders, and they will tell thee.”

Deut. 32:7.

Our fathers spent large sums building and maintaining institutions—many of them—for the Christian education of the young. Shame on us, if we allow ourselves to fall into indifference and inaction in this respect!

We may, however, with many others in our day erect imposing structures and gain the applause of the world thereby; but as children of God who have been entrusted with a sacred heritage, we seek first of all the glory of God and His holy name, and “rest”, according to His promise, “for our souls.” This rest we can not earn. It is a free gift from God’s hand to those who stand in the ways and ask for the old paths and walk therein. To them the Spirit says: “Ye shall find rest for your souls.”

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## The President’s Report

The report of the Intersynodical Committee on Lutheran Union sent to your President early in 1938 was discussed at the General Pastoral Conference held in the month of July last fall. The conference deemed it advisable to elect a committee to study the union movement between the American Lutheran Church and the Missouri Synod. This again led to the appointment of a committee which could act on behalf of the Synod.

This committee has submitted its report to me as follows:

President H. Ingebritson:

The undersigned committee, appointed by you as president of the Norwegian Synod for the purpose of studying the present union movement between the Missouri Synod and the American Lutheran Church and to take such action as it might deem wise, begs leave to report:

Individually as well as in formal meetings we have spent much time studying the “doctrinal basis for future church fellowship” as adopted by the Convention of the Missouri Synod in June, 1938, and have arrived at a definite and unanimous conviction that we can not regard the documents so far submitted as a correct and adequate basis “for future church fellowship” between the Missouri Synod of the Synodical Conference and the American Lutheran Church of the American Lutheran Conference.



We believed it right and brotherly to express our objections in a letter dated November 2, 1938, and addressed to Dr. J. W. Behnken, President of the Missouri Synod. This letter reads as follows:

To the Venerable Evangelical Lutheran Synod of Missouri, Ohio, and Other States,

The Rev. J. W. Behnken, D.D., President.

Dear Brethren:

The undersigned committee, having been appointed for this purpose by the president of the Norwegian Synod of the American Evangelical Lutheran Church, the Rev. H. Ingebritson, has studied "the doctrinal basis for future church fellowship between the Missouri Synod and the American Lutheran Church." As a synod we owe much to our brethren of the Missouri Synod, and we pray that we may never forget that debt. We may well say that we rejoice in that debt, since it has played an important part in our present possession and enjoyment of an unconditioned Gospel, which we hold in common with our brethren of the Synodical Conference.

In the documents agreed upon by the Missouri Synod and the American Lutheran Church we, however, find statements which disturb our rejoicing, and we fear for our dear brethren that they, in their eagerness to bring the Gospel to others, are in danger of giving that Gospel away. A true giving of the Gospel can only enrich the giver; but there is a giving by which we ourselves lose the gift, offending both God and men, and disturbing the unity of the Church. We could not count ourselves as true brethren if we did not voice our fearsome concern at this critical time on the following points:

1. In dealing with a body such as the American Lutheran Church, a first duty would seem to be an ever-present consciousness of its unionistic spirit. Further proof of this spirit need not be adduced than its membership in the American Lutheran Conference. A double set of documents cannot possibly be an assurance of unity of faith with such a body, the more so when antitheses are lacking; for each statement can then be viewed in the light of the other, affording each party an opportunity to continue on its own course.

2. We are furthermore convinced that the documents, as they stand, do not offer sufficient protection against the leaven of error which the American Lutheran Church has harbored these many years. No additional assurances or explanations on the part of individuals or committees will avail here, since the official documents will ever remain as the evidence and last court of appeal when the question of confession is raised. To those official documents we shall be held, and we owe it to God and men to let that confession be clear and independent of conflicting explanations.

3. Finally, we cannot consider the matters of the secret lodge, unionism, and the like so unimportant that they may be relegated to the field of practice and reserved for future discussion, as if they do not belong in the field of doctrine. With the fathers, we are convinced that according to the Scriptures and the Lutheran Confessional writings Christian prac-

tice must harmonize with Christian doctrine. A church which tolerates a loose practice thereby reveals that "different spirit" which disrupts the unity of the Church. Our Missouri brethren would have been justified in withholding any declaration of doctrinal unity until assurances and statements had been confirmed by consistent church discipline as proof of unity in spirit and in truth.

Our fears on the above points have, we are convinced, been fully justified by the action of the Sandusky meeting of the American Lutheran Church as well as by the attitude of the representatives of the American Lutheran Church at the Racine convention of the American Lutheran Conference. Whatever evidence of agreement our Missouri brethren may have found in the report of their Intersynodical Committee may now seriously be questioned in view of the plain declaration of intention on the part of the American Lutheran Church to continue its connections in the American Lutheran Conference. So far as the other constituent members of the American Lutheran Conference are concerned, surely nothing less should be demanded than a plain and unequivocal retraction of errors, a retraction which the American Lutheran Church evidently does not find it necessary to demand for continued fellowship in the Conference.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Yours in Christ, Chr. Anderson, Chairman

N. A. Madson, Secretary

H. M. Tjernagel

S. C. Ylvisaker.

November 22, 1938.

In December, 1938, the editors of our Synod together with representatives of our Publication Board and this committee on union met at Chicago with the editors of the Missouri Synod periodicals, on invitation of the latter, to discuss editorial policy as related to the union movement. Nothing of special importance or significance resulted from this meeting. An invitation then came from the Missouri Synod committee on Lutheran Union to a meeting in which our objections to the doctrinal basis for the proposed union could be discussed. The meeting was held on February 16-17 of this year at St. Louis, but without very encouraging results. In April, 1939, your committee prepared a somewhat lengthy letter setting forth specifically some of our objections to the "doctrinal basis" adopted by the Missouri Synod, including also two illuminating articles, the one translated from "Folkebladet" and the other reprinted from the "Bond". A printed copy of this letter was sent to each pastor and professor of the Missouri Synod, and with it was enclosed a copy of the paper on Unity, Union, and Unionism, reprinted from the annual report of our Synod, 1936. Copies of both of these documents are enclosed with this report of our committee.

Respectfully submitted,

N. A. Madson, Secretary

S. C. Ylvisaker.

We are glad to report that all pastors of our Synod have taken this matter seriously, and that they are all in agreement with our committee.

The delegates of this convention are requested to study the contents of the committee's letter to President Behnken of the Missouri Synod referred to in the report above, and after discussion on the floor of the Synod sustain the committee in its judgment on these matters, if the Synod so desires.

The Emmaus Congregation, S. E. Lee, pastor, had its new church dedicated by Rev. N. A. Madson, Sunday, December 11, 1938. The remodeled chapel now serves as a parsonage. As such it was dedicated Sunday, May 7 of this year.

The Cottonwood Congregation, Rev. Chr. Anderson, pastor, celebrated its 50th anniversary Sunday, June 19, 1938. The congregation has recently resolved to call a resident pastor.

Rev. Peter Blicher has been in temporary charge of the Mayville and Hillsboro Congregations since August last year.

Central Lutheran Church, Duluth, Minn., has been cared for by Student Walter Gullixson, during his "middler" year. Rev. N. A. Madson has supervised the work in the congregation.

Three candidates from Concordia Seminary, St. Louis, Missouri, have been called into service of congregations in our Synod, as follows:

T. N. Teigen has received a call from the First American Lutheran Church of Mayville, N. Dak., and Immanuel Congregation of the Missouri Synod, Hillsboro, N. Dak.

Stuart Dorr has accepted a call to Bethany Congregation, Story City, Iowa, and the Forest City Congregation, Forest City, Iowa.

Christian Oesleby has accepted a call to Central Lutheran Church, Duluth, Minn. Candidate Oesleby has made application for membership in the Synod.

Rev. J. A. Peterson spent several days at Concordia Seminary, St. Louis, last January, as a representative of the Board of Regents, and the Board of Home Missions. The purpose of this visit was to keep in closer contact with the Seminary and especially to acquaint our Theological students in attendance there, with the work in our Synod. Our representative received a most cordial reception from the faculty of the Seminary. Invitation was extended for similar visits in the future.

Visitor J. B. Unseth reported the resignation of Rev. A. J. Torgerson from Somber and First Shell Rock Congregations in a report received by me February 1 this year. The Congregations are being served temporarily by Rev. Paul Ylvisaker (Somber), and Rev. N. S. Tjernagel (First Shell Rock).

Rev. J. E. Thoen tendered his resignation as editor of "Sentinel" and "Tidende" in September last fall. A committee, appointed with Rev. Thoen's approval and co-operation, will ad-

just the question of salary. The Board of Publication will bring in further reports on our publications at this meeting.

The various activities of the Synod during the past year will be brought to your attention through reports from the respective Boards.

The work connected with the President's office during the past year has consisted mainly in routine work. I have attended pastoral conferences in the different circuits, and have attended nearly all committee meetings when announcements have been made of such. In connection with the Home Mission Board, I have also attended several congregational meetings. A considerable amount of correspondence has been required during the year.

My thanks to the Board members for prompt action!

New fields of labor have been laid before our door also during the past year, but we have lacked means and men, probably also faith and courage, to lay hold of opportunities.

We have been blessed with a pure Gospel and unadulterated Sacraments. We, (I refer to members of congregations as well as pastors) owe it to the Lord of the Church and to our fellow-men to give heed to the Word of the prophet, "Spare not, lengthen thy cords, and strengthen thy stakes." A good measure of faith and courage will not only give courage to hold fast to the treasures entrusted to us in "God's Word and Luther's doctrine pure," but it will also give us strength and courage to lay hold of opportunities placed at our door.

A paper will be read at this convention by Rev. C. M. Gullerud on "The Position and Part of Faith in Justification." The essayist has been asked to present an outline in Norwegian. The object is to encourage discussion on the paper in the Norwegian, as far as possible.

Another paper will be read by Rev. J. B. Unseth on "The Free Will."

The Christian Day School Committee has asked for an opportunity to present the cause of Elementary Christian Education at this meeting.

The Home Mission Board has asked to present the cause of Home Missions at the opening of the Monday afternoon session.

There will be election of Board members at this meeting.

Respectfully submitted,

H. INGEBRITSON.

## **Recommendations of the Convention Committee on the President's Message and Report, as Adopted**

Your committee elected for the review of the President's message and report has carefully examined the documents submitted and begs leave to submit the following report.

A. The committee respectfully recommends for special consideration and deliberation by the Synod the following points in the President's message:

1. The Gospel of the Bible which centers in the vicarious atonement of Christ is the only hope of eternal salvation for fallen mankind.

2. The Gospel of Christ is a repelling force against all error, Unionism and indifference in doctrine.

3. The Social Gospel which centers its message upon this body and life and disregards the eternal salvation of the soul is another Gospel than that delivered to us in Holy Writ.

4. The Social Gospel is rearing its head in connection with present-day union movements where man-made power is extolled as the means of building God's Zion.

5. As members of the Synodical Conference, we must give heed to the danger of the Social Gospel which threatens also those who have the doctrine in its truth and purity.

6. The Lutheran confessions which are our second line of defence in controversies within the Lutheran Church must not only be subscribed to, but public teaching, preaching and practice must conform to them. Furthermore the confessions must be read and studied by our people in order that error may not enter in among us because of ignorance.

7. The Christian education of the children which is most effectively nourished in the Christian home and, outside of the home, in the Christian Day School is most essential for the preservation of the truth and for the warding off of error.

8. Attention is called to the Scriptural teaching concerning the woman's position in the church, which has been set aside in many Lutheran congregations where the women are permitted to vote and to speak.

B. The Committee respectfully recommends for the deliberation of the Synod and for possible action the letter sent to Dr. Behnken by the committee appointed by the President to study the union movement between the American Lutheran Church and the Missouri Synod.

## **Recommendations of the Joint Convention Committee— Committee on Miscellaneous Matters and Committee on Foreign Missions, as Adopted**

In the matter of the Union Question the Committee recommends to the Synod the adoption of the following resolutions:

1. Resolved, that the Synod hereby endorses the letter to Dr. J. W. Behnken drawn up by the committee appointed by the President to study the union movement between the American Lutheran Church and the Missouri Synod.

2. Resolved, that the Committee on Lutheran Union, appointed by our President, be continued.

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## **The Position and the Part of Faith in Justification**

We are gathered here at these Synodical sessions, as fellow-laborers in the Lord's vineyard, to consult together concerning the Lord's work. The fact that we have Pastors and Delegates present from all directions of the compass indicates that our Christian people are conscious of the far-reaching importance of this work, and that they are desirous of working together as a unit for its extension and expansion. However, our presence here would be of little meaning and our deliberations would be of no consequence, if we did not possess that central article in the entire Christian doctrine, the article concerning Justification by Faith. If there were no such doctrine, then our Synod, its pastors and congregations would be embarked upon a mission over which defeat would be spelled from sun to sun. If there were no such thing as Justification by Faith, then all the money which has flowed into the congregational and Synodical treasuries would have been given by our people in support of a hopeless cause. If we have been mistaken in our adherence to the doctrine which sets forth the reconciliation of man with God, then it would be in order for us to pass a resolution to dissolve our Synod, auction off our property to the highest bidder, and advise our congregations to dismiss their pastors and to disband. Why indeed can we dare to draw such far-reaching conclusions from the acceptance or rejection of only one doctrine—the doctrine of Justification? The reason is well stated in these words of the Formula of Concord: "This article concerning justification by faith is the chief article in the entire Christian doctrine without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ, as Dr. Luther also has written: 'If this only article remains pure on the battlefield, the Christian Church also re-

mains pure, and in goodly harmony, and without any sects, but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted'." (Thorough Declaration III. Triglotta, page 917.) Indeed it is upon this doctrine that our soul's salvation depends, for without it we should be hopelessly bound in the toils of the law which demands, prohibits, threatens, kills, and damns. It is the doctrine of Justification by Faith which is the only standard for judging all other doctrines, for from it, and into it, they all flow. If we lose this doctrine, we lose salvation, and if we teach it or permit it to be taught among us otherwise than the Word of God teaches it, then we profane the name of God and cease to be the true visible church. Then we shall be unable to withstand heresies and rightly to oppose unscriptural practices. That the vitiation of this doctrine has had these results, of this we have abundant proof in the sad history of many churches in our own country, among which, alas, are included some whom we formerly could greet as brethren in the faith.

Since the article of justification by faith is such an important article, the one indeed with which the Church stands or falls, therefore it is eminently in place that all our considerations here should find their motivation in this blessed doctrine, and that all resolutions passed here should have as their ultimate purpose the jealous preservation and dissemination of the doctrine of justification by faith. That essays should be assigned and delivered at our Conventions on the doctrine itself is always in place, and, we believe, welcomed by our people. The only thing that gives this essayist the courage to step before this assembly to deliver such an essay is the assurance that what is required of him is not to present anything new, but to set forth once more what the Scriptures so clearly teach, what has been treated so well by the formulators of our Confessions and by our fathers.

Our theme: "The Position and the Part of Faith in Justification" shall be treated under the following theses:

*Thesis I.* God has, in Christ, justified the whole world. (Objective Justification.)

*Thesis II.* Justifying faith is the acceptance of God's justification of the whole world in Christ.

*Thesis III.* The individual sinner is justified personally at the very moment when he comes to faith. (Subjective Justification.)

*Thesis IV.* Faith *alone* justifies, exclusive of any works or merit on the part of man.

*Thesis V.* Justification is by faith *alone* for Christ's sake.

*Thesis VI.* Justifying faith, which is the work of God in the heart of man, is produced and sustained by the Means of Grace.

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### *Thesis I.*

God Has, in Christ, Justified the Whole World. (Objective Justification.)

(a) To present an essay on "The Position and the Part of Faith in Justification" would indeed be idle and useless, if we could not be certain and sure that in Christ a full and complete reconciliation of the whole world with God has been effected. If there were no certainty in this matter, then there would be little meaning and no comfort in such words as these: "A man is justified by faith," Rom. 3:28; "Abraham believed God and it was counted to him for righteousness," Rom. 4:3; "The just shall live by faith," Gal. 3:11. If we could not be assured of the fact that there exists for all men a complete and full forgiveness of all sins, in the heart of God, then we could not speak of justifying faith at all, for there would be nothing for faith to accept and appropriate to us. It would be foolish and vain for us to speak of a justification, a forgiveness of sins, offered and conveyed to us in the means of grace, if such forgiveness were not already an accomplished fact. Before we can speak of faith, therefore, we must establish the fact that there is a justification before and apart from faith.

In order to establish the truth of a universal justification which embraces all men, we do not resort to experiments in the laboratory or to a study of the writings and findings of men, or to the experiences and emotions of God's creatures. If we should proceed thus, then we should fail utterly; for the fact of universal or objective justification is unknown to natural man, and he would be in total ignorance of it if it were not made known to him by revelation. We cannot, therefore, sufficiently thank God for the fact that He has committed to us "the word of reconciliation," where His justification of the whole world is made known and the truth of it is established beyond any question or debate. We turn then to the "Word of Reconciliation," which is God's own Word.

No sooner had man fallen into sin and thus become a child of death, when God in His mercy made known to him the reconciliation to be effected through the mediation of His Son (Gen. 3:15). That this reconciliation was not intended alone for Adam and Eve but for all men who have lived from man's lamentable fall into sin and who will live until the end of time, of this Abraham and his successors received definite assurance directly from the Lord Himself. God told him: "In thee shall *all families of the earth* be blessed," Gen. 1:3. The truth, then, of the universal justification was clearly revealed also to the Old Testament people. As soon as Christ who came in fulfillment of these promises was born, we have the truth of universal justification proclaimed from the heavens by a multitude of angels, saying: "Glory to God in the highest and *on earth peace*,



good will toward men," Luke 2:14. When Jesus entered upon His public ministry, John the Baptist, His forerunner, greeted Him with words which clearly set forth Universal or Objective Justification, when he said: "Behold the lamb of God which taketh away the sin of the world," John 1:29. Finally, when Jesus had reached the end of His public ministry and was hanging upon the cross, as the sacrificial lamb of God, He sealed the accomplishment of the justification of the world with these words: "It is finished," John 19:30. With His resurrection from the dead on the third day, the final stamp of truth was placed upon the fact that through His mediation the sins of all men were forgiven—that the justification of the world was completed. "Christ was delivered for our offences and was raised again for our justification," Rom. 4:25. This whole glorious truth of the accomplishment of justification for all men is summed up in the words which Paul, by the inspiration of God the Holy Ghost, wrote to the Romans: "By the righteousness of one, the free gift came upon *all men* unto justification of life," Rom. 5:18; and again in his words to the Corinthians: "God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them," II Cor. 5:19. To further ward off the false doctrine that this has been accomplished only for certain people, or that it is effective only for a select group, God has caused these words to be recorded: "He is the propitiation for our sins, and not for ours only, but *also for the sins of the whole world*," I John 2:2. Our Confessions clearly present this truth in the following words: "When the Lord Jesus Christ came, *He forgave to all sin* which no one could avoid, and, by the shedding of His own blood, blotted out the handwriting which was against us." (Apology, Art. IV. (II). Trig., page 151.)

In this whole presentation of universal justification, it will have been noted that not once has faith been mentioned in our own comments or in the passages from Holy Scripture. This is significant, for it shows that God has reconciled, that is justified (forgiven the sins of), the whole world *before* faith and *apart from* faith. At the resurrection of Jesus, God, in His heart, forgave the sins of the whole world, that is of all men that ever lived or ever will live. Absolution was pronounced upon all mankind. In this act, then, of God's justification of the whole world, faith had no part. That God has forgiven the sins of the whole world remains a fact whether it is believed or not, whether it is accepted or not. When we consider how this justification, or forgiveness of sin, is received and accepted and appropriated by the individual, then it is that we speak of the part of faith in justification.

(b) When we consider how this doctrine has been taught in some sections of the Lutheran Church, we meet a very strange and entirely foreign presentation of the blessed truth. A care-

ful analysis of these erroneous views will show that many of them have their source in a misunderstanding of the position and the part of faith in justification. Faith has in them been given a position in God's justification of the world which Scripture and our confessions do not permit. Thus we find that there are those who confess that God indeed has reconciled all men unto Himself, but has not justified all men (but only those who have come to faith), and that Christ indeed has removed all the world's sin, but that He has not actually forgiven them (but only the sins of those who have come to faith). A noted exegete of one of the larger Lutheran bodies of our country made the following comment on II Cor. 5:19 in a book published in 1935: "We fail to find the idea that Paul here says, that when Christ died, when in and by His death God reconciled the world objectively, He then and there (or at Christ's resurrection) forgave all sins to the whole world." While it is here admitted that God reconciled the world by the death of His son, it is denied that this means the justification of the world, of the forgiveness of the whole world's sin. To make matters still worse, we find elsewhere in the volume that the same exegete denies the fact that this reconciliation is an *historic past act*, but affirms that it is a continuous work which God is engaged in performing now. God's justification of the whole world and the reception of this justification by faith are thus virtually rolled into one, as though God's forgiveness of sin does not become a reality until it is accepted by faith, and as though God's reconciliation of the world was not completely finished as a past act at the death of His son, but is a continuous reconciliation dependent upon the fulfillment of certain conditions. This view of the reconciliation of man with God is diametrically opposed to all that our Synodical Conference has taught these many years on Justification. For instance, the sainted Dr. Pieper in an essay delivered in 1916, very definitely shows that we are among those who look upon the Reconciliation as a *past accomplished act*, even dating it at the time when Christ arose from the dead on Easter morning. He writes: "Man's reconciliation with God is an accomplished fact; it is finished. 'God was in Christ, reconciling the world unto himself.' These words refer to the time when the Son of God sojourned here upon earth. Nearly nineteen hundred years ago, when Christ suffered and died, God reconciled the world unto Himself. When God raised Christ from the dead, He absolved the world from its guilt and sin and declared that He was no longer at odds with the sinful race of man." ("What is Christianity and Other Essays," page 63.) This is our confession; and any other view, which vitiates and changes the teaching that God has justified (that is, forgiven the sins of) the whole world destroys the Scriptural teaching of the part of faith in justification. Indeed, if the forgiveness of the sins of

the whole world is not a past accomplished fact, then all we can offer in the Gospel and in absolution is a potential, conditional forgiveness. Then we dare not say to our people: "Your sins have been forgiven by God," but we must add, "This is true only if you believe it." In the final analysis, then, where such a view is held, justification becomes dependent upon faith, and it becomes wrong, sinful and heretical to teach that God has justified (forgiven the sins of) the whole world, for indeed the vast majority of men do not come to faith. It is impossible to teach the doctrine of justification correctly when faith is erroneously mingled with God's justification of the whole world; for here faith has no part. But what part, then, has faith in the doctrine of justification? This we shall see in our second thesis.

### *Thesis II.*

Justifying Faith is the Acceptance of God's Justification of the Whole World in Christ.

While it is true that God has reconciled the whole world unto Himself and in Christ looks upon the whole world as free from all sin and guilt, still it is not proper to draw from this the conclusion that, therefore, all men *have* the remission of sins and will be saved. Such a conclusion is inadmissible, for Scripture distinguishes between God's justification of the whole world and the possession of it on the part of the individual sinner. That not all men come into possession of the forgiveness of sins will be openly shown on the last day, when Christ will turn to those on the left hand and say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25:41. Although God was in Christ reconciling also these unto Himself—although God has justified also these—yet they are lost; for they have not believed. Thus we see that God's justification is of no benefit to the individuals if it is not believed; for faith, according to Scripture, is the receiving hand which accepts, apprehends, and applies to us that which is already present in the heart of God, namely the forgiveness of all sins, which was gained by Christ. While it is true that God has in Christ reconciled the whole world unto Himself, not imputing their trespasses unto them, this does not become the possession of man except through faith; for it is through faith that we receive that which long since has been declared and pronounced by God, namely, the forgiveness of sins. Whether it be when the Gospel is preached, when the sacraments are administered, or when absolution is pronounced publicly or privately, it is always faith which receives and accepts and appropriates to us that which is given and offered, namely the forgiveness of sins. Thus Scripture continually speaks of justifying faith as *the means through which* we receive the peace with God which Christ has fully ef-

fectured for all men by His vicarious atonement. Let us quote a number of these Scripture passages: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God," Rom. 5:1-2; "In whom we have boldness and access with confidence by faith of him," Eph. 3:12; "Therefore we conclude that a man is justified by faith," Rom. 3:28; "To Him give all the prophets witness that through His name, whosoever believeth on him, shall receive remission of sins," Acts 10:43; "The just shall live by his faith," Hab. 2:4.

In strict accordance with Scripture, our Confessions speak of justifying faith thus: "Faith justifies and saves, not on the ground that it is a work in itself worthy, but only because it *receives* the promised mercy." (Apol. Art. IV (II) Trig., page 137.) "Justification is *obtained* by faith." (Apol. Art. IV (II) Trig., page 153.) "These treasures are offered us by the Holy Ghost in the promise of the Holy Gospel; and *faith alone is the only means by which we lay hold upon, accept, and apply, and appropriate them to ourselves.*" (F. C. Thor. Decl. III, Trig. page 919.) Thus Chemnitz also writes: "Justifying faith deals with its object not merely by cold calculation nor by a general and superficial assent, but in such a way that it acknowledges, considers, desires, seeks, apprehends, accepts, and embraces, and so appropriates to the individual believer, Christ with all his merits and through Christ, by virtue of the promise, God's mercy, which forgives all sins." (cf. Examen, De Fide Iustificante, pg. 161.)

(b) But, alas, although Scripture has spoken so clearly concerning the part of faith in justification, yet the meaning of justifying faith has been most grossly perverted by the false teachers. Chief among these are the papists who thus teach their children: "To believe means to firmly hold as true whatsoever God has revealed, for the very reason that He did reveal it." (A Catechism of Christian Doctrine" by J. Deharbe, pg. 2.) In this way justifying faith is lowered to the level of the faith which also the devils have, for they, too, "believe and tremble," James 2:19. Concerning this matter our Augsburg Confession states the following: "Men are also admonished that here the term 'faith' does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effects of the history—namely, this article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ. . . . Augustine also admonishes his readers concerning the word 'faith' and teaches that the term 'faith' is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the

terrified conscience." (Trig. pg. 55ff.) How the papists regard such statements as these is most clearly brought out in their pronouncement at the Council of Trent: "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema." (Canon 12.) Thus it becomes clear that the Catholic Church is the greatest enemy of the Scriptural doctrine of justification by faith and summarily condemns all those who teach it.

However, the papists are not the only ones who pervert the meaning of "Faith", but this is also done by the modernistic theologians in many other churches. They look upon faith merely as an acceptance of Christ's life as an example and model for the community, whereby all political and economic problems will find their solution. Such preachers (and their number is legion) are engaged in draining all spiritual content out of the Christian doctrine of justification by faith and are making of it a code of conduct for this world. It is well for us to know that when these men speak pious words over the radio and otherwise about "The grace of God," "Justification by Faith," "Of salvation alone through Christ," they mean something entirely different from that which Scripture so clearly teaches and which we confess. It is against such and other false teachers that the Scriptures warn in these words: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and *by good words and fair speeches deceive the hearts of the simple,*" Rom. 16:17, 18. When we consider how Satan transforms himself into an angel of light and his ministers into ministers of righteousness who speak fine words about faith in Christ and about justification by faith, then indeed we can well understand the words of St. Paul to the Corinthians and apply them to our times: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ," II Cor. 11:3.

### *Thesis III.*

The Individual Sinner is Justified Personally at the very Moment when He Comes to Faith. (Subjective Justification.)

Since faith justifies for this reason that "it lays hold of and accepts the merit of Christ in the promise of the holy Gospel," therefore it must be clearly evident that as soon as the first spark of faith is kindled in the human heart, then there is at once full possession of the merits of Jesus Christ. No one will dispute this fact that as soon as a person accepts a gift which is offered to him, he has it. It is his since He has laid hold of it, and it is his since it is the intention of the giver that it shall

be his as soon as he accepts it. Thus it is in subjective justification. At the very moment when a man accepts (that is, believes) the forgiveness of sins, he *has* the forgiveness of sins (that is, he is justified personally). At that very moment when man comes to faith, God accounts and declares that sinner to be such a one who is personally in possession of Christ's merit and righteousness for his salvation. Thus we are told of Abraham: "Abraham believed God and it was counted to him for righteousness," Rom. 4:3; and again, "His faith is counted for righteousness," Rom. 4:5. God accounted Abraham's faith for righteousness, not because his faith was such a good work and so fair a virtue that it moved God to justify him, but because *by his faith* he laid hold on Christ and His righteousness. It would, therefore, be wrong to say that first, man must believe; and then, God looks down from Heaven and sees this faith and so accounts him as righteous. To hold such a view would be to overthrow completely the doctrine of justification *by faith* and substitute in its place a justification *after faith*, which Scripture certainly does not teach. If we were to accept the view that man must first believe, and then he is justified, we would either have to claim that faith which grasps and accepts God's absolution through Christ does not actually receive that which it accepts (which is preposterous); or else we would have to hold that we are by faith actually in possession of forgiveness before we are forgiven by God (that is, justified), and this is entirely unscriptural and untenable.

In order to preserve the doctrine of justification by faith with all its comfort and consolation, we must hold fast to this truth that when a man comes to faith he is immediately, at once, simultaneously, accounted by God as righteous. There is no intermission between man's coming to faith and the reckoning of his faith for righteousness. It is unscriptural to suppose that the one takes place and then the other. It is true that it may *seem* as though there is a chronological or logical division to be drawn when it says: "Abraham believed God and it was accounted to him for righteousness." As Luther points out, there are in this passage two parts, namely, that Abraham believed God, and that God accounted this faith for righteousness. From this it would seem that these two acts follow one upon the other (first faith, and then the accounting of faith for righteousness); but this is in no sense the intention of Luther, nor is it the sense of the Scriptures. That this is not the interpretation which Scripture itself places upon this passage is shown by the numerous passages which say that we *are justified by faith*. Our confessions state, "Therefore it is considered and understood to be the same thing when Paul says, we are justified by faith, Rom. 3:28, or that faith is counted to us for righteousness, Rom. 4:5, and when he says that we are made righteous by the obedience

of one, Rom. 5:19, or that by the righteousness of one, justification of faith came to all men, Rom. 5:18." (F. C. Thor. Decl. III, Trig., pg. 919.) According to human logic, it might seem as though faith and the accounting of faith for righteousness could not happen at the same time, but this matter is by no means to be understood according to human logic. Experience has shown how dangerous it is to operate with human logic in interpreting the actions of God.

That we must not permit the use of human logic in explaining the passage: "Abraham believed God and it was counted to him for righteousness" is shown by Dr. Luther in his comments on Gal. 2:16, par. 196, where he says: "But here it must also be noted, that these three things, namely faith, Christ, and 'Acceptatio,' that is, that God receives us into His grace, or 'imputatio,' that is, that God accounts our faith for righteousness, always belong together." Accordingly, Dr. Luther very definitely repudiates any attempt to separate (whether logically or chronologically) faith and the accounting of faith for righteousness. The Apology of the Augsburg Confession in this connection states: "Faith reconciles and justifies before God the moment we apprehend the promise by faith." (Trig. pg. 213.) We therefore interpret Rom. 4:3 in this way: Abraham believed God, and at the identical moment when the first spark of faith entered his heart, his faith was accounted for righteousness. Abraham was justified by faith. And thus it is with every individual who comes to faith in Christ. He is justified, that is *personally* declared righteous, and free from sin, in that very instant when he comes to faith. Indeed, at that very moment he is absolved "from eternal punishment for the sake of Christ's righteousness which is imputed by God to faith." Whether the faith be a strong faith where the Christian finds his experiences in harmony with the Word of God, or it be a weak faith where the Christian scarcely dares to call forgiveness his own, yet yearns for the grace of God in Christ Jesus, in both cases justification took place at the very *moment* when the first spark of faith entered the heart. Here is true comfort for every afflicted Christian who is tempted to believe that he must experience certain pleasant emotions before he can be sure that his faith has been accounted for righteousness.

#### *Thesis IV.*

Faith Alone Justifies, Exclusive of any Work or Merit on the Part of Man.

(a) When Scripture speaks of the doctrine of justification by faith, it is very definite in excluding from this doctrine every work, merit, or worth on the part of man, and this is done in order that it may be without question or doubt that faith *alone* justifies, and that it may be clear and evident that all is by grace.

Among the many passages which emphasize this truth we have the following: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast," Eph. 2:8-9. "But that no man is justified by the law in the sight of God it is evident: for, the just shall live by faith," Gal. 3:11. "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. 3:27-28. Here it is shown that the very fact that we are justified by faith in itself rules out all works and merit of man and this preserves the doctrine that we are saved by grace alone, as we are told in Rom. 4:16, "Therefore it is of faith, that it might be by grace." Indeed, what happens to grace when we mingle the works or merit of man into the doctrine of justification is shown by the following: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," Rom. 11:6. What happens to man when he seeks to be justified by works or character is expressed in these words of Scripture: "But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law," Rom. 9:31-32. Indeed, whosoever would be justified by the law must keep the demands of the law perfectly in thoughts, words, and deeds, and this is impossible for any man. Those who attempt to attain righteousness by the law are blaspheming Christ, as we are told: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," Gal. 5:4. When we seek to be justified by the law partially or entirely, we spurn the righteousness of Christ, as though it were wholly or partly insufficient for our salvation. But how impossible it is for man to do any good works or even have a godly thought before his coming to faith is shown when Scripture describes man as being by nature dead in trespasses and sins (Eph. 2, 1 and 5) and unable even to incline his heart or will to God or that which is good. Thus Scripture clearly sets forth the truth that, since justification is by faith alone, all works of man are excluded from the doctrine of justification, and that when this truth is set aside, the entire doctrine of justification by faith is overthrown.

Our Confessional writings most carefully and earnestly guard this truth of Scripture. Our Thorough Declaration, Article III, speaks thus: "Concerning the righteousness of faith before God we believe, teach, and confess unanimously, in accordance with the comprehensive summary of our faith and confession presented above, that poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins,



and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, or any subsequent works, out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness. These treasures are offered us by the Holy Ghost in the promise of the holy Gospel; and faith alone is the only means by which we lay hold upon, accept, and apply and apprehend them to ourselves." (Trig. pg. 919.) "Good works are excluded from the article of justification before God, so that they must not be drawn into, woven into, or mingled with the transaction of the justification of the poor sinner before God as necessary or belonging thereto." (Trig. pg. 927ff.)

(b) One of the saddest and most lamentable occurrences among men is this that, although the Holy Scripture speaks so clearly and definitely in this matter, yet just this truth has been most often perverted by many of those who wish to be pious men and Christian teachers. Following the example of St. Paul, it becomes our duty, therefore, to expose and reject such false doctrines which have arisen regarding the article of justification. In order to preserve this doctrine pure, we must not only state the doctrine as it is taught correctly, but also call attention to the errors which have arisen that we might avoid them and testify against them. We must be able by sound doctrine to exhort and convince the gainsayers (Tit. 1:9). In proceeding to expose error, we follow also the example of the confessions where false doctrines are listed separately and rejected one by one. We follow the example of the Synodical fathers who were unwilling to compromise where even the least leaven of false doctrine was in evidence, but on the other hand openly exposed the errors and rejected them on the basis of Scripture.

At the head of the list of those who mingle works with the doctrine of justification stands the pope who here especially displays his exclusive right to the title of the Anti-christ spoken of in II Thess. 2. The pope and the Church which he heads teach that a man who is unconverted can, through certain deeds of devotion, etc., prepare himself for grace, so that God for the sake of his deeds shows favor to him and grants him His grace. Furthermore, they teach that when such a one has thus, by virtue of his good conduct, received grace, he can from then on do good deeds through which he receives such merit that God becomes his debtor and owes him eternal life. We can well understand how Luther suffered under this delusion as he struggled hopelessly to gain such merit that he might become acceptable before God. In spite of all his prayers, self-denials, self-inflicted tortures, and pilgrimages, Luther's conscience continued to accuse him, and he received no peace. What joy it brought Luther

when he learned, therefore, the full significance of those words of grace, "The just shall live by faith." As a prisoner bound by the chains of the law, Luther who had been oppressed by his sins day and night now found freedom in the blessed doctrine of justification by faith without the deeds of the law. He now made it his task to uncover this doctrine which had been so long hidden under Roman tradition and superstition, but in this he met the fiercest opposition on the part of the Catholic Church which clung tenaciously to its doctrine of salvation by works. When Luther found that Scripture received no hearing in the Catholic Church except as interpreted by the pope and beclouded by human tradition, he separated from it. Thus we see that the Reformation had as its express purpose the preservation of the doctrine of justification by faith alone in its purity, free from commingling with the works of the law.

If the followers of the Reformer had remained true to the principles of the Reformation, Scripture Alone (*Sola Scriptura*), Grace Alone (*Sola Gratia*), and Faith Alone (*Sola Fide*), then there would not be the strife and contention and disharmony which we have in the church today. But, alas, many of the followers of Luther both of earlier and of more recent date, permitted themselves to sink into errors which are different from the papistic errors only in this that they are couched in different language and clothed in more subtle terms. For this reason these errors are not always so apparent, but they are none the less real and dangerous. These false doctrines which have arisen concerning the doctrine of justification by faith follow the errors of the papacy in this that they mix into this precious doctrine some work or worth of man. Closely following the Roman error which ascribes some good works to man before his conversion, there are those who hold that there is some spiritual activity in man before he actually comes to faith. This spiritual activity is variously described as: the good conduct or disposition of man which commends him to the gracious attention of God; man's feeling of responsibility towards the acceptance of grace (this latter expression is contained in *Opgjør*); man's self-determination and self-motivation towards accepting Christ; and, the faculty of applying oneself to divine grace. Again there are others who look upon faith itself as being so good a work and so fine a virtue that it merits the grace of God and is even looked upon as the cause why God has elected some to salvation (*Intuitu Fidei*). All these expressions have this in common that they in the final analysis declare that man's salvation depends more or less on some worth or merit in him. Thus the doctrine of justification by faith alone, without the deeds of the law, is overthrown and undermined. Of such teachings the sainted Dr. Walther has said: "A theology which changes faith into a work of man and seeks to show that the

reason why certain men are saved while others are lost, is to be found in man's own free decision, or in his conduct, or in his cooperation, is distinguished from the papistic doctrine of justification only as to its terminology." (Lehre und Wehre, 1872, page 352.)

It is only when we clearly and definitely exclude works from the doctrine of justification and *openly* confess that it is indeed by faith alone, through grace, that we are saved, that we can combat error and oppose it when it raises its deceitful head. It is notable that among those who have strayed from the pure doctrine of justification by faith alone, one error after another finds toleration. Among such we find, for instance, that the Anti-Christian lodge is not openly and definitely opposed; whereas, on the other hand, we find that the lodge evil is openly and unequivocally condemned among those who have remained true to the doctrine of justification by faith alone. Why is this? The reason is simply this that where the least error which attributes something to man in his salvation has crept in and found room, there is not the ability to oppose those systems which make Christ's work of no effect by attributing salvation to the character of man—as the lodge teaches. Notice also the break-down of clearcut testimony against the Roman doctrine and the friendliness of many Protestant and even Lutheran clergy towards the pope's emissaries. Note the silence among many nominal Lutherans with regard to our Confessions' branding of the pope as the very Anti-Christ. Notice the Unionistic spirit (indifference toward doctrine) which holds sway among bodies which formerly were conservative. Notice how, among them, errors (whether fundamental or non-fundamental) are not openly opposed and disciplined and how unscriptural practises are tolerated without official censure. All these are the fruits which are being reaped from the sowing of the tares of Synergism. Yes, the fruits of false doctrine are not long in making their appearance. May God keep the remnant which is left from falling into these errors of mixing works into the article of Justification by Faith Alone.

But now it may be asked: Since works do not in any wise justify, and since even faith itself is not such a work as to merit salvation, how can it be that faith justifies? This we shall see in the consideration of the following thesis.

#### *Thesis V.*

Justification is by Faith Alone, for Christ's Sake.

When it is said that faith justifies, this must not be understood as though faith is such a change in the heart of man that God for the sake of it justifies him, that is, declares him righteous and free from sin. It is not, indeed, the act of faith, as a work, which causes God to justify us, but it is the object of

faith, which is Christ. Thus when Scripture states that we are justified by faith, we understand this to be the same thing as when it says: "by the righteousness of one, justification of faith came to all men." (Refer Trig. 919.) It is in this way that our confessions express it, and thereupon in the Thorough Declaration we are told: "Faith justifies not for this cause and reason that it is so good a work and so fair a virtue, but because it lays hold of and accepts the merit of Christ in the promise of the holy Gospel; for this must be applied and appropriated to us by faith, if we are to be justified thereby." (Trig. pg. 919.) It is common for us to say that our hunger is satisfied by eating, and still it is not the act of eating which satisfies us, but the food which we eat. Thus it is with faith. It is not the receiving which gives us peace with God but that which is received, namely, Christ. It is with this as it is, for instance, with a diamond ring. It is not the ring itself which is of great value, but it is that which the ring encloses, namely the diamond which makes the ring precious and of great worth. Thus faith justifies because of the object which it grasps, namely "The merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness." Therefore Paul and Silas could tell the jailer at Philippi simply, "Believe on the Lord Jesus Christ and thou shalt be saved." In the same way our Savior Himself told Nicodemus who came to him by night: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever *believeth in him* should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life." John 3:14-16. Concerning this matter Luther writes: "I have said repeatedly that faith in God alone is not sufficient, but that the cost:—the vicarious satisfaction—must also be considered. The Turk and the Jew also believe in God, but without the means and the cost. But what is the cost? This the Gospel shows us—Christ there teaches us that we are not lost but have eternal life, that is, that God so loved us that for our sakes He went to the greatest of all costs—He offered up his only dearly beloved Son, subjecting him to our misery, to death and hell, and making him drink this cup of bitterness to its dregs." (St. L. Ed. XI. 1085.)

Accordingly, we see that there can be no justification by faith without Christ, for without Christ there is no forgiveness, no salvation. Among those who reject the substitutionary atonement, there are those who hold that God forgives sins by his mere sovereign will. Such a view casts a dark shadow over the justice of God as well as over His sincerity and truth; for has not God indeed said, "There is not a just man upon earth that doeth good and sinneth not?" Eccl. 7:20. And has He not

furthermore said: "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them"? Gal. 3:10. Has He not told us that this curse is nothing but eternal and everlasting death in Hell? Indeed these words still stand as the Words of God and their validity has not been removed. It is only the Devil who denies the truth of these words and says to us as he did to Eve: "Ye shall not surely die." Gen. 3:4. Since then the curse over sin is eternal death and since all men are sinners and subject to this curse, how can man be justified before God?

In preparing salvation for the world, God in no wise set aside His justice, but His demands for salvation remained the same, freedom from guilt and sin, perfect righteousness and holiness. These demands had to be fulfilled, and in order to fulfill them God laid the complete burden of the world's sin upon His Son, Jesus Christ, and thus "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." II Cor. 5:21. The curse which rested on all men, Christ shouldered and removed from man's charge; for "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. Yes, "Christ also hath once suffered for sins, the Just for the unjust." I Peter 3:18. When Christ came to this world, He placed Himself under the law that He might fulfill it in man's stead. "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. All this Christ could do, because He is true God as well as true man; and in answer to those who ask how Christ could atone for the sins of all mankind, we merely say that a drop of that precious blood of the lamb of God is sufficient to cleanse the whole world from sin.

Now the relation that all this work and suffering of Christ has to justifying faith is shown very clearly, for instance, in these words of the article on "Righteousness of Faith" in the Thorough Declaration: "The Righteousness which is imputed to faith or to the believer out of pure grace is the obedience, suffering, and resurrection of Christ, since He has made satisfaction for us to the Law, and paid for (expiated) our sins." (Trig. pg. 919.) All this, then, that Christ has done in man's stead is imputed by God to faith. When we, therefore, believe in Christ, even though this faith be ever so weak, yet Christ's righteousness is imputed to us, and we are freed from sin and absolved from eternal punishment. It is therefore that faith justifies—*for Christ's sake.*

Of how this faith is received, we shall hear in the Sixth and final thesis which reads:

*Thesis VI.*

Justifying Faith Which is the Work of God in the Heart of Man is Produced and Sustained by the Means of Grace.

All that has so far been said of justifying faith would be of small comfort to us if God had left us in uncertainty as to how such saving faith is produced in us. However, the good Lord has made this also so clear that there need be no doubt among us with regard to this matter. In the first place, the Holy Scriptures clearly teach us of man's inability of his own reason or strength to believe in Jesus Christ or come to Him, when it for instance states: "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. "The carnal mind is enmity against God." Rom. 8:7. "Ye were dead in trespasses and sins." Eph. 2:1. Accordingly if it were left to man to incline his own heart to receive these things of the Spirit which are proclaimed to him and offered to him, he would never come to faith, because in his natural condition he rebels against all these things and considers them only foolishness.

The entire doctrine of justification would, therefore, only serve to add to our misery, if its wonderful truths should be known to us and its wonderful gifts set before us, without the ability to receive it and accept it. Our desperation would be much similar to that of the mythical character, Tantalus, whose punishment consisted in this that he was placed in a lake whose waters receded from his lips whenever he attempted to drink, and in this that he was tempted by delicious fruit overhead which withdrew whenever he attempted to eat. But God be praised, we have not been left to be tantalized by gifts of salvation which are unsearchable and unattainable, for God the Holy Ghost not only offers to us the blessings necessary for salvation, but He also produces the faith which He requires for its reception. This He does, not by some unknown means, but it is all accomplished by means of that which He has committed to us, namely, by "The Word of Reconciliation," or the Gospel. This Word of Reconciliation is not a mere announcement or proclamation of the fact that God has had mercy upon us, but it is, as the apostle Paul says, "the power of God unto salvation." The Word of Reconciliation, then, is a mighty power in itself, which produces the very faith which it requires for its acceptance. Thus we are told: "We believe according to the working of His mighty power." Eph. 1:19. And again: "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!—So then faith cometh by hearing, and

hearing by the Word of God." — Romans 10:15, 16.

When we are, therefore, told: "Baptism doth also now save us," I Peter 3:21, we are assured of the fact that in baptism the forgiveness of sins, life and salvation are not only offered, but the faith required for its acceptance is produced by the Word which is in and with the water. This is indeed a most wonderful doctrine, for it assures us of the fact that our little infants who are brought to baptism there receive justifying faith which lays hold on all the merits of Christ, and thus they have become children of God, heirs of salvation. In the case of adults who have grown up without baptism but have come to faith through the preaching of the Word (even as in the case of the Ethiopian eunuch), there baptism is a means of strengthening the faith which has already been produced.

But it is not only necessary that faith be produced in man's heart, it is also necessary that this faith be preserved and sustained. Man by his own natural powers is likewise unable to preserve this faith in his heart, once it has been received. If man were left to himself, he would lose his faith and thus lose the forgiveness of sins, life and salvation. How then is man's faith preserved and by what means is a weak faith strengthened? This likewise is the work of God, for we are told: "Being confident of this very thing, that he which hath begun the good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Concerning the means whereby this is accomplished we are not left in doubt or uncertainty; for God says: "Ye are kept by the power of God through faith unto salvation." Our faith then is preserved and kept by the same means whereby it was produced—"The power of God"—the Gospel—the Word of Reconciliation. Whenever we, therefore, hear the preaching of the Gospel or read it in our homes, we are to know that the Holy Ghost is there active in the Word to sustain and preserve our faith. Whenever we attend the Lord's table, we are assured of the fact that through the words "Given and shed for you for the remission of sins," which are, besides the bodily eating and drinking, as the chief thing in the sacrament, our Christian faith in the forgiveness of sins through Christ is strengthened and preserved.

As we see how wonderfully the Lord has provided not only for the producing of our Christian faith but also for its preservation, we should be everlastingly thankful to Him for this His goodness and mercy. It is indeed a sad and lamentable thing that so many of our Christian people should neglect these means, the preaching of the Word and the sacrament of the altar, by infrequent and irregular use. Such neglect is most hazardous and dangerous, for it gives Satan the opportunity he is always waiting for, namely, to overtake us in weakness and rob us of our Christian faith. That Satan may never accomplish this pur-

pose, but that we may be preserved in faith to our dying day, let us be sober and vigilant in a diligent use of the means of grace. May we, furthermore, be found faithful in doing the Lord's work of spreading the good tidings of salvation into all the world, that others may come to faith and thus receive the forgiveness of sins through Christ for the salvation of their souls. God grant it for Jesus' sake. Amen. C. M. GULLERUD.

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## Free Will

"For thorough, permanent unity in the church it is, above all things, necessary that we have a comprehensive, unanimously approved summary and form wherein is brought together from God's Word the common doctrine, reduced to a brief compass, which the churches that are of the true Christian religion confess." These words of the Formula of Concord are very timely also in our day when doctrinal teaching has been largely banished from many church denominations. Always the orthodox symbols of the Christian Church have been declarations of the Christian faith and, as such, God's own word, set forth in that particular form in which it best served the paramount purpose of confuting error and defending divine truth. As such they should be studied. Dr. Walther is said to have expressed the opinion that, if he failed to read the Confessions regularly and systematically, he would become ignorant of the Lutheran doctrine in its clearest form and expression and lose for himself their devout spirit of Biblical loyalty.

While it is true that the Bible alone should be and remain the only standard and rule of doctrine, the Lutheran Confessions, which are in complete agreement with Holy Scripture and are an aid in the right understanding of Scripture, ought to be studied diligently. If it were asked of what benefit the study of our Confessions may be to us as individuals, and collectively, as a communion of believers in, and witnesses for, Christ, the reply would be the same as that given in answer to the query what the detailed and continued study of the Word of God, or the Holy Bible, itself would do for us. Luther's words in his Large Catechism (Third Commandment) apply also to the study of God's Word as it is set forth in our Christian Confessions: "Such is the efficacy of the Word, whenever it is seriously contemplated, heard, and used, that it is bound never to be without fruit but always awakens new understanding, pleasure, and devoutness, and produces a pure heart and pure thoughts. For these words are not inoperative or dead but creative, living words. And even though no other interest or necessity impel us, yet this ought to urge everyone thereunto, because thereby the devil is put to flight and driven away, and, besides, this commandment is fulfilled, and this exercise in the Word is more pleasing to God than any work of hypocrisy, however brilliant."



A conscientious study of our Confessions will also bless us with that most profitable and necessary spiritual solidarity, or godly unity, without which we cannot hope to fight the Lord's battles successfully, as one united, mighty army of God. Error divides, as the confusion of doctrine among the churches which are disloyal to God's Word abundantly proves; but God's Word unites. Of the first Christians at Jerusalem we read in Scripture: "The multitude of them that believed were of one heart and of one soul," Acts 4:32. "They kept the unity of the Spirit in the bond of peace," Eph. 4:3. And this they did because "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2:42. The believers at Jerusalem were "joined together in the same mind and in the same judgment," I Cor. 1:10. They were "one in their one Lord, one faith, one baptism," Eph. 4:5. They had church union in true, inward, spiritual unity of faith and love. We need to be reminded of this in view of the ever-increasing tendency to unite the various denominations or groups of Christians, often without the true spiritual unity of faith.

Again the Formula of Concord says: "Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved; therefore we have thoroughly and clearly declared to one another, also regarding these matters, as follows: that a distinction should and must by all means be observed between unnecessary and useless wrangling, on the one hand, and necessary controversy on the other hand, as when such a controversy occurs as involves the articles of faith or the chief heads of the Christian doctrine, where for the defense of the truth the false opposite doctrine must be reproved."

The article of our confession on "Free Will," which we are to consider at this time and concerning which there has been a great deal of controversy, is one of great importance. The writers of our Book of Concord considered it of such importance that they have treated it not only in the Augsburg Confession, but also in The Apology, the Smalcald Articles, The Epitome, and The Thorough Declaration. Luther considered this question of the greatest importance. To his opponent, Erasmus of Rotterdam, who in his Diatribe had taught that free will is "the ability of the human will according to which man is able either to turn himself to what leads to eternal salvation or to turn away from it," Luther addressed the words: "You alone have discerned the core of the matter, and have aimed at the throat." By asserting his Semi-pelagianistic doctrine of man's free will, Erasmus flew at the throat of Christianity. The matter at issue here touches the heart of Christianity. It is as Luther says: "The

question of free will is a fundamental question in theology. He that errs here also errs in other doctrines, particularly in the sweet doctrine of salvation by grace alone."

In discussing man's free will, "four different viewpoints can be taken," says the Form of Concord in an introduction to Art. II. "We can ask, How it was with man's free will before the Fall; how since the Fall and before conversion; how after regeneration; and finally, how after the resurrection from the dead." Our discussion is concerned exclusively with the second viewpoint: "In what condition is man's free will since the Fall and before conversion or regeneration?" Studying our confessions, we find that they on the basis of Scripture treat of man's free will both from a positive and a negative point of view. There are accordingly two points which require elucidation as regards the powers of man's will in his state of corruption. The doctrinal contents of this article deal with two main questions: 1. What can the unregenerate do by means of his own natural powers? 2. What is he unable to do before he is regenerated?

1. The 18th Article of the Augsburg Confession says, stating the condition in a general way: "Man's will has some liberty to choose civil righteousness and to work things subject to reason."

Before conversion, then, man is free in external things, in outward work, in "things subject to reason." Here he can choose between alternatives. He is a personality which cannot be without a free will in external things subject to reason. Through the Fall, man has not become an irrational brute, but he remains a rational creature, endowed with freedom of will in the realm of earthly things. Quoting Augustine, our confession says: "We grant that all men have a free will, free inasmuch as it has the judgment of reason to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life." Into this class belong also such things as to go to church, to hear and to read the Word of God, to discourse concerning it. Our Formula of Concord says: "This Word man can externally hear and read, even though he is not yet converted to God and regenerate; for in these external things, as said above, man even since the Fall has to a certain extent a free will, so that he can go to church and hear or not hear the sermon" (Thor. Decl., ii, 53). Again: "He can control the outward members and hear the Gospel, and to a certain extent meditate upon it, also discourse concerning it, as is to be seen in the Pharisees and hypocrites" (II, 24). Our confession thus freely acknowledges that natural man in "external things which pertain to this temporal life" has to some extent a free will and natural powers. Even in the exercise of civil righteousness our confessions grant on the basis of scripture that the will of natural man is free to some extent. The Augs-

burg Confession says: "Of Free Will they teach that man's will has some liberty to choose civil righteousness." The Apology of the Augsburg Confession affirms: "The human will has liberty in the choice of works and things which reason comprehends by itself. It can to a certain extent render civil righteousness, or the righteousness of works; it can speak of God, offer to God a certain service by an outward work, obey magistrates, parents; in the choice of an outward work it can restrain the hands from murder, from adultery, from theft. Since there is left in human nature reason and judgment concerning objects subjected to the senses, choice between these things, and the liberty and power to render civil righteousness, are also left." (Art. XVIII, 70.)

It is, however, only a "civil righteousness." In the apology it is called a "righteousness of works," also a "righteousness of the flesh which the carnal nature, that is, reason by itself without the Holy Ghost, renders."

The qualification which is here made, namely, that man in the things enumerated has a free will only "to a certain extent," is very important, since by nature he is so dead in trespasses and sins and held captive in Satan's power (Eph. 2:2; Col. 1:13; 2 Tim. 2:26; Acts 26:18), that his civil righteousness leaves much to be desired. The Apology therefore rightly adds: "The power of concupiscence is such that men more frequently obey evil dispositions than sound judgment. And the devil, who is efficacious in the godless, as Paul says (Eph. 2:2), does not cease to incite this feeble nature to various offenses. These are the reasons why civil righteousness is rare among men, as we see that not even the philosophers themselves, who seem to have aspired after this righteousness, attained it." (Art. 18, 71.)

Our confessions show that, so far as external morality and living an outwardly decent life is concerned, natural man may to some extent exercise his free will. A man may be a murderer, a thief, an adulterer at will. He can live a morally clean and decent life without the work of the Holy Ghost, but all his righteousness is only outward and as such has absolutely no merit when he must face eternity. Human hearts without the Holy Ghost are without the fear of God, without faith in God. They are godless, and "without faith it is impossible to please God." "Neither can a corrupt tree bring forth good fruit."

2. While our Confessions thus grant that man's free will has some liberty to work a civil righteousness and to choose between things which are subject to human reason, they emphatically deny that man after the Fall has a "free will" in matters spiritual.

When the term "free will" is used in the sense of "spiritual power" by which corrupt man can desire that which is spiritually good, prepare himself for divine grace, fulfill the divine Law out of true love for God, accept and believe the gospel, and thus

either convert himself entirely or at least cooperate in his conversion, we, on the basis of scripture, deny that man after the Fall has a "free will." Scripture declares: "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; "The carnal mind," that is, the mind of the natural man, "is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom 8:7; "You hath He quickened, who were dead in trespasses and sins," Eph. 2:1.

If, then, the natural man does not receive the spiritual things, but regards them as foolishness; indeed, if he is dead in trespasses and sins and is enmity against God, then certainly he is without the power to will that which is spiritually good, to apply himself to divine grace, and to prepare himself for, or to cooperate in, his conversion. In other words: "Man can do nothing in spiritual matters before his conversion." Gerhard writes: "Understanding the term, liberty, as describing the free power and faculty of choosing the good and rejecting the evil that was possessed by Adam, we maintain that Luther was perfectly correct in saying: 'Free will is a title without the thing itself, or a thing with nothing but a title.'"

Article 18 of the Augsburg Confession, quoting St. Augustine, says: "We grant that all men have a free will, free inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or much less, to complete aught in things pertaining to God, but only in works of this life." And the Apology says: "Although we concede to free will the liberty and power to perform the outward works of the Law, yet we do not ascribe to free will these spiritual matters, namely, truly to fear God, truly to believe God, truly to be confident and hold that God regards us, hears us, forgives us, etc." These are works which the heart cannot render without the Holy Ghost.

The Formula of Concord which speaks most clearly, definitely and detailedly on the question under consideration says: "In spiritual and divine things, which pertain to the salvation of the soul, man is like a pillar of salt, like Lot's wife, yea, like a log and a stone, like a lifeless statue, which uses neither eyes nor mouth, neither sense nor heart. For man neither sees nor perceives the terrible and fierce wrath of God on account of sin and death, but ever continues in his security, even knowingly and willingly. . . . All teaching and preaching is lost upon him until he is enlightened, converted, and regenerated by the Holy Ghost." (Thorough Declaration II, 20:21.) And again: "Therefore the Scriptures deny to the intellect, heart, and will of the natural man all aptness, skill, capacity, and ability to think, to understand, to be able to do, to begin, to will, to undertake, to

act, to work or to concur in working anything good and right in spiritual things as of himself."

Of passages of Scripture confirming our Confessions, the following may be mentioned: II Cor. 3:5: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." Rom. 3:12: "They are together become unprofitable." John 8:37: "My word hath no place in you." John 1:5: "The darkness comprehendeth it not (the light)." I Cor. 2:14: "The natural man receiveth not" (or, as the Greek word properly signifies, grasps not, comprehends not, accepts not) "the things of the Spirit, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Rom. 8:7: "The carnal mind (the mind of the natural man), is enmity against God; for it is not subject to the Law of God, neither indeed can be." And, in a word, it remains eternally true what the Son of God says, John 15:5: "Without Me ye can do nothing." And Paul says, Phil. 2:13: "It is God which worketh in you both to will and to do of His good pleasure." (Thor. Decl. 11:12-14.)

This utter unfitness of natural man for spiritual acts, the Formula of Concord asserts particularly and emphatically with reference to the Gospel. It says: "Although man's reason or natural intellect indeed has still a dim spark of the knowledge that there is a God, as also of the doctrine of the law, Rom. 1:19, ff., yet it is so ignorant, blind and perverted that when the most ingenious and learned men upon earth read or hear the Gospel of the Son of God and the promise of eternal salvation, they cannot from their own powers perceive, apprehend, understand, or believe and regard it as true, but the more diligence and earnestness they employ, wishing to comprehend these spiritual things with their reason, the *less they understand* or believe, and before they become enlightened and are taught by the Holy Ghost, they regard all this *only* as foolishness or fictions." (Thor. Decl. II, 9.)

We call attention to these statements from our confessions to show that they speak not only in a general way of the total depravity of natural man, but also that they emphatically deny that man in his natural state has any will and power in spiritual matters, that of his own powers he is able to think or will anything that is truly good.

This Scriptural doctrine that man in spiritual matters has no free will at all, but is completely blind, dead, and hostile to God has always been denied by those who hold that justification, conversion, perseverance in faith, and final salvation are not in every respect a gracious gift of God alone, but are obtained, at least to some extent, by man's own efforts.

It was denied by the Pelagians, "who taught that man by his own powers, without the grace of the Holy Ghost, can turn him-

self to God, believe the Gospel, be obedient from the heart to God's law, and thus merit the forgiveness of sins and eternal life." (Formula of Concord, Epitome, II, 9.) There is no sect today known under the name of Pelagians, but Pelagianism permeates all churches that are rationalistic in character. And the ideas of Pelagianism are being disseminated in the literature of our day and in the public institutions of learning. Pelagianism is in a special sense the religion of the natural man.

This doctrine that man in spiritual matters has no free will is denied also by the Semi-Pelagians, "who teach that man by his own powers can make a beginning of his conversion, but without the grace of the Holy Ghost cannot complete it." (Epit. II, 10.) The same is the case with the Synergists, so-called, who in many respects differ very little from the Semi-Pelagians, the difference being that they speak of man's cooperation in conversion and toward his own salvation in a more subtle manner. The Formula of Concord refers to these when it says that "a division has occurred not only between the Papists and us, but also among some theologians of the Augsburg Confession themselves, concerning free will." While the Roman Catholic Church taught, and to this day teaches, Semi-Pelagianism and pronounces its curse upon all who deny that natural man can exercise any freedom of his will in spiritual matters, there were and are also Lutherans who claim that man can cooperate in his conversion and salvation. This synergistic heresy is described in the Formula of Concord as follows: "Man is not absolutely dead to good in spiritual things, but is badly wounded and half dead. Therefore, although the free will is too weak to make a beginning and to convert itself to God by its own powers and to be obedient to God's law from the heart, nevertheless, when the Holy Ghost makes a beginning and calls us through the Gospel and offers us His grace, the forgiveness of sins, and eternal salvation, then the free will, from its own natural powers, can meet God and to a certain extent, although feebly, do something toward it, help, and cooperate thereto, can qualify itself for, and apply itself to, grace and apprehend, accept it, and believe the Gospel, and can also cooperate by its own powers with the Holy Ghost in the continuation and maintenance of this work." (Thor. Decl. 11, 77.)

Under this definition fall both the gross synergism of Melancthon, who taught that man can cooperate in his conversion by his natural powers, and the subtle synergism of those who claim that man can cooperate in his conversion with spiritual powers bestowed on him by the Holy Ghost. Both types place the cause of conversion and salvation in man himself.

In opposition to this error, the Formula of Concord declares: "In spiritual and divine things the intellect, heart, and will of the unregenerate man are utterly unable by their own natural

powers to understand, believe, accept, think, will, begin, effect, do, work, or concur in working anything, but they are entirely dead to what is good, and corrupt, so that in man's nature since the fall, before regeneration, there is not the least spark of spiritual power remaining nor present, by which of himself he can prepare himself for God's grace or accept the offered grace, nor be capable of it for and of himself, or apply or accommodate himself thereto, or by his own powers be able of himself, as of himself, to aid, do, work, or concur in working anything toward his conversion, either wholly or half or in any, even the least, or inconsiderable, part; but he is the servant of sin, John 8:34, and a captive of the devil, by whom he is moved, Eph. 2:2; II Tim. 2:26. Hence the natural free will according to its perverted disposition and nature is strong and active only with respect to what is displeasing and contrary to God." (Thor. Decl. II, 7.)

In opposition to the Scripture-doctrine of man's total loss of free will in spiritual matters it has been argued that natural man must have a free will in spiritual matters, since his conversion without his cooperation would imply coercion on God's part. In reply to this argument Dr. Stoeckhart says in his commentary on the Ephesians: "It is sheer folly when the charge is raised against the Lutheran Scriptural teaching of the sole operation of God in man's conversion, that this teaching makes conversion a compulsory conversion, a mechanical process, and endangers the ethical character of this act. Conversion as represented in Scripture is not an act of violence inflicted on man and repulsive to every faculty which man possesses, but in the language of our confession, it is a change, a new movement and emotion in the intellect, will and heart; it affects, in particular, the will of man; and the will of man does not suffer itself to be coerced. God does not compel man to obey Him against his will, but He seizes man's will and makes children of disobedience, unwilling persons, willing. In conversion God renews the will of man and liberates the will which has been held captive by sin and the devil,—so that man willingly and gladly lives unto God and serves Him." The very nature of conversion excludes the idea of coercion; for it consists essentially in the gracious drawing of the sinner by God Himself, John 6:44, which is accomplished through the means of grace, Rom. 10:17. The Formula of Concord says: "We reject also when the following expressions are employed, . . . namely, that . . . the Holy Ghost is given to those who resist Him intentionally and persistently; for, as Augustine says, in conversion God makes willing persons out of the unwilling and dwells in the willing." (Epit. II, 15.)

Again it is said that natural man must have a free will in spiritual matters, since God commands him to obey the law and to believe the Gospel, Matt. 22:37-39; Acts 16:31. To this we reply

that from the divine command we must not infer the human ability to comply with the command. Luther asks: "Does it follow from 'Love the Lord, thy God, with all thy heart'—therefore thou art able to love with all thine heart?" Luther denies that the command presupposes and proves the ability to do it. The same Word of God which demands obedience to the Law, Gal. 3:10, and faith in the Gospel, Mark 1:15, teaches also that natural man cannot obey the Law, nor believe in Christ by his own strength. Yet neither are the commands of the Law useless, nor are the Gospel exhortations in vain. Luther says these commands and exhortations serve a good, necessary, and saving purpose. The commands of the Law are addressed to men "that it may plainly appear to them how unable they are to do it, that they may be roused to see their impotency." The Gospel exhortations or commands make no demand on us whatever, but offer the gifts of salvation, console and lift up the despairing sinner, and thereby create the faith called for. Walther points out that "the words 'Repent ye and be converted' or 'Believe on the Lord Jesus,' addressed to men who are dead in sins, are like the Words of Christ spoken to dead Lazarus, 'Lazarus, come forth,' that is, that *through these words* conversion, faith, life is produced."

Again it is said that natural man must have a free will in spiritual matters; for if he can resist divine grace and so hinder his salvation, Matt. 22:27, then he can also assist divine grace and so make his salvation possible. To this we reply that this conclusion does not follow. For while Scripture ascribes to man the power to destroy himself, it emphatically denies that he can save himself, Hos. 13:9: "O Israel, thou hast destroyed thyself; but in me is thine help."

Thus our confessions deny to free will all spiritual powers, and ascribes everything to God's grace, in order that no one may boast before God of having merited or earned his salvation.

Synergism has been taught in many different forms. But no matter in what form it is taught, it is always a denial of the fundamental article of Scripture and the Lutheran church that salvation is by grace alone. It is therefore of the utmost importance to keep synergism out of the church. It is a pernicious doctrine, which as Luther points out, ultimately renders Christ's vicarious suffering and death superfluous; indeed, which makes conversion impossible, since those who trust in their own works remain under the curse of the Law (cf. Gal. 3:10; 5:4).

Though this doctrine which rejects and denies to natural man even the least power and will may be repulsive and humiliating to the Pharisee in us, yet the Christian will glory in this truth. He will thank God who out of infinite grace and mercy has taken everything that pertains to the salvation of man in hand Himself, that He has purchased grace and salvation for men by



Christ, and that He has ordained the means by which the forgiveness of sins, which has been purchased for us, is imparted to us, and by which faith is engendered and sustained.

Luther gloried and exulted in this truth. He said: "As to myself, I openly confess that I should not wish 'free will' to be granted me, even if it could be so, nor anything else to be left in my own hands whereby I might endeavor something towards my own salvation. And that, not merely because in so many opposing dangers and against so many assaulting devils I could not stand and hold it fast (in which state no man could be saved, seeing that one devil is stronger than all men), but because, even though there were no dangers, no conflicts, no devils, I should be compelled to labor under a continual uncertainty and to beat the air only. Nor would my conscience, even if I should live and work to all eternity, ever come to a settled certainty how much it ought to do in order to satisfy God. For whatever work should be done, there would still remain a scrupling whether or not it pleased God or whether He required anything more; as is proved in the experience of all justiciaries, and as I myself learned to my bitter cost. But now, since God has put my salvation out of the way of *my* will and has taken it under *His own* and has promised to save me not according to my working or manner of life but according to His own grace and mercy, I rest fully assured and persuaded that He is faithful and will not lie and, moreover, great and powerful, so that no devils, no adversities, can destroy Him or pluck me out of His hand. 'No one' (saith He) 'shall pluck them out of My hand. My Father, which gave them me, is greater than all,' John 10:28 ff. Hence it is certain that in this way, if all are not saved, yet some, yea, many, shall be saved; whereas by the power of free will no one whatever could be saved, but all must perish together. And, moreover, we are certain and persuaded that in this way we please God, not from the merit of our own works, but from the favor of His mercy promised unto us; and that, if we work less or work badly, He does not impute it unto us, but like a father pardons us and makes us better.—This is the glorying which all the saints have in their God."

J. B. UNSETH.

## Report of the Home Mission Board

To the Convention of the Norwegian Synod of the American Ev.  
Luth. Church, assembled at Mankato, Minn., June 9-15, 1939:

In Acts 2:47b, we read: "And the Lord added to the church daily such as should be saved."

These words show us that the success of our mission work rests with the Lord. The apostles indeed preached the Word, but it was the Lord who gave the increase. What the Lord asks of us is faithfulness: faithfulness as congregation members in supporting this work with our means and our prayers; faithfulness as missionaries in using our time and talents in His cause.

These words show us also that the coming-in of souls is a gradual thing. We must not be discouraged if the church does not grow by leaps and bounds. But by faithful testimony we shall be workers together with God, and He will bring in such as should be saved.

Mission work shall occupy a large place in our lives. In fact, it is mission work for which we live here on earth after we have become Christians.

We thank the Lord for the evidences of mission-mindedness which are present among us. And we pray God to increase this spirit and make us better stewards of His gifts. When we consider how some of our Christian people are found spending money readily for luxuries, amusements, and the like, and then consider how our treasury for missions often stands in dire need, we ask: Is there not need for more instruction along the line of stewardship in our midst and more general practice of Christian stewardship?

The Committee submits to the Convention the following points concerning our Home Mission work since the last Synod Convention:

1. Emmaus Congregation, Minneapolis, has, with the aid of the Church Extension Fund, built a house of worship which was dedicated shortly before Christmas, 1938. The house formerly used as church has been remodelled and made into a parsonage.

2. Concordia Congregation of Eau Claire, Wis., has made it possible to reduce its subsidy from the Home Mission Fund by \$100.00 this year.

3. It is encouraging that the Lenten offering to Home Missions in 1939 is larger than that in 1938.

4. The Congregation at Duluth, Minn., has been cared for the past year by Stud. Walther Gullixson. This Congregation has now extended a call to Cand. Christian Oesleby.

5. The congregations at Story City and Forest City, Iowa, have agreed to form one parish, and a joint call has been extended to Cand. Stuart Dorr of the Missouri Synod. The place of residence of the pastor serving this field will be Forest City. Since subsidy was necessary, the Home Mission Board has agreed to grant same.

6. In order that we might keep in closer touch with our Norwegian students at Concordia Seminary in St. Louis, the Rev. J. A. Petersen, a member of our Board, has visited these students and others the early part of this year.

7. Attempts have been made and are being made to obtain a footing in new mission fields.

8. Congregations subsidized by the Home Mission Treasury should make strenuous efforts to reduce their subsidy and to become self-supporting as soon as possible.

Respectfully submitted,

A. M. HARSTAD, Sec'y.

## MEMORIAL TO THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

WHEREAS, We believe it to be true that "after the men have been instructed and sent into their respective fields of labor, their support becomes the responsibility of the Christians at whose instruction they are preaching the Gospel until the field itself can support them independently" (Northwestern Lutheran Annual, 1937, page 31), and

WHEREAS, Many of the missionaries are so inadequately paid that they cannot do justice to their work, with the result that our mission fields suffer from this lack of service, and, in the final analysis, the Synod also suffers because these fields are not satisfactorily served; therefore be it

RESOLVED, That the Home Mission Board be empowered to grant the missionaries a minimum of \$900.00 a year (and parsonage) plus mileage of three cents a mile.

G. GULDBERG,  
B. W. TEIGEN,  
E. G. UNSETH,  
L. B. MOMMSEN,  
N. S. TJERNAGEL,  
MARTIN GALSTAD,  
MILTON E. TWEIT,  
C. HANSON.

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

1) The Synod gives thanks to the Lord of the Church, who has so graciously blessed our efforts to build His Kingdom in the Home Mission-field and implores His divine guidance and blessing to the end that many blood-bought souls may be added to His Church.

2) The Synod urges all its members, young and old, to continue to support this blessed and most important mission with fervent prayers and liberal gifts.

3) The Synod encourages every pastor, congregation, and individual member to be active in Home Mission work, ever seeking to bring the un-churched into the fold of the Good Shepherd, and also urges them to be on the alert for opportunities to establish new missions in their immediate vicinity.

4) The Synod requests the Visitors to co-operate with the Home Mission Board in its efforts to establish new missions.

5) The Synod notes with satisfaction that some mission congregations have reduced the subsidy which they had been receiving, and encourages others to make similar efforts toward complete self-support.

6) The Synod requests the Home Mission Board to study, and bring recommendations concerning a workable plan and practical material by which we may bring our lay-people into more active participation in personal mission work.

7) The Synod is not at this time able to establish a minimum salary or grant a definite mileage to its Home Missionaries. The Synod, however, intends to give its missionaries adequate support, and if the contributions are insufficient for this purpose, the Home Mission Board is instructed to inform the Synod of this fact, in order that the needed funds may be raised.\*

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\* Note on Par. 7:—The Home Mission Board was asked to study this matter further in the course of the year, in consultation with our Home Missionaries.

## Report of the Christian Day School Board

We give thanks to God who hath graciously prospered and sustained the work of Christian education for our children and hath moved the hearts of our people to a prayerful support of this work.

Your committee regrets to report that the Rev. A. J. Torgerson found it necessary to resign from his duties as a member of the committee.

The committee held four meetings during the year, striving earnestly to promote Christian training for the children in our Synod.

Ten schools were in session during the past year with approximately two hundred children in attendance. Four of these schools were granted subsidies totaling \$425.00. One school was granted a subsidy of \$35.00, for the previous school year.

We are grateful for a special gift of \$200.00 which made it possible for us to pay all subsidies.

We are grateful also to Supt. H. F. C. Mueller of the Iowa District of the Missouri Synod whose visits to our schools in Iowa and Minnesota greatly benefited both teachers and parents.

While the schools which are being subsidized by the Synod should make earnest efforts to become self-supporting as soon as possible, nevertheless we would urge our people to contribute liberally to the Christian Day School Treasury, in order that no school may lack the funds which it needs, and that more schools may be established. We respectfully call your attention to the resolution of Synod in 1928, Report for Working Committee, Par. 2, "That the annual Christmas tree offering be given to the Christian Day School fund," and urge that all congregations and all members take part in this offering.

In behalf of the committee,

O. A. SMEDAL, Chairman,  
M. E. TWEIT, Sec'y.

## Report to the Norwegian Evangelical Lutheran Synod in Matters Pertaining to Christian Education

Attention of Rev. M. Tweit, Secretary of the Board of Christian  
Education

Dear Fellow Christians:

In compliance with the wish of your Board of Christian Education, the undersigned has again visited your Christian Day Schools in Iowa and Minnesota during the past year. First of all I cannot refrain from mentioning the fact that the reception which I received at all places was very cordial. Pastors, teachers, and people not only extended to me the glad hand of welcome, but they also showed their appreciation by word and deed for the service that was rendered to them.

In visiting the various schools I found that the teachers applied themselves very faithfully in their work of training and instructing the children. Their effort in improving the conditions of the schools for the spiritual and temporal welfare of the children is truly commendable. Likewise I found that the pastors also are exerting every effort to promote the cause of Christian education in every possible way. Not only do they aim to increase the enrollment in the day schools, but they also strive to improve the instruction given in the Sunday schools, Saturday schools, and Summer schools. I had occasion to meet with a group of Sunday school teachers who considered ways and means how best they could make use of the "Sunday School Teachers' Training Course" offered by Concordia Publishing House. This course of study is a very practical course for the training of Sunday school teachers and it should be made available to them wherever Sunday schools are conducted.

During my visits the past year, I not only met with the pastors and teachers for the purpose of discussing various school problems, but, upon the request of your Board of Christian Education, I also had the pleasure of giving a talk to the members of the individual congregations in the interest of Christian education. In my address I emphasized the high standards which God has set up in His Word for the training of Christian children. Though our Lord God has not made mention of any particular agency by means of which His standards may be achieved, nevertheless, in humble obedience to His Word, we should strive to establish an agency from which our children derive the most good for their spiritual and temporal welfare. If we wish to do our duty toward our children in conformity with the will of God, we shall find that our children are in great need of the guidance of a Christian teacher in a Christian day school. Here the faith of our children will become well and firmly rooted in Christ, the Rock of ages. Here they will be trained in godliness which "is profitable unto all things, having promise of the life that now is, and of that which is to come." I Tim. 4:8. Here they may be thoroughly grounded and founded in the true doctrines of salvation, so that in later years they will "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

May God grant that all congregations ever strive to improve and expand their agencies of Christian education.

With fraternal greetings and best wishes for all your deliberations in the interest of God's kingdom,

Sincerely yours,

H. F. C. MUELLER,  
Supt. of Christian Education.

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

1. The Synod gives thanks to God for His blessings upon the work of Christian education among us, and for the interest shown in, and the support given this work.

2. The Synod urges congregations wherever possible to establish Christian Day Schools in their midst, remembering Christ's command, "Feed my lambs."

3. The Synod urges that all Christian Day Schools, subsidized by the Synod, make earnest efforts to become self-supporting.

4. The Synod reminds congregations of the resolution of 1928, "Working Committee Report," paragraph 2, which reads: "That the annual Christmas-tree offering be given to the Christian Day School Fund," so that the elementary Christian education may be carried on to a larger extent in our Synod.

### Report of the Board of Foreign Missions

It is with deep regret that we report that no meetings of the Foreign Mission Board were held in the course of the past year.

The grave importance of this phase of our Synod's work, it is to be feared, has to a large extent been overlooked on the part of many of the congregations and pastors of Synod. This is to be deplored, and in view of this circumstance, the Board of Foreign Missions respectfully requests of this Convention that time be found on the program to consider ways and means of arousing interest in this cause.

At a meeting held here now at this convention, it was resolved that the matter of the Gjoitil Estate division be submitted to the Synod for its final decision.

Respectfully submitted,

J. A. MOLDSTAD, Chairman,  
G. A. R. GULLIXSON, Sec'y.

## Colored Missions—At Home

Negro mission work has been carried on with all the power and strength at our command. The good Lord has added abundant blessings. Although expansion of the field, at present, is an impossibility (you know the reason, namely the strained condition of our treasuries) yet we are happy to report a healthy increase in the mission generally. During the past year the Lord has added over and above the figures of last year an increase of

505 Souls  
370 Communicant Members  
102 Voting Members  
94 Pupils in the Day School  
362 Sunday School Pupils  
25 Baptized  
90 Confirmed

And \$1,646.50 in contributions.

You will notice, and thankfully so, that your missionaries have not labored in vain, and that your kind support has served a real purpose. Let me call your attention to the increased contributions: \$1,646.50 more than last year. In reality our Negro Christians must be credited with an increase of their liberality especially during the depression years. This fact is remarkable when we think of the share-croppers' lot in the South, and of the other fact, that under present-day conditions the Negro generally can have such jobs as are left over! Our congregations are eager to reduce the subsidy grants from the Board and while these reductions represent no large figures from the individual congregations, yet collectively they represent a handsome figure. On May 11, 1939, the voters assembly of the congregation in Washington, D. C., made the following resolution: "Whereas the Missouri Synod is celebrating its One Hundredth Anniversary; and whereas its constituency is asked to bring a centennial thank-offering; and whereas we also have been privileged to share in these one hundred years of God's blessings; Therefore:

*Be it resolved:* Effective as of June 1, 1939, Mt. Olivet Ev. Lutheran Congregation of Washington, D. C., reduce its subsidy to the Missionary Board of the Lutheran Synodical Conference in the sum of \$3.00 monthly."

Thus this congregation created a continuous thankoffering for blessings received through the Saxon Immigration. Yes, our Negro congregations are grateful for all blessings coming to them through Synodical Conference.

Young People's work, to a great extent, is still in its infancy due to peculiar conditions. Yet our Southern District is justly proud of an active and flourishing Young People's League. The Northern District is at this time planning more aggressive work in this line.

There are yet many fields white unto the harvest among the Negroes of the United States, especially also in the Northern cities. We are grateful to individual congregations and groups of congregations who provide for the spiritual needs of "The Forgotten Man" whom God has placed before their doors, but whom the Missionary Board cannot include in its budget.

### AFRICA

About one year ago we were startled by the disappointing news that one of our missionaries—Rev. Koepfer—on doctor's advice was returning to the States for medical treatment. This unfortunate development cast a staggering burden on Rev. Schweppe, the only missionary left in the field at the time. Your Board issued calls repeatedly but unsuccessfully. In July 1938 Rev. Jonathan Ekong, a native African and a graduate of our Immanuel College in Greensboro, N. C., sailed for his homeland and was able to give Rev. Schweppe some relief. In December 1938 Candidate Justus Kretzmann accepted a call to Africa, and Miss Christine Rapier accepted the position as instructor in our Girls' School. Rev. and Mrs. Kretzmann

and Miss Rapier arrived in Nigeria on May 19, 1939. Rev. and Mrs. Koepfer have been declared fully restored to health recently and have started on their return trip to Africa on June 4th, happy and thankful for the privilege of returning into active service.

You may ask: Why send these workers while Synod's funds are so desperately low? The answer is simple: Either send the absolute necessary help or recall Rev. Schweppe and close the mission, for he cannot possibly continue at the rate he has been going. Furthermore, indications are very strong that Rev. Schweppe must soon come home on furlough. If no reinforcements had been sent, the field in that case would be left temporarily vacant. Would you want a situation of that kind?

Because our lone missionary was over-occupied during the past year, at least, statistics date back to May 31, 1938. At that time our Nigeria mission had 36 churches, 8,633 souls, that is people who claimed to be Lutherans and are looking to our missionaries for help and advice; and 1,459 plus communicants. Since that time more churches have been pleading for services, but their plea must go unheeded, at least temporarily. People have been likewise instructed and for that reason the number of communicants must be much larger by this time, as also the number of baptized souls.

Your missionaries have been impressing upon the Christians of Nigeria that now, since the Word of God has come to them, they have the responsibility of passing it on to their fellowmen who are still living in darkness and heathenism. Thus they teach them to be mission-minded right from the start and give them an active part in the spreading of the Gospel. They are urged to do, and actually do personal mission work among their neighbors. "Like their Mother Church in America" they have taken up a mission enterprise of their own. They set aside 15 Pounds from their general fund to be used in opening a new station in some village where the people have had nothing of the pure Word of God, and also in helping any new stations which as yet have no fixed membership to support a teacher alone.

At the Central School in Obot Idim we have erected two buildings. This was accomplished by matching the gifts of the natives dollar for dollar. Here we hope to train our future native workers.

At Nung Udoo our Girls' School is now in operation. Miss Christine Rapier and Miss Helen Kluck (both graduated deaconesses) are at the head of this school. The main purpose of this school is to build a better foundation for present and future homes and thus create a proper background for our churches. While the institution is called a "Girls' School," it will also serve as a meeting place for older women who were not privileged to learn what this school has to offer.

Our missionaries have thousands of souls under their care, and there are thousands more who depend directly upon them to bring them the Light. The Lord has indeed placed an open door of opportunity before us in Africa. But, with the opportunity also goes the great challenge and the great responsibility to meet this opportunity.—Will we?

L. A. WISLER,  
Executive Secretary.

#### RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FOREIGN AND COLORED MISSIONS, AS ADOPTED

- 1) The Synod expresses joy and gratitude to God for having so signally blessed the work in the Nigeria Mission and encourages the congregations and members to support this work liberally, so that the laborers needed may be sent to this field.
- 2) The Synod endorses the action of the finance committee, in their division of the Gjötil legacy, giving \$500.00 to the Nigeria Mission.
- 3) Resolved that the Board consider the matter of giving the funds now in the Heathen Mission treasury to the Nigeria Mission for missionary dwellings.
- 4) We also note with gratitude the progress being made in the Colored Mission in America and urge our people to support this work.

## Bethany Lutheran College, Annual Report of the President and Treasurer

Bethany has now been permitted to complete the twelfth year of its activity since it became the institution of the Norwegian Synod. This past year records an increase in the enrollment to eighty-one and the continued accreditation of both high school and junior college departments. Our main cause for rejoicing rests in this fact, however, that the Word of God has remained among us as our strength and fortress, our guide and source of comfort, and as the one truly enlightening means in our endeavor to educate the youth of our church. We ask our members to pray continually that this same Word may abide with us.

With this in mind we direct our thoughts forward rather than backward, for each year's experience only strengthens our conviction that ours is a serious and a difficult task. In the face of lowered standards in the world at large both in the matter of general education and of behaviour, it becomes the more difficult for a school of this kind to maintain the high ideals it has set for itself. In the face of the high standards which the world about us has set for itself, not least in the matter of convenience and living, it becomes increasingly difficult for the young people of our church to be satisfied with the more humble fare which the church sets before them. Parents and young people alike prefer the schools with an elaborate equipment, the large enrollment, and the recognized name, so often without further attempts to discover what their church may have to offer also them.

And thus the campaign of education, and we say deliberately education of pastors, teachers, parents, officers of our church, and of the young, must go on. Satan never grows weary of educating men away from the Gospel, and his efforts are reaching into our congregations with telling force. Our efforts must therefore be the more deliberate, the more serious, the more accompanied by praying and giving, that our school may take its proper place as an agent for the preservation of the precious truth of God.

We ask in this connection that this convention will consider the more seriously what can be done to encourage the young people of our congregations to attend Bethany, even if it be not for more than a year or two. The past seems to prove that Bethany can accomplish something toward binding our youth together in the realization that they are one in spirit and one in a common faith. Through its appointed committees and through the pastoral conference our synod would do well to study the extent to which Bethany should try to serve, which courses of study it should add or drop, or whatever else could be done to bring Bethany to the point where it properly carries out its mission.

Of outstanding events during the past school-year we may mention the convention of the Young People's Association of our Synod in October of last fall. Conventions of this kind undoubtedly help to bring the young people of our congregations into closer touch with our school. There was also the choir festival held in the Mankato Armory April 30th. This festival was sponsored by Bethany and brought together a mass chorus of five hundred voices and an audience of seventeen hundred. We hope that this may become an annual affair.

The seniors this year tried a new venture, the giving of programs before some of the young people's societies in neighboring congregations. They were received very kindly, and this, too, possibly helped to create further goodwill for the school.

Several smaller and larger gifts have been received. In conformity with the suggestion regarding a student loan fund, the children of the late Peder and Sigrid Andreson of Fisher, Minnesota, have dedicated their



memorial gift of \$300 toward this cause. The Alumni have caused a railing to be built along the stairway approaching to the college. The graduating class has purchased twenty-four lockers for the athletic teams and has resolved to install indirect lighting in the students' library. Mrs. Ruth Bussian of Chicago, Illinois, has donated one hundred dollars to the campus improvement fund in memory of her mother, Mrs. Frieda Schanke; the Bethany faculty donated fifteen dollars toward this same fund in memory of Mrs. Johs. Ylvisaker; Miss Anena Christensen has sent a beautiful oriental rug and many articles of interest for our mission museum.

The following teachers have served during the past school-year: Mr. A. J. Natvig, Rev. C. S. Meyer, Rev. C. A. Moldstad, Mr. E. Schroeder, Miss S. T. Anderson, Miss H. Heuer, Miss A. Pieper, Miss R. Haller, Miss I. Quill; Miss Genevieve Johnson has assisted in the school of business. Mrs. Anna John Silber has continued her work as instructor in piano, and Miss Marna Maland likewise her work in organ and art. Since Miss Heuer resigned at the end of this school-year, Mr. Schroeder was appointed to teach the classes in German for the coming year. Mr. Hoffmann returns in September as regular professor after his year's leave of absence and will teach the English in the college classes and direct the choir. We ask the synod to recognize with gratitude the services of Miss Heuer over a period of four years and of Miss Haller over a period of two years.

The student statistics are as follows: Of the total enrollment of eighty-one, three of whom withdrew before the close of the year, there were forty-one girls and forty boys. Forty-three of these were enrolled in the high-school department, thirty-one in junior college, four in commercial work, and three as post-graduates. Of the high school students, seven were freshmen, fourteen sophomores, eleven juniors, and eleven seniors. In the college department, there were seventeen freshmen and fourteen sophomores. Forty-four of the students are members of the Norwegian Synod, twenty-one of the Missouri Synod, twelve of the Wisconsin, and four outside the Synodical Conference. Forty-four students were from Minnesota, fourteen from Iowa, ten from Wisconsin, four from Illinois, four from Massachusetts, two from Michigan, and one from each of the three states, Indiana, North Dakota, and Ohio.

The repair of the roofs was well done, and the expense was not quite as great as we had feared. Regarding our physical equipment we would call the attention of the Synod to the problem of the housing of teachers, the possibility of installing gas heating, and the need of decorating of halls, study and class rooms, and the chapel. Shelving for books is a necessity in both the student library and the Memorial Library. In this connection our laity, particularly the women, could do so much if they would follow the good example of the women of the Fairview and Emmaus congregations in Minneapolis who already have an active Bethany Auxiliary in their midst.

We commend Bethany and its cause to the grace of the Lord and the continued goodwill and prayers of our people.

S. C. YLVISAKER.

# Bethany Lutheran College, Mankato, Minn.

BALANCE SHEET, JUNE 30, 1938

## ASSETS

### Current

Cash on Hand and in Bank.....	\$ 72.40
Accounts Receivable—College.....	7,045.87
Accounts Rec.—P. Ylvisaker, Tr.....	2,123.15
Accounts Rec.—Book Store.....	58.85
Notes Receivable.....	953.19
Book Store Inventory.....	256.78

Total Current Assets ..... \$10,510.24

### Fixed

Land.....	\$ 10,313.45
Buildings.....	275,853.48
Furniture and Equipment.....	10,321.84
Library.....	5,648.00

Total Fixed Assets ..... 302,131.77

Unexpired Insurance ..... 100.06

## LIABILITIES

### Current

Accounts Payable.....	\$ 5,921.37
Notes Payable—Bank.....	2,000.00
Notes Payable—Others.....	5,698.00

Total Current Liabilities ..... \$ 13,619.57

Notes Payable Special ..... 7,100.00

Bonds ..... 36,700.00

## NET WORTH

Excess of Assets Over Liabilities..... 255,322.50

\$312,742.07 \$312,742.07

## STATEMENT OF GENERAL OPERATIONS

July 1, 1937 to June 30, 1938

### Income from Operations

Board.....	\$ 9,294.10
Book Store Sales.....	1,065.42
Tuition paid by Students.....	4,691.94
Dormitory.....	4,219.52
Gymnasium.....	912.30
Breakage.....	229.50
Laboratory Fees.....	480.00
Laundry.....	126.35
Library and Nurse.....	380.12
Music.....	395.33
Piano Rent.....	193.35
Typewriting.....	49.75
Miscellaneous.....	118.87
Diplomas.....	52.50
Discounts Received.....	5.95
Late Registrations.....	3.00

Total Operating Income ..... \$ 22,218.00

## Expenses

Book Store—Cost of Books Sold.....	\$ 889.44	
Book Store—Freight and Express.....	19.41	
Book Store—Postage and Stationery.....	5.48	
Book Store—Miscellaneous .....	4.30	918.63
<hr/>		
Boarding Supplies .....	\$ 4,738.45	
Boarding, Heat, Light, and Rent.....	540.00	
Boarding, Miscellaneous .....	18.70	
Boarding, Salaries .....	902.00	
Boarding, Equipment .....	95.64	
Boarding, Gas .....	173.45	6,468.24
<hr/>		
Dormitory Repairs .....	\$ 73.36	
Dormitory Breakage .....	3.32	
Dormitory Supplies .....	238.56	315.24
<hr/>		
Library, Books and Magazines.....	\$ 279.18	
Library, Salaries .....	60.00	
Library, Miscellaneous .....	6.20	345.88
<hr/>		
Advertising .....		703.71
<hr/>		
Float .....		23.40
First Aid .....		38.12
Grounds .....		344.08
Gymnasium and Athletic Supplies.....		235.21
Heat .....		2,084.87
Insurance .....		222.92
Laundry Operations .....	\$ 158.35	
Laundry Equipment .....	6.95	165.30
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Lights .....		516.83
Miscellaneous .....		377.82
Officers Expense .....		100.00
Postage and Stationery .....		75.64
Piano Tuning .....		40.75
Repairs, General .....		121.54
Refunds .....		102.52
Salaries, College .....	\$ 11,316.66	
Salaries, Janitor .....	1,400.00	
Salaries, Music .....	294.40	13,011.06
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Telephone and Telegraph .....		88.34
Water .....		229.92
Diplomas .....		40.76
Lyceum .....		7.69
Organ Repairs .....		11.10
A Capella Choir .....		40.00
Laboratory Expense .....		50.77
Discounts Allowed .....		1,081.90
Swimming Pool .....		3.80
		<hr/>
		27,765.54
<hr/>		
Operating Deficit .....		\$ 5,547.54
<hr/>		
Other Income Credits		
Synod General Fund .....	\$ 1,816.56	
Donations and Subsidy .....	3,567.99	
Synod Teacher Salary Fund .....	4,532.86	

Interest Received .....	9.95	
Bethany Auxiliary .....	153.08	10,080.44
		<hr/>
		\$ 4,532.90
<i>Other Disbursements</i>		
Scholarships .....	\$ 1,030.00	
Interest .....	1,808.32	
Depreciation on Building .....	106.36	
Depreciation on Furniture and Fixtures.....	787.71	
Accounts and Notes Charged Off.....	434.04	4,166.43
		<hr/>
		\$ 366.47
<i>Synod Deficit</i> .....		369.19
		<hr/>
DEFICIT .....		\$ 2.72

Note: The report for the school year, 1938-1939, was not yet ready, but will be published later in "The Bethany Bulletin."

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

1. The Synod expresses its gratitude to Almighty God Who has graciously preserved His Word and kept its teaching pure at our Bethany Lutheran College.

2. The Synod requests the pastors and delegates to continue to urge the congregations to remember the resolution of the Synod found on page 72, paragraph 9 of the 1938 convention report: "That the Synod pursue a definite educational campaign, . . . 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."

3. The Synod requests its Board of Publications to keep the cause of Christian Higher Education steadily before the readers of our periodicals, and asks the Bethany office to continue to supply news reports to our periodicals.

4. In the interest of Christian Higher Education, the Board of Regents is asked to consider seriously the possibility of establishing a regular period on the local radio broadcasting station.

Note—(This matter was referred to the Pastoral Conference for discussion.)

5. The Board of Regents together with the Pastoral Conference are asked to continue their careful consideration of the school curriculum; and when and where it is deemed necessary, to bring definite recommendations to the Synod at its convention.

6. The attention of the Board of Regents is called to the Synodical report of 1938, paragraph 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," and is asked to make some report on this matter at the next convention.

7. The Synod recognizes with thanks the special gifts brought to Bethany this past year as mentioned in the Report of the President of Bethany College.

8. The attention of the Synod is called to the fact that the Synod Memorial Library is being neglected; therefore, the Board of Trustees is requested to make adequate provisions for the care of this valuable property of the Synod.

9. The Board of Regents is requested to study the matter of installing gas heating, and if the findings should disclose that a satisfactory saving can be effected for the college, install the same.

10. The Synod encourages the various auxiliaries and societies within our congregations to remember the P. & V. Club and lend it their financial support, and furthermore encourages them to study the plan followed in Fairview and Emmaus congregation, and, where feasible, to adopt the same.

11. Each congregation is urged to consider the possibility of appointing one person who shall be Bethany representative in that congregation, and whose duty it shall be to assist the pastor in promoting interest in Bethany Lutheran College and the cause of Christian Higher Education.

## Report of the Publication Board

The Publication Board has held three plenary meetings and one short one since the last Synod meeting.

With gratitude to God we note that our various activities under our supervision: the Lutheran Synod Book Company; our publications, Tidende and Sentinel, Synodical Report and the Folkekalender have been continued in a normal way with blessed results.

The editors of our publications are not salaried, devoting their time and energy to this work for the Synod in addition to that of their respective callings, which is indeed gratifying. All Synod's pastors are exhorted to assist these editors by writing articles for Tidende and Sentinel, thus easing their burden.

The Publication Board recommends to the Synod:

1. That the convention report as a special publication be discontinued.
2. That two enlarged issues or, if not enlarged, a sufficient number of issues of Sentinel, be made "convention numbers" as soon after the convention as practicable, to contain the matter formerly printed in the report.
3. That Tidende, one or more issues, serve as the Norwegian Beretning containing the Norwegian essay, if any, the important resolutions of the convention in translation, and a summary of the financial report in story form rather than in technical bookkeeping language.
4. That of the issues thus used as convention numbers a reasonable number of extra copies be printed and that the convention numbers I, II, etc., be side-stitched together for distribution to such as have been wont to receive complimentary copies of our convention report and to such as do not keep our papers but desire to buy the report.

By REV. H. A. PREUS, Sec'y.

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

1. We are grateful to God for being able to continue the missionary endeavor which is furthered by the Lutheran Synod Book Company, by Tidende and Sentinel, and by the Synodical Report and Folkekalender. These mediums afford a real opportunity for sorely needed testimony to the eternal truth according to sound Lutheran confessionalism. Our trumpet must never give forth an uncertain sound.

2. Since all the work in connection with the Synod's publications is done by those who are not especially salaried for these specific purposes, it is urged that all members contribute toward the success of our publications. This means that our people should help in increasing distribution of literature and subscriptions to our church organ, and that our pastors should assist the editors with articles for the periodicals.

3. The Synod considers the Synodical Board of Publications responsible for the editorial policies of our publications.

4. The Synod reminds the Young People's Association of the resolution passed by the Convention of 1938 requesting the Association to meet the expense of printing the Study Topics. (This paragraph was referred to the Pastoral Conference for consideration.)

5. The Board of Publication shall report on the affairs of the Synod Book Co. at the annual conventions.

#### RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE RECORDS OF THE PASTORAL CONFERENCES, AS ADOPTED

1. The committee has examined the records of the Iowa and So. Minnesota Special Conference, the Madison-Chicago Special Conference and the General Pastoral Conference. Upon examination of these records, it finds that the attendance at these Conferences was, in general, very good, that much diligent study has been devoted to the Word of God, and that topics of timely interest and application have been considered.

2. The Northwest Pastoral Conference minutes were not available because the regular meeting of this conference was cancelled in order to enable the members of said Conference to attend the meeting devoted to the discussion of the Union Question, held at Marshall, Minn.

3. The Secretaries of the various Conferences are requested to mail the essays delivered at the Conferences to the Synod Memorial Library where they may be filed for future reference and study.

### Report of the Board of Support

Your board has carried on all its business by means of correspondence. It would have been well if the board could have met at least once during the year to discuss its problems, but the members felt that it would entail too great an expense in proportion to the money the board has at its disposal.

At the beginning of the fiscal year there was a balance on hand of \$150.92. Paid out during the year:

To Mrs. C. N. Peterson.....	\$ 90.00
To Pastor Hendricks .....	50.00
To Pastor Thoen .....	50.00
	<hr/>
Total contributed, 1938-'39.....	\$190.00
Balance on hand Jan. 31, 1939.....	163.89
	<hr/>
	124.81

Your Board recommends:

1. That the Synod make further efforts to secure a more systematized form of caring for indigent pastors and their families. Apparently the plan proposed two years ago received little favor. One need not look into the very distant future to see that the need for this fund will become greater. As it is, the funds at the disposal of your committee are entirely inadequate for the present exigencies. "When the servants of the church can no longer serve in the church actively, and the congregation which they have last served is not able to support both the retiring and the active laborer alone, or when those who serve the churches collectively, as professors or missionaries or otherwise, can serve no longer, then the burden of their permanent support can and should be divided among all the members by means of the synodical organizations. Thus the support of the Church's indigents will be equitably determined not by the poverty or wealth of the congregations, but by the need of the individual."—Northwestern Lutheran Annual, 1937, page 31.

2. That all members of the Synod be liberal in the support of this fund. In our Synod the amount of money contributed to the Indigent Pastors' Fund is about one percent of the total contributions for all Syndical purposes, while, for example, in the Missouri Synod it is about ten percent.

3. That No. 2 of the recommendations of the 1938 working committee on Charities and Support (cf. 1938 Annual Report, page 76) be adopted. Your board desires to call attention to the fact that at the present time neither board has enough business to warrant a meeting during the course of the year, but combined, there may be. Effective work can be carried on only when boards can arrange to get together to discuss their problems.

AHLERT STRAND  
B. W. TEIGEN, Secretary.

Note: The Synod resolved to adopt the recommendation referred to in paragraph 3, reading:—"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."

#### RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS

1. The Synod is asked to study the proposed constitution of the Synodical Conference until our next convention, and action shall be taken at that time.

2. The Pastoral Conference shall study the addendum on page 132 of the 1938 proceedings of the Synodical Conference, as advised by the Synodical Conference.

3. The time for the Synod sessions shall be from Thursday morning until the following Wednesday noon.

### Report of the Church Extension Committee

May 1, 1938 to January 31, 1939

Payments on loans from Church Extension have been made as follows from May 1, 1938 to January 31, 1939:

First Evanger Congregation, Fertile, Minn.	\$ 31.04	
Bethany Congregation, Story City, Ia.	13.00	
Our Saviour's, Princeton, Minn.	91.86	(balance)
Zion, Tracy, Minn.	39.20	
Hartland Congregation	76.63	(balance)
Scarville Congregation	60.00	
Boston Norw. Lutheran Church, Cambridge, Mass.	10.00	
Suttons Bay Congregation (on first loan)	50.00	(balance)
Forest City Congregation	21.50	
Ulen Congregation (Parsonage loan)	40.00	
Mayville Congregation	100.00	
1st Shell Rock Congregation, Northwood, Ia.	24.42	
West Prairie Congregation	309.95	(balance)
Bethany Christian Day School, Story City, Ia.	50.00	
Concordia Congregation, Eau Claire, Wis.	25.00	
Norseland Christian Day School	5.00	

Total \$947.60

Loans have been made and paid out of the Treasury as follows:  
Duluth, Minn. \$200.00

Emmaus Congregation, Minneapolis, Minn. 4,942.80

Contributions to Church Extension, according to the Treasurer's records, have amounted to \$375.82.

The Holy Cross Congregation of Sheyenne, N. D., has been promised a loan of \$800.00 for the purpose of securing a church building.

It has been necessary for the Synod to borrow money in order to make it possible for the Church Extension Fund to loan to the Emmaus Congregation, Minneapolis, the amount that was needed.

Statements of accounts were sent out after January 31, 1939, to all congregations having loans from the Church Extension Fund, according to the instructions of the Synod that such statements be sent out semi-annually.

The following is the report of loans from the Church Extension Fund up to January 31, 1939:

Congregation	Amount	Balance Due	Date Due
Synod Congregation, Forest City, Ia.	\$1,500.00	\$ 26.00	7-11-31
Bethany Cong., Story City, Ia.	300.00	63.13	8-19-31
Scarville Congregation	599.80	479.80	3-16-42
First Shell Rock, Northwood	2,000.00	1,513.96	10-14-35
Bethany Chr. Day School, Story City, Ia.	500.00	450.00	'43
Holy Cross, Madison, Wis.	5,800.00	5,800.00	4-6-42
Mayville, N. D.	2,000.00	120.00	12-3-36
Emmaus, Minneapolis	1,900.00	1,900.00	'43
Concordia, Eau Claire, Wis.	2,425.00	2,400.00	4-30-42
Norseland Christian Day School	150.00	145.00	7-6-43
Ulen Congregation	400.00	280.00	10-19-39
Boston Norw. Luth., Cambridge, Mass.	100.00	70.00	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	3,460.80	'42
First Evanger, Fertile, Minn.	1,000.00	968.96	'42
Emmaus, Minneapolis	5,000.00	5,000.00	1-12-45
Central Lutheran, Duluth	950.00	950.00	'42

The Committee respectfully requests all congregations to remember the counsel of the Synod that an offering to the Church Extension Fund be made on the 9th Sunday after Trinity or at some time during the year acceptable to the congregation.

Respectfully submitted,

A. M. HARSTAD, Secretary.

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

1. The Synod gives thanks to God for the blessings which have accrued to it through the Church Extension Fund.

2. The Synod gives thanks for gifts made to the fund during the past year and acknowledges with gratefulness all repayments on loans.

3. Attention is called to the last paragraph of the report of the Church Extension Board in the hope that there will be more general participation on the part of congregations of the Synod in contributing to this Fund.

4. Attention is likewise called to synodical resolutions of previous years urging that Memorial Wreaths, not designated for other funds, be sent to the Church Extension Fund.

5. Total contributions to Church Extension during the past year were \$375.82. Inasmuch as Church Extension is an important part of the Synod's missionary program, and inasmuch as the amount contributed last year is inadequate to serve our growing needs, the Synod urges every congregation to make a contribution to this fund during the course of each year.



## Report of the Board of Trustees

The Board of Trustees has met only twice this year. The rest of the business has been carried on by mail. Rev. Emil Hansen has served as secretary and C. A. Moldstad as chairman.

From the Gjoitil estate we have received to date \$5,240.77.

The John Monich house will be occupied by one of the professors the coming year. The heating plant and chimney and a few other things will be repaired.

We have endeavored to sell the Norstad farm, but we have not succeeded.

The donation of a driveway in front of Bethany College by two members of Rev. H. M. Tjernagel's congregation has been gratefully accepted by the trustees on behalf of our synod.

Objection has been filed to the allowance of the will of the late Nup Christianson of Fertile, Minn., in which the Norwegian Synod is chief beneficiary. The chairman of the Board of Trustees is mentioned as the executor of the will and Wm. Stradtman of Mankato is our attorney.

The note for \$1,000.00 in the Old Folks' Home Trust Fund has been paid.

We have reviewed the auditor's report of the treasurer of Bethany College for the year ending June 30, 1938, and the Synod treasurer's report for January 31, 1939. We note the following special gifts: Memorial to Mrs. O. L. Tynning of Jewell, Iowa, to Bethany College campus addition, \$500.00; legacy, Ellef and Gunhild Ellefson, Parkland, Wash., to Christian Day School Fund \$200.00; legacy Mrs. Margaret Olman, West Koshkonong to Home Mission \$100.00; legacy Peter O. Overboe, of Jericho Congregation, New Hampton, Iowa, to Home Mission \$60.00, Synod Fund \$60.00, Teachers' Salary \$60.00; Mr. Ingvald Melsby, Redtop, Minn., to various funds \$500.00; from members of Saude Congregation to retire Bethany Bonds \$540.00.

C. A. MOLDSTAD, President.

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## Report of the Finance Board

The Synod's Finance Board held one meeting during the year to transact the business of organizing the committee and to outline the year's work. The business of the committee was held to be to inform the Synod of the financial affairs of the Synod and to act as a clearing house for all the financial campaigns of the other committees of the Synod. Rev. H. M. Tjernagel was asked to assume the task of summarizing the financial standing, receipts and expenditures of the Synod for each month and send his report for publication in the "Sentinel". This was done.

With the exception of the appeal of Rev. Thoen for an adjustment in the matter of salary, no business was referred to this committee.

As a committee, we would express our gratitude that the gracious Father in Heaven has moved the hearts of His children to give for the support of the kingdom work. Notwithstanding, the income has fallen short of meeting the needs at hand. This has been an object of great concern for each Board made responsible by the Synod for the work in their respective fields. This concern moves this committee to suggest:

1. The love of Christ is still the only motivating force that can and will move the hearts of God's children to give and to give liberally to the cause of the Kingdom. We sincerely believe that if pastors will inform their officers and together with them make the needs known to the congregations, and will continue to set forth, ever more earnestly if possible, the self-sacrificing love of our Saviour, our financial problems will adjust themselves.

2. We believe that much can be gained, if each Board of the Synod will make an effort to anticipate and analyze the needs of their work and will present these at frequent intervals to the finance board. This Board should then serve in the capacity for which it was elected, namely to receive these facts and to find a means of effectively presenting this information to our people.

3. We further suggest both upon the advice of the Auditor of our Synod and because we feel that the present fiscal year division does not give the financial picture we want at the Synodical convention, that the Synod reconsider the action taken last year in changing the fiscal year.

H. M. TJERNAGEL, President

H. A. THEISTE, Secretary.

## Report of the Committee on Delegates' Expenses

The committee met on January 6, 1939.

The committee drew up the following statement to be presented to the Synod:

In order to secure better attendance at our annual Synod meeting we recommend that each congregation contribute a certain sum of money to the treasurer of the Synod for Synod meeting expenses, prior to the meeting of the Synod. This is to cover traveling expenses of the delegates.

B. W. TEIGEN, Secretary.

## Treasurer's Report

### BETHANY COLLEGE BUILDING FUND

	Dr.	Cr.
Balance May 1, 1938 .....		\$ 2,123.15
Contributions .....		791.75
Notes Paid Gentlemen's Agreement.....	\$ 150.00	
Bonds Retired .....	1,200.00	
Balance January 31, 1939.....	1,564.90	
	\$ 2,914.90	\$ 2,914.90
Notes Receivable .....		330.00
Notes Payable Gentlemen's Agreement.....	9,148.20	
Bonds held in the Treasury of Bethany College as redeemed .....		4,500.00
Bonds outstanding (including \$9,600.00 trust).....	35,500.00	

### BETHANY PAINT AND VARNISH CLUB

Contributions .....		13.90
Paid to Bethany Paint and Varnish Club.....	\$ 13.90	

### BETHESDA LUTHERAN HOME, WATERTOWN, WIS.

Balance May 1, 1938 .....		\$ 5.00
Contributions to Hans Bleken .....		56.67
Contributions .....		8.00
Paid to Bethesda Lutheran Home .....	\$ 69.67	
	\$ 69.67	\$ 69.67

### LUTHERAN CHILDREN'S FRIEND SOCIETY, MINNEAPOLIS

Balance May 1, 1938 .....		\$ 21.50
Contributions .....		100.50
Paid to Lutheran Children's Friend Society.....	\$ 127.00	
Deficit January 31, 1939.....		5.00
	\$ 127.00	\$ 127.00

### CAMPUS ADDITION BETHANY COLLEGE

Deficit May 1, 1938.....	\$ 387.35	
Contributions .....		\$ 500.00
Received from Gullixson Memorial Fund.....		5.00
Interest Paid .....	20.00	
Note Paid .....	400.00	
Deficit January 31, 1939.....		302.35
	<u>\$ 807.35</u>	<u>\$ 807.35</u>

### CHINA MISSION FUND

Balance May 1, 1938.....		\$ 129.43
Contributions .....		65.00
Paid to E. Seuel, Treasurer .....	65.00	
Balance January 31, 1939.....	129.43	
	<u>\$ 194.43</u>	<u>\$ 194.43</u>

### HEATHEN MISSION FUND

Balance May 1, 1938.....		\$ 462.82
Contributions .....		69.40
Balance January 31, 1939.....	\$ 532.22	
	<u>\$ 532.22</u>	<u>\$ 532.22</u>

### HOME FOR CRIPPLED CHILDREN, MINNEAPOLIS

Balance May 1, 1938.....		\$ 9.00
Transferred to Childrens' Friend Society Account.....	\$ 9.00	

### CHRISTIAN DAY SCHOOL FUND

Deficit May 1, 1938.....	\$ 116.32	
Legacy Ellef and Gunhild Ellefson, Parkland, Wash. ....		200.00
E. M. Hanson Trust Fund.....		12.50
Contributions .....		533.86
Paid to H. F. C. Mueller, Supt.....	65.11	
Envelopes .....	7.07	
School at Scarville, Iowa .....	63.00	
School at Albert Lea, Minn.....	76.00	
School at Somber, Iowa.....	38.00	
School at Story City, Iowa.....	50.00	
School at Norseland, Minn.....	1.00	
Holy Cross School, Madison, Wis.....	35.00	
Balance January 31, 1939.....	294.86	
	<u>\$ 746.36</u>	<u>\$ 746.36</u>

### CHURCH EXTENSION FUND

Deficit May 1, 1938.....	\$ 444.51	
Loans .....		\$ 3,850.00
Paid on Notes Receivable.....		947.60
Convention Offering .....		2.00
Contributions .....		373.82
Loan to Emmaus Luth. Church, Minneapolis.....	4,942.80	
Loan to Central Lutheran Church, Duluth, Minn.....	200.00	
Deficit January 31, 1939.....		413.89
	<u>\$ 5,587.31</u>	<u>\$ 5,587.31</u>

# CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1938.....	\$20,047.45	
Loan to Emmaus Lutheran Church, Minneapolis.....	4,942.80	
Loan to Central Lutheran Church, Duluth (balance).....	200.00	
Paid on Notes Receivable .....	\$ 947.60	
Balance Capital Account January 31, 1939.....	24,242.65	

	\$25,190.25	\$25,190.25
Notes Receivable in the Capital Account Church Extension Fund .....		24,242.65
Notes Payable used in the Church Extension Fund .....		7,350.00
Deducting these notes payable the net balance as Capital in the Church Extension Fund is.....		\$16,892.65

## DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions .....	\$ 63.85	
Paid to Deaf Mute Institute .....	\$ 63.85	

## G. A. GULLIXSON MEMORIAL FUND

Contributions .....	\$ 5.00	
Paid to Campus Addition Fund.....	\$ 5.00	

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

Balance May 1, 1938.....	\$ 131.00	
Contributions .....	50.00	
Balance January 31, 1939.....	\$ 181.00	
	\$ 181.00	\$ 181.00

## THORSTEN AND GRO GJOITIL ESTATE

Legacy .....		\$ 5,240.77
Paid to Home Mission Fund .....	\$ 2,240.77	
Paid to Synod Fund .....	2,000.00	
Paid to Teachers' Salary Fund.....	1,000.00	
	\$ 5,240.77	\$ 5,240.77

## HOME MISSION FUND

Deficit May 1, 1938.....	\$ 458.27	
Contributions .....		3,014.17
Legacy Thorsten and Gro Gjoitil.....		2,240.77
Loans .....		2,000.00
Legacy Mrs. Margaret Olman, West Koshkonong.....		100.00
Legacy Peter O. Overboe, New Hampton, Iowa.....		60.00
E. M. Hanson Trust Fund .....		12.50
Loans Paid .....	\$ 2,000.00	
Our Savior's, Amherst Junction, Wis.....	110.00	
Central Lutheran Church, Duluth, Minn.....	457.09	
Clearwater, Minn. ....	90.00	
Clearbrook, Minn. ....	25.00	
Emmaus Lutheran Church, Minneapolis (Property subsidy .....	\$450.00)	600.62
Concordia Luth. Church, Eau Claire, Wis. (Property subsidy .....	\$450.00)	726.00
Rev. G. Guldberg's four congregations.....	450.00	
Holy Cross, Madison, Wis. (Property subsidy).....	543.20	
Bethany Lutheran Church, Mankato, Minn.....	151.00	
Parkland, Washington .....	200.00	
Sheyenne, N. Dakota .....	225.00	

St. Luke's, Chicago .....	225.00	
Simcoe, N. Dakota .....	60.00	
Bethany Congregation, Story City, Iowa.....	150.00	
Suttons Bay and Holton, Mich.....	450.00	
Zions Lutheran Church, Tracy, Minn.....	325.00	
First South Wild Rice, Ulen, Minn.....	225.00	
Lenten Envelope Expense .....	21.75	
Interest Paid .....	32.90	
Travelling Expense .....	11.50	
Deficit January 31, 1939 .....		109.89

\$ 7,537.33	\$ 7,537.33
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Home Mission Fund contingent liability.....	14,067.80
Notes Payable, Home Mission Fund.....	1,500.00

#### THOMAS AND LOUISE HANSON TRUST FUND

Balance May 1, 1938.....		\$ 9,635.69
Interest Received .....		384.00
Paid to Teachers' Salary Fund.....	\$ 384.00	
Bethany College Bonds held in this trust fund as of		
January 31, 1939.....	9,600.00	
Balance January 31, 1939 .....	35.69	

\$10,019.69	\$10,019.69
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Bonds of Bethany College held in this Trust, total...	9,600.00
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#### HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions .....		\$ 10.00
Paid to Home Finding Society.....	\$ 10.00	

#### INDIA MISSION FUND

Deficit May 1, 1938.....	\$ 1.00	
Deficit January 31, 1939.....		1.00

#### INDIAN MISSION FUND

Contributions .....		\$ 3.50
Paid to E. Seuel, Treasurer.....	\$ 3.50	

#### INDIGENT PASTORS' FUND

Balance May 1, 1938.....		\$ 150.92
Contributions .....		163.89
Paid to Rev. John Hendricks.....	\$ 50.00	
Paid to Rev. J. E. Thoen .....	50.00	
Paid to Mrs. C. N. Peterson .....	90.00	
Balance January 31, 1939.....	124.81	

\$ 314.81	\$ 314.81
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#### "LUTHERAN HOUR"

Contributions .....		\$ 8.25
Paid to E. Seuel, Treasurer.....	\$ 8.25	

#### MRS. T. LARSON TRUST FUND

Balance May 1, 1938.....		\$ 227.73
Interest Received .....		45.00
Balance January 31, 1939.....	\$ 272.73	

\$ 272.73	\$ 272.73
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Notes held in the Mrs. T. Larson Trust Fund, total	4,175.00
Also the Synod holds title to a certain piece of land in Section 10, Township 19, N. Range 3, E. of the Western Meridian, in Pierce County, Wash.	

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

Balance May 1, 1938.....		\$ 345.00
Balance January 31, 1939.....	\$ 345.00	
Note held in this Fund: \$300.00 and accrued interest.		

#### MONICH PROPERTY ON BETHANY CAMPUS

Net amount paid by Synod to May 1, 1938.....	\$ 332.60	
Payments on Contract .....	162.00	
Rent Received .....		\$ 180.00
Net amount paid by Synod to January 31, 1939.....		314.60
	\$ 494.60	\$ 494.60

This is a contract for deed on Lot 12, Block 9,  
Hinckley's Addition to Mankato. Purchase price,  
\$2,600.00. Payments made to January 31, 1939,  
\$642.00, balance due \$1,958.00, payable at the rate  
of \$18.00 per month. The balance due does not  
include the accrued interest.

#### NIGERIA MISSION FUND

Contributions .....		\$ 156.92
Paid to E. Seuel, Treasurer.....	\$ 156.92	

#### NEGRO MISSION FUND

Balance May 1, 1938.....		\$ 486.76
Contributions .....		241.00
Paid to E. Seuel, Treasurer .....	\$ 193.08	
Balance January 31, 1939.....	534.68	
	\$ 727.76	\$ 727.76

#### NORSTAD ESTATE

Balance May 1, 1938.....		\$ 143.88
Dividend Received .....		1.95
Interest Paid .....	\$ 45.00	
Travel Expense .....	12.90	
Memorial for William Schnell to the Liberty Lu- theran Church, Manitowoc, Wis.....	25.00	
Balance January 31, 1939.....	62.93	
	\$ 145.83	\$ 145.83

A note and securities held in this estate.....	75.00
Also the Synod has title to the S.W. half of the S.E. quarter, Section 35-19-22, Manitowoc County, Wisconsin.	
Notes Payable in this estate.....	1,500.00

#### OLD PEOPLE'S HOME

Balance May 1, 1938.....		\$ 1,610.12
Contributions .....		19.50
Paid to Kinderfreund Society, Wauwatosa, Wis.....	\$ 17.00	
Paid to Home for Aged, Belle Plaine, Minn.....	1.50	
Balance January 31, 1939.....	1,611.12	
	\$ 1,629.62	\$ 1,629.62

Note in this fund in the amount of \$1,000.00  
and accrued interest. (Since paid.)

## HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1938.....		\$ 622.05
Balance January 31, 1939.....	\$ 622.05	
Note in this fund of \$400.00 and accrued interest.		

## PARSONAGE FUND, BETHANY CONGREGATION, MANKATO

Balance May 1, 1938.....		\$ 30.50
Paid to Bethany Congregation, Mankato.....	\$ 30.50	

## HANNAH OTTESON ESTATE

Balance May 1, 1938.....		\$ 112.67
Dividend Received .....		21.55
Payment received on Beneficial Interest in Liquidation Trust covering real estate known as 2023-2025 Lavergne Avenue, Chicago, Illinois.....		15.00
Payment received on Beneficial Interest in Liquidation Trust covering real estate known as N.E. Corner North and Lotus Avenue, Chicago, Ill. ....		20.00
Balance January 31, 1939.....	\$ 169.22	
	\$ 169.22	\$ 169.22

The following units are held in this estate:

The Pioneer Trust and Savings Bank, Chicago, Ill., depository, 15 units of Liquidation Trust 2023-25 Lavergne Avenue, Chicago, Ill. 20 units of Liquidation Trust N.W. Corner, Long and Wellington Ave., Chicago, Ill. 5 units of Liquidation Trust N.E. Corner Roosevelt and Mansfield Ave., Chicago, Ill. 20 units of Liquidation Trust N.E. Corner North and Lotus Avenue, Chicago, Ill.

## RESIDENCE FUND

Balance May 1, 1938.....		\$ 47.92
Rent Received .....		360.00
Loans .....		2,300.00
Contribution .....		1.00
Notes Paid .....	\$ 2,450.00	
Interest Paid .....	199.14	
Travel Expense .....	1.75	
Improvements .....	98.25	
Deficit January 31, 1939.....		40.22
	\$ 2,749.14	\$ 2,749.14
Notes Payable against Residence, total.....		5,742.50

## SYNOD FUND

Deficit May 1, 1938.....	\$ 1,521.02	
Legacy Thorsten and Gro Gjoitil.....		\$ 2,000.00
Legacy Peter O. Overboe, New Hampton, Ia.....		60.00
Young People's Convention, Return of money advanced .....		30.00
Dividend (closed bank).....		5.48
Loans .....		1,200.00
Convention offering .....		500.00
Contributions .....		2,206.31
Loan Paid .....	5.00	
Interest—Bethany Bonds .....	1,473.95	
Interest—Loans to Synod Fund.....	418.87	
Interest—Loans to Teachers' Salary Fund.....	414.00	
Interest—Gentlemen's Agreement .....	355.50	

Expense—President's office .....	14.75	
Expense—Treasurer's office .....	60.69	
Expense—Secretary's office .....	4.00	
Treasurer's salary .....	668.50	
Premium—Treasurer's Bond, \$10,000.00 .....	25.00	
Expense—Board of Trustees .....	48.70	
Expense—Board of Regents .....	49.25	
Expense—Finance Committee .....	1.75	
Expense—Home Mission Committee .....	61.93	
Expense—Christian Day School Committee .....	5.60	
Expense—Church Extension Committee .....	12.90	
Expense—Publication Committee .....	18.87	
Expense—Hymn Book Committee .....	24.27	
Expense—Printing and Stationery .....	31.95	
Expense—Railroad Secretary .....	10.00	
Expense—Foreign Mission Committee .....	.65	
Expense—Union Study Committee .....	43.39	
Exchange .....	47.10	
Tidende and Sentinel Deficit .....	528.60	
Balance on Cash Register—Bethany College .....	100.00	
Repair of roof—Bethany College .....	650.00	
Convention Expense .....	68.95	
Expense—Bond Purchase .....	2.45	
Expense—Memorial Library .....	18.88	
Committee Meals .....	35.80	
Premium—Bethany College Treasurer's Bond .....	6.25	
Improvement Tax—Bethany College .....	37.60	
Tax—Lot at Deerfield, Wis. ....	1.11	
Miscellaneous .....	44.32	
Deficit January 31, 1939 .....		809.81
	\$ 6,811.60	\$ 6,811.60
Notes Payable in Synod Fund .....		12,235.44
Account Receivable, Synod Fund .....		1,498.99

#### STUDENT FUND

Balance May 1, 1938 .....		\$ 112.01
Contributions .....		28.73
Student help .....	\$ 76.00	
Loan to Student .....	100.00	
Deficit January 31, 1939 .....		35.26
	\$ 176.00	\$ 176.00

#### TEACHERS' SALARY FUND

Deficit May 1, 1938 .....	\$ 357.49	
Convention offering .....		\$ 951.81
In Natura Gifts .....		212.86
Received from Thomas and Louise Hanson Trust Fund .....		384.00
Legacy Thorsten and Gro Gjoitil .....		1,000.00
Legacy Peter O. Overboe, New Hampton, Ia. ....		60.00
Loan .....		1,000.00
Contributions .....		2,040.69
Paid to Bethany College .....	6,000.00	
Deficit January 31, 1939 .....		708.13
	\$ 6,357.49	\$ 6,357.49
Notes Payable in the Teachers' Salary Fund .....		7,030.00



## TIDENDE AND SENTINEL

Received from S. E. Lee, Business Manager.....		\$	969.92
Received from Y. P. for Study Helps.....			54.76
Loans .....			500.00
Rent for Editor .....	\$	150.00	
Paid to Rev. J. E. Thoen .....		135.00	
John Anderson Printing Co. ....		1,700.00	
Expense—Business Manager .....		60.10	
Expense—Erling Ylvisaker .....		6.50	
Expense—N. A. Madson .....		1.68	
Deficit charged to Synod Fund.....			528.60
	\$	2,053.28	\$ 2,053.28
Notes Payable in Tidende and Sentinel Fund.....			500.00
Balance due for printing to John Anderson Printing Company, January 31, 1939.....			611.15

## TWIN CITY MISSION

Balance May 1, 1938.....		\$	2.50
Contributions .....			71.10
Paid to Twin City Mission.....	\$	68.60	
Balance January 31, 1939.....		5.00	
	\$	73.60	\$ 73.60

## YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions .....		\$	64.14
Paid to Bethany College .....	\$	64.14	

## AUDITOR'S REPORT

Minneapolis, Minn., June 8, 1939.

To the Board of Trustees  
Norwegian Synod of the American Evangelical Lutheran Church  
Mankato, Minnesota.  
Gentlemen:

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, 1938 to January 31, 1939, and have found them to be correct.

Yours respectfully,

S. E. LEE  
M. R. HANDBERG.

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

1. Despite our lack of love and zeal in the Lord's business, He has, by His grace, blessed us so that we have been privileged to carry on our work in its various branches, for which we thank and praise His Holy Name!

2. As reported by the Synod's Board of Finance, the income of the Synod has not been sufficient to take care of our needs. According to the Treasurer's report, there is a deficit accumulated over a period of several years of approximately \$22,000.00 in our main funds, namely: the Synod, Mission, Teachers' Salary and Tidende and Sentinel funds. This is a very unfortunate state of affairs. Therefore, be it resolved that the Synod urge its members to contribute according as the Lord has prospered them (I Cor. 16:2) toward current expenses of the Synod, giving heed to the words of Holy Writ: Luke 6:38—"Give, and it shall be given unto you"; II Cor. 9:6—"But this I say, He which soweth sparingly shall reap also sparingly;

and he which soweth bountifully shall reap also bountifully" and verse 7—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

3. The Synod calls attention to a former resolution: that the report of the Synod's treasurer be printed or mimeographed in advance of our annual convention for distribution to pastors and delegates attending, so that they may more thoroughly grasp the contents of said reports.

4. Resolved to ask our congregations to discuss the plan of equalizing the traveling expenses of their delegates and then bring their recommendations on this matter to the next Synod meeting. The Synod's secretary is instructed to write the congregations, informing them of this request.

5. Resolved, that the Jubilee Committee prepare for the proper celebration of the 90th anniversary of our Synod in 1943 by publishing timely historical literature and by making provisions for the gathering of a Jubilee Fund to pay the debt of the Synod.

6. Regarding legacies, the Synod resolves that, unless the testator has specified how they are to be used, they shall be applied toward paying the Synod's debt.

7. The Synod instructs the Finance Board to pay particular attention to the comments and recommendations of the auditors in their report to the Synod.

8. Resolved, that the Synod Convention offering hereafter be used for the Bethany College Teachers' Fund.

9. Resolved, that the Thanksgiving Offering be used for the Synod Fund.

10. Upon advice of the Auditor of our Synod and because we feel that the present fiscal year division does not give the financial picture wanted at the Synodical convention, the Synod rescinds the action taken last year in changing the fiscal year of the Synod and Bethany Lutheran College.

11. Members of the Finance Committee who are present and the Treasurer of the Synod are authorized to distribute this year's Convention Offering.

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## **This and That from the Convention**

Sessions were held each day from 9 to 12 in the morning with a 15 minute recess at the half-way point; and from 2 to 5 in the afternoon, with a half-hour recess. An extra session was held Wednesday evening from 7:30 to 9:30. As usual, the members and guests of the Synod found the college building a delightful place for the meetings, and their hosts most thoughtful and helpful.

Each session opened with devotional exercises, conducted by pastors U. L. Larson (the Chaplain of the Convention), G. A. R. Gullixson, H. A. Preus, M. O. Dale, M. Galstad, J. Hendricks, M. Tweit, L. Mommsen, and Cand. of Theol. Torald Teigen. The Monday afternoon session was opened with a short service in behalf of the Home Mission cause, at which Prof. C. A. Moldstad preached on Zech. 4:7, reminding us that all our work for the Lord can be accomplished only by His Spirit, not by our own power or might. Devotional services were conducted also on the evenings on which there were no other meetings, by pastors G. Guldberg, P. Blicher, E. Unseth and J. B. Unseth. On Monday evening, Pastoral Services were conducted, at which Rev. G. Guldberg preached on I Cor. 15:12-20, bringing out when alone our preaching will be profitable to the saving of souls. The Confessional Address was given by Rev. E. Hansen on the basis of Ex. 15:6, while Rev. G. Guldberg officiated at the altar and Mrs. C. Hanson at the organ.

The Convention offering on Sunday totaled almost \$1,200.00, \$500.00 of which was assigned to the Synod Fund, the balance to the Teachers' Salary Fund. A new feature at this Convention was the "Convention Sentinel", a mimeographed report of each day's proceedings, which was interestingly edited by Rev. M. Galstad and his assistants. Copies of these reports were to be had at 10 cents for the set.

Dr. L. Fuehrbringer, President of the Synodical Conference and of Concordia Theol. Seminary in St. Louis, was an interested visitor at the Convention through four sessions. He spoke on behalf of the Negro and Nigeria Missions at one of the sessions, and, when bidding farewell, expressed his earnest desire to do what he could as Chairman of the Synodical Conference to maintain and strengthen the unity of spirit between its constituent Synods. The question of union between the Missouri Synod and the American Lutheran Church was discussed frankly and at length during his visit.

As usual, one session was devoted largely to the cause of Christian Day Schools. Rev. M. Tweit introduced the discussion of this ever vital topic and put three questions for the assembly to answer: 1. "Do Christian parents have the right to teach their children whatever they wish, or has God laid down rules also for training of children? 2. If God has given specific commands, are those commands fulfilled when parents send their children to the public schools? 3. Would we be going beyond the requirements of God, if we demanded that the children be given religious training nine months of the year and gave the other three months over to the State?"

Recent developments in the Chinese Term Question matter were discussed briefly by Dr. S. C. Ylvisaker; the Synod referred this question to the Pastoral Conference for further study.

Two members of Rev. H. M. Tjernagel's congregation, it was reported, had made an unsolicited donation to Bethany College for the improvement of the grounds, work on which was proceeding during the Convention. One of the most encouraging things for those who come to Conventions at Bethany Lutheran College is to note how, each year, improvements have been made in the buildings and their surroundings.

Mr. M. R. Handberg, who donates his valuable service as public accountant to our Synod, was given a vote of thanks for his work as auditor.

Dr. S. C. Ylvisaker and his assistants, particularly Miss Sophia Anderson, Miss Idella Quill and Miss Adelgunde Pieper who had volunteered their services, were likewise given a vote of thanks for their efficient work in managing the details of providing for the Convention's needs. Miss Genevieve Johnson served as Convention stenographer.

The Convention adjourned at 11:40 A. M., Thursday, June 15th. Rev. C. J. Quill conducted the closing service: Hymn 31, the reading of Psalm 100, "ex corde" prayer, the singing of the Doxology, and the Apostolic Blessing. Thus closed one of the most interesting and profitable Conventions that we have been privileged to attend. May it prove a blessing to our Lutheran Zion in more ways than we now could envision, by the gracious work of the Holy Spirit!

GEO. O. LILLEGARD, Secretary.

## Synod Sunday

The traditional Synod Sunday dawned bright and clear. Visitors from far and near began coming early and continued arriving throughout the day.

The service was conducted by Pastors Chr. Anderson and J. A. Moldstad. Rev. Moldstad preached the English sermon, using as his text Rom. 3:21-25. He gave a comprehensive review of the main truths regarding man's escape from sin and entrance into eternal life. Man is completely lost in sin, but the grace and love of God has found the way out, through the redemption which is in Christ Jesus. For these things we must be truly grateful to God Who has preserved to us these truths for 86 years, the time that has passed since the fathers founded our Synod. We shall champion these truths and find in them our joy and salvation until God shall have no more use for the Norwegian Synod—when God will have changed the church militant into the church triumphant.

At this point in the service the annual Synod Convention offering, which, to a large extent, had been gathered previously in the congregations, was received.

Rev. Anderson then preached a sermon in the Norwegian language, using the gospel text for the day, Matthew 16:24-27, and this theme: "What is required of those who would be Christ's faithful followers?" Only by following Christ can we become partakers in His salvation; and that means following Him in the path of suffering and cross-bearing, as well as following Him in receiving the crown. Thus, following Christ means a continual battle. Many try to escape the cross in an effort to enjoy life in this world—but no! we must let Christ set us our example: from cross to crown with Him!

In the afternoon a program was given by present and former students of Bethany College. Piano solos, duets, instrumental numbers, solo and mass vocal selections were well given and gratefully received. The president of Bethany College, Dr. S. C. Ylvisaker, spoke briefly on several points that frequently come up when he canvasses for students. M. G.

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## The Synod's Officers and Boards

### *Officers*

Rev. H. Ingebritson, President.  
Rev. Christian Anderson, Vice President.  
Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.  
Rev. Paul Ylvisaker, Treasurer; Rev. S. E. Lee, Alternate.  
Auditors: Mr. M. R. Handberg, Rev. S. E. Lee.

### *Board of Trustees*

Rev. J. B. Unseth; Mr. A. O. Anderson, Lake Mills, Iowa (3 years, elected 1937).  
Rev. E. Hansen; Mr. John Melaas, Madison, Wis. (3 years, elected 1938).  
Prof. C. A. Moldstad, Mr. H. N. Hansen (3 years, elected 1939).

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

Rev. J. A. Moldstad; Rev. H. Ingebritson (4 years, elected 1936).  
Rev. Christian Anderson (4 years, elected 1937).  
Mr. Chr. Olson (3 years, elected 1938).  
Rev. S. Sande; Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1938).  
Rev. L. S. Guttebo; Mr. G. G. Vaala, Lawler, Ia. (4 years, elected 1939).

*President of Bethany Lutheran College*  
Dr. S. C. Ylvisaker (4 years, elected 1938).

*Editor of "Luthersk Tidende"*  
Prof. C. A. Moldstad.

*Editor of "Lutheran Sentinel"*  
Rev. A. Harstad.

*Business Manager of "Tidende" and "Sentinel"*  
Rev. S. E. Lee; Assistant: Rev. H. A. Theiste.

*Railroad Secretaries*  
Rev. Chr. Anderson; Rev. J. A. Moldstad.

*Board of Visitors*  
(For four years, elected 1937)  
Rev. J. A. Moldstad; Alternate, Rev. C. J. Quill.  
Rev. Chr. Anderson; Alternate, Rev. N. A. Madson.  
Rev. J. B. Unseth (3 years, elected 1938); Alternate, Rev. H. M. Tjernagel.

#### *Boards*

*Finances:* Rev. H. M. Tjernagel; Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1938); Rev. Milton Tweit; Mr. Judd Soule, Princeton, Minn. (2 years, elected 1939). Prof. A. J. Natvig, advisory member.

*Publications:* Rev. H. A. Preus; Mr. Engwald S. Trondson; Mr. Russell Holt (2 years, elected 1938); Rev. S. E. Lee; Prof. C. A. Moldstad (2 years, elected 1939).

*Home Missions:* Rev. Emil Hansen; Rev. J. R. Runholt; Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1938); Rev. H. A. Theiste; Rev. N. A. Madson; Mr. Nels Faugstad, Scarville, Iowa (2 years, elected 1939).

*Foreign Missions:* Rev. S. C. Ylvisaker; Rev. G. A. R. Gullixson; Rev. Erling Ylvisaker (2 years, elected 1938); Rev. John A. Moldstad; Mr. O. C. Hovland, St. Luke's, Chicago; Mr. H. Uthene, St. Paul's, Chicago (2 years, elected 1939).

*Church Extension:* Rev. M. O. Dale; Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1938); Rev. A. M. Harstad; Mr. Korney Kittelson, Stoughton, Wis. (2 years, elected 1939).

*Charities and Support:* Rev. A. H. Strand; Mr. Hilmer Larson, St. Mark's, Chicago (2 years, elected 1939); Rev. C. J. Quill; Mr. Ben Torgerson, Madison, Wis. (1 year, elected 1939).

*Christian Day School:* Rev. Milton Tweit; Mr. Nels Faugstad, Scarville, Iowa (2 years, elected 1938); Rev. L. S. Guttebo; Mr. Soren Borup, Albert Lea, Minn. (2 years, elected 1939).

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

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

*Sub Committee on Liturgics:* Rev. A. Harstad.

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

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

## 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.
Dorr, Stuart	Forest City, Iowa
Faye, Prof. C. U.	309 So. Coler, Urbana, Ill.
Galstad, Martin	Parkland, Wash.
Guldberg, 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	1004 Plum Street, Mankato, Minn.
Hansen, Emil	701 Bridge Street, Albert Lea, Minn.
Harstad, A. M.	13 S. Hancock Street, Madison, Wis.
Hendricks, John	1101 14th Ave. S.E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Kirkpatrick, C. O.	Beach, N. Dak.
Larsen, U. L.	Tracy, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton, 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.
Mommsen, Lloyd	Sheyenne, N. Dak.
Mommsen, M. F.	1116 So. Ainsworth Ave., Tacoma, Wash.
Natvig, Prof. Alvin	Bethany Lutheran College, Mankato, Minn.
Oesleby, Chr.	Duluth, 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.
Teigen, Torald	Hillsboro, N. Dak.
Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Thoen, J. E.	2675 S. 29th St., Milwaukee, Wis.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	Orlando, Florida
Tweit, Milton	St. Peter, Minn.
Unseth, J. B.	R. 1, Waterville, Iowa
Unseth, Eivind	Suttons Bay, Mich.
Ylvisaker, E.	2702 Milwaukee St., Madison, Wis.

Ylvisaker, P.....1025 St. Johns St., Albert Lea, Minn.  
Ylvisaker, Dr. S. C.....President, Bethany Luth. College, Mankato, Minn.

# THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS, 1938-39

Andersen, Miss Marie.....Story City, Iowa  
Einspahr, Martin.....Albert Lea, Minn.  
Holzhueter, Miss Ruby.....West Koshkonong, Wis.  
Jordal, Miss Olive.....Lime Creek, Iowa  
Kessler, Orlando.....St. Peter, Minn.  
Larsen, V.....Princeton, Minn.  
Oesleby, Nels.....Somber, Iowa  
Otto, Milton.....Parkland, Wash.  
Sievert, Miss Ada.....Madison, Wis.  
Tyssen, Miss Emma.....Scarville, Iowa

PAROCHIAL REPORT  
TABULATED LIST OF CONTRIBUTIONS



# PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap-	Con-				Services		
			Baptized	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian
1	Anderson, Chr.	Rock Dell	1	245	175	75	5	2	2	284	5	4	18
2	Anderson, Chr.	Our Savior's, Belview	1	116	82	33	6	1	1	97	2	1	36
3	Anderson, Chr.	Engl. L., Cottonwood	1	85	64	25	1	1	1	89	1	1	33
4	Anderson, Chr.	Ist E. L., Delhi	3	39	31	14	1	1	1	40	1	1	25
5	Blicher, P.	Ist Am. L., Mayville	1	80	50	18	2	2	2	45	1	1	15
6	Dale, M. O.	O. S., Amherst Jct.	1	105	77	27	2	4	4	105	2	1	48
7	Dale, M. O.	Grace, Manitowoc	1	32	28	12	1	1	1	32	1	1	18
8	Dale, M. O.	Bethany, Wittenberg	2	40	21	6	1	1	1	40	1	1	24
9	Galstad, M.	Parkland E. L.	1	112	81	30	1	2	2	148	1	1	60
10	Guldborg, G.	Conc., Clearwater	1	64	49	27	1	1	1	19	1	1	8
11	Guldborg, G.	Cross Lake	1	66	45	22	6	4	4	27	2	2	14
12	Guldborg, G.	Immanuel, Lengby	1	26	13	4	1	1	1	25	1	1	8
13	Gullerud, C.	Gran E. L.	1	17	7	4	1	1	1	17	1	1	8
14	Gullixson, G. A. R.	Oslo E. L., Volga	1	110	75	34	3	3	3	34	1	1	11
15	Guthebo, L. S.	St. Paul's N. E. L.	1	300	250	35	13	5	5	210	12	14	3
16	Guthebo, L. S.	Conc., Eau Claire	1	298	185	55	25	4	4	173	7	5	65
17	Guthebo, L. S.	Effatha, Chippewa F.	3	40	21	7	1	4	4	27	1	1	24
18	Hanson, Clarence.	Hutchinson Sch. H.	2	108	81	18	9	2	2	351	1	2	18
19	Hansen, Emil	O. S., Albert Lea	1	203	166	59	11	7	7	328	2	3	56
20	Hansen, Emil	O. S., Hayfield	1	9	9	4	1	1	1	18	1	1	13
21	Harstad, A. M.	O. S., Madison	1	368	316	115	13	1	10	632	2	5	6
22	Hendricks, J.	St. P., Redtop	1	11	9	5	1	1	1	18	1	1	12
23	Hendricks, J.	N. E. L., Simcoe	1	10	5	5	1	1	1	7	1	1	9
24	Ingebritson, H.	Lime Creek	1	93	73	21	3	1	1	72	1	2	9
25	Ingebritson, H.	Lake Mills	1	96	70	14	2	6	6	77	1	2	6
26	Ingebritson, H.	W. Prairie	1	77	56	3	3	2	2	43	1	2	26
27	Ingebritson, H.	Thompson E. L.	1	48	36	2	2	2	2	43	2	4	23
28	Larsen, U. L.	Zion, Tracy	1	171	134	24	2	2	2	231	2	3	4
29	Larsen, U. L.	Ruthton	2	25	19	1	1	3	3	30	1	1	30
30	Lee, S. E.	Emmaus, Mpls.	1	116	91	16	10	3	1	143	3	1	79
31	Lillegard, G. O.	Boston N. L.	1	188	128	27	4	4	1	261	1	9	22
32	Madson, N. A.	O. S., Princeton	1	334	203	80	11	9	9	336	2	2	39
33	Moldstad, J. A.	St. Marks, Chicago	1	264	220	25	27	7	7	364	17	14	48
34	Mommson, L. B.	Holy Cross, Sheyenne	3	48	30	9	6	1	1	38	2	1	48
35	Petersen, J. A.	Scarville N. L.	1	99	81	28	3	1	1	119	2	3	14
36	Petersen, J. A.	Center N. L.	1	161	130	48	6	9	1	145	5	4	8
37	Petersen, J. A.	Forest City N. L.	1	59	43	15	3	3	1	49	1	1	24
38	Preus, H. A.	Calmar L.	3	408	325	120	4	4	4	350	4	4	22
39	Quill, C. J.	West Koshkonong	1	318	252	103	3	4	4	341	3	2	18
40	Runholt, J. R.	Ist S. Wild Rice	1	212	123	31	8	4	4	140	4	6	24
41	Runholt, J. R.	Zion, Ada	1	6	6	3	1	1	1	24	1	1	12
42	Runholt, J. R.	Scandinavia	2	115	85	35	3	4	4	84	1	1	19
43	Sande, S.	Hartland E. L.	1	46	38	11	1	2	2	49	1	1	19
44	Sande, S.	Manchester E. L.	1	105	75	20	3	2	1	135	4	5	75
45	Strand, A.	St. Luke's, Chicago	1	92	72	25	6	2	1	78	1	1	12
46	Teigen, B. W.	Ist Evanger, Fertile	1	38	22	12	1	1	1	38	1	1	4
47	Teigen, B. W.	Bygland, Fisher	1	20	18	8	1	1	1	11	1	1	7
48	Teigen, B. W.	Chester, Trail	1	37	20	8	1	7	7	9	1	1	16
49	Teigen, B. W.	Clearwater	1	392	297	53	6	11	6	743	11	4	38
50	Teiste, H. A.	Fairview E. L.	1	167	143	53	1	6	6	184	1	2	8
51	Tjernagel, H. M.	Saude	1	413	295	119	7	6	6	391	1	5	12
52	Tjernagel, H. M.	Jerico	3	138	85	24	5	2	2	199	4	1	16
53	Tjernagel, N. S.	Richland-Thornton	1	109	77	29	4	4	4	94	9	1	9
54	Torgerson, A. J.	Somber	1	127	102	32	4	4	4	239	1	8	12
55	Torgerson, A. J.	Ist Shell Rock	1	331	252	109	9	4	4	239	1	8	12
56	Tweit, M.	Nicollet	1	76	57	26	1	2	2	99	6	2	46
57	Tweit, M.	Norw. Grove	3	70	48	20	4	2	2	36	1	1	25
58	Unseth, E. G.	Scandinavian, Holton	1	115	69	36	3	1	1	106	1	8	31
59	Unseth, E. G.	Ist E. L., Suttons Bay	1	135	110	44	1	4	4	96	2	1	10
60	Unseth, J. B.	E. Paint Creek	1	107	81	38	1	3	3	32	1	1	13
61	Unseth, J. B.	W. Paint Creek	1	301	200	68	1	1	1	52	1	1	27
62	Ylvisaker, E.	H. C., Madison	1	38	34	15	1	1	1	52	1	1	61
63	Ylvisaker, P.	Bethany, Story City	1	70	47	14	2	1	1	170	1	1	42
64	Vacant	Central Duluth	1	125	100	25	1	1	1	170	1	1	42
65	Runholt, J. R.	Immanuel, Audubon	1	125	100	25	1	1	1	170	1	1	42

Total 18374 1187 2022 259 14 176 35 8314 119 148 573 2088

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

\* No Report Received. x Including Students (Visitors, 183)

v Served by Student Pastors; Report Incomplete and for Part of Year only.

# FOR YEAR 1938

	Week-Day School			Sunday School		Saturday School		Summer School		Students		Contributions		
No.	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						35	42	5	16		8	\$ 1 332 00	\$ 419 00	\$12 000 00
2						37	26				5	390 00	101 00	3 000 00
3				35	5						2	480 00	129 00	4 000 00
4						26	13			1	1	276 00	28 00	5 000 00
5				34	4	42	38	15	28			575 00	140 00	4 000 00
6						40	6				4	450 00	122 00	10 000 00
7												375 00	83 00	1 200 00
8				5	1			18	8			50 00	20 00	
9	180	19	1	22	4	18	6			8		1 461 90	224 55	4 000 00
10						39	8	30	14		1	362 76	28 01	2 500 00
11										5		375 40	25 23	1 500 00
12				12	2	18	4			1		59 42	37 75	800 00
13												49 55	27 65	150 00
14				20	5			20	16	2			264 59	4 000 00
15				80	7					2		2 783 71	429 28	45 000 00
16				81	5	30	82					*	*	14 000 00
17												*	*	1 000 00
18														
19				73	5					21	3	898 83	104 85	6 300 00
20	180	18	1	30	4					1		1 999 54	534 00	21 150 00
21												100 00	25 00	200 00
22	v180	16	2	60	6	37	17	10	19	5	33	4 546 14	869 53	50 000 00
23												75 00	529 20	
24											1	15 00		
25	160	13	1							2		*	*	7 000 00
26				28	4	34	25	30	26			*	*	3 500 00
27								20	12			*	*	4 000 00
28						32	14	20	6			*	*	2 000 00
29				52	6							*	*	18 000 00
30												*	*	
31				48	7	30	12	14	25	6		1 235 30	57 05	15 000 00
32				50	8					1	22	4 932 67	272 62	50 000 00
33	160	28	1	66	8	36	13	20	28	5	12	2 180 78	698 61	18 000 00
34				165	14					1		3 880 00	810 00	33 000 00
35										1	4	276 85	25 00	
36	180	9	1	3	1	34	5	30	21	3	6	1 331 15	297 94	14 500 00
37				35	4			30	21	3	6	728 72	283 67	10 800 00
38				21	4			15	14		4	410 00	36 75	3 500 00
39				58	6			20	60		20	2 180 95	549 71	25 000 00
40	170	22	1	15	3					1	20	3 877 07	745 38	50 000 00
41						56	20	14	33	1	20	450 00	80 00	3 900 00
42												30 00	25 00	
43												12 00		
44								20	8	3		935 00	190 00	10 000 00
45				6	1			20	6	3		400 00	180 00	5 000 00
46				25	5					1	8	2 281 97	50 00	8 500 00
47						36	17	15	11		6	680 00	199 40	6 000 00
48				8	1			20	11			250 00	95 06	1 800 00
49				1	1							75 00	127 25	500 00
50				14	2			10	14		4	60 00	4 95	800 00
51				119	20			14	65			4 447 76	778 62	35 000 00
52						34	9			3	8	1 338 42	1 077 10	10 000 00
53						34	53			1	7	1 627 99	855 57	15 000 00
54				30	3			15	26		12	1 118 34	144 29	7 000 00
55	160	12	1							3		*	*	8 000 00
56						40	32	20	16	1	6	*	*	7 000 00
57	160	9	1			32	40	20	30	2	14	1 800 00	548 12	30 000 00
58						32	9			6		500 00	136 71	4 000 00
59						21	8			6		356 95	55 67	2 100 00
60				22	3	14	15	8	2	1	15	230 00	65 00	5 000 00
61								25	19	2	9	500 00	287 29	7 500 00
62								17	8		2	2 119 54	278 67	7 400 00
63														13 000 00
64	140	4	1							5		326 08	239 17	4 000 00
65				30	5					6		388 92	51 00	5 500 00
66	1			28	4			14	31		15	400 00	95 00	2 500 00
Total	1670	150	11	1276	158	787	514	499	573	60	329	\$58 016 71	\$13 501 24	\$ 774 100 00

\* No Report Received. v Conducts School Jointly with Holy Cross (No. 63).

# TABULATED LIST OF CONTRIBUTIONS,

		Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Chr. Anderson	Rock Dell	\$ 54 68	\$ 90 60	\$ 53 58	
2	Chr. Anderson	Belview	16 98	9 71	15 65	
3	Chr. Anderson	Delhi		3 40	6 25	
4	Chr. Anderson	Cottonwood	24 99	30 00	21 56	
5	P. Blicher	Mayville	42 62	13 00	25 75	
6	M. O. Dale	Amherst Jct.	20 00	9 07	9 07	
7	M. O. Dale	Manitowoc	22 36	6 50	9 00	
8	M. O. Dale	Wittenberg		1 62	1 62	
9	C. M. Gullerud	Oslo	28 57	30 00	45 00	
10	L. S. Guttebo	Eau Claire	29 71		10 00	
11	L. S. Guttebo	Effatha	7 49			
12	G. A. R. Gullixson	St. Paul's, Chicago	109 87	145 91	23 55	
13	Walther Gullixson	Duluth	32 15	8 00	12 75	
14	G. Guldborg	Concordia	13 49	6 00		
15	G. Guldborg	Immanuel	3 00	11 50		
16	G. Guldborg	Cross Lake	5 79			
17	G. Guldborg	Gran	8 00	9 05	10 10	
18	M. Galstad	Parkland	21 90	38 80	43 25	
19	E. Hansen	Albert Lea	90 37	118 73	111 13	
20	E. Hansen	Hayfield		10 50	1 50	
21	A. M. Harstad	Our Saviour's, Madison	344 57	66 25	129 00	
22	J. Hendricks	Redtop	69 00	52 50	52 50	
23	C. Hanson	Mankato	21 50	18 72	18 78	
24	H. Ingebritson	Lime Creek	70 50	22 35	22 40	
25	H. Ingebritson	Lake Mills	61 32	42 00	37 60	
26	H. Ingebritson	West Prairie	59 60	7 00	6 00	
27	H. Ingebritson	Thompson	24 46	8 35	4 50	
28	U. L. Larsen	Tracy	80 15			
29	U. L. Larsen	Ruthton	14 15			
30	S. E. Lee	Emmaus	30 30	9 90	9 60	
31	G. O. Lillegard	Boston		30 00	28 00	
32	N. A. Madson	Princeton	202 75	157 20	132 10	
33	J. A. Moldstad	St. Mark's	107 04	132 43	284 12	
34	L. B. Mommsen	Sheyenne	25 00			
35	J. A. Petersen	Scarville	42 08	44 35	45 66	
36	J. A. Petersen	Center	47 10	53 50	53 84	
37	J. A. Petersen	Forest City	10 00	11 75	17 00	
38	H. A. Preus	Calmar	52 57	8 60	5 00	
39	C. J. Quill	W. Koshkonong	239 23	124 44	98 51	
40	J. R. Runholt	Ulen	27 00		5 00	
41	J. R. Runholt	Audubon	8 68	13 87	10 63	
42	S. Sande	Hartland	43 33	27 00	48 68	
43	S. Sande	Manchester	32 00	29 80	25 75	
44	A. Strand	St. Luke's		13 00	13 00	
45	B. W. Teigen	Fertile	88 22	30 25	3 00	
46	B. W. Teigen	Bygland	43 00	12 00		
47	B. W. Teigen	Chester	43 75	14 50	1 00	
48	B. W. Teigen	Clearwater		1 10		
49	H. A. Theiste	Fairview	110 91	134 60	75 96	
50	H. M. Tjernagel	Saude	27 40	143 14	96 19	
51	H. M. Tjernagel	Jerico	179 78	140 20	145 94	
52	N. S. Tjernagel	Thornton	28 86		19 35	
53	A. J. Torgerson	Northwood	50 30			
54	A. J. Torgerson	Somber	25 63	52 20	75 28	
55	M. E. Tweit	Nicollet	69 32	43 17	37 92	
56	M. E. Tweit	Norwegian Grove	74 55			
57	E. Unseth	Holton, Scandinavian	32 01	2 00	2 00	
58	E. Unseth	Holton, Immanuel	11 55			
59	E. Unseth	Suttons Bay	33 75	12 13	9 50	
60	J. B. Unseth	East Paint Creek	56 25	46 95	62 15	
61	J. B. Unseth	West Paint Creek	65 35	62 00	67 30	
62	E. Ylvisaker	Holy Cross	32 23			
63	P. Ylvisaker	Story City	18 61	41 17	36 67	
64	Miscellaneous		59 23	115 50	617 86	
Totals			\$3 186 67	\$2 266 31	\$2 697 55	

# MAY 1, 1938, TO JANUARY 31, 1939

	Church Extension	Christian Day School	Bethany College Fund	Negro Mission	1937 Convention Offering	Miscel- laneous	Totals
1	\$ 10 70	\$ 12 18	\$ 3 00	\$ 10 70	\$ 16 65	\$ 11 00	\$ 263 09
2		7 83	3 00		11 07	1 65	65 89
3					8 30		17 95
4							76 55
5					20 65	6 20	108 22
6	12 00	6 00		4 50	20 00		80 64
7		7 60		6 53	21 00	3 00	82 52
8					6 75		9 95
9	14 71	12 16		14 30	22 55		167 29
10		6 00		1 35	4 50		51 56
11							7 49
12			7 75		34 32		361 36
13		6 00			18 25	1 00	78 15
14					6 10		26 09
15					5 00	25	19 75
16	5 79	4 75			2 00		18 33
17						50	27 65
18	6 00	216 00			25 75	15 70	367 40
19		32 56		33 88	33 95	70 54	491 16
20					5 00	1 00	18 00
21	57 12				140 30	63 00	800 24
22		55 00	100 00		17 00	200 00	546 00
23	16 50	17 55			26 35	5 60	125 00
24	10 00	20 75		10 20	22 70	4 50	183 40
25		4 44			16 66	8 25	170 27
26	2 00		1 00		7 50	6 20	79 30
27	8 56	5 16			11 50	11 00	73 53
28	10 00				3 00		93 15
29							14 15
30					11 00	2 75	63 55
31		4 17			16 00	16 90	95 07
32		4 46			69 70	10 20	576 41
33	1 00				57 12	8 00	529 71
34					6 00		31 00
35	5 00	28 16			18 00		183 25
36		18 32			37 21	4 75	214 72
37		1 75			7 00		47 50
38	2 50	2 50	60 00	63 97	3 00	91 45	289 59
39	23 42	20 12			87 94	5 259 86	5 853 52
40							32 00
41						3 00	36 18
42					22 90	1 50	143 41
43	11 80				27 50	85	127 70
44		11 12					37 12
45	1 00	9 46			11 00	11 50	154 43
46	10 00	5 00		5 00	17 00	50	72 50
47					5 00	1 00	85 25
48						1 35	2 45
49	41 25		1 00		39 28	121 60	524 60
50	8 00		541 00	10 00	103 40	26 85	955 99
51	55 87		41 00	19 00	115 99	83 28	781 06
52						20 00	68 21
53						12 20	62 50
54	17 50	51 55		16 55	25 00	11 25	274 96
55	28 94	73 95			71 65	33 00	357 95
56	5 00	11 71					91 26
57		1 00			7 00	2 00	46 01
58		4 77					16 32
59		4 66			9 00	1 00	70 04
60		9 08	17 50		29 00	8 00	228 93
61	11 91				1 00	20 00	227 56
62					23 15		55 38
63		22 60			24 00	1 50	144 55
64		48 00	16 50	45 02	102 12	136 44	1 141 67
	373 82	746 36	791 75	241 00	1 453 81	6 200 12	17 957 39



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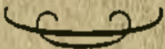
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