

REPORT
of
The Twenty-third Regular Convention of
THE NORWEGIAN SYNOD
of the
American Evangelical Lutheran Church
held in
Fairview Lutheran Church, Minneapolis, Minn.
Rev. H. A. THEISTE, Pastor



June 13th to 19th, 1940

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The Opening and Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church met for its Twenty-third Regular Convention in Fairview Lutheran Church, Minneapolis, Minn., Rev. H. A. Theiste, Pastor, Thursday morning, June 13th, 1940.

The Convention opened at 10:30 A. M., with divine services conducted by the local pastor, Rev. H. A. Theiste, following the Norwegian Church ritual. Hymns 132, 1-6, 375, 270 and 374, 6 were sung. As the Scripture Lesson, Acts 5:29-32 was read. Rev. G. A. R. Gullixson of St. Paul's Lutheran Church, Chicago, preached the sermon on Rom. 1:16. In this "power-age" when men use the wonderful powers they have discovered and developed for destruction rather than for anything good, the Church of Christ must make use of the power of God which alone can save. God has given us the great privilege of calling us to administer His sacred Means of Grace, the Word and Sacraments. If we but believe that Gospel of which the world is ashamed, but which is the power of God unto salvation to all who believe, we also can become channels of God's power to the eternal salvation of sinful, lost men.

At the close of the service, Pres. H. Ingebritsen welcomed the members of the Synod and appointed a temporary Credentials Committee which later was made the permanent committee. The local pastor, Rev. H. A. Theiste, welcomed the Synod on behalf of his congregation and announced the arrangements that had been made for the accomodation of the Convention.

The first session opened at 1:30 P. M. with a short devotion conducted by Pres. H. Ingebritsen in Norwegian: Hymn 268, 1-5 in Landstad's Salmebog, Scripture Reading Matth. 24, 1-28, and Hymn 268, v. 10. The Secretary called the roll of voting pastors; 25 were present at the first session, four more of the 31 eligible to vote arriving later. The secretary called the roll of non-voting pastors and professors; six were present at the first session, five more of the 17 in our membership arriving later. The report of the Credentials Committee was read by Rev. J. R. Runholt. 23 delegates were present at the first session. 16 more arrived later, bringing the total of registered delegates to 39, from 27 congregations of 22 charges. The President then declared the 23d Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session.

Delegates Present, Eligible to Vote

<i>Pastor</i>	<i>Congregation</i>	<i>Delegates</i>
Chr. Anderson	Our Saviour's, Belview	1. Sam Sampson
Chr. Anderson	Rock Dell	2. Hans Hegdal
M. Galstad	Parkland, Washington	3. A. T. Danielson
L. S. Guttebo	Concordia, Eau Claire, Wis.	4. E. J. Sandvig
L. S. Guttebo	Concordia, Eau Claire, Wis.	5. Wm. W. Smith
Emil Hansen	Our Saviour's, Albert Lea	6. A. O. Seeverts
Emil Hansen	Our Saviour's, Albert Lea	7. Rev. Paul Ylvisaker
Clarence Hanson	Bethany, Mankato, Minn.	8. Prof. C. A. Moldstad
Clarence Hanson	Bethany, Mankato, Minn.	9. Rev. J. E. Thoen
A. M. Harstad	Our Saviour's, Madison	10. John Melaas
A. M. Harstad	Our Saviour's, Madison	11. E. J. Onstad
H. Ingebritson	Lake Mills, Iowa	12. A. O. Anderson
H. Ingebritson	Lime Creek, Iowa	13. Oscar Anderson
H. Ingebritson	Lime Creek, Iowa	14. Martin Stene
U. L. Larson	Zion, Tracy, Minn.	15. John Rialson
U. L. Larson	Zion, Tracy, Minn.	16. John Steinberg
S. E. Lee	Emmaus, Minneapolis	17. S. Knutson
S. E. Lee	Emmaus, Minneapolis	18. John Leland
Geo. Lillegard	Boston, Mass.	19. Reidar Anderson
N. A. Madson	Our Saviour's, Princeton	20. Kenneth Camp
Vacant	Holy Cross, Sheyenne, N.D.	21. L. S. Rudy
J. A. Petersen	Center	22. Hans N. Hanson
J. A. Petersen	Center	23. Clifford Storby
J. A. Petersen	Scarville, Iowa	24. Nels Faugstad
Vacant	Western Koshkonong	25. E. M. Starks
J. R. Runholt	Immanuel, Audubon	26. Norman Haukedal
J. R. Runholt	Immanuel, Audubon	27. Julian Kohler
S. Sande	Hartland	28. Anton Harum
S. Sande	Hartland	29. Christ A. Miller
A. Strand	St. Luke's, Chicago, Ill.	30. O. C. Hovland
B. W. Teigen	Bygland	31. Ralph Sorenson
B. W. Teigen	Chester	32. John Tweeton
B. W. Teigen	First Evangers	33. Edmund Bolstad
H. A. Theiste	Fairview	34. P. P. Braaten
H. A. Theiste	Fairview	35. Anton Olsen
Vacant	Somber	36. Hans Halvorson
Vacant	Somber	37. Odis Holstad
N. S. Tjernagel	Jericho	38. John S. Roberson
M. E. Tweit	Nicollet	39. Wm. Struck

Pastors Present, Eligible to Vote

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

Synod Members Present, Not Eligible to Vote

Professors Oscar Levorson, C. S. Meyer, C. A. Moldstad, Alvin Natvig, S. C. Ylvisaker.
Pastors H. A. Preus, J. E. Thoen, A. J. Torgerson, P. Ylvisaker, A. Ranzau, C. M. Gullerud.

Advisory Members of This Convention

Dr. Theo. Graebner, Pastors Robert Heyne, A. Beck, P. Burgdorf, George Schweikert, D. Pfeiffer, W. F. Luttman, M. F. Adermann, H. J. Boettcher, J. Salvner, E. B. Glabe; Stud. Theol., E. Stubbenberg, Prof. L. Blankenbuehler.—Total 13.

Congregations Accepted as Members of the Synod

Pinehurst Lutheran Church of Eau Claire and Chippewa Counties, Wis.; Immanuel Ev. Lutheran Church, Holton, Michigan.

Pastors Accepted as Members of the Synod

Rev. A. Ranzau; Rev. T. N. Teigen.

Pastors Excused for Absence

Rev. P. Blicher, Rev. T. N. Teigen, Rev. A. Strand, Prof. C. U. Faye.

Pastors Excused for Late Arrival

Rev. A. M. Harstad.

Pastors Excused for Absence of One Day

Rev. Emil Hansen.

Congregations Excused for Not Sending Delegates

St. Mark's, Chicago—Rev. J. A. Moldstad; St. Paul's, Chicago—Rev. G. A. R. Gullixson; First South Wild Rice, Ulen, Minnesota—Rev. J. R. Runholt; Oslo, Volga, South Dakota—Rev. C. M. Gullerud; Immanuel, Lengby, Minnesota—Rev. G. Guldberg.

Convention Committees

1. President's Message and Report, Pastors: Chr. Anderson, S. C. Ylvisaker, L. S. Guttebo. Delegates: A. T. Danielson, L. S. Rudy.
2. Nominations, Pastors: N. A. Madson, J. B. Unseth, E. Ylvisaker, S. E. Lee. Delegates: E. M. Starks, O. C. Hovland, K. Camp.
3. Credentials, Pastors: S. Sande, B. Teigen, J. R. Runholt. Delegates: Nels Faugstad, Rev. J. E. Thoen, R. Anderson.
4. Program, Pastors: H. A. Theiste, Geo. Lillegard. Delegate: P. P. Braaten.
5. Press: Rev. N. A. Madson and assistants.

6. Higher Education, Pastors: E. Hansen, A. M. Harstad, M. E. Tweit. Delegates: H. N. Hanson, John S. Roberson.
7. Elementary Education, Pastors: B. W. Teigen, M. Galstad, S. Dorr. Delegates: E. M. Starks, Kenneth Camp, Wm. Struck.
8. Finance, Pastors: Chr. Anderson, G. A. R. Gullixson, J. B. Unseth. Delegates: John Melaas, Ralph Sorenson, Martin Stene.
9. Home Mission, Pastors: J. A. Moldstad, Dr. S. C. Ylvisaker, N. S. Tjernagel. Delegates: L. S. Rudy, Edmund Bolstad, E. J. Onstad.
10. Foreign Mission, Pastors: L. S. Guttebo, S. E. Lee, M. O. Dale. Delegates: Rev. Paul Ylvisaker, John Tweeton, John Leland.
11. Church Extension, Pastors: H. A. Preus, U. L. Larson, E. G. Unseth. Delegates: Anton Olson, Oscar Anderson, Hans Hegdal.
12. Publications, Pastors: J. A. Petersen, John Hendricks; Prof. A. J. Natvig. Delegates: E. M. Starks, C. Storby, Prof. C. A. Moldstad.
13. Charity and Support, Pastors: J. B. Unseth, John Hendricks, A. Ranzau. Delegates: Norman Haukedal, Julian Kohler.
14. Miscellaneous Matters; Pastors: G. Guldberg, C. Hanson, H. A. Preus. Delegates: A. O. Anderson, Christ Miller, Hans Halvorson, Prof. C. A. Meyer.
15. Pastoral Conference Records, Pastors: C. Hanson, G. Guldberg. Delegates: A. O. Seeverts, Anton Harum, O. Holstad.
16. Resolutions, Pastor: S. Sande. Delegate: Paul Ylvisaker.
17. Chaplain: Rev. H. A. Theiste.
18. Tellers: Pastors Stuart Dorr, Chr. Oesleby, and A. Ranzau.
19. Committee on Treasurer's Office: Pastors, S. E. Lee, J. A. Peterson, E. Hanson. Delegates, E. J. Onstad, and N. Faugstad.

The President's Message

With the World War, which ended with the Armistice, declared November 11th, 1918, a new way of thinking, living and being was ushered in. Possibly no one would venture to say that the world or any nation has prospered or was made better because of the war. War does not only bring blood-shed and destruction with it, but in its wake always follow dangerous tendencies discarding old time-honored truths and principles and venturing upon new, untried and unsound ways. This is true not only as regards social, political, and economic affairs, but also with regard to spiritual values. It has a tendency to change the entire philosophy of the life of man, disturbing or even disrupting the attitude of man to almighty God who was revealed to the world in Jesus Christ.

War is a scourge. In warfare, God uses one people as a scourge upon another. The ten tribes of Israel were delivered into the hands of the mighty Assyrians, because they turned away from the Lord their God and would not hearken to His word and command. II Kings, 17. "The king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years." V. 5. Because of their persistence in disobedience, "the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight." V. 20. Later the rod of chastisement also fell upon Judah, because they also provoked the Lord to anger by their disobedience to His word and command. "Because Manasseh, King of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin, with his idols: therefore, saith the Lord, God of Israel, Behold I am bringing such evil upon Jerusalem, and Judah, that whosoever heareth it, both his ears shall tingle." II Kings 21, 11, 12. Judah and Jerusalem fell into the hands of the Babylonians.

The Lord who reigned supreme over Jew and Gentile in the time of the Old Testament rules with the same mighty hand over nations and peoples also in our day. It is difficult for mortals to see God's wisdom as well as His justice and righteousness in bloody wars. We know, however, that also such terrible acts of man must ultimately, in the hands of the Almighty God, serve to the glory of His holy name and to the salvation of blood-bought souls. "All things work together for good to them that love God." Rom. 8:28.

Without a doubt, the last World War opened up new opportunities for God's church on earth. How has the church made use of such opportunities? Instead of going out with the ever-victorious Gospel of the crucified, risen, and glorified Lord, it seems that the church, generally speaking, has gone out to a sin-cursed and war-torn world, preaching a strange Gospel for the social betterment of man. A spirit of externalism has thus been fostered within the church, which brings honor to the achievements of man and confidence in the strength of man instead of making Christ and His salvation all in all.

In our day a bloody conflict is again raging involving many nations. Where will it end? How many nations will be drawn into it before it ends? What changes will it bring about after it closes? How will it affect the minds of men, and how will it affect the spiritual being of man?

In order to guard ourselves against impending dangers, threatening our personal spiritual well-being as well as that of the church, we do well in establishing ourselves in the old ways, and see and ask for the old paths, where rest has been promised for the soul. Jer. 6:16. God sends times of special stress and trouble, in order to bring His own children nearer to Himself. Let it not be forgotten, however, that such times are full of deceptions and temptations. War and post-war periods bring dangers in abundance. "In all thy ways acknowledge Him (the Lord) and he shall direct thy paths." Prov. 3:6.

The Holy Scripture, which is the Word of God, is the only sure and perfect rule for our faith and life. That Word cannot err. "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "The Holy Scriptures are able to make thee wise unto salvation, thru faith, which is in Christ Jesus." II Tim. 3:15. The WORD OF GOD is our first line of defense against all error and in all danger. It alone speaks with divine authority. It is in no way dependent on the sayings of the fathers or on confessions. Before its searching test, our confessions which are only a second line of defense must stand or fall.

In our Little Catechism as well as in the other confessions of our Lutheran Church, we have a summary of Christian doctrines taken from the Holy Scriptures. These confessions have stood the test for over four centuries. They have been assailed by opponents of Lutheranism from within the Lutheran Church as well as from without. Melanctons from within and Romanists from without have made their vicious onslaughts from time to time through the centuries. Truth, however, does not change with the times. If our confessions were a true summary of truth in the time of Luther and immediately after Luther's time, they remain so today and will remain so unto the end of days. There are so-called Lutherans today who hold that our confessions

which were written over four hundred years ago are not altogether applicable to our day and age. And some there are who read their own peculiar perversions of the truth into the confessions instead of letting the confessions speak for themselves. Nevertheless, the confessions stand to this day as a test of sound and conservative Lutheranism. Because we are earnest in our adherence to the Lutheran confessions, we also believe that they will be of inestimable value for us in carrying us through times of special danger and stress. Since they are a true presentation of revealed truth, they will serve to strengthen us and to establish us in that truth. They will help us in holding the right attitude to God, to His church, to the home, as well as to civil government. They will help to bring us away from the "it-seems-to-me" theology, to a firm basis for our Christian faith. A true Lutheran Christian will insist on a pure word and on unadulterated sacraments. Our confessions will help one to distinguish the pure from the adulterated. The Book of Concord has its rightful place in every Lutheran home. Let it be read, reread, and studied, together with sound devotional books and literature, our church organs, and in connection with the instruction of our youth.

In conclusion, let us ever be mindful of the fact that our Lutheran Confessions are at best only a second line of defense. More than ever, we need to hearken to the exhortations of the Holy Spirit through the **INSPIRED WORD OF GOD**. Devotional literature and confessions of the church must not and cannot replace the inspired word. "Let the **WORD OF CHRIST** dwell in you richly." Col. 3:16. Let every home have its family altar from which this **INSPIRED WORD** is read. More than ever we need to be attentive to the public use of the **WORD AND THE SACRAMENTS**, giving heed to the Voice of the Spirit, Heb. 10:25.

"Let us not forsake the assembling of ourselves together, as the manner of some is." More than ever we need to give heed to the voice of the Spirit through the **WORD**, in the training of children, and the young. "Bring them up in the nurture and admonition of the Lord." Ephes. 6:4 "Teach them to observe all things whatsoever I have commanded you." Math. 28:20.

The President's Report

Are we mistaken when we assert that our times are full of deceptions? In many church denominations with which we come in contact, voices are heard proclaiming peace, peace, where there is no true peace. It is not popular in any way to question or to test the foundation of this peace. Nevertheless, a pastor who wants to be a true shepherd over the flock entrusted to his care must have time, or take time, to examine the pastures upon which his flock feeds. It has never been more urgent than it is in our day and age for a pastor to spend much of his time in his study, in earnest and prayerful meditation on the Word of God, and in careful study of the tendencies of our times. If ample time is to be set aside for study, our congregations must organize in such a way that all manner of odd jobs and details of the work in the congregation are not left to the care of the pastor.

We enjoy a remarkable unity of Spirit among the clergy of our Synod. This is a blessing from God. Such unity can be preserved too only by the grace of God. It must continually be fostered and strengthened. Care must be taken lest this unity of the Spirit be disturbed by things of the flesh, which grieve the Spirit.

Because of the sad experience which we had during the merging of Norwegian church bodies, consummated in 1917, we have found it necessary to be alert watching closely present union movements among Lutherans in our country and, in particular, the deliberations carried on between the Missouri Synod and the A. L. C. which affect our whole Synodical Conference. After careful study of the Declaration of the A. L. C. and its implications, claiming "to supplement," and "in part also to emphasize" points of the Missouri Brief Statement, our union committee has found this Declaration unclear and misleading, giving no assurance of unity of the Spirit between the conferring church bodies. Like "Opgjør", it gives no assurance of settlement of old controversies. Our Committee on Union met with the commissioners of the Missouri Synod in Chicago, January 12th and 13th. Another meeting was held in Chicago April 12th and 13th. Committees from the Missouri, Wisconsin, Slovak, and our own Synod attended. We hope and pray that our brethren in the Missouri Synod will be spared from entanglements which would lead to a denial of revealed truths, and thus weaken conservative Lutheranism in our country.

DEATHS

"Sentinel" and "Tidende" have also during this past year announced the passing away of some of the old faithful lay-members of our Synod. May the memory of their faithfulness and

loyalty to the divine truth entrusted to us be blessed, to the strengthening of our purpose in preserving that truth as our greatest heritage. Recently, two of our pastors, in active work, have been called from their field of labor to the rest prepared for them in the church of Glory. Rev. H. M. Tjernagel died at the Lutheran Hospital, Hampton, Iowa, February 13, 1940, after an operation. Services were held in both churches of the parish. Interment was made at Saude cemetery.

Rev. C. J. Quill entered into his eternal rest Thursday, May 9, 1940. Funeral services were held at the Koshkonong church, Monday, May 13. The body was taken to Albert Lea where services were held Tuesday, May 14. His body was laid to rest in Lakewood cemetery.

Both these sainted brethren had faithfully served congregations in our reorganized Synod, since 1923, having served also in different responsible positions for the Synod at large. While we shall miss them in our work for the Synod, we rejoice in the hope of the rest which they now have won.

The visitors have also during the past year been helpful, serving on authorization by the president in cases of ordinations and installations—also officiating at other special occasions. Even at that, the work connected with the office of president requires considerable time and energy. The report from Rev. J. B. Unseth, visitor of the Iowa and Southern Minnesota district, is appended. I have endeavored, as far as possible, to direct the work of the Synod through the committees, meetings and conferences during the past year. Besides, I have also attended meetings in various congregations when requested. Naturally, a considerable amount of correspondence has been carried on. The Synod has also this past year been remembered with larger gifts for which we are grateful. Such gifts mean much in the bolstering up of our finances.

ORDINATIONS AND INSTALLATIONS

Candidate Stuart Dorr, on call from Forest City congregation, and Bethany congregation at Story City, Iowa, was ordained and installed by me at Forest City, Iowa, July 16, 1939.

Candidate Christian Oesleby, called to Central Lutheran church, Duluth, Minnesota, was ordained and installed by Rev. N. A. Madson at Duluth, July 23, 1939.

Candidate Torald Teigen, on call from First English Lutheran congregation at Mayville, N. D., and Immanuel congregation, Hillsboro, N. D., was ordained and installed by Rev. N. A. Madson at Mayville, August 6, 1939.

Prof. Oswald C. J. Hoffman, of Bethany College, on call extended to him by English Lutheran congregation, Cottonwood, Minn., was ordained and installed at Cottonwood, by Rev. Christian Anderson, October 29, 1939.

Rev. N. S. Tjernagel, having accepted a call to First Shell Rock congregation, Northwood, Iowa, and Somber congregation, of the same charge, was installed by Rev. J. B. Unseth, August 13, 1939.

Rev. A. Ranzau, of the Missouri Synod, having accepted a call vacated by Rev. N. S. Tjernagel at Thornton, Iowa, was installed by me October 22, 1939.

Rev. N. S. Tjernagel, succeeding his sainted father in the Saude-Jericho call, was installed by Rev. J. B. Unseth, June 2, 1940.

Rev. Martin Galstad, on call from the Northwood-Somber parish, to succeed Rev. N. S. Tjernagel, will be installed in the near future.

Candidate Walther Gullixson has been called to succeed the Rev. Martin Galstad at Parkland, Washington.

Rev. E. Zapf of the Missouri Synod, located at New Rockford, North Dakota, has served our congregation at Sheyenne, N. D., since the resignation of Rev. Lloyd Mommsen.

Rev. A. Ranzau makes application to this Synod for membership. Rev. T. N. Teigen has also applied for membership.

The Pinehurst Lutheran congregation, Rev. L. S. Guttebo, pastor, has applied for membership in our Synod.

DEDICATIONS AND ANNIVERSARIES

The Pinehurst Lutheran church, near Eau Claire, Wis., Rev. L. S. Guttebo, pastor, was dedicated by Rev. J. A. Moldstad, August 20, 1939.

Concordia Evangelical Lutheran church, Eau Claire, Wis., Rev. L. S. Guttebo pastor, celebrated the tenth anniversary of its dedication, November 26, 1939. Rev. A. M. Harstad was the festival speaker.

Grace Lutheran church, Manitowoc, Wis., Rev. Morris Dale, pastor, celebrated the tenth anniversary of its dedication, August 13, 1939. The Rev. J. E. Thoen was the festival speaker.

Dr. S. C. Ylvisaker, on request from the Board of Regents and the Home Mission Board of our Synod, visited Concordia Seminary at St. Louis, February 14th and 15th, meeting with our students studying theology there.

The Boards and Committees which have had supervision of the different branches of the work of the Synod during the past year will report to this convention.

The proposed constitution of the Synodical Conference is to be acted on at this Synod meeting.

The question of equalization of delegates' expenses was referred to the congregations by our last Synod meeting. Ten congregations have reported in favor of the plan, eight no action, with two definitely against.

Delegates are to be elected for the Synodical Conference meeting at Chicago in August.

There will be election of officers and members of the various Boards at this meeting.

Respectfully submitted,

H. INGEBRITSON.

Visitor J. B. Unseth's Report

On January 29, 1939—Conducted "Visitass" in Northwood, Ia.

On August 13, 1939—Installed Rev. N. S. Tjernagel in Sombra and Northwood (Shell Rock) congregations.

On September 24, 1939—Conducted "Visitass" in Scarville.

March 4, 1940—Presided at joint meeting of the Saude and the Jericho congregations gathered for the purpose of calling a pastor.

June 2, 1940—Installed Rev. N. S. Tjernagel in Saude at 10 A. M., and in Jericho at 2 P. M.

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

1. The attention of the Synod is called to the discussion contained in this report on the evils of wars which God uses as a scourge to punish the unbelieving world. But even the terrible scourge of war and the evils that follow in its wake "work together for good to them that love God." It affords the church of Christ new opportunities to preach the Gospel of Christ.

May we as members of the church of Christ see to it that we "continue in the old paths" bringing the healing balm of the pure Gospel and unadulterated sacraments to a war-torn and sin-sick world!

2. The Synod urges all members to take to heart the following words in the President's message: "Nevertheless, a pastor who wants to be a true shepherd over the flock entrusted to his care must have time, or take time, to examine the pastures upon which his flock feeds. It has never been more urgent than it is in our day and age for a pastor to spend much of his time in his study, in earnest and prayerful meditation on the Word of God, and in careful study of the tendencies of our times. If ample time is to be set aside for study, our congregations must organize in such a way that all manner of odd jobs and details of the work

in the congregation are not left to the care of the pastor." See Acts 6:1-6.

3. The Synod agrees to set aside a time to discuss that part of the President's report referring to the union movement between the Missouri Synod and the A. L. C.

4. The President's report on the death of two pastors of our Synod shall be referred to the Resolutions Committee for the purpose of formulating appropriate resolutions.

The Question of Non-Fundamentals in the Light of Scripture

By DR. S. C. YLVISAKER

1. Fundamental is defined as anything that serves as the foundation or basis of a system of belief, as a truth, law, or principle; it is a primary and necessary truth. In conformity with this definition, Scripture says clearly: "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). This is borne out also by many examples. When the Jailer at Philippi cried: "Sirs, what must I do to be saved?" (Acts 16:30), Paul answered simply: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Of the Ethiopian eunuch we read (Acts 8) that Philip "preached unto him Jesus"; and when he was to be baptized, his confession was no more involved: "I believe that Jesus Christ is the Son of God." John the Baptist summarizes his testimony in the remarkable words: "Behold the Lamb of God, which taketh away the sin of the world" (Joh. 1). Peter's confession in behalf of the disciples is equally simple: "We believe and are sure that thou art that Christ, the Son of the living God" (Joh. 6:69). This confession is repeated in Matt. 16:16; and, simple as it is, this confession has the full blessing, for Jesus says: "Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:17-18). In his first epistle John (5:1) reduces the content of saving faith to these simple terms: "Whosoever believeth that Jesus is the Christ is born of God," and that even in the face of serious dissensions in the church there in Asia Minor.

2. We may rightly infer from this that there is a certain essential to which our Christian faith may be reduced, *and beyond which that reduction can not go*. That essential is always

Christ, the Son of the living God, Jesus the Saviour. There is much comfort in this, for even in the case of the deepest theologian Christian faith is essentially a very simple thing. In our personal attitude toward Christ, in our prayers and devotions, our reaching out for Him and His daily companionship, His love and grace, it is the sense of childlike trust that predominates. And if our study of the dogmatic system of theology leads us away from this simplicity of faith and this childlike trust as the great essential, it has not served its real purpose. In our prayers and devotions and in our daily companionship with Christ, we are not thinking in terms of an involved set of doctrines. It is the One Great Presence, Christ, Who is the sum and substance of all our longings and hopes and aspirations. Thus, too, in the case of our children. We believe confidently that they in baptism receive a living faith in Christ as their Redeemer from sin, death and hell. It is the true Christ, with all His gifts and benefits. As a child when it is born is a child of those certain parents in the full sense of the term, even though it is not in any way conscious of this relation or of the possessions it owns as a result of this relation; so a child that is baptized is immediately received into full rights and privileges with the most well-informed child of God, even though he may be quite unaware of the high station into which he is born. And such an infant child owns God as his Father and Christ as his Saviour as surely and in as great measure of blessedness as the deepest theologian. For it is faith, not knowledge, which lays hold of God's saving grace in Christ. This same comfort is there for a pastor who so often must be satisfied with a very meager amount of knowledge on the part of even longtime members of his congregation. Who are we to begin requiring a full knowledge of the whole body of Christian doctrine before we can consider a man a Christian, when Christ Himself has accepted as a full and complete confession the brief statements quoted above, nay, has even accepted the same as the rock foundation upon which He has promised to build that Church which all hell can not overthrow?

3. When the question of "fundamentals" is raised and we are asked which and how many those teachings are which belong to the foundation of faith and upon which a church must build if it is to be called Christian, the answer of Scripture remains simple: "Believe on the Lord Jesus." And the promise is that he who in faith has accepted Christ, has no half-Christ or quarter-Christ, but he has the whole Christ with His every blessing and gift and is a full heir of heaven. And this blessing is not as for some future ownership, as if he must be instructed better; it is present and real with the first advent of faith. Where Christ enters in and lives in the heart, He leaves nothing behind; He is there with His full truth, life, grace, love, strength, armor.

In this sense Christ can not be divided, and we must continually be on our guard against any such attempt in our thinking, believing and teaching. The foundation, i. e. the fundamental, is Christ.

4. The normal development in the case of a child is this that he is privileged to grow up under the parental roof, associate with his parents, go in and out in their home as a member of the household, experience their loving care and protection, and above all learn to know his parents more and more intimately. Already as an infant the child has a way of recognizing his parents, particularly his mother; and that first attitude of trust is seen to be able to differentiate between the mother and others who may be at hand. For want of a better designation we call this aptitude on the part of the child "knowledge," though we hardly dare to call it a conscious thing. As the child becomes older and the associations in the home continue, the feeling of trust and confidence continues, and knowledge grows day by day, that knowledge which is able to recognize the parents, distinguish clearly between these and other persons even to the point of description, until finally the first elements of knowledge have become a strong and conscious thing which can not be deceived.

5. God deals similarly in the case of those who are accepted into the "adoption of children" by faith in Christ. The normal thing is this that such a new-born child of God will continue on to live in this new relation, associate more and more intimately with his heavenly Father, enjoy the good things at His hand, love, grace, care and protection, his whole blessed inheritance as a child of God. And thus it will be his divine privilege to know this Father better day by day and year by year, recognize Him and distinguish Him from every other pretended and deceiving fatherhood. And since faith lays hold of Christ as its great content, it will be the Christian's divine prerogative that the roots of faith grow deeper and deeper in the soil of the heart, and that knowledge of that Saviour increases as the years pass and the association with this Saviour becomes more and more intimate. Jesus Himself speaks of a weak faith, and the Scriptures grant that there is a faith which is capable of receiving only the milk as contrasted with the meat of doctrine. But the Scriptures do not distinguish as if the one kind of faith owns more of salvation or forgiveness or grace or love, in short of Christ, than the other. Where there is childlike trust in Christ as the Redeemer, there salvation is complete and the promise of heaven is sure. My child is no less my child when an infant than when it has become an adult, even though the recognition and knowledge in one case is vastly different from that of the other.

6. Even this increased knowledge is essentially a simple thing, having as its main and central content Christ, His person

and work. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Joh. 17:3). The knowledge of Christ is that knowledge which distinguishes Christianity from every other religion, every true confession and creed from every false confession and creed. In other words, in the matter of objective faith as well as in subjective faith, it is well that we keep in mind that this faith is a simple thing, and though we may under certain circumstances be obliged to use many words to describe this faith of ours, it is no more involved in the one case than in the other. As an objective description of our Christian faith we would not dare to say that the added words of the Apostle's Creed or of the Augsburg Confession or the whole Book of Concord make our confessions any more perfect either in form or in content than the simple statement of Peter by which he and the whole church were called blessed. That confession serves to identify us as Christians before God and men, and it becomes the banner and standard about which the saints of God have rallied and shall continue to rally till the end of time. To come back to the subject of this paper: the rock upon which the church builds as a foundation, the fundamental in the real sense of the term, is Christ and the simple confession of His most glorious name. The most detailed and carefully worded creed has not served as it should, if it has become a series of disconnected statements, diverting our attention from this point to that, in endless confusion. It is striking and altogether characteristic, when Paul speaks of his ministry among the Ephesians, that he says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20). He describes the ministry which he has received of the Lord Jesus in the words "to testify the gospel of the grace of God," as "preaching the kingdom of God," and finally declares: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Paul says: "We preach Christ crucified" (I Cor. 1:23), and again: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2), and signified thereby that the contents of all preaching and teaching and confessing in the church is and must be ONE, and that is Christ. This confession is and must remain essentially simple.

7. Why then has the confession become so seemingly in-

volved and intricate? Why are there apparently so many separate doctrines which must be maintained in order that it may be called pure and true? If one is the foundation-stone of the faith of the individual as well as of the faith of the church, and one thing alone is fundamental, why do we speak of fundamentals, as if the foundation-stones were many, among which we must select some, calling these fundamental and others non-fundamental, i. e., not fundamental or belonging to the foundation? This is what confuses so many, though the matter continues to remain quite simple. A tree is essentially one, though it has many leaves and branches. A diamond is still one, though it has many faces and shows many beauties. A man is still one, though he has many limbs or characteristics or abilities or talents. God is One, though it requires many words to describe His nature and attributes, His beauty, His relation toward us, etc. Thus Christ, the foundation of our faith, and of the Church, is one, though there may be many doctrines concerning Him, by which His person and natures, His attributes, His work and saving grace are described and defined.

8. The necessity for, and importance of, the many doctrines are twofold:

a) that we may learn to know Him better for what He is. For it is one thing to own something, though that ownership may be ever so real; and it is another to learn to appreciate its worth by a more intimate knowledge and understanding. Scripture tells us that it is one of the great privileges of Christian faith that we learn to know ever more intimately the one great treasure, Jesus Christ. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:9-12). "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and

set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:15-35). What this knowledge of Christ means to the Christian is brought out again so beautifully in these words of the same Paul: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:14-19). "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—II Tim. 1:12. The Epistle to the Hebrews (6:1-2) exhorts us: "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment"—by this indicating that this striving toward the more perfect knowledge of the truths of our faith is an urgent duty of every Christian. And the reason is plain: as it has been promised as our great blessedness and joy in heaven to see our Saviour face to face and know Him as He is, so God has granted His saints here in time to enjoy this foretaste of heaven, that we see His glory as with the eye of faith through the description of this glory in Scripture. Our study of these doctrines contained in Scripture would become so much more profitable for us if we would keep this thought before us at all times, that we through them are privileged to know our Saviour better in His every attribute, purpose and grace.

b) that we having been filled with the knowledge of His person and work may be defended against every temptation to follow a false Christ. Careful study of the Scriptures will show that the doctrines contained there are Christ's Own, and they are an expression of Himself, describing Him in His natures, person, attributes, work, relation to His heavenly Father, to the Spirit, to His children among men, His church, even His relation to the unbelieving world and the physical world. Thus these teachings of Scripture serve to identify that Christ in Whom we have learned to trust and believe, as if we would say: The

Christ in Whom I believe is the one who is described in the Scriptures, the Son of God and the Son of Man, with all those attributes which belong to God (a spirit who is eternal, almighty, omniscient, omnipresent, holy, righteous, merciful and faithful) and those attributes which belong to man, though without sin. It is that Christ Who was promised and foreshadowed of old, being described so carefully that, when He in the fulness of time came, conceived by the Holy Ghost and born of the Virgin Mary, He was pointed out, not only by the angels on the fields of Bethlehem and worshipped by the shepherds and the Wise Men, but by John the Baptist saying: Behold the Lamb of God that taketh away the sin of the world! It is that Christ Who lived and walked, preached and taught, suffered and died and rose again, ascended into heaven as all of this has been related in the same Scriptures; Who performed those certain miracles which are listed there; Who spoke and taught those very words and teachings which are recorded there. It is that Christ Who made that very word His Own, not only subscribing to it in its every word, but the One Who lives and breathes there and is the life and content and fulfilment of it; Who is identified with that word so that it can not be separated from Him, nor He from it. It is that Christ Who in and by that word reaches down to man, tells the glad tidings of His coming, His work of salvation, and invites man to the free grace and love which He offers there. It is that Christ Who calls Himself and Who is the Life, the Light, the Bread of Life, the Resurrection, the Good Shepherd, the Water of Life, the Alpha and Omega, the great Amen.

By all of this and more, Christ is identified as that one Christ Who is able to save to the uttermost them that come unto the Father by Him. As such He is the one foundation of the church and of faith. From the beginning it has become necessary to describe Him ever more carefully in order that men might not be deceived by false Christs and false opinions which would lead away from Him. We sense this at once in the Apostolic Creed, where, as it were in opposition to every false confession, and in order to identify their Christ apart from every false saviour who was being proclaimed already at that time, the early church made sure and said: *I believe in Jesus Christ, God's only Son, our Lord, etc.; i. e. in that Jesus Christ Who is described in the following words of the creed.* When the divinity of Christ was attacked, the church found it necessary in the Nicene Creed to add more specific description of the Christ in Whom it believed to distinguish Him from the false Christ who was not really God. The Church of the Reformation made sure again in the Augsburg Confession that the true Christ remained as the foundation rock of the Church, and that, by making clear statements regarding justification by grace without the works of the law and

other doctrines which were being corrupted and denied, as if they challenged the enemies of Christ who dared to replace His word with another word, His teaching with another teaching, His beauty with another beauty, His love and grace and work with another love and grace and work which was man's and not Christ's. And today the true church of God continues on in the same spirit to search the Scriptures daily to make sure that the one true foundation, laid by God Himself, still stands. There is one comfort and source of strength which we must have, the same which Paul held before the church at Ephesus: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:18-22). If an individual or a church comes to us today and says: My Christ teaches that little children should not be baptized, we must say as before God and men: that is not the true Christ, for that Christ Who is the foundation of the church and of our Christian faith has once and for all declared: Suffer the little children to come unto me and forbid them not. Thus the teachings of Christ serve to identify Him and distinguish Him from every false foundation, of which Jesus says: "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24:29).

9. The implications of all of this should be clear. This is not the place to show in detail that or how Christ has identified Himself with all doctrines contained in Scriptures, with all facts of history, geography and so forth which are mentioned there, and with every word written there as being His very Own. But if we have learned to recognize this, then it is not for us to decide that one doctrine may be removed or changed and another disregarded as being unimportant; for it is He Who has said with the heavenly authority which belongs only to Him: "Teach them to observe *all things* whatsoever I have commanded." Who are we to question one word which He has made His Own, when He has said: "The Scriptures can not be broken"? Who of us, dependent as we are on His every promise, can afford to dispense

with but one of those precious truths which He has found it necessary to make a part of the foundation of the church? The words are clear: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:18-19). The Lord gives us no choice between believing this and not believing that, when He says to the disciples: "O fools and slow of heart to believe all that the prophets have spoken" (Luke 24:25). He warns against every straying from that word when He says: "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). Paul is serious in this warning: "A little leaven leaveneth the whole lump" (Gal. 5:9). What John says of his book may well be made the superscription for the whole Bible: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Joh. 20:31). Who will say, then, that the Bible contains too much, some of which may be looked upon as unessential as a foundation for our faith and the faith of the church? The closing words of the last book of the Bible make us tremble: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19). On this background we realize with what earnestness Peter pens these words of his second epistle: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if

these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter, chapter 1). Then follows the warning against the false prophets, denying the Lord that bought them. It is the word of God in its every teaching, with no admixture of human reason or human choosing between this doctrine and that, which will save the individual and the church against losing the true foundation, Jesus Christ, and substituting for Him a foundation which will be washed away with the sands of time.

10. The implications are these that we, as individuals and as a church, need the whole foundation of truth which God has given us in Scripture, since Christ has identified Himself with all of this. Whatever Christ has given us in Scripture belongs to Him as the foundation stone; and if we become confused and are made to think that not all of this is needed, the Saviour Himself knows better and has mercifully preserved it all for us and will preserve it unto the end of time as He has said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Today we may be living a very tranquil life of faith, and we are satisfied to say: I believe in Jesus Christ. To-

morrow we may be assailed by a storm from this direction or that, and who knows then where the strain will be felt most severely? Thus, too, in the life of the church. It fares well with the simple confession: I believe in Jesus Christ. But tomorrow it may be the doctrine of predestination with its sure comfort which as a single soldier may have to brave the force of the whole battle, and in the end become the distinguishing banner which separates between the true and the false foundation, the true and the false Christ. At the time of the Reformation, the doctrine of Justification by Faith had to feel the strain, today it may be the doctrine of creation in six days, the doctrine of the antichrist, the doctrine made clear by one single passage (II Tim 2:19): "The Lord knoweth them that are his" (against the dream that there is a visible side of the invisible church), and so on almost indefinitely, which as exposed parts of the one foundation must be strong to withstand the inroads of rationalism, of unionism, or other error which would eventually overthrow the whole Gospel of Christ. When Christ says: "Search the Scriptures," He does not mean to say that He will be found there in some obscure corner after an almost hopeless search, as one would search for the pebble in a heap. He means to say that such a search will discover Him as the living content of every page, the life-giving breath of every word and every teaching or truth recorded there. Who will say, then, that it does not all belong to the fundamental?

11. The distinction that some make, that a doctrine must be looked upon as non-fundamental because it is possible to have a saving faith without a knowledge of this certain doctrine, is at best confusing. We have sought to make this clear above, where we discussed the point that faith in Christ is all-inclusive, even though the person who owns that faith may not have a full knowledge. It is his privilege and even duty to search the Scriptures that he may learn to know better and ever better that foundation which is Christ, that by a mature faith he may be enabled to use the full strength and comfort which that faith possesses. The distinction, however, becomes a sinful one and subtly dangerous if it is maintained that some teachings of Scripture are of such nature that we may hold divergent views regarding them, for this will inevitably lead to indifference with regard to them, and eventually to open denial. What Christ has given to the individual or to the Church is all priceless, for it is blood-bought, and it is stained by the tears, hallowed by the prayers and labors, and sealed with the heroic death of the saints of God. It is all that incorruptible seed of the Word of God sent by God to save the souls of men.

12. But it is said that we in some things can not be certain that this is the doctrine of Christ and therefore a part of the

foundation which is Christ. We may admit that there are many references in Scripture which we do not understand, because we have not sufficient knowledge; there are many passages, prophetic and otherwise, which we can not interpret with certainty because our understanding is limited and God would keep us humble, awaiting the time when He sees that His church needs these particular truths; there are theological problems, so-called, involving questions which simply are not answered in Scripture, and where we are at liberty to use our own best judgment on the basis of logical reasoning or scientific study. But all of this leaves small comfort to those who in pride or wilfulness refuse to accept those teachings which are clearly revealed. Where the Word of God has spoken, whether it be in a doctrine which to us seems important and fundamental, or unimportant and non-fundamental, it will ever be a matter of fundamental importance whether we trust in Christ or not, and whether we in faith are willing to accept His Word of Truth or not. That with which Christ has identified Himself must be and will be a part of the Rock Foundation upon which our faith and our confession must be built. Woe to him who dares to say of any teaching of Scripture, however insignificant it may seem: Here at least I may have my own opinion, here it makes no difference if I do not follow Christ, here Christians remain Christians though human reason or convenience or a better living or friends point in another direction, where the one assurance Christ has given is this: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand. I and the Father are one" (Joh. 10:27-30). Are we who have tasted that the Lord is good ready or willing to follow another shepherd at any point on the way?

13. But surely there are sincere Christians in other denominations, even though that denomination does not have the truth in all points? Can we not after all,—nay, *must* we not,—accept all those into the household of faith who in all sincerity confess with us: I believe in Jesus Christ? Again we may readily admit that there are many in other denominations who do not know the confession of their own church, and who are not aware of the denial of the truth of which some of these denominations are guilty. By that same unmerited mercy through which they have come to faith, they have been preserved in the true faith by the means of grace which remain in their hands and through which the Spirit operates effectively where and when it pleases Him. Where God finds that true faith in Christ, there is a member of the one true church of Christ, no matter what his outward affiliations may be. We do not now speak of the dangers and temptations of these connections, nor of his duty and responsibility also in this regard. Jesus Himself says: "And other sheep

I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (Joh. 10:16). But this, too, stands: "The Lord knoweth them that are his" (II Tim. 2:19). As for us who can not know the heart, there is only one recourse, and we judge, not by a part of such a man's confession, or a part of the confession of a church denomination, but by the whole. One may say: I believe in Jesus Christ and follow this confession with that obedience of faith which accepts His every word and teaching and shepherding. Another may, with seemingly the same earnestness, say: I believe in Jesus Christ, but in the same breath reject much of what he says. Reduced to a simple formula, it would read thus: I believe in Jesus Christ, but not the one who says that infants should be baptized, or the one who forgives sins freely, or the one who makes it necessary to sever connections with the secret lodge, or the one who claims that His very body and blood are given in the sacrament of the altar. I do not believe in that Christ Who was born of a virgin, or the one who predestinated some unto the adoption of sons and eternal life. Thus they have laid another foundation than that is laid, which is the Jesus Christ Who is described by, and identified with, every word of Scripture. Of such, God has said with words that can not be changed or misunderstood: "Now I beseech you, brethren, mark them which cause divisions and offenses 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). And again: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). It is a part of our faith in Christ and of our building on Him as the foundation as individuals and as a church, that we in faith heed His warning voice: "Beware of the leaven of the Pharisees and of the Sadducees"; for this is a part of that armor with which God clothes His believers and by which they are kept safe on Him as the foundation of faith. He who despises that armor does so to his own hurt. By heeding this warning, a believer and a church are doing their God-given duty toward him

who has learned to build on another foundation than Christ, for he is thus awakened to the seriousness of his error and may still turn from his wayward course. And let us all pray fervently that God may deliver us from the sin of indifference and unbelief which makes light of any teaching of Christ, and that we, as individuals and as a Synod, may rather be found as ready watchmen on the walls of Zion, quick to detect and prepared by the Sword of the Spirit to ward off every attempt to weaken or destroy that one Rock which has become the chief cornerstone of the church of God, Jesus Christ, the Son of the living God.

The Principle of the Separation of Church and State Applied to Our Times

By GEO. O. LILLEGARD

We who are American Lutherans are so accustomed to accepting the principle of the separation of Church and State as axiomatic that we may forget how few there are after all who believe in that principle and may even fail to note the attacks that are being made on it from all quarters, not least in our own favored land. Yes, we may too often find that we ourselves have been transgressing against that principle in some way, although we in our hearts are fully convinced that Church and State should in no way interfere with each other. For as American citizens and Lutheran Christians, we are, or should be, loyally active in both State and Church; and there may be times when it is rather difficult to draw the line between what we do as citizens and what we do as Christians. It shall, therefore, be our purpose in this essay to call attention to some of the pitfalls and dangers that beset the Christian citizen in free America in his efforts at maintaining and observing the principle of the separation of Church and State today.

I. WHEN THE CHURCH INTERFERES WITH THE STATE

The 28th Article of the Augsburg Confession, on the Power of Bishops, says: "The power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth. As Christ says (John 18:36): "My kingdom

is not of this world"; also (Luke 12:14): "Who made me a judge or a divider over you?" Paul also says (Phil. 3:20): "Our citizenship is in heaven." (II Cor. 10:4): "The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations." After this manner, our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God."

This is directly opposed to the teaching of the Roman Catholic Church which for centuries has maintained that all states and governments are subject to it as representing Him who is King of kings and Lord of lords. Pope Gregory VII, who in addressing King Henry IV (December, 1075) qualified his "apostolic benediction" with the words: "if he be obedient to the Apostolic See as is becoming in a Christian king," taught that the Pope "has the power to depose emperors;" that "he can be judged by no man;" that "he has the power to absolve the subjects of unjust rulers from their oath of fidelity,"—to quote only a part of his arrogant claims. Pope Leo XIII 800 years later proclaimed: "The Pope has supreme authority, spiritual and temporal, over all societies; and has the keys of the kingdom of heaven; and has supreme legislative, judicial, and coactive authority in both spheres." Pope Pius X, his successor, likewise said: "The Papacy still maintains and will ever maintain its traditional doctrine of official, political union.—The teaching that the Church and State should be separated is a most false and pernicious doctrine." Although some Catholic spokesmen in our midst may, for reasons of expediency, proclaim adherence to the American Constitution's principle of separation of Church and State, especially so long as Catholics are in the minority, yet they unceasingly labor to get control of the State and Federal governments for their own ends. Those who have observed the growing political power of the Catholics in recent years were not surprised to find President Roosevelt appointing a personal representative to the Vatican, under cover of an alleged desire to help the Pope in his efforts toward peace. This move brought protests, not only from Lutherans, Presbyterians and Baptists, but even from such an organization as the Federal Council of Churches.

A statement by the Men's Missionary Conference of the Ohio District of the American Lutheran Church is typical of the various protests by Lutheran leaders and organizations and is quoted in full here because it presents the essential facts in the case: "*Whereas* the Roman Catholic Church, in its official teachings, vigorously denounces as 'a fatal theory' the separation of Church and State and the resultant equality of all sects before the civil law; and *Whereas* the Roman Catholic Church has for years

been trying to bring about official diplomatic relations between our government and the Vatican; and *Whereas* the Roman Catholic Church has, in the official Vatican newspaper, *Osservatore Romano*, hailed the coming of Mr. Myron C. Taylor as marking the 'culmination' in the restoration of cordial relations between the United States government and the Holy See; and *Whereas* a Vatican jurist has stated that Mr. Taylor 'will be just as much an ambassador to the Holy See as the representatives of other nations,' and that he might 'remain accredited to the Holy See even after Mr. Roosevelt ceased to be President;' and *Whereas* this interpretation has not been publicly repudiated by President Roosevelt, but rather, in the letter on this subject which the President has written to Dr. George Buttrick, President of the Federal Council of Churches, the President adds insult to injury by expressing shocked surprise over the possibility of anyone seeing in the appointment of Mr. Taylor and his reception at Rome a threat to the preservation of the principle of the separation of Church and State; and *Whereas* assurances that the sending of Mr. Taylor to the Vatican do not constitute the inauguration of formal diplomatic relations with the Vatican are meaningless, since, although the formal procedure for the sending of an ambassador to a foreign political state was not observed in the sending of Mr. Taylor as an ambassador to the Pope as head of the Roman Catholic Church, nevertheless Mr. Taylor was received as an official ambassador by the Pope and is discharging the functions of an ambassador and has set up a full-fledged embassy in Rome; and *Whereas* the Lutheran Church stands foursquare for the principle of the separation of Church and State and views with the utmost misgiving every gesture toward infringement upon this principle; therefore *Be it resolved* that we protest vigorously against the appointment of Mr. Taylor as the President's ambassador to the Vatican and urgently petition for his immediate recall."

The Executive Committee of the Federal Council of Churches, on Jan. 26, 1940, gave "a qualified and carefully worded approval" of the President's appointment, but said: "If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy, and which both history and conscience approve, and as an ultimate injury to all faiths."

However, the President has, to date, paid little attention to such protests and warnings. The Jews approve of the appointment, Mr. Taylor being the recipient of the 1939 American Hebrew Medal for Outstanding Services between Christian and Jew in America, while President Roosevelt was the recipient in

1938. For the Jews, as well as the Catholics, traditionally oppose the separation of Church and State. The Old Testament theocratic state is still the ideal of religious Jews, and all Jews, whether orthodox, Modernist, or atheistic Communists, look forward to the time when the Messianic kingdom of the Jews shall be established, with "the godly" (to quote the language of the Augsburg Confession on Chiliastic "Jewish dreams"), viz., the Jews and their proselytes, ruling over all the world, and "the ungodly," viz., the enemies of the Jews, "everywhere exterminated." Therefore the Rabbinical Assembly of America and the National Council of Young Israel have formally endorsed the Roosevelt religion-and-government Christmas message, in which he announced the appointment of Mr. Taylor; while Rabbi Louis I. Newman lauds the appointment of "a peace ambassador" to the Vatican and says: "President Roosevelt may be regarded as a new Moses speaking before the Pharaohs of today" (N. Y. Times, Dec. 12, 1939). Rabbi Israel M. Goldman, according to the American Hebrew, Nov. 3d, 1939, said: "We are convinced that Religion and Democracy are inseparable. We as Jews are certain that Judaism and Democracy are inseparable." Thus it is a principle with the Jews, as with the Catholics, to affirm the interdependence of Church and State.

Furthermore, the Jews, like the Catholics, are organized, on an international scale, for political action. And in predominantly Protestant countries it is an old story to find Jewish and Catholic minorities cooperating to acquire political power for themselves at the expense of the unorganized Protestant majority, although they may quarrel among themselves as to who shall wield most of that power.

But it is not only Catholics and Jews who threaten to break down the principle of the separation of Church and State in our country by their activities and their continual reaching out for political power. Too many Protestants, afflicted by the Judaizing errors of Chiliasm and Calvinism, do everything they can to "break into the office of another," the State, and to "prescribe laws to civil rulers concerning the form of the commonwealth." The noted Reformed theologian, Karl Barth, has recently published articles which are summarised in the Boston Evening Transcript, Feb. 17, 1940, as follows: "Barth blames Martin Luther and his doctrine for the present condition in Germany. The country and its people are suffering from the heritage of 'the greatest Christian German' whose great error was in regard to the relation of Law and Gospel, of the secular and the spiritual order and power. Luther was a 'heathen' in his theory of the Church and the State, according to Barth, who is of the Reformed theology and of the lineage of Calvin. Recognition of the divine sanction of the State and the participation of the Church

by all proper means in making the State the true Christian society, is a Reformed principle. The Lutheran position is historically different from that of the Reformed ideology, in that withdrawal from the world and acknowledgement of the independence of the world, by the church, is contrary to the Reformed belief which teaches that Christ is Lord not only of the Church but of the world also, and it is His part to make the political order. The claim which that order imposes on every man is founded not on a special law governing the world, but on God's law, which is proclaimed in the Church and holds good for the world also."

The Federal Council of Churches is organized "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." It is, of course, entirely right that Christians use their influence and power *as citizens* to further justice, peace, and civil righteousness. It constitutes a serious offense if those called Christian are guilty of unjust, dishonest or selfish acts in the conduct of their business or profession and in their social relations with their fellow-men. Certainly Christian citizens should be active in working for peace, social justice, good laws and strict enforcement of the laws against high and low. But for Christians to *speak in the name of the Church* or to *use the influence of the church organizations* in lobbying for or against legislation that concerns purely civic or social matters is obviously an infringement of the principle of the separation of Church and State.

The Federal Council of Churches, which for years has been trying to build up a sort of Protestant Papacy, has little ground on which to stand, accordingly, when it protests against the President's appointment of Mr. Taylor to the Vatican. Father Michael J. Ahern in his Catholic Truth Hour broadcast on May 26, 1940, contended that the appointment was no encroachment of Church upon State and illustrated his contention by pointing out that "Protestant church groups have initiated movements toward safeguarding the rights of conscientious objectors in time of war, for study of problems involved in unemployment, housing, taxes, control of armaments and many other things within the sphere of civil government." He said: "It would be foolish to hold that—recommendations to the government affecting the solution (of these problems) is either a movement toward union of Church and State or interference by religion with the work of the State."

Our answer to Father Ahern is that these Protestants *are* transgressing on the functions of the State, and that his parallels, so far from proving that the appointment of Mr. Taylor was in

harmony with American principles, only prove the opposite,—as we shall see in more detail later.

The Synod of the Reformed Presbyterian Church likewise contends for a union of Church and State along strictly Calvinistic lines when it agitates for an Amendment to the U. S. Constitution to read: "That the preamble, or enacting clause, of the National Constitution be amended by inserting after the words, 'We, the people of the United States,' this clause, 'devoutly recognizing the Authority and Law of Jesus Christ, the Savior and King of nations.'" These Presbyterians do not hesitate to draw the logical conclusion from their premises and say publicly that a "Christian cannot consistently swear, or affirm, that he will support the Constitution until the Constitution accepts the Lord Jesus Christ." The anti-Christian sect, Jehovah's Witnesses, similarly maintains that it is disloyalty to God to affirm loyalty to the government of the United States, because that government does not recognize God as King.

When it is faced with such flagrant violations of the principle we are discussing as the President's public recognition of the Papacy as a political power, the Lutheran Church in this country is as one in protesting. But in other respects, many Lutherans are themselves transgressing that principle. The current agitation for social legislation to combat unemployment, poverty and "social insecurity" has been largely supported, not only by the Federal Council and its Modernistic affiliates, but also by Lutheran churches. Mr. Carl Flo, writing in *Lutheran Herald*, March 21, 1939, said: "Every so often, someone within the Church will rise to demand that it condemn the present economic system, or offer some substitute for it; that we follow in the footsteps of apostate leaders in other churches, who are more interested in politics and social problems, than in the salvation of souls. The sad thing is that these blind leaders do not know practical economy, but only untried theories." Then he answered very effectively some of the arguments and theories that leading men in his own church had been publishing in recent years in favor of Socialistic schemes for solving our national and social problems. Even publications within the Synodical Conference have sponsored Socialistic views and principles which are directly contrary to sound Christian doctrine. For modern Socialism has its roots, not in Christianity, but in the anti-Christian, evolutionistic theories of Karl Marx and his school of materialistic philosophers; while the attempt of so-called "Christian Socialists" to Christianize Socialism is born of the same compromising spirit which manifests itself in the attempt to "Christianize the evolution theory." In short, Christian Socialism, the Social Gospel, and evolutionary Modernism are synonymous terms.

The failure to distinguish properly between the functions of the Church and those of the State has become so common today that politicians are increasingly playing up "religion" as a necessary part of democratic forms of government. Thus President Roosevelt in his annual message to Congress said: "An ordering of society which relegates religion, democracy and good faith to the background can find no place in it for the ideals of the Prince of Peace. The United States rejects such an ordering and retains its ancient faith."

It was to be expected that an agnostic Jew like Walter Lippman should approve of this and state that the President's "message contains within it the outline of that reconstruction of their moral philosophy which the democracies must undertake if they are to survive." But that Lutherans, e. g., the News Bulletin of the National Lutheran Council, should commend it as "characteristic of a deepening regard on the part of political liberals for the importance of religion's place in the state,"—this betokens only muddled thinking on their part. For the Prince of Peace never approved of "religion" in general, Jewish or pagan, but condemned all false religions as the curse to the world that they are. Neither did Christ make his "religion" depend on the existence of so-called "democracy," but established his spiritual kingdom in the midst of one of the worst political tyrannies the history of the world records. Such expressions by our President are but another straw in the wind, warning us of the schemes that are afoot to establish a State religion which will be a sort of common denominator of Jewish, Catholic and Protestant religions, and to persecute all those who in any way oppose that "common religion."

Our country has in the past witnessed bitter conflicts between Catholics and Protestants and between the organized churches and anti-Christian organizations. So long as they caused no public disturbance, the government in no way interfered, but allowed the greatest freedom in attacking the religious or irreligious views and practices of others. Now, however, it is getting to be a different story. The Catholic Church exerts sufficient power over the press to keep out of practically all influential publications anything derogatory to their church. The Jews are likewise on the alert to suppress anything unfavorable to them. But they are no longer satisfied with preventing the powerful secular press from attacking them. They are now moving to prevent *all* criticism, especially of their schemes for gaining political power, by introducing new legislation which would "prohibit the spread of racial or religious propaganda, barring such propaganda from the U. S. mails." The Brooklyn Jewish Examiner, May 3, 1940, referring to one such bill, says: "The purpose of the proposal is to bar from the U. S. mails all material tending to incite racial

and religious strife. Conceivably, Father Coughlin's Social Justice may be affected by the bill." But what becomes of our religious liberties, if Catholics no longer are to be allowed to criticise the Jews, or we to oppose Catholics, Jews and other false teachers by exposing the satanic character of their words and deeds? The false tolerance now so aggressively advocated by the Jewish-Christian Fellowship movement is in reality the bitterest enemy of true Christianity and will soon enough manifest its intolerant character, if its advocates ever succeed in pushing through Congress and the courts such measures as those referred to above. The Supreme Court has, indeed, recently reversed a decision of a lower court which punished a man for broadcasting his criticisms of the Catholic Church in the vicinity of a Catholic home. But this did not stop a Boston Judge from fining a member of the "Jehovah's Witnesses" sect, who had been distributing literature attacking Catholicism. The Judge, A. C. Cohen, said he "had no sympathy with a person who passes out material intended to decry a religion and to excite animosity" (Boston Traveler, June 4, 1940). How long will it be before a Lutheran is arrested for selling the Lutheran Confessions, which call the Pope the Anti-christ, or the New Testament which calls the unbelieving Jews children of the devil? And how long will our Supreme Court remain independent enough to stand up against these repeated demands for suppression of criticism of other churches in this day and age, when that last bulwark of minority rights is supposed to "follow the elections"—or be attacked and abused by high and low?

The senator who introduced the legislation quoted above said in defence of it: "While the spirit of tolerance lives, America lives. When it dies, America dies.—These movements (anti-Semitic)—are intended to set citizen-group against citizen-group, religious faith against religious faith, *and to weaken our solidarity as a nation.*" This is essentially the same idea as that of the Japanese Premier Hiranuma, who is reported to have said: "In our country, the Way of the Gods (Shintoism) is the religion *par excellence*,—and is the religion proper to our country. All teachings that run counter to this Way cannot be permitted to exist.—Some religious organizations are opposed to bowing before the photograph of the Emperor, visits to shrines and military training in the schools, being internationalistic and quite un-Japanese in every way. Anything that should militate against our national spirit should not be given shelter in our country, even if it is the world's greatest religion." Such statements we rightly find to be a threat to religious liberty in Japan. And the senator's statement is no less a threat to our religious liberty. For the senator forgets that Americans have for 150 years been characterised by outspoken intolerance of all who dif-

ferred from them, carrying their differences often to extreme lengths. He forgets that the "tolerance" which has made America free is the *tolerance which the Government has given to all sorts and conditions of mutually intolerant, not to say, unassimilable elements*. It is the *tendency to use the strong arm of the government to enforce what the government considers tolerance which really sounds the death-knell of liberty and of traditional American principles*. Yet churches of all kinds are approving such legislation today, even demanding it, in the sacred name of American tolerance and freedom! (Cf. Stanley High's article in the June 1, 1940, Saturday Evening Post, entitled "Satan, Be Warned"). What a tragedy is it not that infringements on religious liberty should come, not only from secular authorities, but from religious groups which seek to use their political power to avenge themselves on their opponents, little heeding the lessons of history that their turn to be suppressed as "intolerant" may come sooner than anyone could foresee!

One way in which many churches today interfere with the functions of the State is with respect to war. Our Augsburg Confession says, in the 16th Article: "Of Civic Affairs, they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by magistrates, to marry, to be given in marriage. —Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men (Acts 5:29)."

But after the second World War started last September, the church press has been filled with agitated discussions of the "problems of war and peace," not least in Lutheran circles. The Board of Social Missions of the United Lutheran Church states: "Whereas it is constantly being said, whether rightly or wrongly, that a true unprejudiced study of the teachings of Jesus discloses the fact that war is per se evil; Therefore we recommend that the United Lutheran Church in America through its proper authorities restudy and reinterpret the declarations referring to war in its Confessions. We believe that it is the bounden duty of the Christian Church to stand resolutely in teaching, in speech, and in political action against recourse to war. We believe that the Christian Church must admit the inviolability of the individual conscience in its attitude toward war."

The May "American Lutheran" quotes the "Lutheran Companion" of the Augustana Synod as saying: "It may seem heresy for any one to question any part of the Augsburg Confession, but we make bold to assert that the time may not be far

distant when the Lutheran Church will find it necessary to re-examine this part of its Confession in the light of the Word of God.—It is undoubtedly true that the Lutheran Church has been influenced through the centuries in its attitude toward war by the fact that it has occupied the position of a State Church in many European countries. This situation does not obtain in America, and it should be possible here to approach the whole subject of the Church and the Christian and the evil of warfare without being handicapped by age-long traditions which have no application in a democracy and which may be found to be in direct contradiction with the spirit of the Gospel of Christ.—If it is true, as the Oxford Conference declared, that ‘War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified,’ can the Church continue to give sanction to it? Can the Church sanctify sin by calling it ‘just?’ (referring to the phrase in the Augsburg Confession, “just wars”).

Now it is certain that Christians will not work to bring about war; that they will not join the lying propagandists who seek to fill the hearts of men with hatred of their fellowmen till they become “fighting mad”; that their influence will always be used for peace and sanity in the relations of nations with each other as well as of individuals with each other. It is also certain that even in the midst of war, the true Christian will keep his heart free from hatred and the spirit of revenge and blood-lust. It is due to Christianity alone that the horrors and cruelties of war have been tempered by such practices as humane treatment of prisoners, caring for the wounded of both sides, out-lawing of barbarous methods of war which strike at the civilian population rather than the military forces, etc. There is, indeed, something decidedly incongruous about a situation where a Christian soldier does his best to kill or wound the enemies of his country, and then immediately puts himself out to bring aid to his wounded victims, instead of scalping and torturing them as the original American used to do. Yet it is only the same incongruity which manifests itself in so many ways with the Christian who is a citizen of two kingdoms at the same time, a temporal kingdom of this earth and the spiritual kingdom of Christ. Luther discusses, in connection with Matt. 5:38-41, “the two persons which a Christian must bear about in himself in this present world” and says: “We read of many holy martyrs, who also under unbelieving emperors and lords went to war, when it was demanded of them, and who with a good conscience have slain and murdered even as others, so that there was no difference here between Christian and heathen; and yet they did not violate this text (‘resist not evil’). For they did it, not as Christians, for their own personal sake, but as obedient members and sub-

jects, bound to a worldly person and government. Where you are free and unbound, however, by such a worldly government, there you have other rules governing you, as another person." (St. L. Walch, VII, 469.)

It manifests only a complete failure to separate between the domains of the Church and the State and to distinguish between one's duties as a Christian and as a citizen, when Christians condemn *all* wars as "sin" and claim exemption from war duties as "conscientious objectors." The Lutheran Literary Board has published a book entitled "Christianity and War, Can They Co-exist?", by a "Country Pastor," and describes it thus: "A remarkable book. The author proves clearly that war is against the Scriptures. He adduces an array of witnesses high in the councils of the Church endorsing his viewpoints. His interpretation of Scripture texts is most unique and often readily convincing." It must, indeed, be a "unique interpretation of Scripture" that can arrive at the conclusion that "war is against the Scripture," which recounts so many wars and even commands war. For as Luther says, in his comment on Isaiah 41:2: "We must here also note that herewith the sword and governmental office are sanctioned, and that also Christians (contrary to the errors of the Anabaptists) are permitted to hold governmental positions and to carry on wars" (St. L. Walch, VI, 493). And in speaking of Abraham's going to war against the kings of the East (Gen. 14:1-16), he says: "Since it is necessary because of evil people to defend oneself against them and to protect the pious, a Christian may, when it is demanded of him by God or those who are in God's stead, go forth to slaughter even as the others." (St. L. Walch, III, 246.)

The Apology of the Augsburg Confession, Article XVI, is then entirely in harmony with Scripture when it says: "The Gospel forbids *private* redress, and Christ inculcates this so frequently with the design that the apostles should not think that they ought to seize the governments from those who held otherwise, just as the Jews dreamed concerning the kingdom of the Messiah;—but that they might know that they ought to teach concerning the spiritual kingdom that it does not change the civil state. Therefore private redress is prohibited, not by advice, but by command (Matth. 5:39; Rom. 12:19). *Public* redress, which is made through the office of the magistrate, is not advised against, but is commanded, and is a work of God, according to Paul (Rom. 13:1 ff.). Now the different kinds of public redress are legal decisions, capital punishment, wars, military service." That is, war is in itself no more wrong than is guarding oneself against criminals, punishing them for their crimes, etc. War is an extension of police service, without which anarchy would prevail in the world. Pacifism is, strictly speaking, of the same

brood as Anarchism and Communism,—entirely impractical, dangerous and destructive in this world of sin and lust, because it is based on false, anti-Scriptural notions of the perfectability of man and society and the innate goodness of all human nature.

But if pacifists are wrong, so are also their brethren-under-the-skin, the "war-preachers" who turn their pulpits into war-drums and curse the enemy as blood-thirstily as any lying propagandist could do. In the last World War, some of these apostles of a holy Crusade against Germany went so far that President Wilson exclaimed in astonishment: "I think our ministers are going crazy." (H. C. Peterson, "Propaganda for War, 1914-1917.") Usually it is the same preachers who go to both extremes. In war-time, when war is the popular theme, they sound the tocsin valorously for war. In peace-time, when the popular reaction against war sets in, they repent in dust and ashes and proclaim their undying pacifism. True Lutherans who have their feet solidly on the rock of God's Word should be proof against the prevailing winds both of war and of peace and should proclaim the same Christian principles and doctrines in season and out of season.

In this connection, there is one problem which seems to have caused too many Lutherans to forget Lutheran principles: that of the conscientious objector to war. The Augustana Synod, according to The Bond (Feb., 1940), passed the following resolution: "We believe that the government should not violate the Christian conscience by seeking to compel conscientious objectors to engage in military service. We ask exemption from all forms of military preparation or service for all conscientious objectors who may be members of the Augustana Synod." The Lutheran Students' Association likewise resolved: "That the Lutheran Church of America recognize, honor, and make known the validity of the right of those claiming exemption from military service in time of war on the grounds of conscientious objection." The Executive Board of the United Lutheran Church adopted a more guarded "Statement on the Rights and Duties of the Christian Citizen in the Emergencies of War," affirming that "the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct," and recognizing "the individual right to conscientious objection to service in a war;" but at the same time stating that this recognition does not necessarily "imply the Church's approval of such conscientious objection, but does proclaim its devotion and respect for the scriptural principle of the supreme moral responsibility of the individual conscience." It holds also that war may on occasion be justified, and that then the "Christian citizen is in duty bound to bear arms and to offer his life if need be in defense of his country."

Dr. Dell, writing in the Journal of the American Lutheran Conference (January, 1940), discusses the Lutheran Students' Association resolution quoted above and suggests the following answer: "1) Though the Augsburg Confession states that a Christian may take part in just wars, Lutherans, like other Christians, look upon war as a barbarous method of settling differences, not in keeping with modern civilization, not reconcilable to our Christian love for all mankind, and not calculated to obtain any satisfactory results. 2) A Lutheran Christian therefore regards only those wars as just which are not sought but are thrust upon us, and whereby our own territory is invaded and the lives of our people are endangered. We believe that to defend ourselves from attack on our own soil by vicious and unprincipled aggressors is not contrary to the will of God. 3) Lutheran Christians honor their government as placed over them by God; but since experience teaches that governments and peoples are subject to mass hysteria and may be swept off their feet by propaganda and war excitement, we reserve the right to decide for ourselves, at the bar of our individual conscience, whether any particular war is a just one. And we respectfully ask that the State honor the rights of an honest conscience, in Lutherans as well as others."

All these resolutions and statements, however, reveal considerable confusion as to the duties of the Christian to the State under whose protection he lives. Our very liberal American Constitution gives such sects as the Quakers, who publicly teach that it is sinful to take any part in war, the same freedom of belief as other churches, and their members are exempted from military service on the ground that it would be an infringement of the constitutional guarantee of religious liberty to force them into military service. But if Lutherans take the position that it is sinful to serve as soldiers, they are going directly contrary to the public teachings of their church, and have no constitutional basis for requesting exemption from military service until they leave the Lutheran Church and join the Quakers or some similar heretical sect. If Lutherans admit that there are "just wars" in which they could with good conscience take part, as Dr. Dell suggests they must, then it is obvious that the government will in every case reserve to itself the authority and right to decide when war is justified. So long as a country still is neutral or at peace, the Christian should exert all his influence against "mass hysteria and war excitement." But when "the powers that be" have decided that they are justified in declaring war, the individual citizen must yield to their judgment, or accept the status of a rebel against his government and expect to be treated accordingly. As a loyal citizen, he has then no longer the right to "decide for himself whether any particular war is a just one."

Under our Constitution, it is not his business or responsibility to do that, but the Government's, to whom the power to declare war has been delegated by the citizens. If the law should require a popular referendum on war, the individual would, indeed, have to decide for himself whether the proposed war is a just one when the vote is taken. But the basic assumption in the case of such a referendum is that the majority shall rule and that the minority agrees to accept its decision. To ask for the individual the continued right "to decide for himself," against the constituted government or the majority vote, is simply to abandon all forms of government and revert to anarchy. For that matter, no individual is likely to have access to all the facts in the case which would be required for a just judgment. History has now proven, I believe, that our country's participation in the last World War was anything but "just"; yet most people thought it was so at the time and threatened to mob anyone who said otherwise. If Lutherans, remembering the lessons of the last war, now make up their mind that any participation in the present war would also be unjust, they might find that history eventually would prove them sadly mistaken. Therefore a Christian, no matter how prejudiced he may be against taking any part in a certain war, cannot do otherwise than obey his government, remembering what Luther says, in his comment on Is. 9:5: "Since we after the outward man are under a government, therefore we must be obedient unto the commands of the government, and also go to war, when necessity demands it" (St. L. Walch, VI, 168-169); and on Matt. 5:33-37: "When your sovereign wants to employ you, and orders you to go to war, it is your bounden duty to do so, courageously and confidently to fight, for it is no longer *your* fist or sword, but that of the government to which you are subject" (St. L. Walch, VII, 460-1). He says also: "But what about it, when the subjects do not know for certain whether or no their sovereign is right? Answer: Since they do not know, nor can learn to know by all possible research, they may follow their sovereign without endangering their soul. For in such instances we must apply the law of Moses (Ex. 21:13), where he writes that a murderer, who unwittingly and unintentionally has committed a murder, shall flee to a city of refuge, where he shall be judicially declared innocent" (St. L. Walch, X, 413-414). The responsibility for the deaths caused by a soldier rests on the government, not on him personally, and God Himself will hold him guiltless, just as the responsibility for the death of criminals rests, not on the executioner who might even be convinced of the innocence of the condemned man, but solely and alone on the government that has condemned him to death.

To sum up: The Lutheran who considers himself a "conscientious objector" must indeed follow his conscience, misguided

though it be. But the Lutheran Church has the clear duty to teach such an one that he is being guided *by an erring conscience*. However much we may sympathize with the individuals whom our government under these circumstances might treat as rebels or traitors, the Church as such cannot espouse their cause and ask the government to "recognize their right to conscientious objection," without deserting its own public Confessions or involving itself in inconsistencies and absurd arguments which, it is safe to say, even a "packed Supreme Court" would easily expose and refute. Let us, then, not give occasion to the enemy to charge the Lutheran Church with preaching a "gospel that would rend asunder states, because it prohibits legal redress and teaches certain other things not at all suited to political association." But let us remember that "the Gospel does not introduce laws concerning the civil state, but is the remission of sins, and the beginning of a new life in the hearts of believers; besides that it not only approves outward governments, but subjects us to them (Rom. 13:1), just as we have been necessarily placed under the laws of the seasons, the changes of winter and summer, as divine ordinances." (The Apology of the Augsburg Confession.) Lutherans must not make Quakers of themselves, whose objections to war are a characteristic part of their heretical religion. Nor should they become Jews, like the Central Conference of American Rabbis, which in 1936 reaffirmed "its conviction that conscientious objection to military service is in accord with the highest interpretation of Judaism," and therefore petitioned "the Government of the U. S. to grant to Jewish religious conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends and similar religious organizations." (Vol XLVI, Conventions of Cent. Conf. of Amer. Rabbis, June, 1936, p. 74.) Let Lutherans remain Lutherans, accepting the challenge of the American Constitution to maintain the principle of the Separation of Church and State over against Jews, Catholics and Reformed Churches, even if we, like Luther, must stand alone, with all the powers of Church and State arrayed against us.

II. WHEN THE STATE INTERFERES WITH THE CHURCH

But it is not only Jews, Catholics, Reformed Churches, and pseudo-Lutherans who continually threaten the principle of the separation of Church and State by their interference with the affairs of the State, and whose activities should be protested by us both as citizens and as members of the Church. In our day that principle is threatened even more by secular authorities who have no respect for the rights of religious societies, and of Christian Churches in particular, but do everything they can to undermine and destroy all true religion. They oppose and persecute

not only those churches which interfere unduly with the work of the State, but also those which confine themselves strictly to their religious tasks. Martin Luther, who spoke out so clearly against interference by the Church in the affairs of the State, was no less definite in condemning interference by the State in the affairs of the Church. In his treatise on "The Limit of Secular Authority" he said: "Temporal government has laws that do not reach farther than over persons and property, and what is external on the earth; for God will not permit anyone to rule over the soul of man but Himself. Therefore, where temporal power presumes to give laws to the soul, it touches God's rule and destroys the soul. We wish to make that so clear that men may comprehend it, in order that our knights, the princes and bishops, may see what fools they are when seeking to force people by their laws and commandments to believe anything.—Now, when imperial authority stretches itself over into God's Kingdom and authority and does not keep within its own separate jurisdiction, this discrimination between the two realms (Church and State) has not been made."

It would be an interesting study in history to seek to measure the harm that has been done to both Church and State by the failure to distinguish properly between their functions, and to establish whether most harm has resulted when the State tried to control the Church, or when the Church tried to control the State. Essentially there is no difference in principle between those who try to make either the one or the other supreme in both domains. The Catholic, Jew or Reformed Christian who believes that he has the right to impose his religious views upon the State, and to force them upon others with the aid of the State, is the full brother of him who would have the State impose its pagan, irreligious or anti-Christian views on all the churches and their members. Both are tyrannical. Both are "totalitarian." Both are going contrary to Scripture and to sound principles of government. To illustrate: In old Russia there was, through most of its history, very little religious liberty. The State Church, the Russian Orthodox Church, persecuted all other forms of religion and called upon the State to help it suppress them. Only in the last century did other churches, such as the Lutheran, gain a strong foothold under somewhat more liberal regimes. Now, since the rise to power of the Bolshevik Communists, the State has suppressed all churches and all forms of religion. For it is an essential part of Communist philosophy and theories of government that religion is a social menace, harmful to the state and society, and that all citizens must for their own good be forced to accept the atheistic, socialistic views of the Communist Party. This is in reality to make a State religion out of Socialism and to enforce it by fire and sword, in ex-

actly the same way as heathen, Mohammedan and even certain Christian governments have, down through history, sought to force their state-espoused religions upon their subject peoples.

State interference with the work of the Church has come about very often as a result of the Church's too willing dependence on the State for direct financial support. The early Christians called the State religion of pagan Rome "a beggar religion," because it was supported by the State, which paid the salary of its priests, the expenses of their cult and the maintenance of their temples. They boasted of their independence of the State even after the emperors had turned Christian. Thus St. Ambrose of Milan, in the 4th century, answered the complaint of the pagans at the confiscation of their property by the State and the suppression of all subsidies from the State treasury, saying: "Why do you expect to be supported by the State? What obligation has the State to support any cult? We Christians, our churches and our institutions do not receive anything from the State. You cannot say that you are persecuted or discriminated against: it is not persecution to be reduced to the common conditions of all and to be submitted to common laws. Look at the Christian Church which has grown without asking to be supported by the State. We are proud of our blood that we have shed; you are solicitous only for your money. This poverty that we cherish as an honor, you dread as an insult. You confess that you cannot live without being paid by the State. What a shame! A religion bound to the State, as your religion is, must not be shocked if the prince considers himself to be the master of it and to have the right to dispose without any scruple of its possessions." (Quoted in Prof. La Piana's "Problems and Conflicts of Today," Harvard Divinity School Bulletin, April, 1940.)

But it was not long before Christians were accepting the support which once they had found so unnecessary and objectionable. And in too many countries, including Lutheran lands, the Church to this day leans on the State for support, demanding it as a right and complaining of "persecution" if it is in any way denied them. Prof. La Piana's statement is here also worth quoting: "The doctrines of political liberalism developed in the eighteenth and nineteenth century, having accepted the principle of freedom of conscience, led logically and wisely to the adoption of the system of separation of Church and State. *This was the most important step that modern civilization had ever taken for securing not only religious peace but also the return of the Churches to their religious mission and their spiritual aims.* Religion was no longer to be a State law enforced by penal sanctions, but the voluntary free adhesion of minds and souls to a spiritual and moral ideal. No coercion either in favor of or against any religious creed or any religious body was permitted.

The churches had to depend for their existence and for their survival only upon their own efforts and their own spiritual and moral resources. But the spirit of institutionalism and the greed for temporal advantages which dominates so many churches turned away with horror from such a prospect. They dubbed the State which adopted the principle of separation a 'secular State' or 'agnostic State' or (worse) 'atheist State,' as if the proclaiming and protecting of religious freedom for all under the law implied rejection of all religions and of the religious spirit and the religious aspirations of all."

In Germany today, the State churches could escape many of the persecutions they are complaining of at the hands of the Nazis, if they would cut themselves off from State support. So long as the State is supporting them, the Nazi contention is that the Church must serve the interests of the State. In our own country, where the fundamental law of the land establishes complete separation of Church and State, efforts are being made continually, by Catholics and others who have no appreciation of the value of independence from the State, to get subsidies of some kind or other from the government for their schools, charitable institutions, etc. Lutherans have been almost alone in opposing such laws in New York, Ohio, and other places.

The danger of depending on the State for religious aid is well illustrated by the fate of the American Indians. A circular published by the American Indian Federation describes the activities of the U. S. Indian Bureau as follows: "Established in 1832, through Christian influence, for the purpose of Christianizing and civilizing the Indians.—At the time of its creation a small percentage of the Indian population was Christianized and civilized. Today there are no uncivilized and few non-Christian Indians in the United States.—The present Indian Bureau program of Christianizing the Indian is highly questionable,—the Bureau is under control of the most dangerous Christ-mocking, Communist-aiding subversive and seditious organization in the Nation.—Do *you* know that under the present administration of the Department of Interior, the Indian wards of the United States are being forced into a program of anti-Christian communism; that Christian activities among the Indians are being hampered and hamstrung;—that the Indians themselves have been opposing this program to the best of their ability;—that Indian children are being educated to be atheist communists; and that the entire program of the present Indian bureau regime, legislative, administrative and educational, was designed and is being administered by people who have been actively associated for a long period of time with atheists, anarchists, communists and other radical and subversive forces in the United States; and that the condi-

tion of the Indian wards today, mentally, physically and spiritually, is the worst it has ever been in the history of this Nation?"

This is, in brief, the history of all State-supported religion: The very same system which in one place or at one period is used to press Christianity upon a people may soon be used to force Communism or some other false religion upon it. There is never any safety, accordingly, for the Christian in any union or mixture of Church and State. Consider the history of the Saxon founders of the Missouri Synod. The Christian who looks to the State to support his Christian activities is only helping to dig the grave of those very causes. Some Lutheran Churches have thus been wise enough to petition Congress not to include pastors and other church workers in the Federal Social Security legislation; while others have short-sightedly asked to be included. Here the parable of the camel's nose in the tent should be remembered. The support of aged and incapacitated pastors, as well as of active pastors, is as definitely *not* the responsibility of the State as it is the responsibility of the Churches which they have served.

The experience of Christian Indians with the Communistic Indian Bureau today affords a good example also of the danger to the Church in any socialistic, paternalistic system of government which makes the people the wards of the State and guarantees them a living. What has happened, and is happening, to the Indians is what will happen to us all, if we allow the Federal Government, first to support or subsidize us, then to acquire the same kind of control over our lives that it long has had of the American Indians. We will become, in effect, slaves, carried first this way, then that way, with the changing views and character of the Administration. We will no longer be free agents, dependent solely on the Lord and our own efforts to make our way in the world, but dependent on a huge bureaucracy for our living. And the time to resist such a trend is in the *beginning*, before it becomes so strong that resistance is useless. True Christians have not hesitated to resist the State when it thus sought to force upon them views and beliefs contrary to their Christian faith, or to take from them the economic and political rights which safeguarded their religious liberty. The first apostles answered the tyrannical priests who would have robbed them of their freedom of speech: "We ought to obey God rather than men" (Acts 5:29). Where Christians have been a persecuted minority, their resistance had, perforce, to be a passive resistance, suffering patiently whatever trials and tortures might be visited upon them. But Christians have also from the beginning actively resisted the encroachments of the State upon their faith and their rights, by every legal means open to them. Thus

did Paul appeal to Caesar when the Jews sought to slay him. Thus did the early Christians draw up their "apologies," defending their faith, to present to emperors and governors. Tertullian, a hundred years after the last of the apostles, "stated the right of the Christians to be left in peace by the Roman government in the name of the right of every man to worship God according to his own conscience." (Prof. La Piana, loc. cit.) Luther turned his fiery pen, not only against corrupt priests and popes, but no less boldly against secular princes who in any manner interfered with the rights of the Church. So we today should guard our Christian faith, not only against the errors and attacks of heretical religionists, but also against the wiles and violence of secular agencies who would fain use the church for their own ends or else destroy its power over the hearts of men, lest it prevent them from gaining dictatorial, totalitarian control of the people.

We are all familiar with the manner in which a triumphant Socialism has persecuted the Christian Church in the Soviet Union and its subject territories,—closing the churches; slaying or starving out the priests and ministers; barring the Bible; controlling the education of the young, so as to wean them away from all religious faith and instill in their hearts a hatred for everything Christian; and, by an inhuman, satanic system of propaganda, spying and terrorism, forcing everyone to recognize no creed but that of Communism and no prophets except Marx, Lenin and Stalin. We have also heard a great deal about the persecution of the Church in Germany under the National Socialism of Adolf Hitler. Much of this latter will, indeed, have to be discounted. For we are informed that our affiliated Saxon Free Church and other Free Churches have not been molested in their work, and that much of the cry of persecution comes from those churches which have long wielded political power in Germany while relying upon the State for support, and which, therefore, feel injured when the State takes that power and support away from them. In this connection, the words of St. Ambrose, quoted above, are pertinent. In Austria, the triumph of the Nazis meant, not persecution, but the restoration of religious liberty and the end of the persecution of Evangelical Churches by the Catholic dictatorship under Schusnigg, so that "the president of the Evangelical Church published a real Thanksgiving proclamation because of this development" (the incorporation into Germany). See the address by Dr. P. O. Bersell, in *The Bond*, Oct., 1939.

But the fact remains that all Socialism, whether it be International-Jewish, or National-anti-Semitic, or Catholic "Social Justice," or Christian "Social Gospel," is totalitarian in its very root-nature, so that it cannot but demand control of the whole

man in body and soul sooner or later. The greater the success of the National Socialist Party in building up a strong nation internally and in conquering its enemies, the greater will the danger be in Germany for true Christians accordingly. Control of the education of children is passing more and more into the hands of the Nazis and away from the Church. The government has within the last year banned radio broadcasts of religious services, on the ground that "the radio is a government institution and the government is not an instrument of the Church." Although we can agree with this statement in principle, it is not clear why the Church should not be allowed to use even a government-owned radio, if it pays for its use.

The triumph of Socialism in France, and its great progress in England and our own country, are likewise a threat to the religious liberty which has existed in these countries for a century or more. It is, therefore, not an undue "mixing into politics" if a Christian Church warns and preaches against Socialism, as our Lutheran Church has done from the days of Dr. Walther down to the present time, in order to prevent Socialistic laws from being foisted upon our people. We have thus from the beginning guarded jealously the right to teach our children in our own schools, considering that we thereby best serve not only the children but also the State. We have been active, as a Church, in protesting State and Federal legislation which interfered with or threatened that right, as with the notorious Oregon and Nebraska laws 25 years ago, and, in recent years, with the so-called Child Labor Amendment to the Federal Constitution,—a thoroughly Socialistic measure in its origin, purpose and scope. Persistent attempts are being made today to put our educational system under Federal control. "The American Coalition," representing 114 patriotic organizations, warns that the purpose of the Federal Education Bills, Sen. 1305 and H. R. 3517, is "to centralize direction of the Educational System of the country in the Federal government;—the enactment of these bills would enable any coterie of educational socialistic crack-pots who might attain office to communize the Nation in a generation. Remember the Federal Theatre Project and the Communist propaganda it has disseminated. Remember the F. E. R. A. Schools and the Communist text books from Moscow which they utilized." We are closer than many people realize to having our schools become like the Communist schools, where according to the Soviet Commissariat of Education, "teaching must be so conducted that by the end of his schooling the pupil has a clear understanding that, though religions differ in form, they all in essence lead to the same end, all are ideologies of slavery, all implacably *contradict science* and all are directed against the interests of toilers." Many of our State Universities and High Schools are already do-

ing their best to inculcate such ideas in the minds of our young people.

The present-day popularity of Socialistic schemes for "social justice" has made it difficult for the conservative Church to speak out against the dictatorial, totalitarian trends in our own government, although that certainly is needed more today than ever before. Too many of our own people have been seduced by the fair promises and attractive schemes of Socialism, often masquerading under innocent-appearing aliases, and will not listen to the warnings of the better informed. Even churches that should know better have publicly sponsored Socialistic doctrines, if they have not gone the whole way over to the "Social Gospel" and Modernism. The result is that America is in serious danger of losing its heritage of civil and religious liberty. Earl Browder, general secretary of the Communist Party in the United States, recently discussed "America's ripeness for a quick transition to Socialism" and pictured the United States as they would appear "after the Red Revolution." According to a New York A. P. dispatch, Nov. 12, 1939, he said: "Opposition political parties—probably would meet the same fate as the 13 non-Communist parties that survived revolution in Russia. They disappeared from the political scene one by one as they took up arms against the government.—The educational system would follow Communist ideologies and become adjusted to the needs of the people, instead of capitalists.—Religion would be purged of most of its present leaders and teachings. Religious institutions which could be shown in public debate as not a social menace to the new system would survive.—Industry, national economy, property and profits would be taken over by the government and expanded rapidly. The press is a great industry; therefore it is impossible to think of it continuing as it is."

Surely this is clear enough to make anyone who is not wilfully blind see that American Communism is no better than its Russian parent, even if it does in this country work so largely through churches, universities, and prominent politicians and industrialists, and has neatly "pressed its pants." Nor should we be deceived into believing that Communism is no longer a menace to our country because the official party so named has lost its popularity with large numbers of people over since Stalin made terms with Hitler. The Communist leader, Trotsky, is no less a Communist, because he opposes Stalin and charges him with having betrayed the cause of Communism and world revolution. The thousands of Jews and other prominent Americans who have left the Communist Party since last fall have not changed their Socialistic, anti-Christian views, because they could not follow Stalin in his tortuous diplomacy. And there are still hundreds of prominent writers, millionaires and social and

political leaders who will espouse the cause of the Communists and its subsidiary organizations, who will speak of their "Communist friends;" and who will fight to the last ditch to preserve "civil liberties" for them which they neglect to uphold when it comes to defending anti-Jewish or anti-Socialistic propagandists. The millionaire head of the Socialistic Party in Massachusetts, Mr. Alfred Baker Lewis, may condemn both Communists and Nazis as a menace to the world; but he is no less an anti-Christian Socialist himself for all that.

In the face of this situation, it is necessary for our Church to let its opposition to all Communistic schemes and all encroachments upon our American Constitutional rights be known, and for Christian citizens to be active in their capacity as loyal American citizens against all subversive and dangerous trends and activities, even if this entails opposing and attacking highly placed officials who are not true to their oath of office. Our Constitution says in its very first Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press" Yet such laws are being proposed continually by men whose attitude to the Constitution is well expressed in the words: "What is the Constitution between friends?" and who look upon it as an out-moded, out-of-date document, unsuited to the modern world. We have the duty, both as Christians and as citizens, to defend the Constitution against every treacherous, treasonable effort that is being made to undermine it and to change its basic character. For in our country, *the Constitution takes the place of the King whom Scripture commands us to obey and to honor.* I Peter 2:13, 17. And as law-abiding citizens, we should be first among those demanding that the fundamental law of the land be honored. Do we want our churches burned, our altars desecrated, our Christian schools closed or turned into instruments for de-Christianizing our children, as has been the case within our own lifetime in Russia, Hungary, Spain, Mexico, China and many other places? Do we want a Socialistic dictatorship,—call it Communist, Nazi, Fascist, Christian, or what you will,—fastened upon our people, perhaps under the pretext of destroying Communism or Fascism in other lands? If not, we must not wait till the noose is fastened securely about our necks, but must keep our eyes open and guard against every single move to deprive us of the liberties that have made America great and turned it into a haven of refuge for persecuted minorities from every land and given the Christian Church the grandest opportunities for growth and for service that history records.

These are troubled times. We do not know what the future has in store for us. We know only that the even-tide of the world

draws on apace and that we need daily to pray with Martin Luther:

"Lord, keep us steadfast in Thy Word;
Curb Pope and Turk and all that horde
Who fain would hurl from off Thy throne
Christ Jesus, Thy beloved Son.

Destroy their counsels, Lord our God,
And smite them with an iron rod,
And let them fall into the snare
Which for Thy Christians they prepare;

So that at last they may perceive
That, Lord our God, Thou still dost live,
And dost deliver mightily
All those who put their trust in Thee."

We can find no better description of our day and age and no better words with which to close this discussion of the dangers threatening Church and State in our times than Selnecker's hymn:

"Lord Jesus Christ, with us abide,
For round us falls the even-tide;
Nor let Thy Word, that heavenly light,
For us be ever veiled in night.

"In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep—till life is spent—
Thy holy Word and Sacrament.

"Oh, keep us in Thy Word, we pray;
The guile and rage of Satan stay;
Unto Thy Church grant, Lord, Thy grace,
Peace, concord, patience, fearlessness.

"O God! how sin's dread works abound!
Throughout the earth no rest is found,
And wide has falsehood's spirit spread,
And error boldly rears its head.

"Those haughty spirits, Lord, restrain,
That fain would o'er Thy Christians reign,
And e'er bring forth some fancies new,
Devised to change Thy statutes true.

"And as the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy;
With all our heart we trust in Thee.

"A trusty weapon is Thy Word,
Thy Church's buckler, shield and sword;
Lord, let us by this Word abide,
That we may seek no other guide."

Constitution of the Norwegian Synod of the American Evangelical Lutheran Church

CHAPTER I

Concerning the name, confession, and church rites of the Synod

PARAGRAPH 1

The name of this organization shall be: "The Norwegian Synod of the American Evangelical Lutheran Church."

PARAGRAPH 2

The only source and rule of the Synod's faith and doctrine is the sacred Word of God, revealed in the canonical books of the Old and New Testaments.

PARAGRAPH 3

The Norwegian Synod subscribes to all the symbolical books, or confessions, of the Lutheran Church, contained in the Book of Concord, as follows:

- a) The three ecumenical creeds: the Apostolic, the Nicene, and the Athanasian;
- b) The Unaltered Augsburg Confession;
- c) The Apology of the Augsburg Confession;
- d) The Smalcald Articles;
- e) Luther's Small Catechism;
- f) Luther's Large Catechism;
- g) The Formula of Concord, Epitome;
- h) The Formula of Concord, Thorough Declaration.

PARAGRAPH 4

In order to preserve unity in liturgical forms and ceremonies, the Synod advises its congregations to use, as far as possible, the liturgy of 1685 and agenda of 1688 of the Church of Norway, or the new liturgy and agenda adopted by the Synod at Spring Grove, Minn., June, 1899, according as the several congregations may decide.

CHAPTER II

Concerning the composition of the Synod and the admission of members

PARAGRAPH 1

The Synod consists of those congregations which have united by adopting this constitution.

PARAGRAPH 2

Permanent members of the Synod, who in respect to their office are at all times under the supervision of the Synod, are those pastors who serve the congregations of the Synod, and who have been admitted into the Synod.

PARAGRAPH 3

As permanent members may be admitted also, a) teachers at our own or other orthodox institutions of learning; b) pastors of Lutheran congregations which are not in the Synod; c) permanently called teachers in Lutheran congregations in or outside of the Synod; and d) other orthodox Lutheran Christians. Members of secret societies may not be admitted as permanent members of the Synod.

PARAGRAPH 4

When a congregation wishes to join the Synod, it shall apply for membership to the president. There shall accompany this application, a) A copy of the congregation's constitution and by-laws, which must require, 1) acceptance of all of the symbolical books of the Lutheran Church, 2) that members of secret societies shall not be admitted into the congregation, 3) that only male members be given the right to speak and vote in the congregation; this, as evidences of the fact that its doctrine, confession, and church rites are genuinely evangelical Lutheran; b) A properly certified declaration that it has subscribed to the constitution of the Synod at a legal meeting of the congregation. These documents shall be presented to the Synod, which shall then decide if the application is to be granted.

PARAGRAPH 5

When anyone wishes to be admitted as a permanent member of the Synod, he shall apply to the president, accompanying this application by a declaration that he subscribes unconditionally to the Synod's doctrine and confession, and submits to its constitution. If it is a pastor who requests admittance, he must also, before he can be admitted, establish that he has been properly examined, regularly called, and ordained to the office of pastor in accordance with the rites of the Church. The whole matter, together with the accompanying documents, is to be presented to the Synod for decision.

CHAPTER III

Concerning the regular conventions of the Synod and their composition, and concerning pastoral conferences

PARAGRAPH 1

In accordance with the apostolic example which Acts 15 sets before us, the affairs of the Synod are to be organized and directed by conventions called for that purpose.

PARAGRAPH 2

Synodical conventions are to be held annually.

PARAGRAPH 3

Every congregation which has joined the Synod should arrange to be represented at the Synodical conventions, in accordance with the rules prescribed in this constitution. The representatives must be men of good repute who are not members of any secret society, and must bring with them to the conventions credentials of their election.

PARAGRAPH 4

Members of the Synodical conventions are: a) The permanent members of the Synod, b) The elected representatives of the Synod's congregations. Each congregation has the right to send two representatives and should send one. c) Such other Lutheran Christians as the Synod meeting may admit.

PARAGRAPH 5

In the case of special conventions of the Synod, the elections for the last regular meeting shall apply.

PARAGRAPH 6

Voting members are: a) Pastors who belong to the Synod, and who serve congregations which belong to the Synod. b) The representatives chosen by the Synod's congregations in conformity with paragraphs 3 and 5.

PARAGRAPH 7

In addition to the conventions called for above in this chapter, and to other church gatherings, which at various times and places may be found helpful, the pastors of the Synod ought also to come together, as far as possible, in smaller or larger pastoral conferences, in order that through mutual instruction and admonition they may confirm one another in purity and unity of doctrine, promote the development of Christian life, and in general, train one another for the pastoral office.

The records of these pastoral conferences shall in every case be presented to the synodical convention.

CHAPTER IV

Concerning the aim and purpose and the joint activities of the Synod

The Synod shall watch over the purity and unity of doctrine (Eph. 4: 3-16; 1 Cor. 1:10) as well as over the development of Christian life, and shall therefore:

a) at its synodical conventions consider particularly such doctrinal questions as may appear to be in special need of discussion, criticise and warn against encroaching sects, errors and sins, as well as against the un-Christian trends of the day;

b) exercise supervision over the pastoral work of its permanent members (Chap. II, par. 2 and 3) and over the church conditions in the congregations;

c) seek to settle church controversies, and offer counsel and opinions in ecclesiastical questions;

d) establish and manage institutions of learning for the education of orthodox pastors and teachers and promote home and foreign missions;

e) promote the use and distribution of the Holy Scriptures, as well as of orthodox text books, hymn books, and devotional literature;

f) establish and administer the funds required for the Synod's institutions of learning, and for the other expenses of the Synod.

CHAPTER V

Concerning the sphere of jurisdiction of the Synod conventions

PARAGRAPH 1

The synodical conventions shall work to attain the ends outlined in Chapter IV and shall elect a) a president of the Synod, a secretary, a treasurer, and two auditors, as well as alternates for these offices; b) elect the permanent committees required to further the interests of the Synod, the work of missions, the publication of Christian literature, etc.; c) decide upon time and place of the next synodical convention.

PARAGRAPH 2

Questions of doctrine and conscience cannot be decided by a majority vote, but only in accordance with the Word of God and the Symbolical Books of our church.

PARAGRAPH 3

Except in cases where this constitution determines otherwise, or where the respective convention may determine otherwise in particular cases, all matters in the above-mentioned conventions shall be decided by majority vote; and if the voters are evenly divided, the president shall cast the deciding vote.

PARAGRAPH 4

With relation to the several congregations, the above-mentioned conventions are but advisory assemblies. Therefore, if a congregation believes that a (Synod) decision is in conflict with the Word of God, or finds that it

does not serve its interests under the circumstances peculiar to it, the congregation should announce this to the presiding officer of the respective convention, and give its reasons for its opinion. If it does not make such announcement within six months after the secretary has published the decision of the Synod, the decision shall be considered accepted by the congregation.

CHAPTER VI

Concerning the Officers of the Synod and Their Sphere of Jurisdiction

PARAGRAPH 1

The officers of the Synod are: the president of the Synod, the secretary, the treasurer, and two auditors.

PARAGRAPH 2

To the office of president and vice-president only such pastors may be elected as have the right to vote.

PARAGRAPH 3

The president of the Synod shall

a) inspect the Synod's institutions of learning and supervise the work of the permanent committees elected by the Synod (of which committees he is *ex officio* an advisory member);

b) so far as possible be present at least at the larger pastoral conferences;

c) mediate in controversies, when his services are requested by both parties to the controversy;

d) call the conventions of the Synod in accordance with the rules laid down in Chapter III, par. 2;

e) preside at the conventions of the Synod;

f) appoint committees and essayists prior to the convention of the Synod as well as during the sessions of the Synod, to prepare introductory reports on important matters, unless the Synod specially decides to appoint them itself;

g) report to each regular synodical convention on his work, as well as on the condition of the church body in general; to which end the pastors shall send him annually statistical reports and reports on the conditions in their congregations;

h) arrange for the examination of candidates to the office of the ministry and, where it is necessary, of pastors from other church bodies who desire to enter the Synod;

i) if exceptional circumstances demand it, call special conventions of the Synod, when at least one-third of the congregations of the Synod request it.

PARAGRAPH 4

In executing his duties, the president of the Synod shall, as far as circumstances will permit, seek the counsel and assistance of his brethren in the ministry.

PARAGRAPH 5

The secretary of the Synod shall keep the minutes of the proceedings of the synodical conventions, provide for the publication of the same after they have been reviewed by the president, and prepare such communications from the Synod as it or its president may direct, and announce time and place of synodical conventions together with the subjects for discussion which have been decided upon for said conventions.

PARAGRAPH 6

The treasurer of the Synod shall administer the funds which the Synod charges him to administer. He is to pay out moneys only upon order from it or from the officers authorized by the Synod, and he shall present a statement of his accounts to each regular convention of the Synod.

CHAPTER VII

Concerning the election of officers of the Synod

PARAGRAPH 1

The officers of the Synod are to be elected for a term of two years, and are to enter upon the duties of their respective offices immediately after the conclusion of the convention at which they were elected.

PARAGRAPH 2

If a vacancy occurs in any of the offices of the Synod, the alternate for that office shall move up and fill the office until the end of the term.

PARAGRAPH 3

For the election of the president and vice-president more than one half of all votes cast is required.

CHAPTER VIII

Concerning amendments to the Constitution of the Synod

With the exception of Chapter I, par. 2 and 3, and Chapter II, par. 5 (whose contents must not be changed), amendments to this synodical constitution may be made in the following manner: The resolution for amendment is to be presented to a regular convention of the Synod, and if it is approved by a two-thirds majority vote, the resolution shall be published, in order that the congregations in the Synod may be able to announce to the president of the Synod their declaration concerning it. Those congregations which do not make such a declaration by the time of the next regular synodical convention shall be considered as agreeing to the amendment. Here the matter is again considered, and if the resolution then receives a two-thirds majority vote, it is finally adopted.

Report of the Jubilee Committee

Your Jubilee Committee elected two years ago to make plans for a worthy celebration of the 90th anniversary of the old Norwegian Synod, the 25th of the reorganized Norwegian Synod, in 1943, respectfully submits the following report with recommendations for your consideration and action:

Your Committee has held two regular meetings and two informal meetings. At the first regular meeting, Pastor Chr. Anderson was elected chairman and Pastor Milton Tweit secretary. At this meeting, plans in general were discussed. Later a few of the members of the Committee had occasion to meet, and at this meeting a series of articles pertaining to the early history of our Church was planned. Two of these articles have appeared in our *Sentinel*, and two more will appear shortly. The secretary was instructed to write the pastors of our Synod regarding Jubilee matters. At the second regular meeting, our discussions took more definite shape, and in addition to instructing the secretary again to circularize the pastors, the reader of this report was instructed to prepare a somewhat comprehensive report and appeal to this Convention, on the basis of your Committee's discussion and decisions.

As an inscription over our Jubilee Celebration in *all details*—and let it serve also as our watchword of heart, head, and hand—we would as a Church, and as individual Christians, place these words:

By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain. I Cor. 15:10.

As children of God, we do not need to be told—though we ever want to be told and *never tire* of being told—*what* the Grace of God is, Who *earned* it for us, and *how* that grace became *ours*, namely imparted to us through the Means of Grace, and accepted by us through *faith alone*. And in this grace of God “we live, and move, and have our being.” To doubt this grace, therefore, is not only to doubt God's *own* Word and Sacraments, but it is at the same time to deny our very life's breath as His Children. This is not the same as to say, however, that we always treasure and enjoy this Gem of gems as we should and would. That is our sorrow. But this only serves to strengthen our grip thereon. For in the strength of this very grace again, we daily receive and daily pray Him, Who “is able to do exceeding abundantly above all that we ask or think,” that He will grant us *above all else* a more thorough understanding; then, a more joyful appreciation; and then, a more genuine living of that grace, “adorning the doctrine of God our Saviour in all things.” This will involve first of all a renewed realization of our, by nature, sinful, lost estate; yes, “to us, O Lord, belongeth confusion of faces”; and then, a joyful, grateful re-appropriation of God's “grace for grace,” designed for us “before the foundation of the world;” verily, “to the Lord, our God, belong mercies and forgiveness, though we have rebelled against Him.” Ever and anon then, and not least during these Jubilee years, we *will* return to God's grace as to an inexhaustible, ever-refreshing fountain of life. Now to assist one another in attaining this by us all devoutly desired end, your Committee recommends:

I

That the Synod at this convention appoint a man or group of men to prepare: A) a concise, and yet somewhat comprehensive, popular History of the Norwegian Synod from its early beginnings, a history that could and would be studied with profit by young and old. We would not be numbered among those who fail to “look unto the rock whence we are hewn.” Is. 51:1; B) a booklet setting forth in a simple manner the dividing differences in doctrine and practice between the various Lutheran bodies in this country, with special reference to The Norwegian Lutheran Church in America. Because we believe, therefore we must also speak, in accordance with apos-

tolic example (cf. 2 Cor. 4:13); C) that it be the responsibility of the officers of the Synod, or others appointed by the Synod, to see to it that these commissions be carried out as soon and as well as possible, ever mindful of the divine admonition, "speaking the *truth in love*."

II

Your Committee further recommends that every available and favorable opportunity, be it at Synod meetings, circuit meetings, conferences, congregational meetings,—and let us not forget the home—, in both public and more private gatherings, be made use of to educate, enlighten, and enthuse one another for the high and holy trust which God has favored us with as Christians, as members of the Norwegian Synod. In order that this might be done "decently and in order," we suggest the following plan of procedure: That duly elected lay-men and pastors of congregations within reasonable range of each other meet together and plan a one day "samtale-møte" (discussion meeting), this program to be followed later in each congregation within the group. A couple of such meetings a year might be held, if found desirable, and might advantageously take the place of the regular spring and fall circuit meetings during this time. This plan, we wish to emphasize again, is but a proposal. In different parts of our Synod, another plan and a different approach likely would be more practical and profitable. Ways and means aren't always so important: *Results* are what we all want. Your Committee would be willing, if requested, to lend a helping hand by way of counsel.

Since our Synod meeting was not held at Bethany College this year, the attention of the Jubilee Committee has been called to the desirability of recommending that the General Pastoral Conference include a Sunday in its schedule this summer, and that those in charge of the arrangements for this Sunday be requested to give our Jubilee cause a prominent place thereon. This recommendation is well taken, we believe, and we wish to submit it for your kind consideration.

III

Finally, if our Jubilee celebration is to be pleasing to God and profitable to us, we will ever remember that our religion, as Dr. Walther reminds us, is essentially, aye entirely, a religion of *gratitude*. And we need not be told that this gratitude should find expression, not only in words, but also in works. With Martin Rinkart we sing,

*Now thank we all our God,
With heart and hands and voices . . .*

We would that His grace which has been bestowed upon us shall not be in vain. With hearts glowing with gratitude to our great God for His totally undeserved mercy toward us wholly unworthy sinners, we shall not, we *will* not, enter into His Courts on this Jubilee Festival with empty hands (cf. Ex. 23:15),—as surely as we have something of our substance to offer unto Him. No, from the bottom of our hearts, we *want* to bring unto Him a gift, a gift of gratitude, and as large a gift as possible. This is our *privilege*. *This is our joy*. Amid hymns of praise we will place our gifts upon the altar of His Church, even our Norwegian Synod, "to the praise of the glory of His grace" *first* of all, and then to the uplifting of His Church in our own midst and beyond our borders, praying as we praise: "Thy kingdom come."

Your committee has discussed plans in this connection but hesitates to come with recommendations, trusting rather that your grateful love and wholehearted enthusiasm for this cause, Christ's cause, will find its own best way.

The Chairman of our Committee, however, did suggest what we consider

a very practical plan, namely, that each congregation make its own ingathering of gifts in its own way. He was of the opinion that the best time to do this would be shortly after the educational meetings have been held in each congregation and our hearts have been warmed for the Jubilee celebration. As to procedure, in some congregations it likely would be preferable that the local pastor together with one or two duly elected lay-members of the congregation gather the gifts, visiting every home in the congregation. This is the ideal arrangement, we believe. In some congregations, again, it might be desirable to seek the help of another pastor, perhaps a neighboring pastor, to work in conjunction with the lay-solicitors.

None of us want the spirit of the so-called *drive*, with its high-pressure methods, and resultant forced and grudging gifts. It is only the evangelical approach that pleases God, and it is only the cheerful giver that God "loves."

A word or two in conclusion. We are of the opinion that lay-members also should be elected to serve on your Jubilee Committee. It is our hope that this Convention will allot sufficient time for a thorough consideration of our forthcoming Jubilee Celebration.

With David we exultingly exclaim: "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning." Ps. 110:3.

With Moses, the man of God, we confidently pray: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

And as we perform this labor of love, we shall sing with our Luther:

May God bestow on us His grace,
With blessings rich provide us,
And may the brightness of His face
To life eternal guide us;
That we His gracious work may know,
And what is His good pleasure,
And also to the heathen show
Christ's riches without measure,
And unto God convert them.

O, let the people praise Thy worth,
In all good works increasing;
The land shall plenteous fruit bring forth,
Thy Word is rich in blessing.
Let God the Father, God the Son,
And Holy Spirit, bless us:
To whom by all be honor done!
Let solemn awe possess us,
Yes, fear Him, all ye people.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

1. Whereas we must needs be reminded constantly that the grace of God is the basis of our salvation and the motive and foundation of all our church work, the Synod resolves that 1 Corinthians 15:10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain," be made the motto for this Jubilee celebration.

2. The Synod resolves that a commemorative book be published in two parts, the first setting forth the history of the Norwegian Synod, the second, the dividing differences in doctrine and practice between the various

Lutheran bodies in this country, with special reference to the Norwegian Lutheran Churches in America.

3. The Synod elects Dr. S. C. Ylvisaker as editor-in-chief of this book; the Rev. Chr. Anderson as editor of the section on the history of the Synod; the Rev. Geo. O. Lillegard as editor of the section on doctrinal differences. This editorial board may, at its discretion, appoint contributors to this volume. It shall be responsible for the business details connected therewith. The editor-in-chief shall render a comprehensive report to the Synod at its next regular convention and shall keep the Jubilee Committee and the officers of the Synod informed as to the progress of the work.

4. It shall be the responsibility of the officers of the Synod to see to it that these commissions are carried out as soon and as well as possible.

5. It shall be the direct responsibility of the Visitors of the various circuits to plan and organize meetings to promote the Jubilee celebration.

6. The Synod resolves that the matter of recognizing the Jubilee in connection with the meetings of the pastoral conference be left in the hands of the Jubilee Committee.

7. In gratitude to God for His grace, the Synod resolves to bring a special thank-offering. Each congregation is to make the in-gathering of gifts in its own way.

8. Two lay delegates shall be added to the Jubilee Committee.

9. Messrs. P. G. Kloster of Forest City, Iowa, and E. J. Onstad of Madison, Wisconsin, shall serve on this committee.

10. The Synod urges pastors and congregations to avail themselves of the services of the Jubilee Committee.

11. The English translation of the constitution of the Synod shall be published in this year's Synodical Report.

12. The Lay delegates present at the next regular convention of the Synod shall meet on the second day of that convention to discuss the question of the equalization of their traveling expenses.

Report of the Board of Home Missions

"And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."

These words of the Holy Spirit, recorded Acts 5:42, set before us the divine pattern for the Church of Jesus Christ and its Home Mission work. The responsibility laid upon a mission board is to see that this divine ideal is conscientiously carried out in so far as it has the means and opportunities for doing this.

Your Board has held four meetings during the past year. In order not to increase the expenses of the Synod it was deemed advisable to carry on the work by correspondence as much as possible and limit meetings to such times as the chairman might see fit to order a meeting.

Under the blessing of God the work in the fields has, we have reason to believe, been progressing both internally and externally. In evidence of this we submit the special reports and displays arranged for this Synod Convention. In spite of difficult conditions, our missionaries on the whole have carried on with an excellent spirit of devotion and loyalty to the cause, and, as our receipts show, our Synod has no small number of faithful members who, having been blessed by the Lord, have also made cheerful sacrifices to the Lord's cause, so that the mission work might be carried on. May

it please the Lord to grant them to hear His blessed words of commendation: "Well done thou good and faithful steward. Thou hast been faithful over a few things, I will make thee Lord over many things. Enter thou into the joy of thy Lord."

To our regret one of the missionaries deemed it necessary to resign from his call. The work in this field, however, was not abandoned, but arrangements were made to provide regular services.

Nor has your Home Mission Board been unmindful of the possibility of establishing new fields. In Eau Claire a new mission was opened. Up till this time this has been carried on at no additional expense to the Home Mission Board. But the work is increasing to such an extent that it is imperative, if the mission is to follow its indicated growth, that a helper be sent to Eau Claire. The Home Mission Board with the advice of the missionary is considering the possibility of providing an additional worker for the Eau Claire and Pinehurst field.

Los Angeles, California, on the basis of information given your Home Mission Board, seems to offer an opportunity for our church. One of our brethren, the Rev. I. Blaeckan, has somehow managed to carry on work in this city. He has secured a small church building and has gathered a nucleus of members. He now appeals to our Synod. The advantages of this position for our church is readily seen and attested to by our brethren of the Missouri Synod who would welcome our working there. Can we turn away from this opportunity which the Lord is putting before our Church? The Home Mission Board is aware of its responsibility, but from whence shall the necessary funds be secured without crippling the work already being carried on? We ask the Synod for an answer to this problem.

May the God of all grace continue to bless the Home Mission Work of our Synod in spite of the frailties and shortcomings of His servants.

H. A. THEISTE, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod gives thanks to God for His continued blessings upon the work in our Home Mission Field.
2. Resolved, that the Home Mission Board be authorized to send a representative to investigate the mission field at Los Angeles, if it sees fit.
3. Resolved, that the Home Mission Board be instructed to fix dates for regular quarterly meetings, and that the President of the Synod and all missionaries and pastors subsidized by the Synod be informed of the time of such regular meetings.

Report of the Christian Day School Committee

The Christian Day School Committee held one meeting during the past year and otherwise through correspondence has earnestly sought to promote the cause of child training in our midst. We regret that we have not been able to accomplish more than we have and realize that we should have kept the cause of Christian education for our children before our people more than we have.

Nine schools were in operation during the past year. One school was closed since there were no children to use it.

Two congregations seriously considered the possibility of opening schools and your Committee offered them both encouragement and aid. However, we cannot at this time report any definite results.

We are grateful to Supt. H. F. C. Mueller, who again served our schools in Iowa and Minnesota faithfully and efficiently. His report is appended.

We rejoice to report that the contributions during the past year exceeded the expenditures. We are grateful for all contributions. Let us remember that new schools cannot be opened unless there is continued support.

The committee recommends that the Synod pass the following resolutions:

1. That the Synod gives thanks to God for the blessings of the Christian Day School.

2. That every congregation earnestly weigh the possibility of establishing and maintaining a Christian Day School.

M. E. TWEIT, Secretary.

SUPERINTENDENT H. F. C. MUELLER'S REPORT

Again you have come together from all parts of the country, as representatives of your Synod, to deliberate on the work of God's kingdom. Many, indeed, are the problems which present themselves to the true church of God. These will require much of your time for discussion during these days. One of the essential problems to which, no doubt, you will give adequate attention is the problem of elementary Christian education. Since I have again visited your Christian Day Schools in Iowa and Minnesota the past year, I deem it a privilege to submit to you the following report.

In general, the work done in your parochial schools well deserves favorable comments. The teachers applied themselves to the best of their ability. Apparently the people are gradually beginning to see more and more the value of a Christian school for their children. Although the enrolment is perhaps not increasing to the extent that could be expected, yet there are indications here and there that the interest for the school is steadily growing. The fact that some schools show a decided decline in enrolment is no cause for alarm. It is largely due to lack of children in the congregations.

During the past year a number of schools found it necessary to engage new teachers. My visits with these teachers, as well as with others, proved to be very agreeable. All pastors and teachers have gratefully acknowledged the suggestions given in the interest of the school and they gave evidence of the fact that they were very much concerned about advancing the children in the things both temporal and eternal. May the Lord give them courage to continue faithfully in the noble work of child training even if it means to bring sacrifices where conditions are less favorable. On the other hand let us pray that the Lord may kindle in our hearts greater love for our pastors and teachers so that we learn "to esteem them highly for their work's sake."

Although the Christian day school is the most valuable agency of Christian child training and one for which every congregation should strive, we should also be mindful of the necessity of establishing and improving the other agencies of Christian learning wherever a day school cannot be maintained.

The Sunday schools may be improved by allowing more time for the instruction of Bible story lessons and the recitation of the memory work. Arrangements should be made so that the Sunday school teachers may avail themselves of the newly prepared "Instruction Course for Sunday School Teachers." Since most of our children receive so little instruction in religion, our aim must be to intensify all the more the instruction given in the Sunday school.

But we should do more than that. If congregations find it impossible to establish a Christian day school, they should make arrangements for a coordinated Saturday and summer school. An outline for such a course has been prepared and may be obtained from the undersigned at the nominal

price of 35c. The purpose of this course is chiefly that we offer all of our children of school age a more thorough and more systematic training in the "one thing needful." The course comprises, in outline form, material for the instruction in catechism, memory work, Bible reading, Bible history and elementary Church history. In the regular program, time is allotted for learning to sing our beautiful chorals.

And now, may the Lord bless all your deliberations and particularly may He fill your hearts and minds with greater zeal for Christian education. We must ever treasure and safeguard our educational agencies for our children, for well we know "The Youth of today constitutes the church of tomorrow."

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

1. The Synod gives thanks to God for the blessings of the Christian Day School in the Norwegian Synod.

2. The Synod urges every congregation earnestly to weigh the possibility of establishing and maintaining a Christian Day School.

3. The Synod urges its congregations, again, as it has done before, earnestly to consider the possibility of cooperating with other congregations of the Synodical Conference in their neighborhood in establishing a consolidated Christian Day School, i. e. a school subsidized and used by more than one congregation.

4. The Synod instructs its Committee on Christian Day School to serve the cause of general education in the Synod in accordance with Supt. Mueller's report, viz:

a. To aid and advise the various congregations in inaugurating a thorough Sunday School Teachers' Training course.

b. To offer suggestions to the various congregations for coordinating the Sunday schools, Saturday schools, and summer schools.

5. The Synod again 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 elementary Christian education may be carried on to a larger extent in our Synod.

6. The Synod urges the various congregations having Christian Day Schools to send in their annual report to the Synodical committee on Christian Day Schools, as requested by the Committee, so that the Synod may know what progress is being made with regard to Christian Day Schools.

The Missions of the Synodical Conference

The mission work among the Negroes has been *progressing* conservatively in spite of lack of funds, illness among the laborers and other difficulties.

Calls for help, for establishment of new missions, for church buildings, for repairs and improvements come to the Mission Board, but its funds are too limited in most cases. Local conferences have, however, continued as heretofore to care for Negroes and to foster new missions. The work is bearing fruit.

NIGERIA

The mission among the Ibesikpo tribe of Nigeria has made unexpected and remarkable progress.

At present the workers are Rev. and Mrs. Vernon W. Koeper, Rev. and Mrs. Justus P. Kretzmann, Miss Christine Rapier, Deaconess and head of the girls' school, and Rev. Jonathan Ekong. Rev. and Mrs. Wm. Schweppe and Deaconess Helen Kluck are in the United States on their furlough.

They left Nigeria the latter part of August and reached Chicago the first week in December, 1939. The journey had been eventful, exciting and dangerous. They have been kept busy meeting our congregations and reporting on their work.

The Mission to date numbers 43 congregations, most of which also have schools. The people are eager to attend services and anxious to be admitted to the Lord's Supper. Most of the real members of the congregations are earnest, praying Christians and personal mission workers.

There are at present about 1,800 boys and girls enrolled in the schools, eight to ten thousand people who claim to be Lutherans, over 2,000 who have been admitted to the Lord's Supper.

Requests for mission stations continue coming from other tribes who realize the value of the teaching that is given in our churches. Most such appeals cannot be granted, because our missionaries already have too much work to do.

These two missions today are our Synod's real heathen mission field; we have no other. We would, therefore, respectfully recommend that all funds in the so-called "Heathen Mission Fund" be devoted to the work of these missions.

The Foreign Mission Board has held no meeting during the year as there really was no special work to do. (It was important to save expenses.)

J. A. MOLDSTAD.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FOREIGN MISSIONS, AS ADOPTED

1. The Synod rejoices to hear that work among the Negroes in this country is progressing and that such remarkable progress is being made in the Nigeria Mission; and gives thanks to the Almighty God for His blessings upon this work.

2. The Synod is aware of the fact that a lively interest in Foreign Missions goes together with a true inner growth of the Church; and therefore must urge upon itself a renewed interest in Heathen Mission work as the prophet clearly commands the Church, Is. 60:1-3: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

3. The Synod authorizes the Foreign Mission Board to allocate the funds now in the Heathen Mission treasury to where it is needed most in the Foreign Mission.

4. The Synod looks forward to the day when it can have workers from its own midst in Nigeria as well as other Foreign Mission Fields.

Report of the Board of Regents of Bethany Lutheran College

During the past year the Board has held four meetings at the College, each time for two days. The President of the College has been present at all meetings as an advisory member. Other members of the Faculty have also been present at various sessions to discuss with the Board special problems and to give information in regard to the work at the College.

In many ways the school year just concluded has been richly blessed by the Lord. The attendance has been larger than at any other time since our Synod took over the school. The school work has progressed without

hindrance or interruption and a fine Christian spirit has prevailed. It has been a pleasure for the Board to come in contact with the teachers and students on the occasion of our regular meetings. Improvements are constantly being made on the campus and in the building.

The problem that is always present and which causes us the greatest worry is the lack of funds to carry on the work of the school. If the promised subsidy were given, there would be no difficulty in meeting our obligations, but as it is, only a part of this subsidy has been received each year with the result that there is a deficit each year. The Board would urge the Synod to give serious consideration to this matter at its convention this year. It is not a large sum that has to be raised, and if every member of the Synod will give "according as the Lord has prospered him" there will be no difficulty in providing for the needs of Bethany. We must not lose interest in the important work that is being done at our College. The Lord has here provided us with an institution at which our boys and girls may acquire a Christian education and training for their life's work and calling. And whence could we get the pastors and teachers that we will need in the years to come, if we did not have Bethany College? Let us then rally round our Bethany! Let us remember her in our fervent prayers and with our generous contributions!

On behalf of the Board of Regents,

LAURITZ S. GUTTEBO, Secretary.

Report of the President of Bethany Lutheran College

The record for the year 1939-1940 is as follows: total enrollment, 95; high school, 44; junior college, 46; business department, 5. Of these 40 came from our own synod; 35 from the Missouri Synod; 13 from the Wisconsin Synod; and 7 were not of the Synodical Conference. 40 were boys; 55 were girls. The teachers were the same as last year with the following exceptions: Miss Haller and Miss Heuer resigned; Miss Irmgard Albrecht took over the instruction in German; and Mr. Hoffman returned to teach certain of the English, Latin and Greek classes. The graduating class numbered 13 from the junior college, 12 from the high school, and one from the business department.

The following summary, published in the January issue of the Bethany Bulletin, will be of interest also here.

"During these fourteen years since 1926 there has been a total of 883 registrations, counting year by year attendance, and 528 individual registrations, i. e. counting no student more than once. Of these registrations, 436 have been from the Norwegian Synod, 256 from the Missouri Synod and 118 from the Wisconsin Synod. Only 43 students have attended from outside the Synodical Conference, and in the majority of cases these come from families in sympathy with our confessional position. As many as 16 states are represented in the student enrollment, Minnesota showing at least 50%, and the states of Iowa, Wisconsin and Illinois ranking next. The total attendance this year has reached the mark of 95, and for the first time the enrollment in the college classes has exceeded that of the high school department."

For the coming year Miss Margaret Koschmann will replace Miss Quill, and Mr. Harry Olson will be acting dean in the boys' dormitory, have charge of the college bookkeeping and assist in one of the classes in the business department. Both of these are graduates of our junior college. No other changes or additions are contemplated in the teaching staff, despite the fact that the number of teachers has not increased during the last ten

years. Incidentally it may be added that the salary budget has been increased by only about one thousand dollars during this period.

The work of the school has gone on regularly, despite the enforced absence of Prof. C. A. Moldstad during his serious illness and other less important interruptions. Health conditions have been good. The state-wide and nation-wide tests have shown favorable results for our students. These tests help us to judge the work of our school in a scholastic way, for which reason they have become more or less a matter of routine from year to year. Our registrar has prepared interesting tables and statistics along this and other lines, and already at this stage certain tendencies are revealed which we do well to watch in time. I mention this only as a bit of evidence of a progressive spirit on the part of the teachers. For the right kind of self-criticism and constructive criticism on the part of others will do much to point the way forward.

Special donations have been received as follows: to student loan fund, Mrs. Mary Johnson, Arcadia, Wis., \$542.65; Bagley Ladies' Aid, in memory of Rev. G. P. Nesset, \$100.00; Mrs. Mabel Lien and daughter, in memory of Mrs. Foss, \$5.00. From Mrs. Ruth Bussian, Chicago, in memory of Mrs. Fr. Schanke, \$100.00. From Miss Clara Larsen, \$20.00, and the Senior Class of 1939, \$66.04, for improvement in the lighting of the library, classrooms and the recreation room. The Alumni have paid for a railing for the hill-stairway, \$105.00. Contributions of \$5.00 each for the campus fund have come from Mr. J. H. Goeppinger of Boone, Iowa, and Miss Beatrice Swenson of Gaylord. Collections to the amount of \$160.00 have made it possible to redecorate the chapel. And two organizations within our congregations in Minneapolis have placed curtains in the dining-hall and shades on one whole section of the girls' dormitory. Mr. A. Jacobson of Minneapolis continues his labor of love in beautifying our campus by substantial plantings. Only those who live here can appreciate what all of these gifts mean.

The increased number of students inevitably leads to the necessity of providing more furniture and other equipment. Purchases which became necessary last fall were reported to the proper boards and appropriations have been voted by these. Repairs to the building, in particular the heating plant, have also been handled by the boards concerned. The upkeep on the buildings and equipment must be taken for granted year by year, purely as a matter of economy. Within recent years some rather extensive repairs have been made on the roofs, the gutters, and the exterior woodwork. The painting and calking of the windows, eaves and metal work must be continued and completed this summer to avoid more serious repairs later on. The time has come when we should consider again the installation of automatic equipment on the second boiler. Another important item of repair is the plumbing. I shall be glad to explain these items more in detail to the proper working committee at this convention. I would also urge a complete and detailed appraisal of the buildings, furniture and equipment, since our property is too valuable to neglect in so important a matter.

I owe it to the Synod to say that we are likely to underestimate the responsibility which rests upon us in our work at Bethany. It is apparent that the need of this institution for our own Synod and for the young people of our sister synods in the Synodical Conference in this area is being realized more and more. It would seem that God here asks for a special service on the part of our Synod, and in this service we must not fail. If we should judge by the contributions received during this past year, we would be justified in thinking that the interest and feeling of responsibility among our members is rather waning than growing. We refuse to believe this, and would be more willing to think that there may be an inclination on the part of some to judge thoughtlessly that as Bethany grows it should

become more able to take care of itself. Our Synod must not encourage this opinion, for the opposite is the case. As the attendance grows, our responsibility increases, and we to whom the work here has been entrusted will need your increased interest, your more fervent prayers, your more loyal support, your more careful scrutiny and study of policies, tendencies, and the many things that are included when we speak of a Christian institution for higher learning. We surely agree that the world and the church have never had greater need of this Christian training than now. Then let us in God's Name do this work assigned to us now and do it with the consecrated zeal which this cause of our Saviour asks of us.

S. C. YLVISAKER.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod gives thanks to God for His blessings upon Bethany College also during the past year and for the increased influence which He has given our college, as evidenced by the larger enrollment.

2. The Synod recognizes the need of the particular kind of institution that Bethany College is, for our own Synod and for the young people of our sister Synods in the Synodical Conference.

3. The Synod requests that the members of the Synod keep in close touch with our college, remembering that it is their institution and is to be kept carefully under the guidance of the church.

4. The Synod notes with gratitude the special gifts to the college, mentioned in the report of the President of the College. We are thankful for the improvements at the College made possible by these donations.

5. The Synod notes with deep regret that the necessary subsidy has not been forthcoming for the Teachers' Salary Fund. The Finance Committee of the Synod is hereby requested to explain to the Synod at this Convention the needs at Bethany and to encourage pastors and delegates to report these needs to their respective congregations, so that more strenuous efforts may be made to interest our people in the needs of the Teachers' Salaries Fund.

6. Resolved to have the necessary repairs made on the College building, this to be attended to by the Board of Regents.

7. Resolved to have the necessary plumbing repairs made, likewise to be attended to by the Board of Regents.

8. Resolved to leave the matter of the installation of automatic gas equipment on one boiler to the discretion of the Board of Regents.

REPORT OF THE CONVENTION COMMITTEE ON THE RECORDS OF THE PASTORAL CONFERENCES, AS ADOPTED

1. The Committee has examined the records of the General Pastoral Conference and the Iowa and Southern Minnesota Special Conference. In looking over the records mentioned above, we find that timely and edifying essays were read and discussed regarding many phases of our Church's work. The Committee was impressed with the holy desire of the conferences to uphold the Scriptural principle in all matters of doctrine and practice.

2. We again wish to remind the Secretaries of the various Conferences that they be personally responsible for collecting and sending a copy of the essays read, to the Synod Memorial Library for future reference and study.

Publication Committee Report

We return thanks to God who has granted us His grace to continue another year in spreading abroad His Truth through our Lutheran Synod Book Company and by our Publications.

The Publication Committee has met twice since our 1939 Synod meeting. We find that our Lutheran Synod Book Company has been functioning well and that it closed its fiscal year with a profit.

The 1939 Synodical Report and the 1940 Folkekalender were published and distributed as usual.

Our publications, "Luthersk Tidende" and "The Lutheran Sentinel" retain about the same circulation as before. But due to insufficient financial returns the past year, your committee felt obliged to change the appearance to the old format, thus reducing expenses considerably.

H. A. PREUS, Secretary.

Financial Statement, Lutheran Synod Book Company

May 31, 1940

Sales		\$1,545.92
Cost of Goods Sold:		
Old Inventory	\$ 980.94	
Add: Purchases	1,406.08	
	<u>2,387.02</u>	
Available for sale	\$2,387.02	
Present Inventory	1,011.50	
Cost of Goods Sold		<u>1,375.52</u>
Gross Profit on Sales		\$ 170.40
Less: Expenses		<u>120.36</u>
Net Profit		<u>\$ 50.04</u>
<i>Assets:</i>		
Cash	\$ 8.08	
Accounts Receivable	708.49	
Inventory	<u>1,011.50</u>	
Total Assets		<u>\$1,728.07</u>
<i>Liabilities:</i>		
Accounts Payable	\$ 52.13	
Suspense Accounts	<u>1,498.99</u>	
		1,551.12
<i>Present Worth:</i>		
June 1, 1939	\$ 113.51	
Received from closed bank	13.40	
Net Profit	<u>50.04</u>	
		176.95
Total Liabilities and Capital		<u>\$1,728.07</u>

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Norwegian Synod would remain mindful of God's commission to "publish the name of the Lord." To be honest with ourselves, we must confess that we have not made the most of our God-given opportunities and privileges in this respect. We will try by His grace and power to do better.
2. The Synod is convinced that one of her greatest missionary agencies is her publications and especially her official organs "Luthersk Tidende" and "Lutheran Sentinel." We must make use of every means to improve our paper. By good and timely articles, more and more of our people will be induced, not only to keep our paper, but also to read it and will profit by reading it. The pastors and qualified lay-members themselves are about the best and most workable "plan" for increasing our subscription list.
3. In the interest primarily of economy, the Synod approves the action of the Board of Publications in returning to the old format of "Sentinel." This represents a saving of about \$250.00 a year.
4. The Synod urges her pastors and members to distribute more of our Synodical Reports, Folkekalendere, and Christian literature in general.
5. The Synod refers the question of publishing an English Annual to the Synodical Committee on Publications, requesting them to report to the next Synod.

Report of the Board of Support

The information herein presented is not a report from the Board but only some notations from one member of the Board of Support. The activities of our committee did not require a meeting soon after last year's convention, and the death of Rev. C. J. Quill removed the possibility of having the meeting in May, for which negotiations with him were under way.

The condition of the treasury follows:

Receipts for the current fiscal year	\$106.75
Disbursements for the current year	370.00
Balance on hand February 1, 1939	122.81

Deficit, April 30, 1940	\$140.44
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Paid to J. E. Thoen, \$70.00. This amount was paid before October 1st, when payments began on his adjusted salary.

Paid to Mrs. C. N. Petersen	\$150.00
To Rev. J. Hendricks	150.00

The financial report indicates that it might be well to employ some method by which a more dependable income could be provided for this treasury.

My suggestion is that men be placed on this committee who can conveniently get together, and that the committee includes pastors from our largest congregations.

A. STRAND, Secretary.

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

1. Inasmuch as the Board of Support had no meeting during 1939 and 1940 and did nothing in the matter of Support, only a small amount was contributed. There was a balance from the year before, but even so there is a deficit this year. There is a constant need of providing for those

whose active years are over, and they should not be left without support. There are also the widows of pastors, who are left without means, toward whom we have a duty.

2. The Synod urges all to do what they can to help those in need, by their contributions showing their Christian charity and love.

3. The Committee is requested to place the matter before the people in the church papers.

Report of the Church Extension Committee

February 1, 1939 to April 30, 1940

During the past fiscal year payments on loans from Church Extension have been made as follows:

Central Lutheran, Duluth.....	\$ 120.00
Scarville Congregation	60.00
First Evanger, Fertile, Minn.	17.45
Boston Norw. Luth., Cambridge, Mass.....	10.00
Suttons Bay, Mich.	30.00
Bethany Congregation, Story City, Iowa.....	11.40
Bethany Christian Day School, Story City, Iowa.....	50.00
Synod Congregation, Forest City, Iowa.....	7.50
First Shell Rock, Northwood.....	1,000.00
Norseland Christian Day School.....	15.00

Total\$1,321.35

Loans have been made and paid out of the treasury as follows:

Pinehurst Mission, Eau Claire, Wis.....	\$1,000.00
Congregation at Amherst Junction, Wis.....	500.00

A loan of \$1,000.00 has been promised the Cross Lake Congregation, Rev. G. Guldberg's charge, but same has not been paid out as yet.

Contributions to the Church Extension Fund during the fifteen months of the fiscal year were \$611.62, as reported to the Committee by the Treasurer of the Synod.

The following is the report of loans from the Church Extension Fund up to April 30, 1940:

Congregation	Amount	Balance Due	Date Due
Synod Congregation, Forest City, Iowa.....	\$1,500.00	\$ 18.50	7-11-31
Bethany Congregation, Story City, Ia.....	300.00	51.73	8-19-31
Scarville Congregation, Iowa.....	599.80	419.80	3-16-42
First Shell Rock, Northwood, Ia.....	2,000.00	513.96	45
Bethany Chr. Day Sch., Story City, Ia.....	500.00	400.00	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 Chr. Day School, St. Peter.....	150.00	130.00	7-6-43
Ulen Congregation, Minn.	400.00	280.00	10-19-39
Boston Norw. Luth., Cambridge, Mass.....	100.00	60.00	8-10-40
Suttons Bay, Mich.	100.00	40.00	11-26-40
Ulen Congregation, Minn.	500.00	500.00	41
Zion, Tracy, Minn.	3 500.00	3,400.00	42
First Evanger, Fertile, Minn.	1,000.00	951.51	42
Emmaus, Minneapolis	5,000.00	5,000.00	1-12-45
Central Lutheran, Duluth, Minn.	950.00	830.00	42
Pinehurst, Eau Claire, Wis.	1,000.00	1,000.00	44
Amherst Junction, Wis.	500.00	500.00	44

Let the counsel of the Synod, that there be brought an offering to the Church Extension Fund by every Congregation of the Synod during the course of the year (the 9th Sunday after Trinity is suggested), be followed.

A. M. HARSTAD, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

1. The Synod expresses its gratitude to God that by His grace we have been privileged to carry on the Church Extension work to the extent that we have during the past fiscal year, and we pray that His continued blessing may rest upon this important branch of our work.

2. The Synod notes with gratitude that during the past year gifts to the Church Extension Fund have been considerably increased, that several substantial payments on loans have been made; and prays that this apparent interest may continue.

3. The Synod reminds its congregations that have been remiss in their obligations to the Church Extension Fund of the resolution adopted by the Synod at the 1938 Convention and found in the Synodical report for that year, page 78, paragraph 5.

4. Attention is again called to Synodical resolutions of previous years urging that memorial wreaths not designated for other funds be sent to the Church Extension Fund.

5. Since the Church Extension Fund is an important part of the Church's missionary program, the Synod urges that contributions to this fund be made regularly and suggests that the Ninth (9th) Sunday after Trinity is an appropriate time for an offering to this cause.

Report of the Board of Trustees

We have had two meetings. Rev. Emil Hansen has served as secretary and C. A. Moldstad as chairman.

Repairs and improvements have been made on the Monich property, costing some over seven hundred dollars; it has been occupied the past year by Prof. Meyer.

A settlement was made with the objectors to the will of the late Nup Christianson, but no division of the property has been made.

As no buyer has been found for the Norstad farm, it has been rented to the Gulikson brothers on a cash basis of \$200.00.

The Board resolved that all capital expenditures at Bethany College shall be paid out of the Synod Fund.

The Gjoitil estate has been settled. Our attorney, Mr. Carl Flom, of Madison, Wisconsin, spent much time and gave faithful service in connection with the settlement of this estate.

Resolved to approve the action of the auditors in designating the \$5,000, borrowed in 1937 for the benefit of the college, as a loan and not as subsidy. (Report 1937, page 62.)

Resolved, to approve the action of the chairman and treasurer in signing the note in connection with the mortgage on the church and parsonage of the Concordia Lutheran Church, at Eau Claire, Wisconsin, in September, 1939.

Resolved, to remind the Synod that the present bond issue of Bethany College will expire in 1941. In this connection, the Rev. J. Pieper has expressed his willingness to assist in this matter as he did in 1936. The Synod must decide now what shall be done in this matter.

The Stephen Stephen's estate has been settled, but there has been no division of the property as yet.

The trustees have read and taken action on the auditor's report of the treasurer of Bethany College and the treasurer of the Synod.

C. A. MOLDSTAD.

Report of the Finance Committee

The Finance Committee held three meetings during the past year. Since there was much confusion concerning the duties of the Finance Committee we were unable to function as we should have functioned. However, we sought to serve the Synod to the best of our ability, taking charge of all offerings, publishing financial statements in our church papers from time to time, and in general seeking to keep the Synod informed on finances.

Since there is much confusion about the duties of the Finance Committee we submit the following paragraphs on the purpose and duties of the Finance Committee.

M. E. TWEIT, Secretary.

Paragraphs on the Purposes and Duties of the Finance Committee

There has in recent years been considerable discussion concerning the work of the Finance Committee and its relation to the work of the other committees. It is the intention of the Synod that the Finance Committee shall serve all the other committees as a counselor, overseer, and coordinator in financial matters.

The name "Finance Committee" implies that it shall have the general oversight and supervision of the finances of the Synod, both as to soliciting and spending. We stress the word "general" as over against the execution of the details of the work.

Thus there need be no confusion and overlapping of work. It can be repeated that, for example, the Trustees are the stewards of the Synod's property, the Home Mission Committee is to direct our home mission work, the Board of Regents is to direct the work at our college, and in like manner the other committees of the Synod have their respective duties.

But to all these committees the Finance Committee is to be counselor in financial matters, so that the work of the Synod may be adjusted to the facts of our financial experience and potential abilities.

To make clear the relationship of the work of the Finance Committee to that of the other committees, the Synod adopts the following paragraphs as a statement of the duties of the Finance Committee.

1. The Finance Committee shall be given a financial survey for the year by each committee as soon as possible after the Synod meeting.

2. The chairman of the Finance Committee shall call a meeting of his committee and representatives of the other committees as soon as possible after the surveys have been received to consider said surveys.

3. The Finance Committee shall after studying these surveys and hearing explanations and discussions of the work as a whole either approve in full, or advise modification, or disapprove.

Should any committee after receiving the advice of the Finance Committee feel it cannot accept said advice, in view of the needs of the work, it may either await the advice of the next Synod meeting, or if this is not possible, give an account of its action at the next Synod meeting.

If some major project that is not contemplated at the annual survey is found necessary, then this project shall not be started before similar advice is received from the Finance Committee.

4. It shall be the duty of the Finance Committee to keep our people informed as to the finances of our Synod.

5. The Finance Committee shall have supervision of the soliciting of funds.

Synod Treasurer's Report

BETHANY COLLEGE

	Dr.	Cr.
Balance, February 1, 1939		\$ 1,564.90
Legacy, Tosten and Gro Gjoitel		1,000.00
Legacy, Randi Kittelsby		50.00
Estate of Chris Roberson		125.00
Contributions		547.00
Notes Paid Gentlemen's Agreement	\$ 1,848.20	
Bonds Retired	251.70	
Balance, April 30, 1940	1,187.00	
	<hr/>	<hr/>
	\$ 3,286.90	\$ 3,286.90
Notes Receivable		330.00
Notes Payable Gentlemen's Agreement		7,300.00
Bonds held in the treasury of Bethany College as redeemed total		4,751.70

BETHANY PAINT AND VARNISH CLUB

Contributions		\$ 18.46
Paid to Bethany Paint and Varnish Club	\$ 16.96	
Balance April 30, 1940	1.50	
	<hr/>	<hr/>
	\$ 18.46	\$ 18.46

BETHANY COLLEGE STUDENT FUND

Contributions		\$ 5.00
Paid to Bethany College	\$ 5.00	
	<hr/>	<hr/>
	\$ 5.00	\$ 5.00

BETHESDA LUTHERAN HOME—WATERTOWN, WIS.

Contributions		\$ 4.50
Contributions to Hans Bleken		22.00
Paid to Bethesda Lutheran Home	\$ 26.50	
	<hr/>	<hr/>
	\$ 26.50	\$ 26.50

MISSION FOR THE BLIND

Contributions		\$ 12.00
Paid to E. Seuel, Treas.	\$ 12.00	
	<hr/>	<hr/>
	\$ 12.00	\$ 12.00

CAMPUS ADDITION BETHANY COLLEGE

Deficit, February 1, 1939	\$ 302.35	
Received from Gullixson Memorial Fund		\$ 122.37
Interest Paid	10.00	
Expense	1.32	
Deficit, April 30, 1940		191.30
	<hr/>	<hr/>
	\$ 313.67	\$ 313.67

LUTHERAN CHILDREN'S FRIEND SOCIETY—MINNEAPOLIS

Deficit, February 1, 1939	\$ 5.00	
Contributions		\$ 82.49
Paid to Lutheran Children's Friend Society	91.56	
Deficit, April 30, 1940		14.07
	<hr/>	<hr/>
	\$ 96.56	\$ 96.56

CHINA MISSION FUND

Balance, February 1, 1939		\$ 129.43
Contributions		70.87
Paid to E. Seuel, Treasurer	\$ 70.87	
Balance, April 30, 1940	129.43	
	\$ 200.30	\$ 200.30
Notes held in China and Heathen Mission Funds.....		250.00

HEATHEN MISSION FUND

Balance, February 1, 1939		\$ 532.22
Contributions		7.00
Balance, April 30, 1940	\$ 539.22	
	\$ 539.22	\$ 539.22

CHRISTIAN DAY SCHOOL FUND

Balance, February 1, 1939		\$ 294.86
E. M. Hansen Trust Fund		12.50
Contributions		675.71
Paid to H. F. C. Mueller, Supt.	\$ 52.53	
Envelopes	18.95	
School at Albert Lea, Minn.	225.00	
School at Norseland, Minn.	175.00	
School at Princeton, Minn., Special	2.00	
School at Sombra, Iowa, Special	35.25	
School at Story City, Iowa	50.00	
School at Scarville, Iowa	150.00	
Holy Cross School, Madison, Wis.	90.00	
Balance, April 30, 1940	184.34	
	\$ 983.07	\$ 983.07

DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions		\$ 54.50
Paid to Deaf Mute Institute	\$ 54.50	
	\$ 54.50	\$ 54.50

G. A. GULLIXSON MEMORIAL FUND

Contributions		\$ 122.37
Paid to Campus Addition Fund	\$ 122.37	
	\$ 122.37	\$ 122.37

CHURCH EXTENSION FUND

Deficit, February 1, 1939	\$ 413.89	
Contributions		\$ 511.62
Loans		860.00
Paid on Notes Receivable		1,321.35
Loan to Our Savior's Church, Amherst Jct., Wis.	500.00	
Loans Paid	660.00	
Balance, April 30, 1940	1,119.08	
	\$ 2,692.97	\$2 692.97

CHURCH EXTENSION FUND—CAPITAL ACCOUNT

Balance, February 1, 1939		\$24,242.65
Loan to Our Savior's Church, Amherst Jct., Wis.		500.00
Paid on Notes Receivable	\$ 1,321.35	
Balance Capital Account, April 30, 1940	23,421.30	
	<u>\$24,742.65</u>	<u>\$24,742.65</u>
Notes Receivable in the Capital Account Church Extension Fund total		\$23,421.30
Notes Payable total		7,550.00
Deducting these notes payable the net balance as capital in the Church Extension Fund is		15,871.30

TOSTEN AND GRO GJOITEL ESTATE

Legacy		\$ 2,438.73
Paid to Negro Mission Fund	\$ 679.50	
Paid to Nigeria Mission Fund	500.00	
Paid to Home Mission Fund	259.23	
Paid to Bethany College Debt Fund	1,000.00	
	<u>\$ 2,438.73</u>	<u>\$ 2,438.73</u>

O. M. GULLERUD MEMORIAL FUND FOR INSTITUTIONAL MISSIONS

Balance, February 1, 1939		\$ 181.00
Balance, April 30, 1940	\$ 181.00	
	<u>\$ 181.00</u>	<u>\$ 181.00</u>

HOME MISSION FUND

Deficit, February 1, 1939	\$ 109.89	
Contributions		\$ 7,530.08
Legacy, Mrs. Johanna Ask		40.00
Legacy, Tosten and Gro Gjoitel		259.23
Estate of Chris Roberson		100.00
E. M. Hansen Trust Fund		12.50
Our Saviour's Church, Amherst Jct., Wis.	\$ 225.00	
Clearwater, Minnesota	150.00	
Central Luth. Church, Duluth, Minn.	722.15	
Concordia Luth. Church, Eau Claire, Wis.	1,452.00	
Emmaus Luth. Church, Minneapolis	1,291.75	
Bethany Lutheran Church, Mankato, Minn.	250.00	
Sheyenne, N. D.	192.01	
Simcoe, N. D.	60.00	
Story City and Forest City, Iowa	237.50	
St. Luke's Church, Chicago, Ill.	375.00	
Rev. G. Guldberg	750.00	
Holy Cross Church, Madison, Wis.	904.20	
Zion Luth. Church, Tracy, Minn.	375.00	
First South Wild Rice Church, Ulen, Minn.	291.65	
Sutton's Bay and Holtan, Michigan	750.00	
Lenten Envelope Expense, 1939	62.47	
Lenten Envelope Expense, 1940	41.16	
Visiting Students at Concordia Seminary	15.00	
Expense to Colloquy	11.00	
Interest Paid	61.35	
Deficit, April 30, 1940		385.32
	<u>\$ 8,327.13</u>	<u>\$ 8,327.13</u>

The Home Mission Fund has a contingent liability on notes total	\$ 7,100.00	
Notes Payable Home Mission Fund	1,500.00	

THOMAS AND LOUISE HANSON TRUST FUND

Balance, February 1, 1939	\$ 9,635.69	
Interest Received	384.00	
Paid to Teachers Salary Fund	\$ 384.00	
Bethany College Bonds held in this trust fund as of April 30, 1940	9,600.00	
Balance, April 30, 1940	35.69	
	<hr/>	
	\$10,019.69	\$10,019.69
Bonds of Bethany Lutheran College held in this trust total		9,600.00

THOMAS AND LOUISE HANSON TRUST FUND SPECIAL

Received from Hanson Estate	\$ 348.30	
Interest Received	6.38	
Purchased part interest in bond No. 139 for \$500.00 To be held in trust	\$ 348.30	
Paid to Mrs. W. T. Christenson	6.38	
	<hr/>	
	\$ 354.68	\$ 354.68

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contribution	\$ 1.00	
Paid to Home Finding Society	\$ 1.00	
	<hr/>	
	\$ 1.00	\$ 1.00

INDIA MISSION

Deficit, February 1, 1939	\$ 1.00	
Contributions		\$ 4.00
Paid to E. Seuel, Treasurer	3.00	
	<hr/>	
	\$ 4.00	\$ 4.00

INDIGENT PASTORS FUND

Balance, February 1, 1939	\$ 124.81	
Contributions	129.75	
Paid to Rev. John Hendricks	\$ 150.00	
Paid to Rev. J. E. Thoen	70.00	
Paid to Mrs. C. N. Peterson	150.00	
Deficit, April 30, 1940		115.44
	<hr/>	
	\$ 370.00	\$ 370.00

LUTHERAN HOUR

Contributions	\$ 23.50	
Paid to E. Seuel, Treasurer	\$ 23.50	
	<hr/>	
	\$ 23.50	\$ 23.50

MRS. T. LARSON TRUST FUND

Balance, February 1, 1939	\$ 272.73	
Balance, April 30, 1940	\$ 272.73	
	<hr/>	
	\$ 272.73	\$ 272.73
Notes and land held in the Mrs. T. Larson Trust Fund total		4,175.00

The Synod holds title to a certain piece of land in Section 10, Township 19 N., Range 3, E. of Western Meridian in Pierce County, Washington.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance, February 1, 1939		\$	345.00
Balance, April 30, 1940	\$	345.00	
	\$	345.00	\$ 345.00

Notes in this fund total \$300.00 and accrued interest.

MONICH PROPERTY ON BETHANY CAMPUS

Net amount paid by Synod to Feb. 1, 1939	\$	314.60	
Rent received			\$ 255.00
Payments on contract		270.00	
Insurance		23.30	
Repairs and improvements		403.60	
Miscellaneous Expense		7.90	
Net amount paid by Synod to April 30, 1940			764.40
	\$	1,019.40	\$ 1,019.40

This is a contract for deed on lot 12, Block 9, Hinckley's addition to Mankato. Purchase price \$2,600. Payments made to April 30, 1940, \$912.00. Balance due \$1,688, payable at the rate of \$18 per month. The balance does not include the accrued interest.

NIGERIA MISSION FUND

Contributions			\$ 172.48
Contributions for mission residents			26.41
Legacy—Mrs. Johanna Ask			25.00
Legacy—Tosten and Gro Gjoitel			500.00
Paid to Theodore Eckhart, Treasurer	\$	697.48	
Paid to Theodore Eckhart, Treasurer		26.41	
	\$	723.89	\$ 723.89

NEGRO MISSION FUND

Balance, February 1, 1939			\$ 534.68
Legacy—Tosten and Gro Gjoitel			679.50
Contributions			233.83
Paid to Theodore Eckhart, Treasurer	\$	1,182.02	
Balance, April 30, 1940		265.99	
	\$	1,448.01	\$ 1,448.01

NORSTAD ESTATE

Balance, February 1, 1939			\$ 62.93
Loan			300.00
Rent received			251.70
Interest on mortgage	\$	96.73	
Balance, April 30, 1940		517.90	
	\$	614.63	\$ 614.63

A note held in this estate totals \$75.00.

Notes payable in this estate total \$1,800.00.

OLD PEOPLE'S HOME

Balance, February 1, 1939			\$ 1,611.12
Contributions			13.00
Paid to Old People's Home	\$	5.00	
Balance, April 30, 1940		1,619.12	
	\$	1,624.12	\$ 1,624.12

HANNAH C. OTTESON STUDENT LOAN FUND

Balance, February 1, 1939		\$	622.05
Balance, April 30, 1940	\$	622.05	
	\$	622.05	\$ 622.05

A note for \$400 is held in this trust.

HANNAH C. OTTESON ESTATE

Balance, February 1, 1939		\$	169.22
Payment received on beneficial interest in liquidation trust covering real estate known as 2023-2025 Lavergne Avenue, Chicago, Illinois			45.00
Payment received on beneficial interest and final liquidation of trust covering real estate known as N. E. corner North and Lotus Ave., Chicago, Ill.			1,008.20
Final liquidation of trust covering real estate known as N. W. corner Long and Wellington Ave., Chicago, Ill.			848.40
Balance, April 30, 1940	\$	2,070.82	
	\$	2,070.82	\$ 2,070.82

The following units are held in this estate:

The Pioneer Trust and Savings Bank, Chicago, Ill., depository.

The fifteen units of liquidation trust 2023-25 Lavergne Ave., Chicago, Ill.

Five units of liquidation trust N. E. corner Roosevelt and Mansfield Ave., Chicago, Ill.

RESIDENCE FUND

Deficit, February 1, 1939	\$	40.22	
Rent received			\$ 600.00
Contributions			3.25
Loan			1,300.00
Notes paid	2,297.50		
Interest paid	326.57		
Miscellaneous expense	15.30		
Deficit, April 30, 1940			776.34
	\$	2,679.59	\$ 2,679.59
Notes payable against total			4,745.00

STUDENT FUND

Deficit, February 1, 1939	\$	35.26	
Legacy—Mrs. Johanna Ask			\$ 35.00
Contributions			54.26
Paid to Concordia Seminary for Luther Vangen and Raymond Branstad	274.00		
Deficit April 30, 1940			120.00
Note receivable			100.00
	\$	309.26	\$ 309.26

TEACHERS' SALARY FUND

Deficit, February 1, 1939	\$	708.13	
Convention offering			\$ 886.50
Contributions			2,701.66
Special gifts			423.88
Received from Thomas and Louise Hanson Trust Fund			384.00

In Natura gifts		146.05
Legacy—Randi Kittelsby		50.00
Loans		2,550.00
Paid to Bethany College	\$ 4,883.49	
Loans paid	2,650.00	
Deficit, April 30, 1940		1,099.53
	<hr/>	
	\$ 8,241.62	\$ 8,241.62
Notes payable in the Teachers' Salary Fund total ..		6,930.00

SYNOD FUND

Deficit, February 1, 1939	\$ 809.81	
Convention offering		\$ 514.55
Contributions		4,344.76
Loans		1,450.00
Loans paid	1,190.44	
Interest—Bethany bonds	1,375.68	
Interest—Gentlemen's Agreement	325.00	
Interest—Loans to Synod Fund	477.47	
Interest—Loans to Teachers' Salary Fund	381.25	
Interest—Loans to Tidende and Sentinel Fund	16.00	
Expense—Treasurer's Office	75.16	
Expense—Secretary's Office	4.00	
Treasurer's Salary	706.76	
Premium—Treasurer's bond \$10,000	25.00	
Expense—Board of Trustees	17.90	
Expense—Board of Regents	93.10	
Expense—Finance Committee	4.73	
Expense—Home Mission Committee	37.61	
Expense—Christian Day School Committee	4.60	
Expense—Church Extension Committee	3.96	
Expense—Publication Committee	7.10	
Expense—Hymn Book Committee	67.34	
Expense—Railroad Secretary	10.00	
Expense—Union Study Committee	290.40	
Exchange and Float	64.24	
Tidende and Sentinel deficit	770.10	
Expense—Visitor	2.00	
Expense—Synodical Conference	1.41	
Insurance Premium Bethany College	329.48	
Insurance Premium Memorial Library	10.50	
Expense—Memorial Library	46.00	
Attorney's fees—Bethany College and Christian- son Estate	199.00	
Repairs—Bethany College	426.82	
Furniture purchased Bethany College	330.06	
Improvement tax—Bethany College	129.20	
Expense—Thanksgiving Offering	29.08	
Convention Expense 1939	43.56	
Miscellaneous	17.60	
Deficit, April 30, 1940		2,013.06
	<hr/>	
	\$ 8,322.36	\$ 8,322.36
Notes payable in Synod Fund total		12,495.00
Account receivable Synod Fund—Luth. Synod Book Co.		1,498.99

TIDENDE AND SENTINEL

Received from S. E. Lee, Business Mgr.		\$ 1,820.49
Received from Y. P. for Study Topics		56.50
John Anderson Printing Co.	\$ 2,200.00	
Paid to Rev. J. E. Thoen	320.00	
Expense—Business Manager	117.02	
Expense—N. A. Madson	1.77	
Expense—A. M. Harstad	3.30	
Expense—C. A. Moldstad	5.00	
Deficit charged to Synod Fund		770.10
	<u>\$ 2,647.09</u>	<u>\$ 2,647.09</u>
Notes payable in Tidende and Sentinel Fund		1,394.84

CITY MISSION

Balance, February 1, 1939		\$ 5.00
Contributions		86.57
Paid to Twin City Mission	\$ 68.25	
Balance, April 30, 1940	23.32	
	<u>\$ 91.57</u>	<u>\$ 91.57</u>

WHEATRIDGE SANITARIUM, WHEATRIDGE, COLORADO

Contributions		\$ 5.95
Paid to E. Seuel, Treasurer	\$ 5.95	
	<u>\$ 5.95</u>	<u>\$ 5.95</u>

YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions		\$ 37.40
Paid to Bethany College	\$ 37.40	
	<u>\$ 37.40</u>	<u>\$ 37.40</u>

AUDITORS' REPORT

Minneapolis, Minn., June 13, 1940.

To the Board of Trustees,
Norw. Synod of the American Evangelical Luth. Church,
Minneapolis, Minn.
Gentlemen:

We, the undersigned, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Paul Ylvisaker, Treasurer, from February 1, 1939 to April 30, 1940, and have found them to be correct.

Respectfully submitted,

S. E. LEE (signed)
M. R. HANDBERG (signed)
Auditors.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

1. The Synod rejoices over the bountiful goodness which the Lord has shown unto us despite our unworthiness, in that He has supplied us with material means to carry on the work of the Synod.

2. Whereas the deficits shown in the various treasuries of the Synod are not the result of the withholding of God's goodness and mercy toward us, but are rather due to a lack of a proper appreciation of the blessings shown, be it therefore

Resolved:

a. That all congregations and pastors of the Synod bear this in mind and begin to make collections in an orderly way through the entire fiscal year and do all in their power to correct this situation.

b. To recommend to the congregations in the Synod that special finance committees be appointed to assist the pastor in making such collections.

3. In order to effect a more systematic collection and disbursement of the finances of the Synod, be it resolved that the recommendations of the Synodical Committee on Finances in their "Paragraphs on the purposes and duties of the Finance Committee" be adopted in full, and that all committees of the Synod bear in mind their duties in this respect.

4. The Synod approves the actions of the Board of Trustees during the past year and accepts the report which they presented to this Convention.

5. The Synod authorizes the Board of Trustees of the Synod to secure an extension of the Bethany Lutheran College bonds and, if this be impossible, to provide for a new bond issue.

6. Resolved that the Synod instruct the Board of Trustees to pay particular attention to the comments and recommendations of the auditors in their report to the Synod.

7. Whereas the Norwegian Synod of the American Evangelical Lutheran Church is incorporated under the laws of the State of Minnesota, and

Whereas, considerable real property, loans and church extension funds, gifts, legacies and bequests, are subject to the laws of the State of Wisconsin, where considerable such real property and other assets are located and where gifts, legacies and bequests have to be probated and administered, and

Whereas the Synod is advised that much delay and inconvenience may be avoided and a considerable saving of expense effected, by being incorporated also under the laws of the State of Wisconsin, now THEREFORE, be it

Resolved by the Norwegian Synod of the American Evangelical Lutheran Church that the Board of Trustees of said Synod be authorized and directed to incorporate under the laws of the State of Wisconsin in the manner therein provided.

Convention Notes

Sessions were held each day from 9 to 12 in the morning with a 15 min. recess at the half-way point; and from 2 to 5 in the afternoon with a half-hour recess, except on Saturday, when the session was held from 1:45 to 4:00 P. M. Extra sessions were held Monday evening, after the services were concluded, in which the recommendations of the Convention Committee on Christian Education were discussed and adopted; and on Tuesday evening from 7 to 8:30 P. M. The hosts of the Convention had done everything possible to facilitate the work of the members of the Synod and it was the general feeling that this was one of the most pleasant and profitable Synod meetings held in many years.

Each morning's session opened with devotional exercises, conducted by pastors C. A. Moldstad, J. A. Petersen, Stuart Dorr, H. A. Preus and C. S. Meyer. The subjects and texts assigned to each constituted a connected series on "The Early Church, a Pattern for Our Church," 1) in Authority;

2) in Steadfastness; 3) in Prayer; 4) in Stewardship; 5) for Lay Activity. The Chaplain of the Convention, Rev. H. A. Theiste, took charge of the closing exercises at each session and conducted the various evening services. Dr. S. C. Ylvisaker, Rev. A. Harstad, Rev. G. A. R. Gullixson, and the local organist, Miss M. Uglem, were organists at the several services and devotions. Thursday evening, Communion services were celebrated. Rev. S. E. Lee gave the Confessional Address and Rev. E. Ylvisaker preached the Pastoral Sermon on Heb. 3:5, setting forth Moses, who was faithful in all his work, as an example for us today. At this service the Junior Choir of Fairview Lutheran Church rendered an anthem.

Friday evening, a mission service was conducted, with the sermon delivered by Rev. M. Tweit on the basis of Acts 17:16-34. The Senior Choir of Fairview Lutheran Church rendered an anthem at this service. After the service proper, several of our pastors in the Home Mission field spoke interestingly on the work and the prospects in their respective fields: Rev. Stuart Dorr on Forest City, Ia., Rev. L. S. Guttebo on Eau Claire and Pinehurst, Wis., Rev. S. E. Lee on Emmaus, Minneapolis, and Rev. E. Unseth on our two fields in Michigan; the last named illustrated his remarks by moving pictures. Exhibits of the various missions were posted for those who wished to learn more about these fields.

Saturday evening, Rev. Wm. Schweppe of the Nigeria Mission lectured interestingly on the work in Nigeria and showed moving pictures of the life in Darkest Africa. Monday evening, Rev. B. Teigen preached on Titus 2:11-13, pointing out that we can succeed in bringing up our children in accordance with the will of God only by relying on the free grace of God in Christ Jesus. The Immanuel Lutheran School Choir rendered several anthems in the beautiful manner for which this choir has become noted. The Director of Religious Education of the Minnesota District of the Missouri Synod, Rev. H. J. Boettcher, spoke on the work of Christian education, and at the close of the meeting, Teacher A. C. Erxleben of Immanuel Lutheran Church also spoke briefly on some of his experiences with children under the influence of the Word of God.

On Tuesday evening, after the special session, Miss Anena Christenson showed moving pictures from the mission fields in India, including some new pictures she had taken of her work in the Girls' School there, which had not been shown before. Thus every evening was filled with good things and there was no opportunity for any member of the Synod to complain that time hung heavy on his hands.

* * *

This year also the "Convention Sentinel" appeared daily, giving on a mimeographed sheet a digest of the previous day's proceedings. Rev. N. A. Madson and Rev. M. Galstad were the editors. The Press Committee functioned efficiently, giving the daily press full information as to the work of the Convention, which was printed in larger measure than is, perhaps, customary.

Dr. Theo. Graebner of St. Louis, Mo., attended the sessions on Thursday afternoon and Friday and took part in the discussion on the Lutheran Union question, which occupied most of the time of the Convention on those days. Dr. S. C. Ylvisaker's Essay on "Nonfundamentals" received lively discussion, though no dissenting voice was heard on any point. The Synod later on resolved "to recommend to the Pastoral Conference that it invite Dr. Theo. Graebner to be present for a part of the time at the Pastoral Conference meeting this summer to discuss the Union Question." The following resolution was also passed: "The Synod, having heard the oral report of our Union Committee, asks it to continue its work in the future

in the same manner as in the past. Rev. J. A. Moldstad's appointment as a member of the Committee to replace Rev. H. M. Tjernagel, deceased, is endorsed."

* * *

In connection with Rev. Geo. O. Lillegard's Essay on "The Separation of Church and State applied to our Times," the following resolution was adopted: "The question of Mr. Myron C. Taylor's appointment as the President's personal representative to the Vatican was discussed, and it was the unanimous opinion of the convention that this appointment was a violation of the principle of the separation of Church and State."

The revised Constitution of the Synodical Conference was reviewed and the Synod's delegates to the Synodical Conference Convention in Chicago were authorized to take action with regard to it on behalf of our Synod.

* * *

Fraternal greetings were received from the Minnesota District of the Missouri Synod which met in St. Paul the week our Synod opened. Dr. S. C. Ylvisaker was delegated to bring our greetings to the Minnesota District of the Wisconsin Synod which met in New Ulm, Minn., the following week.

Mr. A. T. Danielson of Parkland, Wash., was elected as the legal representative of the Norwegian Synod in the State of Washington.

* * *

On Saturday afternoon a large group of delegates and pastors enjoyed an auto tour through the Twin Cities, viewing some of their beautiful lakes and parks, and visiting en route the Receiving Home of the Lutheran Children's Friend Society in Minneapolis. This was only one of the many things which Fairview Lutheran congregation had arranged for to make the stay of the members of the Synod in Minneapolis pleasant and profitable. The weather was fine throughout the Convention except for one sultry day, followed by a thunderstorm at night. At the close of the Convention, the Synod adopted a rising vote of thanks to Fairview Lutheran Church and its pastor for their kind hospitality and the efficient manner in which the entertainment of the Synod was managed. A vote of thanks was given also to the stenographers, Miss S. Andersen and Mrs. C. O. Tender, for their valuable aid to the Committees and the Secretary.

* * *

The Convention closed with devotion, conducted by the Chaplain and local pastor, Rev. H. A. Theiste. On the basis of St. Paul's words, Acts 9:6: "Lord, what wilt thou have me to do," he pointed out that we, like St. Paul, should dedicate ourselves to the service of the Lord, doing what the Lord would have us do, even if it be in much weakness. For we have the same grace which Paul received, while, in every trial, we shall remember that "underneath are the everlasting arms." Hymn 51 was sung, and with the Lord's Prayer in unison and the Aaronic Blessing, another Convention came to its close, blessed of the Lord, and as we believe, significant for the future of confessional Lutheranism in our beloved "land of the free."

GEO. O. LILLEGARD, Secretary.

Synod Sunday

In accordance with established custom, Sunday, June 16th, was designated as "Synod Sunday" and properly observed also at this convention with festive services. Services were conducted both in the Norwegian language and in English at Fairview Church, and an English service was conducted also at the Emmaus Church, 40th and Thomas Avenues.

The Norwegian Sermon was preached by the Rev. Ulrich Larson of Tracy, Minn., who based his theme: "Jesus is the Friend of Sinners" (Jesus han er Synderes Ven) on the text Luke 15:1. He declared that when men seek to justify themselves before God, it is because they do not know and understand the perfect holiness and righteousness which He demands. On the other hand, when a sinner despairs because of his lost condition, it is because he has not learned to know and love Him Who is the Friend of publicans and sinners. The fifteenth chapter of St. Luke is a beautiful portrait of God's love bearing the title: "Jesus, the Friend of Sinners." It reveals the tender compassion of God for all the lost, who tenderly invites: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The English sermon was preached by the Rev. A. M. Harstad of Madison, Wis., who used as his text: Acts 4:8-12, setting forth "The Only Saving Name." He showed that Peter's words: "Whom ye crucified" indicts us all; for there is "none that seeketh after God." Romans, chapter 3, he pointed out, is a true picture of natural man. But thanks be to God: Christ died for our sins but lives unto our righteousness. We have David's victory over the roaring lion. Noah had salvation in the ark; we, in Christ. During a certain flood in China the wealthy Chinese trusted in their well-built houses and were drowned; the poor, who did not dare trust their wretched, weak dwellings fled to the mountains and were saved. So let us despair of our own righteousness and flee to the only saving Name, the Rock of our Salvation: "for there is none other Name under heaven given among men whereby we must be saved."

At the Emmaus Church the Rev. John Moldstad of Chicago, Ill., preached the sermon, using as his text Rev. 7:9-12, and pointed out "The Glory of the New Testament Church."

At all services the worshippers were given the opportunity to bring their offerings of gratitude, the "Synod Sunday" Convention Offering, to the Altar. The collections totalled: \$1,203.32, with more promised.

In the afternoon, the Bethany College Choir sang a group of numbers from their spring concert program, and together with the choirs from Fairview and Emmaus congregations rendered Mendelsohn's "Hymn of Praise." The Rev. Christian Anderson gave a short resumé of the history of Higher Education in the Norwegian Synod. He pointed out that this work is older than the Synod itself, having been started before the organization of the original Norwegian Synod. At first, the Synod made plans to conduct a department of theology at the University of Wisconsin, but this was abandoned. In 1855 a Synodical resolution was passed and a committee elected to investigate the then existing Lutheran theological schools at St. Louis, Buffalo, and Columbus. The discovery of the desired doctrine and spirit at Concordia Seminary, St. Louis, was the beginning of that continued co-operation and friendship with the Missouri Synod, which has existed to the present time. By and by the Synod established Luther College, Luther Seminary, and other institutions. After the storm: Bethany College.

The day of festivities closed with the Lord's Benediction and the singing of the Lord's Prayer by the Choir.

H. A. THEISTE.

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; Mr. A. T. Huso, Alternate.
Auditors: Mr. M. R. Handberg, Rev. S. E. Lee.

Board of Trustees

Rev. E. Hansen, Mr. John Melaas, Madison, Wis. (3 years, elected 1938).
Prof. C. A. Moldstad, Mr. H. N. Hanson (3 years, elected 1939).
Rev. J. B. Unseth, Mr. A. O. Anderson, Lake Mills, Iowa (3 years, elected 1940).

Board of Regents for Bethany Lutheran College

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, Iowa (4 years, elected 1939).
Rev. J. A. Petersen, Rev. J. A. Moldstad (4 years, elected 1940).

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. M. Harstad.

Business Manager of "Tidende" and "Sentinel"

Rev. S. E. Lee; Assistant: Rev. N. S. Tjernagel.

Railroad Secretaries

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

Board of Visitors

Rev. J. A. Moldstad (4 years, elected 1937); Alternate, Rev. E. Ylvisaker (one year, elected 1940).

Rev. Chr. Anderson (4 years, elected 1937); Alternate, Rev. N. A. Madson (4 years, elected 1937).

Rev. J. B. Unseth (3 years, elected 1938); Alternate, Rev. J. A. Petersen (one year, elected 1940).

Boards

Finances: Rev. Milton Tweit; Mr. Judd Soule, Princeton, Minn. (2 years, elected 1939); Prof. A. J. Natvig; Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1940).

Publications: Rev. S. E. Lee; Prof. C. A. Moldstad (2 years, elected 1939); Rev. H. A. Preus; Engwald S. Trondson, Minneapolis, Minn. (2 years, elected 1940).

Home Missions: Rev. H. A. Theiste; Rev. N. A. Madson; Mr. Nels Faugstad, Scarville, Iowa (2 years, elected 1939); Rev. Emil Hansen; Rev. M. O. Dale; Mr. Martin Teigen, Princeton, Minn. (2 years, elected 1940).

Foreign Missions: Rev. John A. Moldstad; Mr. O. C. Hovland, St. Luke's, Chicago; Mr. H. Uthene, St. Paul's, Chicago (2 years, elected 1939); Rev. G. A. R. Gullixson (2 years, elected 1940).

Church Extension: Rev. A. M. Harstad; Mr. Korney Kittelson, Stoughton, Wis. (2 years, elected 1939); Rev. Stuart Dorr; Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1940).

Charities and Support: Rev. A. H. Strand; Mr. Hilmer Larson, St. Mark's, Chicago (2 years, elected 1939); Rev. E. Unseth; Mr. E. J. Onstad (2 years, elected 1940).

Christian Day School: Rev. L. S. Guttebo; Mr. Soren Borup, Albert Lea, Minn. (2 years, elected 1939); Rev. M. Galstad, Mr. Albin Leverson (2 years, elected 1940).

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

Synodical Conference Delegates: Rev. J. A. Moldstad; Rev. Chr. Anderson; Dr. S. C. Ylvisaker; Rev. N. A. Madson; Mr. E. J. Onstad; Mr. O. C. Hovland; Mr. Louis Mathisen; Mr. John C. Eich.

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

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

Jubilee Committee: Rev. Chr. Anderson; Rev. John Moldstad; Prof. C. A. Moldstad; Rev. Justin A. Petersen; Rev. Milton Tweit (5 years, elected 1938); Mr. E. J. Onstad, Mr. P. G. Kloster (3 years, elected 1940).

The Synod's Pastors and Professors

Anderson, Chr.	Belview, Minn.
Anderson, E. W.	Belview, Minn.
Blakkkan, I.	11428 Iowa Avenue West, Los Angeles, Calif.
Blicher, P.	Lawrenceburg, Tenn.
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Forest City, Iowa
Faye, Prof. C. U.	309 So. Coler, Urbana, Ill.
Galstad, Martin	Northwood, Iowa
Guldborg, G.	Fosston, Minn.
Gullixson, G. A. R.	2219 W. North Ave., Chicago, Ill.
Gullixson, Walther	Parkland, Wash.
Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hansen, Emil	701 Bridge Street, Albert Lea, Minn.
Hanson, Clarence	1004 Plum Street, Mankato, Minn.
Harstad, A. M.	13 S. Hancock Street, Madison, Wis.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Hoffmann, Oswald C. J.	Bethany Lutheran College, Mankato, 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.....	1451 Edmund St., St. Paul, Minn.
Mommsen, M. F.....	1116 S. Ainsworth, Tacoma, Wash.
Natvig, Prof. Alvin.....	Bethany Lutheran College, Mankato, Minn.
Oesleby, Chr.....	2013 W. 6th St., Duluth, Minn.
Petersen, J. A.....	Scarville, Iowa
Preus, H. A.....	Calmar, Iowa
Ranzau, A.....	Thornton, Iowa
Runholt, J. R.....	Ulen, Minn.
Sande, Stephen.....	Hartland, Minn.
Strand, A.....	5916 Rice St., Chicago, Ill.
Teigen, B. W.....	Fertile, Minn.
Teigen, Torald N.....	Hillsboro, N. Dak.
Theiste, H. A.....	916 31st Ave. N., Minneapolis, Minn.
Thoen, J. E.....	924 Marsh St., Mankato, Minn.
Tjernagel, N. S.....	Lawler, Iowa
Torgerson, A. J.....	Orlando, Florida
Tweit, Milton E.....	St. Peter, Minn.
Unseth, Eivind.....	Suttons Bay, Mich.
Unseth, J. B.....	R. 1, Waterville, Iowa
Ylvisaker, E.....	2702 Milwaukee St., Madison, Wis.
Ylvisaker, P.....	Albert Lea, Minn.
Ylvisaker, Dr. S. C.....	President Bethany Luth. College, Mankato, Minn.

THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS, 1939-40

Birkholz, Miss Naomi.....	Madison, Wis.
Dierson, H.....	West Koshkonong, Wis.
Finster.....	Albert Lea, Minn.
Jordal, Miss Olin.....	Lime Creek, Iowa
Kersten, Walter.....	Tacoma, Wash.
Kessler, Orlando.....	St. Peter, Minn.
Meyer, Robert.....	Princeton, Minn.
Schweigert, H.....	Somber, Iowa
Tyssen, Miss Emma.....	Scarville, Iowa

PAROCHIAL REPORT
TABULATED LIST OF CONTRIBUTIONS

PAROCHIAL REPORT

No.	Pastor	Congregation	Members		Bap-	Con-					Services			
			Baptized	Communicant	tisms	firmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials
1	Anderson, Chr.	Rock Dell Ev. L.	248	178	78	9	1	9	1	288	5	3	20	13
2	Anderson, Chr.	Our Savior's, Belview	116	80	33	5	2	2	3	100	3	1		40
3	Anderson, Chr.	1st Ev. L. of Dehli	40	31	14	1		6		60				31
4	Anderson, Chr. and O. C. Hoffmann	Eng. L., Cottonwood	98	72	29	6	1	3		93	1			35
5	Dale, M. O.	O. S., Amherst Jct.	103	72	30	1			1	80	2	1	9	24
6	Dale, M. O.	Grace, Manitowoc	34	28	12	2				56				16
7	Dale, M. O.	Bethania, Wittenberg	43	20	6	3				24			4	19
8	Dorr, Stuart	Forest City Ev. L.	55	35	8	3		1		65		1		34
9	Dorr, Stuart	Bethany, Story City	34	33	14			3		52		1	26	6
10	Galstad, M.	Parkland Ev. L.	117	82	30	5		5	2	178	3			70
11	Guldberg, G.	Concordia Ev. L.	64	46	19	1		5	1	33			12	12
12	Guldberg, G.	Cross Lake Ev. L.	65	45	14	5		8		41		2	9	17
13	Guldberg, G.	Immanuel Ev. L.	30	15	5					32			7	15
14	Guldberg, G.	Gran Ev. L.	19	5	4	2				6			7	13
15	Gullerud, C. M.	Oslo Ev. L., Volga	108	72	33	3		4		52			12	17
16	Gullixson, G. A. R.	St. Paul's Norw. E. L.	300	250	35	15		6		229	18	14	3	63
17	Guttebo, L. S.	Conc., Eau Claire	266	176	47	17		10		130	2	3		63
18	Guttebo, L. S.	Pinehurst L.	v3 87	44	18	1				116	1			49
19	Hanson, C.	Bethany Ev. L.	126	77	20	6		1		x348	3	2		59
20	Hansen, Emil	O. S., Albert Lea	198	160	60	13	2	5	3	287	2	1	24	57
21	Hansen, Emil	O. S., Hayfield	9	9	4					16	1		13	
22	Harstad, A. M.	O. S., Madison	390	333	118	14	1	7		612	1	3	5	67
23	Hendricks, J.	St. Paul's, Redtop	11	9	5					18			13	1
24	Hendricks, J.	Simcoe E. L.	10	6	6	1				8			9	3
25	Ingebritson, H.	Lime Creek	91	71	20	3		2		95	1		6	27
26	Ingebritson, H.	Lake Mills	126	90	21	5		1		49		2	5	28
27	Ingebritson, H.	West Prairie	82	58	22					37	1		2	28
28	Ingebritson, H.	Thompson	52	40	14	2				48		2	5	29
29	Larsen, U. L.	Zion, Tracy	185	132	19	5		4	2	251	3	6	4	64
30	Larsen, U. L.	Ruthlon	23	19						35		2		7
31	Lee, S. E.	Emmaus Ev. L.	141	110	20	5	3	5	12	258	3			75
32	Lillegard, G. O.	Boston Norw.	193	127	29	2		2		266	5	7	19	65
33	Madson, N. A.	O. S., Princeton	308	201	79	9		8		338	5	10	24	53
34	Moldstad, J. A.	St. Marks	264	220	25	18	1	16		388	17	10	48	72
35	Oesleby, Chr.	Central, Duluth	84	57	17	5		5	2	184	7			60
36	Petersen, J. A.	Scarville Norw.	99	77	31			3		154	2		13	17
37	Petersen, J. A.	Center Norw.	164	110	47	5	1	5	1	145	3	2	6	22
38	Preus, H. A.	Calmer Norw.	410	322	120	3		10		357	4	8	20	60
39	Quill, C. J.	West Koshkonong	324	265	116	5		8	2	375	3	3	14	43
40	Ranzau, A.	Richland Ev. L.	3	125	76	19	6		12	165	2	2		2
41	Runholt, J. R.	Zion's, Ada	6	6	3					24				14
42	Runholt, J. R.	1st So., Wild Rice	223	137	33	5		8		62	3	3	14	23
43	Runholt, J. R.	Immanuel	135	113	28		2	8	7	181	3	1		26
44	Sande, S.	Hartland	117	86	37	2				88	1	1	24	22
45	Sande, S.	Manchester	50	39	14	1		2		51			23	25
46	Strand, A.	St. Luke's Ev. L.	117	87	21		1	5	4	176	3	5		76
47	Teigen, B. W.	1st Ev. L., Fertile	106	77	27	1		3	2	89		1	9	24
48	Teigen, B. W.	Bygland, Fisher	40	24	8					65			4	19
49	Teigen, B. W.	Chester, Trail	19	17	7	3				12		1	6	10
50	Teigen, B. W.	Clearwater	42	26	9			4		8				17
51	Teigen, T. N.	1st Amer. L., Mayville	125	85	22	6		7		95	3	2	10	40
52	Theiste, H. A.	Fairview Ev. L.	403	307	53	11	1	10	3	646	4	8	34	75
53	Tjernagel, H. M.	Jerico	420	298	117	15		9		398	1	8	10	25
54	Tjernagel, H. M.	Saunder	159	133	57	2				162	2	1	10	26
55	Tjernagel, N. S.	Somber	118	85	30	6		6		*	1			
56	Tjernagel, N. S.	1st Shell Rock	173	132	39	5		1		33			2	
57	Tweit, M.	Nicollet Norw.	310	239	98	10		7		339	3	6	11	51
58	Tweit, M.	Norw. Grove	72	58	25	2		2		131	1	2	2	43
59	Unseth, E. G.	1st Ev. L., Suttons Bay	144	98	40	7	2	5	4	116	4	5		34
60	Unseth, E. G.	Scandinavian	39	24	11	1				21	1	1		25
61	Unseth, E. G.	Immanuel	68	38	10	3	3	3	7	26	1	1		25
62	Unseth, J. B.	E. Paint Creek	134	110	43	2		3		98		3	11	23
63	Unseth, J. B.	W. Paint Creek	108	82	38	1				47		1	14	20
64	Ylvisaker, E.	Holy Cross	313	218	69	21	4	15	8	276	4	8		110
65	Vacant	Holy Cross, Sheyenne	*	*	*	*	*	*	*	*	*	*	*	*

Total 8631 6372 2080 290 23 254 65 9080 130 138 530 2136

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

* No report received. x Including students and visitors.

v Has applied for membership.

FOR YEAR 1939

No.	Week-Day School			Sunday School		Saturday School		Summer School		Students		Contributions		
	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Pub. H. S. and Colleges	Home Purposes	All Outside Purposes	Value of Property
1						36	47			8		\$ 700 00	\$ 292 00	\$15 000 00
2						36	29			8		593 00	65 00	3 000 00
3						34	15			4		275 00	83 00	5 000 00
4				40	6					2		426 00	206 00	4 000 00
5						36	7			5		600 00	145 00	10 000 00
6				6	1							350 00	135 00	1 200 00
7				6	1			20	8			50 00	20 00	
8				23	5			10	15		4	188 36	431 75	3 500 00
9	100	4	1							2	5	1 420 66	100 15	4 000 00
10	180	x30	2	32	3						10	1 654 19	218 26	4 000 00
11						27	4			1	1	247 24	90 22	3 000 00
12						38	8	12	30	1	7	214 10	44 63	1 500 00
13				12	2	24	4			1	2	133 29	37 20	1 000 00
14						27	4					70 61	103 40	500 00
15				22	4			20	16			232 42	394 70	4 000 00
16				70	6					1		2 899 68		45 000 00
17				67	5	32	85	14	22					14 000 00
18														4 000 00
19				48	7					v17	6	795 44	114 45	6 300 00
20	180	19	1	35	4					2		2 004 13	550 58	21 150 00
21													60 00	30 00
22	*180	z14	1	54	7	37	17	10	10	2	32	5 883 04	1 147 61	50 000 00
23												75 00	101 00	
24												22 00	5 00	
25	160	11	1							2	5			7 500 00
26				32	5			30	31		15			3 500 00
27								20	17		6			4 000 00
28				14	4			20	9	1	2			2 000 00
29				42	6						14			18 000 00
30											2			
31				54	8	25	10	18	38		5	2 058 11	82 24	18 000 00
32				44	8					1	23	5 276 14	383 87	50 000 00
33	160	28	1	58	8	36	16	20	26	4	17	2 159 16	610 29	18 500 00
34				140	16					2		3 704 44	1 117 00	33 000 00
35				40	6			10	27			695 80	274 30	5 000 00
36	180	9	1							2	6	1 148 97	244 09	14 500 00
37				42	5			30	33	3	7	926 33	256 67	10 800 00
38				66	7			20	70		22	2 650 00	567 00	25 000 00
39	170	20	2	18	3					1	18	1 496 76	842 00	50 000 00
40				25	3							1 238 55	57 48	7 000 00
41												30 00		
42				15	3							389 00	100 00	3 000 00
43				24	3							400 00	125 00	2 500 00
44				22	3			20	13		3	1 106 80	143 25	10 000 00
45				7	1			20	6	1	4	410 00	156 65	5 000 00
46				25	4					3	8	2 172 00	82 00	8 500 00
47						40	12	15	13		5	675 00	150 00	8 000 00
48				10	1			15	12			250 00	90 00	1 800 00
49				2	1							100 00	85 00	500 00
50				8	2			5	8		4	75 00	5 00	800 00
51						36	35	16	26		17	800 00	131 00	4 000 00
52				125	18			10	50		20	4 883 99	813 56	35 000 00
53						35	43			1	15	1 588 21	832 88	15 000 00
54						35	9			1	4	1 236 26	1 666 77	10 000 00
55														8 000 00
56														7 000 00
57	160	17	1			34	32	20	25	3	15	1 990 63	849 34	30 000 00
58						34	7	10	7		6	530 00	106 21	4 000 00
59						24	4	36	12	1	12	460 00	70 00	5 000 00
60						9	1							3 600 00
61								25	9					
62								25	24	2	10	481 58	415 19	7 500 00
63								20	8		4	448 32	315 76	7 400 00
64		z41	2	96	9							1 350 00	75 00	13 000 00
65														
Total	1470	193	13	1324	175	635	389	491	565	55	363	\$62 332 79	\$15 224 92	\$656 580 00

x Union School with Missouri Synod churches. Total enrollment—90.

v In Wisconsin Synod Parochial School and Synod Colleges and Seminary.

z Our Saviour's and Holy Cross conduct school jointly.

* No report received.

TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Chr. Anderson	Belview	\$ 45 56	\$ 41 80	\$ 26 40
2	Chr. Anderson	Rock Dell	203 11	114 75	61 75
3	Chr. Anderson	Delhi	45 46		
4	M. O. Dale	Amherst Junction	75 41	22 27	4 00
5	M. O. Dale	Manitowoc	78 90	21 00	5 00
6	M. O. Dale	Wittenberg	3 75	7 55	
7	S. Dorr	Forest City	33 36		
8	S. Dorr	Story City	103 88	58 18	13 34
9	M. Galstad	Northwood	60 67	99 30	15 50
10	M. Galstad	Somber	151 72	134 46	49 50
11	G. Guldberg	Concordia	52 98	19 80	
12	G. Guldberg	Immanuel	30 00	13 50	
13	G. Guldberg	Cross Lake	49 84	6 90	
14	G. Guldberg	Gran	15 15	1 70	
15	G. A. R. Gullixson	St. Paul's	186 44	127 36	114 17
16	W. Gullixson	Parkland	169 03	89 65	14 00
17	L. S. Guttebo	Concordia	73 93		5 00
18	L. S. Guttebo	Pinehurst	4 38		
19	C. Hanson	Mankato	75 08	35 62	3 00
20	E. Hansen	Albert Lea	246 22	171 14	108 77
21	E. Hansen	Hayfield	13 00	7 00	
22	A. Harstad	Our Saviour's	666 90	448 06	449 59
23	J. Hendricks	Redtop	27 00	5 00	15 00
24	J. Hendricks	Simcoe			
25	O. Hoffmann	Cottonwood	112 52	52 68	46 10
26	H. Ingebritson	Lime Creek	83 43	66 92	36 93
27	H. Ingebritson	Lake Mills	48 84	74 30	18 00
28	H. Ingebritson	West Prairie	72 66	45 30	30 00
29	H. Ingebritson	Thompson	73 00	36 50	1 00
30	U. L. Larsen	Tracy	177 08		
31	U. L. Larsen	Ruthlon	7 00		
32	S. E. Lee	Emmaus	54 04	15 30	10 00
33	Geo. O. Lillegard	Boston	110 16	75 00	95 00
34	N. A. Madson	Princeton	431 01	143 28	90 56
35	J. A. Moldstad	St. Mark's	265 06	379 49	390 42
36	Chr. Oesleby	Duluth	20 50	45 64	
37	J. A. Petersen	Scarville	129 05	49 30	54 30
38	J. A. Petersen	Center	133 82	57 74	55 49
39	H. A. Preus	Calmar	187 58	16 50	71 00
40	Vacancy	W. Koshkonong	395 28	28 75	93 89
41	J. R. Runholt	Ulen	45 34	8 24	
42	J. R. Runholt	Audubon	55 37	15 81	
43	A. Ranzau	Thornton	36 02	29 96	1 00
44	S. Sande	Hartland	117 99	33 65	24 50
45	S. Sande	Manchester	80 30	31 35	37 00
46	A. Strand	St. Luke's	51 54	27 96	10 00
47	B. W. Teigen	Fertile	115 77	37 11	
48	B. W. Teigen	Chester	38 50	46 60	2 50
49	B. W. Teigen	Bygland	98 00	4 00	
50	B. W. Teigen	Clearwater	17 35	8 30	6 00
51	T. Teigen	Mayville	74 51	53 20	2 00
52	H. A. Theiste	Fairview	198 52	264 46	245 55
53	N. S. Tjernagel	Saude	298 83	293 87	139 47
54	N. S. Tjernagel	Jerico	484 83	241 37	128 59
55	M. E. Tweit	Nicollet	461 54	329 47	70 00
56	M. E. Tweit	Norwegian Grove	118 56	30 40	
57	J. B. Unseth	E. Paint Creek	146 85	82 35	45 50
58	J. B. Unseth	W. Paint Creek	124 40	95 70	44 75
59	E. Unseth	Suttons Bay	57 55	27 32	
60	E. Unseth	Scandinavian	37 40	6 60	
61	E. Unseth	Immanuel	38 00	3 00	
62	E. Ylvisaker	Holy Cross	49 77		
63	C. M. Gullerud	Oslo	137 02	44 00	35 00
64	Miscellaneous		345 05	118 10	1 038 02
Totals			\$7 941 81	\$4 344 76	\$3 705 59

FEBRUAR 1, 1939, TO APRIL 30, 1940

	Church Extension	Christian Day School	Bethany College Fund	Negro Mission	1939 Convention Offering	Miscel- laneous	Totals
1	\$	\$ 9 00	\$ 5 00		\$ 6 65		\$ 134 41
2	6 63	23 98			27 00	1 00	441 22
3	5 35	8 80			7 50		67 11
4	1 25	9 48			32 20		153 61
5	14 30	10 00		7 61	17 50		154 31
6					6 75		18 05
7		13 50			7 25		88 11
8		8 10		6 00	15 00	20 00	224 50
9	11 50	9 86			17 00		222 06
10		61 47	11 75	7 47	16 00	15 00	447 37
11	10 22	1 09			6 25		90 34
12		6 75			3 50		53 75
13	2 74	9 59			3 00		72 07
14					50		17 35
15	2 00	5 00	5 00		31 70	122 37	594 05
16	24 00	2 20			27 75		326 63
17		6 96			10 00		95 89
18							4 38
19		7 36	2 00		23 05		146 11
20		30 63	50 00		23 00	63 76	693 52
21					7 00	2 00	29 00
22	61 38		91 50	50	128 56	33 00	1 879 47
23		5 00			14 00		66 00
24					5 00		5 00
25					21 22		232 52
26	18 03	11 05			17 00	17 05	250 41
27	10 00	5 56			17 00	12 76	186 46
28		8 50	1 00		16 85	50	174 81
29		7 50		50	12 45		130 95
30					20 60		197 68
31					4 25	20 00	31 25
32	5 00		2 00		21 90		108 24
33		10 00		10 00	15 80	4 95	320 91
34	17 49	58 97			72 49	20 00	833 80
35		15 00	30 75	20 00	56 70	23 00	1 180 42
36					15 00	1 75	82 89
37		25 84			25 35		283 84
38		24 84			36 78		308 67
39		1 00	68 00	58 90	10 00	83 19	496 17
40	30 18	16 54	3 50		54 54	22 00	644 68
41		6 00					59 58
42		7 49			9 09	12 00	99 76
43	7 50						74 48
44		1 50	2 00		19 00		198 84
45	18 50	9 15			29 10	1 00	206 65
46	7 38				28 32		125 20
47		15 00			24 56		192 44
48					13 50		101 10
49					8 35		110 35
50	4 50		3 00				39 15
51							129 71
52	83 51	49 60	63 00	22 00	35 60	187 40	1 149 64
53	39 82	50	35 75		87 45	40 00	935 69
54	50 25	3 00	177 75	19 75	113 94	130 75	1 348 23
55	27 00	58 95	17 00	11 20		69 19	1 044 35
56	6 30	8 63		9 22		1 00	174 11
57	13 90	11 83	16 00	2 50	25 35	79 70	423 98
58	13 91	11 35	28 00	15 00	17 50	9 71	360 32
59		8 54			4 00		97 41
60		6 54			5 00		55 54
61		11 33					52 33
62					33 38		83 15
63	2 00	13 00	3 25	8 78	16 25	12 78	272 08
64	17 00	52 23	1 105 75	713 90	76 57	2 412 50	5 879 12
	511 62	688 21	1 722 00	913 33	1 401 05	3 418 36	24 646 73

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