

REPORT
of
The Twenty-fourth Regular Convention of

THE NORWEGIAN SYNOD
of the
American Evangelical Lutheran Church

Held at
BETHANY LUTHERAN COLLEGE
Dr. S. C. Ylvisaker, Pres.
MANKATO, MINNESOTA



June 12th to 18th, 1941

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THE OPENING AND ORGANIZATION OF THE SYNOD

The Norwegian Synod of the American Evangelical Lutheran Church met for its twenty-fourth regular convention at Bethany Lutheran College, Mankato, Minn., Thursday morning, June 12th, 1941. The Convention opened with divine services conducted by Rev. B. W. Teigen, following the Norwegian Church ritual. Hymns 36, 384, 478 and 56 in the Lutheran Hymnary were sung. As the Scripture Lesson, John 15:1-11 was read. The sermon, based on Heb. 13:8-9, reminded us that our Synod conventions were necessary, not only that we might carry on the work we had undertaken jointly, but also that we all might be established in the faith. Although even a very weak faith saves, since it is the object of faith, Jesus Christ, who saves us, yet we need to be firmly established lest we lose our faith. Too many churches are not sure of their faith. Our Synod, by the grace of God, is sure. In a changing world, our faith remains the same; for Jesus Christ, its author and finisher, remains the same, yesterday, today and forever.

At the close of the services, Pres. H. Ingebritsen welcomed the members of the Convention and appointed as Temporary Credentials Committee, which later was made permanent, Pastors N. S. Tjernagel, H. A. Theiste and G. Guldberg; and delegates E. M. Starks, J. Johnson and A. Emmerud. Dr. S. C. Ylvisaker then welcomed the Synod on behalf of Bethany Luth. College, and announced the arrangements that had been made for the accommodation of the Convention.

The first session opened at 1:30 P. M. with devotional exercises conducted by the local pastor, Rev. C. Hansen: Hymn 434, 1-5, Scripture reading, Psalm 80, Prayer and Hymn 434, 7-9. The roll of standing voting members was called, showing 28 pastors present and 4 absent. The roll of standing non-voting members was called, showing nine present and ten absent. Two more arrived later. The Temporary Credentials Committee reported the names of 27 delegates from 18 congregations of 16 parishes who had arrived. Twenty more arrived later, bringing the total to 47 delegates from 29 congregations of 22 parishes. The President then declared the 24th Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session.

DELEGATES PRESENT, ELIGIBLE TO VOTE

Pastor	Congregation	Delegates
Chr. Anderson	Rock Dell Luth.	1. Halvor Sampson
Chr. Anderson	Rock Dell Luth.	2. Knute Lauve
S. Dorr	Synod Church, Forest City	3. P. G. Kloster
Martin Galstad	First Shell Rock	4. C. E. Mellum
Martin Galstad	First Shell Rock, Northwood	5. A. T. Huso
Martin Galstad	Somber	6. Lawrence Halvorsen
Martin Galstad	Somber	7. John Levorsen
C. M. Gullerud	Volga, S. Dak.	8. C. M. Gullerud
G. A. R. Gullixson	W. Koshkonong	9. E. Starks
G. A. R. Gullixson	W. Koshkonong	10. A. Rein
W. C. Gullixson	Parkland Luth.	11. A. T. Danielson
L. S. Guttebo	Concordia, Eau Claire	12. Wm. Smith
Clarence Hanson	Bethany, Mankato	13. A. J. Natvig
Clarence Hanson	Bethany, Mankato	14. Otto Hohenstein
E. Hanson	Our Savior's, Albert Lea	15. Herbert Petersen
E. Hanson	Our Savior's, Hayfield	16. A. O. Seeverts
A. M. Harstad	Our Savior's, Madison	17. E. J. Onstad
A. M. Harstad	Our Savior's, Madison	18. John Melaaas
H. Ingebritsen	Lime Creek	19. P. J. Dahle
H. Ingebritsen	Lime Creek	20. Einar Tyssen
H. Ingebritsen	Thompson	21. C. E. Engebretsen
H. Ingebritsen	West Prairie Luth.	22. Melvin Kloppen
U. L. Larson	Zion, Tracy, Minn.	23. J. H. Rialson
N. A. Madson	Our Savior, Princeton	24. J. M. Johnson
N. A. Madson	Our Savior's, Princeton	25. Frank Paulson
N. A. Madson	Our Savior's, Princeton	26. Phillip Abrahamson
N. A. Madson	St. Paul's, Red Top	27. Jonas Rasmussen
Milton Otto	Engl. Luth., Cottonwood	28. Ed. Frank
J. A. Petersen	Scarville, Iowa	29. Clarence Dale
J. A. Petersen	Scarville, Iowa	30. Hans Sande
J. A. Petersen	Scarville Iowa	31. Carl Olson
J. A. Petersen	Center, Iowa	32. H. N. Hanson
J. R. Runholt	First Evanger Luth.	33. Otto Bolstad
J. R. Runholt	First Evanger Luth.	34. Martin Iverson
Stephen Sande	Manchester	35. Anders Emmerud
Stephen Sande	Hartland, Minn.	36. Martin Osmonson
Stephen Sande	Hartland, Minn.	37. Helmer Hendrickson
A. Strand	St. Luke's, Chicago	38. O. C. Hovland
A. Strand	St. Luke's, Chicago	39. Wm. Danker
H. A. Theiste	Fairview, Minneapolis	40. O. E. Pedersen
H. A. Theiste	Fairview, Minneapolis	41. Anton Olson
N. S. Tjernagel	Saude Lutheran	42. Martin Borlaug
N. S. Tjernagel	Saude Lutheran	43. Milton Boleng
Milton Tweit	Nicollet	44. Ole Olmanson
Milton Tweit	Nicollet	45. Albert Hanson
J. B. Unseth	East Paint Creek	46. Wm. Rood
J. B. Unseth	West Paint Creek	47. Ole Schager

PASTORS PRESENT, ELIGIBLE TO VOTE

Anderson, Chr.; Dale, M. O.; Dorr, Stuart; Galstad, Martin; Guldberg, G.; Gullixson, G. A. R.; Gullixson, Walther; Guttebo, L. S.; Hansen, Emil; Hanson, Clarence; Harstad, A. M.; Ingebritson, H.; Larsen, U. L.; Lee, S. E.; Lillegard, Geo. O.; Madson, N. A.; Moldstad, J. A.; Otto, Milton; Petersen, J. A.; Runholt, J. R.; Sande, Stephen; Teigen, B. W.; Teigen, Torald N.; Theiste, H. A.; Tjernagel, N. S.; Tweit, Milton E.; Unseth, Eivind; Unseth, J. B. — Total 28.

SYNOD MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Professors C. S. Meyer, C. A. Moldstad, Alvin Natvig, S. C. Ylvisaker, O. C. Hoffmann, O. Levorson.

Pastors H. A. Preus, A. Ranzau, J. E. Thoen, P. Ylvisaker, C. M. Gullerud, Nils C. Oesleby. — Total 11.

ADVISORY MEMBERS OF THIS CONVENTION

Pastors L. A. Wisler, A. W. Fuerstenau, E. Schaller, A. Mock, M. Selz; W. Rolf; Student Theol. A. Habben; Professors E. L. Stindt, H. Klatt. — Total 9.

PASTORS ACCEPTED AS STANDING MEMBERS OF THE SYNOD

Walther C. Gullixson; Milton Otto; Nils C. Oesleby.

PASTORS EXCUSED FOR ABSENCE

P. Blicher, A. Strand, E. W. Anderson, E. Ylvisaker.

PASTOR EXCUSED FOR ABSENCE PART OF CONVENTION

H. A. Preus.

STANDING MEMBERS EXCUSED FOR LATE ARRIVAL

A. Ranzau, Prof. O. C. Hoffmann.

STANDING MEMBERS EXCUSED FOR LEAVING EARLY

G. Guldberg, Prof. O. Levorson, W. C. Gullixson, Milton Tweit.

CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES

Suttons Bay, Mich., and Holton, Mich.—Rev. E. G. Unseth; Immanuel, Lengby, Minn.—Rev. G. Guldberg; Boston Norwegian Lutheran Church—Rev. G. O. Lillegard; St. Paul's Lutheran, Chicago—Rev. B. W. Teigen; First Lutheran, Mayville, N. D., and Bygland, N. D.—Rev. T. N. Teigen; St. Mark's Lutheran, Chicago—Rev. J. A. Moldstad; Emmaus Lutheran Church—Rev. S. E. Lee.

DELEGATES EXCUSED FOR LEAVING EARLY

Otto Bolstad, Martin Iverson, Martin Borlaug, John Levorson, Ole Schager, C. E. Mellum, Knut Lauve, Halvor Sampson, E. J. Onstad, J. Melaas, Wm. Smith, A. T. Huso, Milton Boleng.

CONVENTION COMMITTEES

1. President's Message and Report, Pastors: Chr. Anderson and C. M. Gullerud. Delegate: Mr. O. C. Hovland.
2. Credentials, Pastors: N. S. Tjernagel, H. A. Theiste and G. Guldberg. Delegates: E. M. Starks, J. Johnson and Anders Emmerud.
3. Nominations, Pastors: S. Sande, M. Tweit and M. O. Dale. Delegates: H. N. Hanson, E. Starks, A. T. Danielson and Ole Schager.
4. Program, Pastors: M. E. Tweit and C. Hanson.
5. Press, Pastors: N. A. Madson and M. Galstad.
6. Higher Education, Pastors: J. B. Unseth, M. Galstad, and H. A. Preus. Delegates: E. J. Onstad, O. C. Hovland, and O. E. Pedersen.
7. Elementary Education, Pastors: G. A. R. Gullixson, M. E. Tweit and J. E. Thoen. Delegates: P. J. Dahle, P. Abrahamson, Knute Lauve and C. Dale.
8. Finance, Pastors: L. S. Guttebo, J. A. Moldstad and B. W. Teigen. Delegates: John Melaas, A. T. Danielson and E. K. Tyssen.
9. Home Mission, Pastors: C. Anderson, A. M. Harstad and E. G. Unseth. Delegates: H. N. Hanson, Prof. A. J. Natvig and Rev. C. M. Gullerud.
10. Foreign Missions, Pastors: S. Sande, T. Teigen, and Prof. C. S. Meyer. Delegates: Halvor Sampson, Ed. Frank and Wm. Rood.
11. Church Extension, Pastors: J. A. Peterson, M. O. Dale and S. E. Lee. Delegates: A. T. Huso, Ole Olmanson and Milton Boleng.
12. Publication, Pastors: E. Hanson, U. L. Larson, H. A. Theiste. Delegates: A. Rein, C. C. Engebretson and Herbert Peterson.
13. Charity and Support, Pastors: J. R. Runholt, S. Dorr and G. Guldberg. Delegates: Martin Borlaug, Otto Hohenstein and Albert Hanson.
14. Miscellaneous Matters, Pastors: Dr. S. C. Ylvisaker, N. A. Madson, and Prof. C. A. Moldstad. Delegates: Martin Iverson, John Levorson, Anton Olson and Hans Sande.
15. Pastoral Conference Records, Pastors: A. Ranzau and E. Hansen.
16. Resolutions, Pastors: J. R. Runholt, J. E. Thoen and A. Ranzau. Delegates: Ole Schager, Jonas Rasmusson and C. E. Mellum.
17. Chaplain, Pastor: J. A. Petersen.
18. Tellers, Pastors: Walther Gullixson, Nils Oesleby and Milton Otto.
19. On Treasurer's Office, Pastors: A. Harstad, S. E. Lee and J. B. Unseth. Delegates: Oscar Pedersen and Otto Bolstad.

THE PRESIDENT'S MESSAGE

In Christ beloved brethren, pastors, representatives of our congregations, and visitors.

Considering the condition in the church as well as the condition in the world at large at the present time, I know no more timely text on which to base my message to you than the words of our Savior recorded in John 8:31-32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

A Christian is a follower and learner of Christ. Our Bible text calls such an one a disciple. Disciple, in this connection, implies infinitely more than to be a disciple of some certain philosopher or a political or social leader. Christian discipleship begins with a rebirth. The Holy Spirit says, concerning one who has been born again: "Old things are passed away; behold all things are become new." 2 Cor. 5:17. In the new birth, the Spirit of God graciously creates in the heart of one "dead in trespasses and sins" the new "spiritual life of faith with its new light, its new desire and strength for that which is good." In no other way can one become a disciple of Christ. The Apostle Paul is a striking example. In his case, rebirth made out of one who formerly was an enemy and persecutor of Christ and His church, a true and loyal disciple. By the grace of God, Paul also became the greatest Christian missionary of all times. The Word of the Gospel, which had formerly been an offense and a stumbling block to him, became the highest wisdom and the greatest treasure in his life. He exclaims in Rom. 1:16: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." This change from death to life in the disciple of Christ, the apostle speaks of in Romans 8:7-11, where we read: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Does that mean that the disciple of Christ has reached perfection? Are the evil desires in his nature completely eradicated? Oh, no, as long as man lives in the flesh, he is subject to temptation, sin, and unbelief. The apostle exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7:24. He continues: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; But with the flesh the law of sin." "If Christ be in you, the body is dead because of sin; but the Spirit is life

because of righteousness." Rom. 8:10. The apostle has life, not because of any righteousness inherent in himself or in his nature, but only because of the perfect righteousness of Christ, which has become his by faith. To follow Christ, says Luther, "means to obey His words, to preach that He has suffered and died for us: that is, to obey His words in faith. He that believes on Him, clings to Him, trusts in Him, He will be saved. He follows Christ in faith."

Christian discipleship offers many glorious privileges and prerogatives. In Christ we have all the blessings and riches which heaven has to offer. We have daily a full and free forgiveness of sins; open access to the Father in prayer; adoption as children of God, and hope of the inheritance with the saints in eternal life. We have promise of all that we need here for our mortal body and life, as well as salvation for our immortal soul. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours. And ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

Let it not be forgotten, then, that discipleship presupposes unfeigned loyalty to God and His church on the one hand, and renunciation of the devil, the world and our own flesh on the other hand. Christianity built on sentiment and emotionalism is a deception. It may, indeed, take on a form, an outward show, of godliness, but nevertheless remains a vain thing before God as long as it does not rest firmly on God's Word and promise as its only foundation.

According to Luke 9:57 ff., a certain man said to Jesus: "Lord, I will follow Thee whithersoever Thou goest." Jesus answered him: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." To another Jesus said: "Follow me. But he said, Lord, suffer me first to go and bury my father." Jesus answered: "Let the dead bury their dead: but go thou and preach the kingdom of God." Still another said: "Lord, I will follow Thee, but let me first go bid them farewell, which are at home at my house." Jesus answered him: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." It is obvious that these examples are to serve as warning examples against the very common so-called Christianity which is built on good intentions, impulse, sentiment and emotion. It may lull the conscience to rest for a moment, but in the end it will leave one comfortless. True Christianity rests on the foundation of the eternal Word alone. It is not dependent on the frailty of man. It has comfort, peace and happiness unending for every one; but it presupposes adherence to the Christ revealed in the Word. Following any other leadership will bring disaster.

The rich young man, according to Matt. 19:16 ff., wished to be a disciple of Christ; but his heart was attached first of all to the treasures and pleasures of the world. He was willing in some way to serve Christ; but not at the expense of his riches. Boldly he asserted that he had fulfilled all the demands of divine law from his youth. Jesus, knowing the under-

lying cause of his trouble, said unto him: "If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me." The young man went away sorrowful: for he had great possessions. In the eyes of his fellow-men this rich young man evidently was blameless, but before God he was an idolator, having given the love of his heart to the things of the world.

Thus we are taught by the foregoing warning examples that neither our money, our possessions, our boast of good works according to the law, nor our sentiments, our attitude or good conduct will make us disciples of Christ.

Having once by the grace of God become disciples, we are exhorted to continue in His Word, which is the condition of our discipleship from beginning to end. Discipleship means, according to the Word of God, **daily** to subdue all natural rebellious inclinations of our hearts and minds against God's will and His ways; **daily** to read and meditate upon His Word and by the grace of God submit to its teachings in all things; thus daily gaining new strength and comfort from its gracious promises.

When Jesus says: "If ye continue in **my** Word," He certainly does not refer only to words spoken by Himself in the days of His sojourn here in flesh; but He refers to all revealed Scripture. "Search the Scripture, for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "All Scripture is given by inspiration of God." 2 Tim. 3:16. "The prophecy came not in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. According to Luther, God is concerned **especially** about the revelation and knowledge of His Son through the **whole** Scripture; Old and New Testament, all points to the Son. (Cf. St. Louis Edit. 3, 1958.) Jesus referred to Scripture and quoted Scripture, thereby placing upon it His stamp of approval. According to the evaluation of Scripture by Jesus, there is no room for the idea of our day of "non-fundamental" teachings of Scripture, in the sense that some teachings of Scripture are unimportant, may be ignored, or set aside. "**All** Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. "These things," says the Spirit of God (certainly not meaning only a few things), "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." John 20:31. All Scripture is therefore certainly included in what Jesus calls "**My Word**."

Finding an excuse for setting aside or discrediting any portion of Scripture or any teaching revealed in God's Word, under the cover of the so-called "totality of Scripture," is likewise a falsehood and a deception, leading away from the truth. True discipleship of Jesus demands continuance in **all** the teachings of the Bible. Let us not be deceived by

those who look for new revelations or new developments of the truth. God has in Christ revealed His whole **counsel** for our salvation. This counsel, He wants us to follow faithfully and uninterruptedly.

Insisting on such a course is not pleasing to flesh and blood. It will bring friction and separation. If, however, faithful continuance in the Word causes separation, it is a God-pleasing separation. And where the truth gathers and binds together, there is a God-pleasing union. Man-made union, at the expense of the eternal Word, is an abomination in the eyes of the Lord. The true follower of Christ may reap much enmity and even persecution, as a result of his persistent testimony to the whole counsel of God. Results, however, must be left to the Lord. A faithful adherence and continuance in His Word is all that the Lord demands of His disciples. The eternal Word does not change with times and seasons. The truth remains the same from age to age. The attitude of mortal man to the truth of God's Word and Will may change from time to time, although his natural heart remains the same. It is at enmity with God—deceitful and treacherous. The only safe and sure stabilizer for the mind and the heart of the disciples is the revealed Word in the Old and the New Testaments. "It is the power of God unto salvation." Through this Word, God comes to sinful man with His regenerating and sanctifying grace. The law discloses God's perfect holiness and justice, as well as the sinfulness and corruption of natural man. The Gospel reveals God as the loving and merciful Saviour in Jesus Christ to a sin-cursed world.

Christian discipleship is exclusive. The disciple may, indeed, on account of his natural weakness err in many ways. He says with David: "Who can understand his errors? Cleanse Thou me from secret faults." But he also says with Joseph: "How can I do this great wickedness and sin against God?" His hope of salvation rests on Christ alone and Him crucified. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12. Life and conduct are ours and, therefore, tainted with imperfection and subject to error, but the Word of truth is God's and inerrant. "The Scripture cannot be broken." John 10:35. Allowing the erring human mind to lead one away from the revealed truth is, indeed, a most dangerous experiment, a danger which lurks mighty close to every person's door in our unionistic day and age. To declare that the proud human mind is not the chief factor in leading men away from the revealed truth is to charge God with having given us a Bible that cannot safely guide men on the way to salvation. Salvation is a free gift of God. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly the Lord, our God, is the salvation of Israel." Jer. 3:23. The Lord has made it our only concern faithfully to bring the message of salvation to sinful man. Compromising divine truth and error in order to unite people of differing creeds, does not give renewed strength to the church as a whole or to any individual Christian. It brings confusion and corruption. "A little leaven leaveneth the whole lump."

1 Cor. 5:6. "If ye continue in my Word, then are ye my disciples indeed," says the Lord, "and ye shall know the truth." Knowledge of saving truth and Christian discipleship are dependent on continuation in the revealed Word. To the natural human mind that Word will, to the end of time, continue to be foolishness. To the mind enlightened by the Spirit of God, or in other words, to God-born faith this Word will to the end of time continue to be the highest wisdom. Truth thus embraced and thus known "shall make you free": free from guilt and blame before God; free from a guilty conscience; free from bondage under sin and Satan; free from the bondage and curse of the law; free to serve God with a whole, glad and thankful heart and mind, being assured that "all things work together for good to them that love God." Rom. 8, 28. That is the glorious promise which Jesus holds forth to His faithful disciples who continue in His Word.

THE PRESIDENT'S REPORT

Preparedness is the watchword of our day. Why preparedness? Because there are dangers ahead. When it becomes the order of the day that devastating wars cause kingdoms to totter and crumble under the hands of mighty aggressors, then the minds of men are greatly disturbed and all things about us are affected. Estimated values of material things, as well as of spiritual things, will fluctuate more or less everywhere.

By the grace of God, we are still outside of the gigantic conflict, but our country cannot escape the serious shock of this war. We must, first of all, strengthen our defenses with regard to spiritual values, yielding not in any way, even an iota of the sword of God; but we must also **now** strengthen our financial position and get our house in order for the evil days to come.

The Synod has resolved to celebrate its 90th anniversary in 1943. We expect, at that occasion, also to bring a thank-offering to God for His mercies bestowed upon us. Why wait until 1943 with the ingathering of this thank-offering? Wisdom will certainly prompt all our congregations to gather in for this thank-offering this year. Let all think seriously of this plan.

Three candidates from Concordia Seminary have been ordained to the office of the holy ministry, during the past year: Walther Gullixson was ordained at Parkland, Wash., on call from the Parkland Ev. Lutheran congregation, Sunday, August 11, 1940; Nils Oesleby accepted a call from our mission board to a mission field at New Hampton, Iowa, being ordained in that field Sunday, September 8, 1940; Milton Otto was ordained at Eau Claire, Wisconsin, Sunday, October 6, 1940, on call as Rev. L. Guttebo's assistant. These ordinations were performed by Rev. J. B. Unseth, visitor of Iowa district, and Rev. N. A. Madson, assistant

visitor of Northwest district. Rev. Milton Otto, who also conducted the newly organized Christian day-school in Eau Claire, later accepted the call to the English Lutheran congregation at Cottonwood, Minn. He was installed by Visitor Anderson, Sunday, January 26, 1941. Rev. G. A. R. Gullixson accepted the call left vacant by the death of the sainted Rev. C. J. Quill. He was installed at West Koshkonong by Rev. A. Harstad, Sunday, October 6, 1940. Rev. B. Teigen accepted the call to St. Paul's Evangelical Lutheran congregation, Chicago, as the successor of Rev. G. A. R. Gullixson. He was installed January 26, 1941, by Rev. Ahlert Strand. The vacancy caused by Rev. B. Teigen's removal to Chicago has not yet been filled. Student Luther Vangen, who assisted in the Northwest field last summer, has been assigned work in that field also this summer. Student Raymon Branstad will assist Rev. Chr. Anderson for a brief period.

We have been spared from loss by death of any of our clergy during the past year. With the exception of a siege of illness suffered by Rev. J. A. Moldstad, Chicago, all workers in our Synod have, without hindrance caused by illness, faithfully carried on their work.

Several of the old pioneers in our Synod have, during the past year, been called home. Among them it is fitting that mention be made of the death of "skole-lærer" E. Kalstad, father-in-law of Rev. G. Guldberg, who for many years served as "skole-lærer" and "kirkesanger" in the congregations of our Synod. He died after a lingering illness at the parsonage at Fosston, Minnesota, February 18, 1941. At this writing, word has been received of the death of Mr. O. A. Smedal, who also for many years served as parochial school teacher in our Synod. For many years he has also faithfully and well served on our Christian Day-school board. He died at his home in Albert Lea, Minn., May 3rd. May our members today, young and old, ever remember the faithfulness and zeal of the sturdy old pioneers and, in thankfulness to God for what He gave us in them, guard and cherish the heritage which they have left for us to enjoy. The Lord promises "Mercy unto thousands of them that love Him, and keep His commandments." Exodus 20:6. Several of these departed friends of our Synod have remembered the needs of our church with substantial gifts in the form of legacies. The Convention Committee on Finance will call attention to these gifts, reporting them to the Synod.

The Cross Lake congregation, Rev. G. Guldberg's call, last year built an addition to their church, remodeling and redecorating it. The church was rededicated November 3, 1940, the Pastor Loci performing the dedicatory act.

The First Evanger congregation, Fertile, Minn., celebrated its 50th anniversary, Sunday, July 21, 1940. Pastors J. R. Runholt and B. W. Teigen were festival speakers.

From parochial reports available at this time, the secretary reports "slight growth in most congregations, with noteworthy growth in the

Emmaus congregation, Rev. S. E. Lee's call," evidently since the new church was erected.

We, at times, hear complaints that the Lord's Supper is not partaken of "often" by many in our congregations. The exhortation and the command of our suffering Savior, "Take, eat," "Drink ye all of it," and "This do ye, as oft as ye drink it in remembrance of me," are spoken to every true Christian and need no further comment. Often grief comes to our pastors, and congregations also, because of the practice of open communion by other Lutheran groups, their members asking to be communed at the altar in our churches. Neglect of, and the improper use of, the Sacrament is no small sin. The Apostle says of misuse of the Sacrament in the congregation in Corinth: "For this cause many are weak and sickly among you, and many sleep." I Cor. 11:30.

The committee on church union has also this year met with a joint committee from the respective church bodies of the Synodical Conference. It has become clearer than ever before that the A. L. C. Declaration is not in agreement with the Missouri Brief Statement. No further proof is necessary than reference to Dr. Reu's untenable doctrinal position as set forth in his pamphlet: "In the Interest of Lutheran Unity." Dr. Reu is a leading member of the A. L. C. Union Committee. We hope and pray, that our Sister Synod will, by the Grace of God, be spared from entanglements with unionistic Church bodies.

The new Synodical Conference Hymn book is finished and on the market. We miss many of our favorite hymns in the new book. It has been suggested that the members of our hymn book committee confer with the publishers, asking for an edition for our Synod with an appendix containing some of our hymns.

Rev. Milton H. Otto, Cottonwood, Minn., and Rev. Walther Gullixson of Parkland, Wash., have applied for membership in our Synod. They have read the constitution of the Synod and subscribed to the same without reservation.

The committees in charge of the different branches of work in our Synod will report to this convention. I will, therefore, refrain from further comment. The new constitution for the Synodical Conference is to be acted on by this Convention.

Instead of setting aside a special session for the Christian Day School at this convention, Rev. M. Galstad, chairman of the Christian Day School Committee, will discuss that topic in his paper on Higher Christian Education. Rev J. E. Thoen will read the paper on: "What According to Scripture, Should Our Attitude be to Erring Church Bodies?"

Since many young men of our congregations were being called to the training camps last winter, an Army and Navy Commission has been established during the year by the appointment of Rev. H. A. Preus, Rev. Erling Ylvisaker, and Rev. G. A. R. Gullixson. This commission has already given information to the congregations of their activities through the "Sentinel" and will also report to this Convention.

The Visitors, and also other pastors, have been helpful, serving on authorization by the president in cases of ordinations and installations. Thus, the office of the president has been relieved of much work and expense. With full-time work in charge of congregations, the duties connected with the president's office cannot be cared for without such assistance. May we use this opportunity to thank one and all for their help and counsel.

During the past year I have visited, in the interest of the Synod, Rev. Blækkan, Los Angeles, California, and taken part in meetings of distant groups, such as Parkland, Wash., Suttons Bay, Mich., and Sheyenne, N. Dak. All pastoral conferences held during the past year have been attended and nearly all Board meetings. There has this past year been an unusual amount of correspondence.

The place assigned to our Synod by the Lord of the church is not an easy one. May He grant us ever renewed strength, zeal, and wisdom faithfully to do His will, to the glory of His name and to the salvation of redeemed souls.

There will this year be election of treasurer, for one year, and Board members whose terms expire in 1941.

Respectfully submitted,

H. Ingebritson.

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

1. The Synod takes cognizance of the need of strengthening her defenses against dangers which threaten her spiritual treasures.
2. The Synod deplors the fact that there has been evidence of neglect in the use of the Sacrament of the Altar in her midst and reminds her members that neglect in following the Lord's command with regard to attendance at Holy Communion is also a sin to be repented of. Since attendance at Holy Communion is also a testimony of the Communion of faith it should again be emphasized that members of the Synod should not commune at altars of unaffiliated churches, nor should members of unaffiliated churches be communed at our altars.
3. The synod expresses thanks to Almighty God for the addition of a number of new men into her ministry.
4. The present committee on Lutheran union shall be continued.
5. The individual members of Synod are urged to inform themselves with regard to the doctrines involved in the present union movement and especially to get and study the Brief Statement of the Missouri Synod.

6. The Synod takes cognizance of the need of an examination of her whole financial structure with a view to setting her house in order for the evil days to come.

7. The Synod recommends to her congregations that the ingatherings for the Jubilee Thank Offering begin this year.

8. Condolences shall be addressed to the proper parties in regard to the deaths of Mr. E. P. Kalstad and Mr. O. A. Smedal. (Referred to the Resolutions Committee.)

9. Time shall be reserved at this meeting for a discussion of the new Synodical Conference hymn book.

10. The consideration of the draft of the new constitution of the Synodical Conference shall be referred to the Committee on Miscellaneous Matters.

11. The Synod endorses the President's appointment of an Army and Navy Committee.

Which Wisdom?

We have chosen the word "wisdom" for our theme because it is a noble word and is defined as "the right use of knowledge." Education ought to be the getting of wisdom. Education could be given a more specific definition, but we all agree that it is in part the getting of knowledge. The use of the knowledge that is acquired, the purpose to which it is put, and the ultimate results of its effects upon us, tell us which wisdom we have gotten. What education we get is not nearly so important as what wisdom we acquire.

We are not now concerned with two classes of knowledge, one to be sought and the other to be avoided. No culture ought to be avoided, if the knowledge of it is tempered with the correct wisdom. No truth is to be shunned simply because it is not a part of the revealed living Truth. Common scientific truth, or truth as it is known from the experience of mankind, becomes an enemy of revealed Truth only when the two are not properly kept together—more learned diction would call it "integrated." Therefore we are concerned with the getting of the right kind of wisdom, the one that keeps both revelations together as friends. And we insist that this wisdom is also the wisest wisdom for our life in the world that now is.

What use we make of information, of education, of science, all depends upon which wisdom we employ. Which wisdom rules our lives? Are we governed by the earthly or by the heavenly? Are our principles temporal or eternal? Are they material or spiritual? Are we pragmatists, behaviorists, and determinists? Or are we governed by a wisdom that is far superior to these high-sounding terms? Are we satis-

fied with knowing and doing, or are we concerned also with being? Are we concerned first with what our children and youth **learn**, or do we look rather to what they come to be? Are we prepared to say with the "Tenth Yearbook of the Department of Superintendence" (1932): "Our age has power over nature, over life and death, over mind," or have we a greater wisdom than that? It is timely to ask, "**Which wisdom** for our children and youth?"

We have indicated that there are two separate wisdoms. This ought not so to be. We could wish that it were impossible to give a study in education a title such as the one we have chosen. If things were as they ought to be, man's knowledge of God and his knowledge of creation would be in perfect harmony, just as there was a time when Adam's knowledge of God was correct and his knowledge of the creatures was also correct. Yes, there are Scriptural reasons for believing that man's pristine knowledge of the world about him was scientific. We declare with the "Brief Statement" of the Missouri Synod: "We teach that the first man was not brutelike nor merely capable of intellectual development, but that God created man in his own image—endowed with a truly scientific knowledge of nature, Gen. 2:19-23." There was no schism between man's knowledge of God and his knowledge of the world about him. The knowledge of one was not more sacred than the other. There was nothing "secular" about man's tending the Garden God had given him. Nor is there to this day any discrepancy between the facts and truths which God has written in nature and the facts and truths about Himself which He has written in the Word. When God's scheme of things is not disturbed, there is only one knowledge, one truth, one wisdom, one happiness, one blessedness of communion between the creation and the Creator.

But there entered in a disturbance when man began to follow the wisdom of the Serpent. From that time there have been two separate wisdoms in the world, one true and the other false. It is with these two wisdoms that we are concerned, even as it is by one or the other of these two wisdoms that we are bound and ruled, whether or not we are aware of it.

Let us realize, then, that the wisdom of the world knows not God. It can figure out that there must be a Supreme Being who brings retribution upon evil. Beyond that, natural man cannot rise, for he is sunk in total depravity. He is dead in trespasses and sins and is an enemy of God.

Man's Efforts

And yet natural man seeks after wisdom; he seeks noble wisdom; yes, he seeks what he calls the divine. His wisdom at times appears very wise. We have observed natural man spell out the immortality of the soul. He has learned to use the language of God's Revelation, to speak of love and of goodness and sacrifice. The foremost of the world's wise men have done so well as to be called by some, "Seekers after God." But it

has been suggested that the best of them would have been the first to admit the wavering uncertainty of his hopes and speculations. They confessed the powerlessness of their wisdom to energize their wills for good. St. Augustine touched the point at which they failed when he declared that, although in Plato and Cicero he met with many utterances which were beautiful and wise, yet among them all he never found, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

The fact is that the wisdom of God for restoration of the lost righteousness and correct knowledge of God is something that no man in the world ever invented, discovered, or thought well of. It was not produced by the philosophical method, nor yet by the scientific; but it is supreme wisdom nevertheless. Not that man has not tried. Man has devised many religions; and he has made many forward-looking movements, especially in social and political affairs. In the scientific laboratory he has done much to conquer disease, ease pain, and lessen the struggles that arise from sin. The inventor has done much to alleviate the curse of sweaty toil for bread which was imposed on man when he separated from God. But he has not discovered that wisdom unto eternal life which alone can avail before God. It is outside his sphere.

Even in the realm of knowledge in which he can operate, man has not done any too well. It is strange how quiet the voices of progress in the land keep themselves today. The implements of man's invention have apparently begun turning upon him. His use of science as a substitute for grace doesn't seem to be working. His cleverness at psychoanalysis has not eradicated guilt. Evil is not cured by the education he has devised nor by what he has done for the glands. And not only has man's wisdom failed to lift him toward God; it has also failed to save man from himself.

When God's Word says that "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14), it does not use a word which describes man at his worst, following the lusts of his depraved fleshly nature. The word for "natural" man is a word which Greek literature used "in praise of the noblest part of man." Therefore it is man at his best, man as we hear him described as being "good," man in whom a spark of divinity is said to remain, man who is said to be surging upward, reaching for the heights, hotly in pursuit of truth—**just that man**, says God's Word, "receiveth not the things of the Spirit of God." **That** man has not arrived at the true wisdom, and he never will. **That** man is unable to combine the truths of the two revelations.

Let us say that just such a man were charged with the task of preparing the form and content of the wisdom which is to be taught in the schools of the world. Would that be a safe wisdom for our children and youth? Is that our choice? Is the **best** in the world good enough? If the product of the best is not good enough, what shall we say of the wisdom taught the children of our land by those who are mediocre, or those whom thinking men consider entirely unfit?

The one term which best describes the wisdom of these men who are most proficient in the world's way of doing things, is **materialism**. What you and I call moral and immoral is explained by the materialist as a result of environment, of comfortable living or of poverty, even the result of the "system." Lift men out of poverty, they say, and they will be good. Give children every material advantage, let them have an education without having to work for it—in other words, give children "advantages" which the parents did not have, and they will do better and be better. "Ill health and anaemia are the basis of moral delinquency," writes the author of the Iowa Plan for Character Education, quoted by W. A. Squires in "Educational Movements Today," p. 21. In other words, when men become social failures, when they become criminal and dangerous, the wisdom of the world declares that they are the victims of circumstances, but it does not say that they are reaping the fruits of guilt and sin. Neither does the wisdom of the world know that there is a way to remove that guilt, whereupon a God of love will make man a new creature with desire and ability to do good. Even when the wise men of the world seek earnestly to remove both the causes and the results of the world's materialism, their approach is again materialistic, it is worldly. Their efforts become what has been called the lifting of oneself by the bootstraps.

Let us take an instance to show that the efforts of world-wisdom can only fail to give man temporal and eternal blessedness. We need not take time to establish the fact that selfishness rules the world. The self-seeking of men is too well known to need demonstration. Nor are men themselves ignorant of its consequences to them. They are even trying to overcome its evil effects. They realize that in the matter of work and employment it is what one can give that rewards him with advancement, not what he can **get**. Not a man's **ability to get**, nor even his **need to have**, gives him real advancement. If man has learned to earn, **that** is usually in proportion to his ability to **give** to his employer. Thinking men of the world have learned this. They have been able to tell us that there is something of great value above what the self-seeking world-citizen considers life's chief goal. But in all their wisdom the wise of the world have not been able to rise above their material and worldly sphere.

Take an illustration of this. Perhaps the most popular dose of generosity and "divine" big-heartedness toward other people came out in Dale Carnegie's "How To Win Friends and Influence People." There, at first glance, it seemed that the world had learned some true wisdom. It seemed to have grasped something of the conduct of **God** and distilled it into a working formula for every man. But alas! It did not take long to discover that it was selfishness parading in the garments of light. The livery of God was to be stolen to do the devil's work again. Its basic idea turned out to be one of selfishness: how to get people to do what **you** want them to do for **your** advantage! See how far from the true wisdom of God is the best wisdom of the world! Behold, also, how the

world exalts the Golden rule; and note how it has changed it from a positive to a negative norm of conduct.

Thinking men have come to see this basic selfishness and sinfulness of the world's scheme. Some have agreed that the world has no real wisdom at all. They have tried to show that real worthwhile wisdom and training, that is, education, can come only from developing a large supply of good habits, habits of generosity, fair play, co-operation, self-sacrifice, cheerfulness, honesty, and noblemindedness. In their efforts to do this, they have also called for the teaching of the Ten Commandments, and they have asked for a greater awareness on our part of the beauties of His life who came into the world as Jesus of Nazareth. But still they have not arrived at a means that really lifts man out of sin and frees him to serve God in righteousness and purity for ever. They are still plodding in the mire of worldly wisdom. They are still deluded to think that the Ten Commandments hold forth hope for man. They want to teach the Law with optimism. They are still under the delusion that merely by **looking** at the Master from Galilee men can lift themselves to happiness and bliss. They have come to the point where they realize that **we must have religion**; school men all over the nation are saying this; but **they have not learned that we must have Christianity**. Their **best** wisdom is not **true** wisdom. Their **best** is not good enough for our children and youth!

The Issue

The purpose of our discussion, then, is not to show you the dangers of the world at its worst. **It is to warn you against the world at its best.** We are not looking for the devil with his horns and forked tail; we hope to teach you how he looks when he comes in garments of light, mouth-ing smooth words of deception. It is not the glaring immoralities of the world's ways that we are seeking to avoid by asking you to demand Christian education for our children and youth; it is the smooth and sneaking damnation that lurks in that of which our country has come to be proud. It is the world **at its best** that can be most dangerous. O that we all had the gift of discerning the spirits!

It is not so many decades ago that a child's wisdom was learned, not so much in the world as at home. That was where his real character was formed. The schools were an added incidental which helped the child to learn the mechanics of reading, writing, and arithmetic. Some recordings of history and geography and the like were added. Schools were considered as aids to the parents. Sense experiences, motor training, and moral discipline, to use the language of schoolmen, were, under simpler social conditions, afforded to children by the incidental contacts of everyday life in the home and in the community. Today, school comprises the child's life. Education, under the influence of John Dewey, is no longer called a preparation for life; it is called life itself. As such, education is a matter of the present and of the future. Education is called the development of social efficiency. To develop social efficiency,

says Dewey, the child must participate in the life and activities of a democratic society. The child must be put into a world by itself. The school must have everything that goes to make up a world. It must be a world that is as broad and as wide and as comprehensive as is the adult-world outside it. It must be a world in which the teacher is, as has been said, "at once leader, inspirer, interpreter, and friend."

The degree to which Dewey-ism has tried to make the school a world is shown by Luther A. Weigle in "Religion the Dynamic of Education," p. 11: "In the elementary and secondary public schools of the better sort today children learn not only reading, writing, and arithmetic, the languages, and the traditional subjects of literature, history and geography, but the physical and biological sciences and their applications; cooking, sewing, and household economy; wood-working and metal-working; gardening and agriculture; stenography, typewriting, bookkeeping, and the economics of business; journalism and printing; drawing, painting, modeling and decorating; music, dancing, dramatic expression, and public speaking; physical education, personal hygiene, and the principles of public health." Yes, the school is a world.

Further to show that it has the effect of being a world we need only to look at the other Dewey-doctrine of child-centeredness. Yesterday the child's school was material-centered, or subject-centered. Yesterday the home and the community and the church were the center of the child's world. Today his world centers in the school. Yesterday the parent took the responsibility for his child's character and behavior; a spanking in school called for another at home. Today the parents hold the teacher and the school responsible, because today the school is the child's world.

To argue the wisdom or the folly of this situation is not our purpose here, although we may here have a cue to some of the failure of the schools of the world. Have educators been unable to construct another world for the children? The complaint is so often heard that their graduates are not ready to fit themselves into the world of reality. Has Dewey-ism boomeranged? To urge this subject is outside the scope of our study; we have merely called attention to a situation which we have before us in the world's schools.

Our question is, Which wisdom do children and youth learn in the world's schools? Is it necessary to answer that it is the wisdom of the world? Must we prove that? Must we prove that world is world wherever we find it? No. **It is world even if it is the best world.** It is a world which is enmity against God, which wants nothing to do with the wisdom of God, which has in it the seed of death.

Now if Christianity means anything, it means that Christians are to take with them the wisdom of God in Christ, the Redeemer, and their new life in that Christ, into every nook and corner of their lives. Whatsoever we do in word or deed is to be done in the name of the Lord Jesus. To do anything in Christ's name means to do it in connection with His revelation and redemption. We are to glorify God in our body

and in our spirit. We are to be sanctified wholly. We are to be in Christ, and He in us. We are to grow up into Christ. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." II Cor. 3:18. In this there is a different accent, there is a different aim and purpose, there is a different direction. **This** is a different wisdom.

Let no one say that we are comparing things of two different categories. We are not comparing the **knowledge of things** with the **wisdom of God**. Neither are we comparing the knowledge of redemption in Christ with the wisdom of the world. What we want to show is this, that the knowledge of worldly things alone ends in a **certain wisdom**; and the knowledge of God in Christ plus a knowledge of worldly things ends in **another wisdom**. Let us not ask in which **knowledge** our children and youth shall become most proficient. That is a vastly important question, to be sure; but it is not the chief question. It is more important to ask, Which **wisdom** do we teach them, and **by which wisdom** are we training them to live?

The practical application of this is important. When we say that the world's schools are not good enough for our children, we must make clear that it is their worldly wisdom we are talking about, not their ability to teach the lesson materials. When we say that our schools are the better, it must be clear that they are better because of the eternal wisdom instilled by them. The competition between the world's schools and ours in the ability to impart knowledge is a secondary matter. Superiority there may go to the one, then to the other. But it is in the category of wisdoms that we are making comparisons.

Harmony or War

We insist that the knowledge of things and the wisdom of God should go together, for only then can we have true wisdom. We want them harmonized. It is only when they are not harmonized that they become enemies. What we contend is that in the world's schools the knowledge of things has been divorced by the fall of man from the wisdom of God, and the world has not effected, and does not want to effect, a reconciliation. In the world, the wisdom which interprets and integrates only the knowledge of things is a wisdom at war with the wisdom of God, and it is eternal war, war to the death.

We do not want that war. That is why we want Christian education. We do not want our children and youth to think that Cain's descendants became skillful in the arts of the world **because** they followed the wisdom of the world and not the wisdom of God. It is not true that the line of demarcation between the two wisdoms divides between the knowledge of God and the knowledge of things. When education is not Christian, **that** is where the line of battle comes to be drawn. And it is an unfortunate place for the line to be drawn. It is too bad when knowledge is attacked in the name of Christianity; and it is too bad when Christianity is attacked in the name of knowledge. It is unfortunate

that our children ever get the impression that science—and we mean **science**—is agnostic and inimical to the faith; and it is unfortunate that a child of God is ever given to understand that he had better curtail his knowledge of things.

That line of division is pietistic and Puritanical. It bids the followers of Christ to avoid all activities and interests which are not directly connected with the knowledge of salvation in Christ, the Substitute and Sanctifier. But God does not forbid us to probe the mysteries of His creation. In fact He assigned to man the position of dominance over what He had made. God did not ask man to avoid investigation into the creation. He did not ask him to concentrate all study on the mysteries of the promised Redeemer. God did not make divine wisdom an enemy of scientific and cultural knowledge. How could He? Is not He Himself revealed to us in His Word **and** in His works? Where have these two revelations been more beautifully harmonized than in the 19th Psalm of David? We do not want the Unknown God to remain unknown. The Unknown God of those who know the creation is the Triune God of the Christian. Our children and youth must learn to know that. Then are they getting themselves real wisdom. Then they will not flounder in the wisdom of the world, which, at best, is but a system of hedonism, self-satisfaction, selfishness, and work-righteousness.

No Romanism

Nor do we want the line of division between the two wisdoms to run horizontally, in the manner of Rome. We do not believe that Rome has true Christian education, the right wisdom, even with all its day schools, secondary schools and universities. We have seen too much evidence that with the Roman Catholic church the wisdom of God is looked upon as something superimposed on a very independent world-wisdom. Witness the big space between the Roman congregation and the Roman Mass, with its at-a-distance dumb and awful admiration of that sacrifice. Note, too, the oft-noticed contradiction between the Roman devotee's willingness to follow the world into sin as long as he does not neglect the confessional. Even rank heretics are not always dealt with as long as they abide under the holy roof. Then again there is also evidence of insincerity in the lands where Rome has all its own way; in such lands Rome gives its people neither Christianity nor education. Rome comes out for two orders of knowledge, the natural and the supernatural. The natural can run its course without let or hindrance as long as it will admit the priority of supernatural knowledge as mediated by the Church. Gilson, in "The Spirit of Medieval Philosophy," p. 37, quoted by Bergendoff in "The Church in the World," calls the Christian revelation "an indispensable auxiliary to reason." The comment is then made: "To the Roman Church there is a possibility of an almost independent rational knowledge which is crowned by the Church's revelation."

The more we study the Christian philosophy of education, the more

we will want to avoid that distinction. That distinction can be understood correctly; but to call revealed truth an "auxiliary" is not enough. There is involved a final fallacy in logic. For while we may start out with the consideration that knowledge is merely natural and according to reason and experiment, we will find that it ends by being divorced from its true position with regard to God's relationship to us. It ends, then, in being wisdom of the world, and it disappears in the darkness of separation from God. Factual knowledge separated from Christian interpretation and integration becomes worldly wisdom. We do not want that wisdom.

We must beware, however, of becoming Roman. We must not think that we have Christian education, or are teaching the right wisdom, just because we have religious instruction **in addition** to what we call the secular subjects. Many of our country's educators are Roman in this respect; and so are a lot of Lutherans. If that principle were true, then there is no longer a reason for having any Christian schools. Then Christian education can be attained simply by adjusting the supply valves of secular instruction and religious instruction. And that could be done, if we insisted, in cooperation with the schools of the world. But we would be arriving at the ridiculous conclusion of combining the wisdom of the world with the wisdom of God! We would **not** be combining the **knowledge** of the world with the wisdom of God, as many fondly hope; for the world's schools have not only the world's knowledge, but also its wisdom. And two exclusive wisdoms will not mix.

But we do insist that there is to be a combination and a harmony between the so-called secular knowledge and the revealed truth of God—and **that** combination is what we have called the wisdom of God, which we demand for our children and youth. That is the wisdom of God, which begins with the fear of the Lord, and which continues with the fear of the Lord.

This is made clear in "The Meaning of a Lutheran Education" by A. C. Stellanor: "The need for education came with the fall of man, when his knowledge, righteousness and holiness were gone, and man was totally depraved, both body and soul, steeped in wickedness and ignorance, blind and dead in spiritual things, an enemy of God, and subject to temporal and eternal death. Since that time, man has been in need of the exact education that we today call a Lutheran education. He needed to be brought back to God, from whom he fell away, and to dedicate himself and his whole life once more to the glory of his Creator, accepting the gracious and free gift of eternal life. He needed to be called out again from among the trees of his forfeited Paradise, where he hid in shame, fear, and nakedness, and to be directed to his loving Father in heaven, who, in His mercy beyond measure, sent His only-begotten Son, that whosoever believed in Him should not perish but have everlasting life. And since this return of man means a return in his whole being and life, **he needed to be educated in all his temporal**

activities of body and soul. Everything must be made to conform to his regenerated state and his new life in God," p. 29.

True Integration

We must come to realize that wisdom is much higher and nobler than knowledge, and we must understand that this applies not only to the soul, but to the body and to this life as well. It is a mistake to separate body and soul when we consider education. Body and soul are even joined organically. Why then should we attempt to separate them ethically? God didn't do that when He tested man's allegiance in Eden. We can **try** to do it in our education, but we are then only making fools of ourselves. It is wrong for us to separate manual education in the home or in the school from soul education at the hands of God. It is stupid. It borders on tempting God. It **is** tempting God. To this day the test of our faithfulness to God includes **soul and body**. Let us not belittle the body, thinking that the body typifies the temporal life. Remember that bodiliness was a high aim of God in creating man. We can't be so sure that the angels are higher creatures than man just because they do not need bodies to make them complete. It is not said of angels, but of man, that he was created in God's image. The Son of God is not humiliated today just because he wears a human body. Perhaps God meant man, **man with a body**, to be the crowning glory of His whole creation. And let us also remember that it is our bodies that are to be fashioned like unto the glorious body of the exalted Christ. If we realize this it may help us to put the accent where it belongs when we consider education. God's Word never treats man as a soul only; it treats him as a complete integer of two parts, body and soul. God does not separate man's psychology from his physiology. Let us Christians take that word "integrate" which we read on almost every page of educational literature and sanctify also that! For "integrate" comes from "integer," and the main integer we are concerned with is the integer **man**, body and soul. The idea of nine months of world's school and one month of Bible school plus Sunday- and confirmation-school begins to look ridiculous. We want to separate; **God** wants to integrate.

Let us neither get into a false **mysticism** nor into a false **materialism**, "as if God would make a world, people it with a human family and then give them a religion suspended in the air instead of one set down in the very movement of human history. These are misinterpretations of the fundamental principles of Christianity, which belong to the realm of reality, not of imagination and ideality. The Bible never dissevers three things—nature, history and religion. Hence it depicts a sane religion, with its feet on the ground; yet in the midst of its practical affairs, its thoughts are often occupied with the contemplation of celestial and eternal verities. The Biblical system is not narrow and one sided; it is our human systems that are so. No wonder we do not get on in our spiritual thinking when we cast God's revelation aside and try to solve impossible problems by the use of the unaided intellect!" "Man's First

Disobedience," L. S. Keyser, p. 72. Let us avoid the false idea of the world, that man is chiefly a body; and let us not think that salvation is only of the soul.

If education is primarily for the purpose of overcoming the results of the Fall, and if the world is unable to do this in its own way, ought there be a moment's hesitation in the decision of all of us to have **only** Christian education for our children and youth? For what does Scripture say of the **best** that man can do? This: "He that findeth his life shall lose it." Matt. 10:39. He who gets everything that this life can provide **cannot gain life eternal with all his getting!** Natural man thinks that being as good as possible means eternal salvation. But, on the contrary, it only confirms him forever in his natural blindness and depravity. Hence, we are now ready to deny that the world can educate; it can only confirm the Scripture report of its own death.

Out of their Own Mouths

Thinking men of the world's educational agencies have come to see their failure; in a sense they have come to see our success—in a sense, we say, for it is hardly true that they have learned to see what is the eternal value of what Christian wisdom is and does. They seem to have caught a glimpse of what we have, just as the world can note, at times, the ray of supernatural hope that glows in the countenance of a Christian. Some of the world's schoolmen seem to be feeling for the Unknown God. They are really a pitiful sight. They are crying out for what we have, in the same manner as the whole creation is groaning and travailing together in pain until now, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God. Not that the world actually wants what we have; it doesn't; it opposes it. But still its need cries out. Here we could insert statements by the dozen to show this. "Education in our time has eliminated religion and the Bible," complains the Superintendent of Rockingham County Schools, Virginia, "and the people don't stop at anything any more." "Godless education has had its day," said Jacques Chevalier, Secretary-General in the ministry of Public Instruction in France, December 7, 1940, as he announced plans to restore religious instruction in French schools. And on the same day Colonel John J. Hannan of Madison, Wisconsin, is reported as telling directors and officers of the Central States Probation and Parole Conference that "religious instruction should be given in American schools because our educational system has failed to build character and keep children from growing up to be delinquents and criminals." Writing in the "Saturday Evening Post" Will Durant uses almost the same words and says, "Today we may well ask, 'What kind of education should our children receive?'" Walter Lippman said at the University of Pennsylvania on December 20, 1940: "Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the west." And the warden of Sing Sing Prison voices a growing fear when he says, "We have somehow failed to find

the link between education and character." Thus the voices are crying out for fear, not asking for the wisdom of God as we know it, but making plain that the wisdom of God is needed for our children and youth and demonstrating that the wisdom of the world has failed. The words of thinking men cry out that they need what we have! Must we, too, wander away into the darkness of unbelief before we see in the setting sun the golden windows of our own home—windows that reflect, not the setting sun, but the light of Jerusalem above? We have "the Light of the world." Let us use our lamps, not merely for looking out our doors at the pitiful wretches stumbling their way to eternal death, but to show them the way of true wisdom to eternal life!

At the risk of appearing too insistent we call your attention once more to the difference between the wisdom of the world at its best and the wisdom of God. Better educators are calling for a return to religion, to truth, to honesty, fair play. They want religion in education, religion in the form of Ten-Commandment-morality. But Jesus did not say that men's truthfulness, honesty, morality and the like would draw men to Him and make them better. He did not say that the world's best would lead men to eternal life. He did say that **He**, if He were lifted up, nailed to the cross in substitution for us, would draw men to Him, and thus to everlasting life. The religion of the best man in the world will not solve the problem. We must have the Christianity of the true visible church. The line between the two wisdoms is clear. We must see it clearly. Good influence is not enough. To have religious teachers is not sufficient. We are not saved by "religion," by principles and ideals. Religious emotion is often a shallow thing. What the world calls religion is little better than an emotion. And an emotion not based on absolute truth is "a spree,"—which doesn't last. Take a look at revivalism and Moral Rearmament! The only wisdom worth the candle is that which is based upon the historical Jesus, upon the body and blood of the Man from Galilee, true God in man's tabernacle, become one of us to lift us into Himself that we might be filled with His fulness. Only under these conditions is education religious. "The Bible knows nothing of an unpractical theology, but, on the other hand, the Bible knows still less of an untheological morality."

No Star-gazing

Lest anyone say that we are forgetting the practical side of education, let us say a word about the every-day benefits of one's growing up in the wisdom that is according to God. We can take time to hint at only one or two such benefits. He who thus becomes established upon truth has real freedom. The Christian knows where he stands. Therefore he is free to move. And although he, too, is many times puzzled and perplexed, he does not have to stop and stand bound, unable to decide the right or wrong of what he plans to do. He soon decides whether a certain intended act is right or wrong, for he has a standard of conduct which does not change. He has learned not to temporize because of

expediency and temptation to do what is wrong, even if it will bring gain. He is not bedeviled by every situation, robbed of indecision—an anemic failure. He has a freedom that men of the world do not know.

In addition, the Christian's wisdom has a way of simplifying life, which is a true benefit. There is much foolish talk about the complexity of life today. The world thinks it is showing great wisdom when it spends words, words, words on things that are very simple, things that any common Christian has long ago mastered. Apply this to the troubles between industry and labor, to government, to social problems. The whole nation seems dedicated to analyses and solutions and objectives. But simple Christian wisdom has a way of penetrating, all unknown to us, to the heart of the many situations which the world spends so much good time surveying and analyzing. When we read educational literature and see all the worries of schoolmen, we cannot but be struck with the simple fact that the follower of God's wisdom with his Bible is quite ready with the answers. Could we do better, then, in all this than to offer the revealed wisdom of God, before which social problems pale and life is restored to its pristine simplicity? Life and living shouldn't really be complicated just because we have radios and refrigerators, Xrays and sulfanilimide. But rather than increasing our abilities, the world's wisdom, not being master of the modern age, has rather shrunk our capacity for doing things. It has made us passive instead of active. And rather than improving upon simplicity, it has made men simpletons. To all of which Christian wisdom is an antidote, for, along with the redemption from sin by Christ, it brings to life an unselfish activity, responsibility, service to others, a big-hearted fulness instead of the close-fisted self-seeking of the wisdom of the world. Christian wisdom does not consist in a musty atmosphere of facts for facts' sake; it applies itself to life at every turn. And it keeps things simple, for truth is simple—a true boon.

Professor William Lyon Phelps glimpsed what God's revealed wisdom means to us when he wrote: "I thoroughly believe in education, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. In the Bible we have the nature of boys and girls, men and women, more accurately charted than in the work of any modern novelist or playwright."

But we have not time nor space to explore the manifold advantages of God's wisdom for our children and youth. That we must choose this wisdom over the wisdom of the world is plain. That we must set up schools for the propagation of such wisdom among our children and youth is not said by God in so many words; **but the training given by Christian schools is demanded of us.** The terminology is unimportant; the substance is of eternal consequence.

And Now to Work!

We have taken our stand according to the Word of God. We have had much instruction, so much so that it has been said that the subject

is talked of too much. Synodical essays, pamphlets, and periodicals have devoted much time and energy to the task of clarifying the issue between the two wisdoms. On our choice between the two, there can be no debate, and, we trust, there is none. But when it comes to obediently carrying out what we have agreed is right, there is much coldness and unwillingness. Some schools are maintained only by the rugged determination of the pastor that the school be kept alive. Some continue only because Christian teachers are willing to make the real sacrifice of working for pay that is hardly above the barest subsistence level. Some schools are still working, although there may be many members in the congregation that would only too gladly see them die. Then there is also the spectacle of members of congregations and of workers in the church, whose children are within walking distances of Christian schools, but who choose the schools of the world. We have been told that in the Old Synod teachers of the church despised in their lives the Christian schools which they so nobly praised in public and in print. After reading excellent statements of the case for Christian education by one of the champions of Christian day schools in the Old Synod, we learned, to our chagrin, that he himself chose the world's school for his children, although there was a Christian school near. If these were isolated cases, not so much should be said; but they typify the conduct of many individuals and congregations: they do not **choose** what they know is right. The situation is similar with regard to Bethany College. The Annual Report for 1940 shows that there are 55 students enrolled in Synodical institutions, and 363 in the world's high schools and colleges. We cannot believe that financial difficulties are the cause of all this inequality. There must be an unwillingness to choose that which we know is right.

Perhaps one reason for this condition is that our duty to provide Christian schools is preached only where there appears to be some possible chance of building a Christian school. We look upon it as something that would be "nice to have." But is a small congregation excused from this requirement because it is small? Furthermore, not all small congregations are without Christian schools, nor do all larger congregations have them. This is a fact, although in our Synod the congregations that have schools average 96 souls larger than those that have none.

We must, however, guard against the danger that our noble declarations in this matter become a sort of salve for the conscience when that conscience ought not be so easily salved! Thomas Carlyle once said: "It is a sad but sure truth that every time you speak of a fine purpose, especially with eloquence and to the admiration of bystanders, there is less chance of your ever making a fact of it in your poor life." This is much the same as taking a firm position for pure doctrine but neglecting the holiness of life which that doctrine demands, as if the mental resolution becomes a sort of substitute for the actual deed. Just as men of great principles can be amazingly mean and cheap and think little of it, so there is a chance that our exaltation of Christian education makes us feel the part of heroes, although we may be doing very little to make a

practice of what we profess. "Let us search and try our ways." Lam. 3:40.

There is much to be done to show our congregations that they cannot afford to be without the Christian school. There is much our Synod can do; there is much every one of us can, by the grace of God, do. May it be done before it is too late!

"I pray Thee, dear Lord Jesus,
My heart to keep and train
That I Thy holy temple
From youth to age remain.
Turn Thou my thoughts forever
From worldly wisdom's lore;
If I but learn to know Thee,
I shall not want for more."

Martin Galstad.

What Does Scripture Teach Concerning a Right Attitude Toward Erring Churches?

When we are asked to find an answer to this question, it is evident that it involves the question of unionism which is practiced and defended by nearly all churches, even those which are called Lutheran in our day. Just as we are tempted to do as others do in our private life, so we are also tempted to carry on our church work as we see it is done in other churches. It is of vital importance for us to find the right answer, not only because there is disagreement among our own brethren concerning this matter, but chiefly because our faith and life must be in accord with the Word of God, if we are to remain true disciples of Christ. "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32.

We have discussed the question of unionism in our meetings many times, and many sermons, lectures and articles have been published in our synodical reports and papers; and all have been agreed that unionism is a sinful practice and will lead to indifference and unbelief. Those who have read these writings should be well informed about what unionism is and understand that it is contrary to the Word of God, but the tactics of modern unionism are so skillful and varied that we must keep vigilant watch lest we be taken unawares by its wiles and be led to depart from the truth and lose our faith.

One of the most deceiving tactics of unionism is that it seems to stress Christian love, tolerance and peace. Every true Christian loves his neighbor, whether friend or foe, and will, "if it is possible, as much as lieth

in him, live peaceably with all men," and is tempted to listen to unionistic talk of tolerance and co-operation between churches of differing confessions. The question of fellowship with heterodox churches has been discussed among us for years, and the conflict and struggle to remain faithful to the Word of God has indeed been difficult and trying, resulting in the loss of members and church property. And now, when men in the Synodical Conference with whom we have affiliated since the re-organization of our Synod, are urging us to accept doctrinal statements which seem to us to compromise the truth, it is hard to withstand the temptation to relax our struggle against error and agree to co-operate with churches that do not fully agree with us in doctrine and practice. The differences are made to seem so small and unimportant and our former opponents are said to be such fine and earnest people, that it is a pity that we can not work together for the building of God's kingdom. They say we must learn to be a little more charitable in judging the doctrines of other churches. They speak and practice a little differently from us but they are sincere and earnest, and we must not condemn them but rather work together with them and strengthen them.

This kind of talk tempts the Christian in two ways; 1) Because, as long as he is living in time, he does not attain perfection in holiness. He is hampered by his own flesh or natural desires which tend to draw him away from a full confidence and trust in God's Word and lead him to follow his darkened reason; 2) Because, as a Christian, he is tenderly and kindly disposed toward his neighbor and likes to speak well of him and overlook his faults and shortcomings.

This is a real temptation and many Christians are in danger of falling before it. When they see the constant conflict and struggle between men of different confessions and how it severs the tenderest bonds of friendship and relationship and divides the Church into contending groups, they long for peace. So they begin to say to themselves: "We are tired of fighting." They become inclined to blame the leaders and teachers in the Church for the disturbance caused by disputes and discussions on questions of doctrine and practice and are ready to fall for the wiles of unionism.

We must try to strengthen such as have become weak and ready to give up the fight, because whoever is tired of fighting for the truth of the gospel of Christ is tired of being a Christian. They must be reminded that it is the right and duty of every individual Christian to do the will of God as it is revealed in His Word. It is not only the pastors and teachers in the Church that are to confess Christ before men, but all who would be saved. Christ says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32-33. It is clear that this refers to all men in whatever position or station they are in life. But to confess Christ requires that we know Him and speak the truth about Him as it is revealed in the Scriptures. False teaching con-

cerning Christ and His work of redemption is denying Him. Only those who confess Him and are actively engaged in working with Him are His disciples; all others are against Him. No one can be neutral concerning Christ, for He says: "He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11:23.

Since it is the duty of every individual Christian to confess Christ, it follows that he must know the truth about Christ and His work as the Savior and judge in questions of doctrine according to the truth which he has learned. That it is the right and duty of every individual Christian to judge doctrine we also see from the following: Christ warns His disciples: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. A true prophet is a preacher or teacher sent by God to declare His will concerning things of the present or future as it is revealed in the Word of God. A false prophet is a preacher or teacher who claims to be sent by God, but who does not declare God's will as it has been revealed in the Word of God, but omits a part of it or adds something of his own so that the sense and meaning of the message does not agree with the Word of God. That is, he teaches false doctrine. Whether the false doctrine adulterates the gospel or the law, or it springs from ignorance or wilful intent to deceive, the fruit and effect of it will be the destruction of true faith in life. It is the right and duty of all Christians to judge the preachers and teachers by their doctrines, even when they step forth in what appears to be officially correct clothing.

When Paul, inspired by the Holy Spirit, pleads with his fellow Christians at Rome to avoid false teachers, he utters the same warning as the Lord: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines ye have learned; and avoid them." Rom. 16:17. It is a warning which all Christians must heed and not only those in Rome. Every individual Christian must judge the doctrine if it is in accord with God's Word or contrary to it. If it is contrary to the truth of Scripture, it causes "divisions and offenses" in the church. Those who teach such doctrines may not be known by their outward appearance and life, but it is the false doctrine that marks them as false teachers, disturbers of the peace and unity in the church and sets stumblingblocks in the way of faithful believers.

It is plain that Scripture teaches that every individual Christian must judge doctrines according to God's Word in order to stand in the true faith. It is his right and duty to defend his own spiritual life, and anyone who is tired of fighting in defense of the truth is in danger of his life.

According to The Confessional Lutheran Dr. F. Pieper writes thus on this question: "**The right of judging on questions of doctrine** does not rest with the Church at large only, nor with synods only (representing the Church of a certain country), nor with the clergy alone, but **with all individual Christians**, since upon all Christians is laid the duty of distinguishing pure teachers from deceivers, and of departing from error, Matt. 7:15; Rom. 16:17. To take away from Christians the right

of judging on questions of doctrine, is an abominable outrage, and the origin of popery." (Distinctive Doctrines and Usages, p. 134.)

When unionism claims that charity and tolerance toward error and errorists must be practiced in order to secure the unity of the Church and the progress of Christ's kingdom, it teaches a lie and contends for the wiles of the devil. When a Christian performs his duty in accord with the admonitions of Scripture and judges doctrines, he condemns error and contends for the truth, and is enlisted in the Savior's war against sin and the devil.

It is true that Christ is the Prince of Peace and that His gospel is God's message of peace to the world, as Christ Himself declares, when He says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:16-21.

The Son of God came into the world to save man from the power of darkness, that is, from the power of sin and the devil. The Son of God is called the Light that "is come into the world," and He is come to destroy the darkness, but "men loved darkness rather than light, because their deeds were evil." "For every one that doeth evil hateth the light, lest his deeds be reproved." All men as they are by nature, the whole world which Christ came to save, are so completely under the power of the devil and sin that they hate Him, reject the peace He brings, and will not come to Him. They are under the wrath and condemnation of God because they love evil and will not accept God's love and mercy. And just as they hate Christ, so they also hate them that "do truth," believe on Him and do the will of God. So the coming of Christ with the message of God's peace brings conflict and war between good and evil, between darkness and light. And no Christian can avoid taking part in that conflict.

God's plan of salvation for sinners is designed to bring conflict and war in the world, war against the power of the devil, against his dominion over man. When Christ sent His disciples to preach the gospel in the cities of Israel, He said to them: "As ye go, preach, saying, The kingdom of heaven is at hand." He tells them: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matthew 10:34-36. So terrible will be the conflict that the

disciples will be in danger of their life. He says: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake; for a testimony against them and the Gentiles." . . . "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10:16-18; 10:21-22. The conflict is so fierce that many of those who preach the gospel and confess Christ before men will be put to death. The tenderest ties among men will be broken. It can not be otherwise because those who have been converted and brought to faith by the power of the gospel are re-born, new creatures whose hope of salvation is forgiveness of sin by grace alone for Christ's sake. They no longer seek to satisfy the lusts of the flesh but fight against them by word and deed and seek to do the will of God, while the children of the world are selfrighteous, hate God, find delight in disobedience to His will and seek to satisfy the lusts of the flesh. So the Christian can not avoid conflict with them. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5. And it is not a minor conflict, the outcome of which is of little consequence. It is a struggle of life and death. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6.

No life can exist without activity. Action is the central principle of life. Every kind of life of plant or animal is active according to its nature. As soon as it ceases to be active it ceases to exist, and death takes its place. So it is also with the spiritual life of the Christian. Faith must bear fruit or it will die. Faith without fruit is dead and is no longer faith. The first and chief fruit of faith is confessing Christ before men in word and deed. But confessing Christ brings opposition, conflict and persecution in the world. When Peter and John preached in the name of Jesus, and Peter in the name of Jesus Christ of Nazareth healed a man who had been lame from his birth, the people gathered around them and marveled greatly, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly at us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses." Acts 3:12-15.

Peter and John confessed Christ before men and reproached the Jews for their wickedness. What happened then? "And as they spake unto

the people, the priests, and the captain of the temple, and the Sadducees came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4:1-2. They laid hands on Peter and John, arrested them and put them in prison. The next day the rulers of the Jews, including the high priest, came together to prosecute the apostles. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Acts 4:7-10.

This is a true story from which we learn the experience of all Christians who confess Christ before men, in true faith do good works and oppose evil. Notice, too, that this took place in the erring church of the Jews. The apostles fought against the false teachings in the church of their own nation, and when the rulers commanded them "not to speak at all nor teach in the name of Jesus," they answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19-20.

There is abundant evidence that a Christian will constantly be in conflict with the world and false teachers and suffer persecution, and our own experience teaches us this. Every Christian is enlisted to fight in defense of the truth of the gospel of Christ and against error and wickedness among men. The apostle Paul pictures the Christian as a soldier and admonishes all Christians to be fully armed: "Finally, my brethren, be strong in the Lord, in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:10-17.

Any one who is tired of the conflict and refuses to take part in the defense of the true doctrine of the gospel disobeys the admonitions of the Word of God, discards his armour and weapon of defense, and is exposed to the thrusts of the enemies of his faith and will surely fall. The Scriptures certainly teach that it is impossible to co-operate with error and still retain the truth. God will preserve His children who dwell in

the midst of enemies only when they are ignorant of the evils about them and faithfully serve and trust in Him. Those who want to be charitable toward errorists and tolerant of error and practice unionism are not moved by any real love for others; they are moved by a selfish desire for applause for themselves as liberals who are high-minded and lovers of liberty of thought and opinion in matters of doctrine and faith. They say that if any one is honest and earnest in his belief, whatever it may be, he is to be regarded as a child of God with whom one should be willing to fellowship. The slogan of the unionist is: "Not doctrine, but life." They say: "Christianity is not doctrine, but life." It should be easy to understand that this is the same as to say: "A sinner is justified before God by his character and good works."

Whoever holds this doctrine rejects Christ and His redemption just as the Jews and Greeks did. The apostle Paul tells us why the Jews and Greeks rejected Christ: "The Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:22-24.

The Jews regarded themselves as children of God because they were the descendants of Abraham who would be justified before God by keeping the ordinances of the Law such as the Sabbath, circumcision, tithes etc. They did not regard themselves as in need of redemption from sin in order to become the children of God. They regarded themselves as citizens of the kingdom of God in their own right. What they wanted was a savior to liberate them from the rule of the heathen Romans and to erect a temporal kingdom of the Jews which should have dominion over the Gentiles.

When Jesus and His disciples came and preached repentance of sin and salvation through faith in the redemption of a crucified Savior, they regarded it as a stumblingblock, a hindrance to their hopes and desires. The gospel of Christ was to them a snare and a trap by which the pride of the Jewish people would be destroyed and their desire to gain freedom and independence lost. So they determined that it was better to put Jesus to death than to permit all the people to be destroyed. The Jews persecuted and rejected Christ because they were proud and selfrighteous.

The Greeks sought after wisdom, that is, they would make themselves perfect by their own reason and understanding. They held that a man would attain perfect peace and happiness through human knowledge of himself and the universe. They regarded it as contrary to all reason to believe in salvation and happiness or justification by one who died. To them the gospel of Christ was foolishness. The wisdom of the Greeks was salvation by works.

Those, who were saved among the Jews, were not saved by their own righteousness or good works, but by "Christ the power of God," that is, by "being justified freely by his grace through the redemption that is in

Christ Jesus." Those who were saved among the Greeks, were not saved by **their** wisdom, but by the wisdom of God who "was in Christ reconciling the world unto himself, not imputing their trespasses unto them."

It is evident that there can be no fellowshiping or co-operation between those who in accordance with Scripture teach justification before God by grace alone for Christ's sake and those who teach justification wholly or in the least part by the work and effort of man. There **must** be conflict and strife between them, for they are going opposite ways. They can not walk together, because they are completely disagreed.

"The redemption that is in Christ Jesus" (Rom. 3:24) is a real, historical fact, something which has actually taken place, and is finished, complete and perfect. If anything is added to it or taken from it, it is no longer the same thing. It is not a mere proposition or doctrine of terms of peace, but it is a complete peace, established by God alone, with all the requirements included. That is the testimony of all the Scriptures.

We need only to quote a few passages to assure us of this fact: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:4-10.

When Paul speaks of how sinners are saved, he describes it as God's doing alone. It is God alone who quickens, gives life to those dead in sin. Sinners are saved by grace, not of themselves, not of works. A sinner's salvation "**is the gift of God.**" It is something God has prepared. A gift of grace is not something earned or deserved, for then it is no longer a gift but a recompense or wages. As Christians "we are God's workmanship." We are "created in Christ Jesus." If anyone speaks of his own work and effort in becoming a Christian, he boasts and does not speak the truth.

It is not by his own effort, study or reasoning that a sinner becomes disposed or willing to accept the grace of God: "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. The Philippians were Christians who were willing to do good works, but Paul warns them not to ascribe such willingness to themselves as though it were a fruit of their own holiness and goodness. Even after conversion, they are unable to will and do good works by their own power and strength. It is God who works in them "both to will and to do." From beginning to end our salvation is a gift of God. Neither before nor after conversion does man contribute in the least to his justification before God. "The redemption that is in Christ Jesus" is the sole and only assurance of salvation for all. That is the faith which was once delivered

unto the saints and for which we must "earnestly contend" (Jude 3).

Time does not permit us to describe or point out the various false doctrines taught and tolerated even in churches which claim to stand on the Lutheran Confessions as a correct statement of the doctrines of Scripture. They err on many points vital to true Christian faith of salvation by grace alone for Christ's sake. They tolerate divergent doctrines, neglecting to heed the admonition of the Holy Spirit as it was given by inspiration to the apostle Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. 1:10. We must contend for unity of doctrine and faith among ourselves and can not avoid conflict with them. We must avoid them and refuse to fellowship with them. That is the right attitude toward erring churches according to Scripture:

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

J. E. Thoen.

Reports and Recommendations

REPORT OF THE BOARD OF HOME MISSIONS

The Home Mission Board held eight meetings during the past Synodical year. Five of these meetings were held in Minneapolis and three in Mankato. The Rev. Emil Hanson served as chairman of the Board and the Rev. H. A. Theiste as secretary.

The Board has endeavored at all times to keep in mind its fundamental purpose to carry on the work of missions, both by giving all the encouragement and aid possible to established missions and by endeavoring to open new fields.

This work has been handicapped, however, by the fact that the means flowing into the Home Mission treasury have been inadequate to meet even the barest needs of the missionaries who are faithfully laboring in their fields. We can not remain indifferent to the fact that men who are willing to go to work on the promise of the minimum needed for their welfare have at times had to wait even for this little. This ought not to be. We must strive to pay the subsidies as they are promised. May the message of God's great love in Christ Jesus move all members throughout our Synod to support this work in a measure which will be proportionate to the increased material blessings God has now seen fit to give unto His people.

As was reported at our Synod Convention of last year, the city of Los Angeles seemed to offer a fruitful field for the establishing of a mission of the Norwegian Synod. The president of the Synod, Rev. H. Ingebritsen, at the request of the Board, made a trip to Los Angeles to investigate further the situation there. Acting upon his report and other information given by our brethren in Southern California, the Board moved to ask the Synods of our Synodical Conference working in Los Angeles to take over this field, since the means at hand in our Mission Treasury would not permit of such an outlay of funds as would be required for the working of this field.

Mission work was begun at New Hampton, Iowa, after a preliminary canvass had been conducted. This canvass revealed that there are many unchurched families in this territory, in addition to 56 souls who had moved into town from the parish of the Rev. N. S. Tjernagel, also other Lutherans of the Synodical Conference who would welcome services by a pastor of the Synodical Conference. Upon the recommendation of the Rev. N. S. Tjernagel, the Home Mission Board undertook to establish a mission to serve these families. Candidate of Theology Nils C. Oesleby was called to this field and was installed in September, 1940. We hope that the fruits of his labors will encourage him; and that the mother congregations of Saude and Jericho will continue to lend their full support to this mission.

In accordance with the report of last year, the Board granted the Rev. L. S. Guttebo of Eau Claire, Wis., an assistant who was to help with the increased work in Concordia congregation and the Pinehurst Mission. The Rev. Milton Otto was called and installed in this position. With his assistance, a Christian Day School was established in Concordia congregation, which is today in a flourishing condition. However, the urgency of the call sent out by the First English Lutheran Church of Cottonwood, Minn., and the very evident need for a resident pastor in that field moved the Home Mission Board to advise Rev. Otto to accept this call, providing the work in the Christian Day School would not be disturbed. A teacher was found for the school and Rev. Otto was granted his release to accept the call of the Cottonwood congregation, which is now one of our subsidized mission congregations.

The vacancy at Sheyenne, N. Dak., has not been filled, but the congregation has been given services once a month through the cooperation of the various pastors who have made the trip to Sheyenne for this purpose. This arrangement will continue for the time being.

It is also to be reported that the Home Mission Board has instituted a system of monthly reports which has been in use now since the first of the year. With but few exceptions, the missionaries have been very faithful in sending in these reports which guide the Home Mission Board in its work and will be of inestimable value, both for the missionary and the mission congregations. Under this system, the Home Mission Board is apprised of the situation prevailing in the case of the missionary from month to month and can the more readily make adjustments for his as-

sistance. It also indicates with what degree of regularity the members of the congregation use the means of grace, thus displaying their interest in the Kingdom of God. We trust that this system of monthly reports will be faithfully used by all our missionaries. It is also to the interest of the mission congregations that they urge their pastors to send these reports regularly.

Progress is indicated generally in our mission fields. Because of the progress shown in their fields, the following congregations have made substantial reductions in their subsidy requests: Suttons Bay and Holton, Mich., \$200.00; Emmaus, Minneapolis, \$100.00; and Concordia, Eau Claire, \$100.00. We highly commend these congregations for their action and earnestly urge all our mission congregations to exert every effort to follow their example. Even a small reduction on the part of each station each year would greatly increase the ability of the Home Mission Board to do more work in other fields.

We must also bear in mind that the cost of living is rising rapidly, and that this is going to work a severe hardship on our pastors and missionaries if their income is not increased. As God has increased the material means of our people may they be moved to express their gratitude by increasing the income of their pastors and missionaries.

The Board herewith also expresses its appreciation of the fine spirit of cooperation and willingness to carry on displayed by the missionaries. May the Lord Jesus abundantly reward them according to His gracious promise! And may the report of their faithfulness and their fruitful labors move us all to exert every effort to increase the joy of their labors by our whole-hearted support of this work of extending the Kingdom of God among our fellow-men.

H. A. Theiste, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. We give all praise and thanks to our dear Heavenly Father for His grace toward us in permitting us to carry on the work of Home Missions also during the past year and for blessing our efforts in behalf of building up His kingdom on earth. May the message of God's great love in Christ Jesus move all members throughout our Synod to support this work in a measure which will be proportionate to the increased blessings God has now seen fit to give unto His people.

2. The Synod rejoices over the fact that a new mission station has been opened at New Hampton, Iowa, and encourages our pastors and congregations to be on the alert in looking for further missionary opportunities.

3. The Synod wishes to commend those congregations that have succeeded in reducing their subsidies and recommends to other congregations receiving support from the Home Mission treasury, that they make every effort to become self-supporting.

4. The attention of our congregations is called to the fact that there is again a deficit in the treasury for Home Missions, this year to the amount of \$1,347.10;

and a total deficit, including that of past years, to the amount of \$3,232.41. This indicates the necessity of greater contributions to the cause of Home Missions.

5. The Synod recommends to our congregations the use of the duplex envelope system as the most efficient method of gathering funds also for Synodical purposes. This system enables the congregations to make regular monthly remittances to the Synod and also keeps the cause of missions constantly before our people.

6. We recommend the diligent participation in the special offerings for Home Missions during the season of Lent and on the occasion of the Mission Festival. Individuals are likewise encouraged to bring contributions for Home Missions from time to time in keeping with the manner in which they have been blessed by the Lord in temporal things.

7. Due to the increased cost of living, we recommend that the subsidized congregations consider whether it may not be necessary to increase the income of the missionary in their service, so that his work of spreading the Gospel of Christ may not be hindered on account of inadequate income.

8. It is recommended that the Standing Committee on Home Missions have its minutes available for the perusal of the Convention Committee, as well as a complete financial statement of funds in the Home Mission treasury handled during the course of the year.

9. The Synod approves of the action of the Home Mission board in instituting a system of monthly reports which the missionaries are requested to fill out and return. We encourage the continuation of this system.

REPORT OF ELEMENTARY CHRISTIAN EDUCATION BOARD

Ten schools have been in operation during the past year.

One new school was opened in September, 1940, at Eau Claire, Wis.

The union school at Parkland has grown to an enrollment of 110 children and three teachers, one teacher being from our Synod. Next year this will be also a Junior High School.

The total enrollment in our system of schools cannot be given because complete reports have not yet been obtained.

Two members of the Board met with the School Board of the North Wisconsin District of the Missouri Synod and with the Synodical Conference pastors of Eau Claire to consider the possibility of establishing a union school in that city. No report of actual progress is at hand, but there are encouraging indications of determination to proceed with the venture. At a joint meeting the councils of the four Synodical Conference churches in Eau Claire recently voted unanimously to favor the establishment of a union school.

The Christian Day School Fund received \$450.00 from the Selstad Legacy, Albert Lea; but regular contributions were below expenditures for the year.

In regard to the matters assigned to it in paragraph 4a of the Synod's 1940 resolutions, the Board recommends that the congregations of the Synod be asked to use the Sunday School Teachers' Training Course, published by Concordia Publishing House, or any other similar teachers' training course that it desires.

In regard to the matters assigned to it in paragraph 4b of the Synod's 1940 resolutions, the Board recommends that the problem of coordinating Sunday schools, Saturday schools, and Summer schools be left to the individual congregations, because the results of a questionnaire do not indicate sufficient desire for synodical action in the matter.

The Board recommends that the Synod consider establishing the office of School Superintendent, or School Secretary, such official to be responsible for investigating situations where the opening of new schools seems possible; to help work out plans for union schools; to be of help in securing teachers and teacher employment; to publish at regular intervals a bulletin devoted to Christian education; to visit the schools of our Synod and to confer with the teachers especially on such points as make our schools distinctly Christian; to do whatever he can for the improvement of Sunday schools, Saturday schools, and Summer schools; and the like.

The Board recommends that the Synod ask Bethany College to consider again the possibility of issuing Christian day school teaching certificates to those members of its Junior College graduating classes which the faculty deems qualified and fit to teach in our schools.

The Board recommends that the Synod authorize the Elementary Christian Education Board to make prominent in whatever manner it sees fit, perhaps in the form of a brochure or in connection with the Jubilee book, the matter of Christian day schools in the Jubilee Year, 1943.

Martin Galstad, Secretary.

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

1. The Norwegian Synod has been signally blessed by the maintenance and extension of its Christian Day Schools, for which our thanks and praise rise to the Giver of all good gifts.

2. The Synod rejoices in the establishing of another Christian Day School. The Eau Claire congregation is to be commended for its zeal and courage in this forward step. May their example encourage others to establish Christian Day Schools. We rejoice in the progress made in the Concordia Lutheran School at Parkland, Wash.

3. The Synod extends thanks to Supt. Mueller for visiting our schools in Iowa and Minnesota.

4. In view of the fact that more than 1,300 children are enrolled in the Sunday Schools of the Synod, the importance of training Sunday School teachers cannot be overestimated. The Synod recommends that pastors and congregations do all in their power to train the Sunday School teachers.

5. To this end, the Synod suggests the use of the Sunday School Teachers' Training courses published by Concordia Publishing House or other suitable training courses.

6. The Synod resolves that the office of School Secretary or Superintendent be established and selected within the Christian Day School Committee. The

School Secretary or Superintendent shall be authorized to investigate situations where the opening of new schools seems possible; to help work out consolidated schools; to be of help in securing teachers and teacher employment; to visit the schools of our Synod; and to do whatever he can for the improvement of Sunday schools, Saturday schools, summer schools, and the like.

7. The Synod recommends that Bethany Lutheran College inform the School Secretary before April 1st of the names of college graduates who are qualified to teach in our schools.

8. The Synod instructs the Elementary Christian Education Board to cooperate with the Jubilee Committee in recalling the history and promoting the cause of Christian Day Schools in the Jubilee year, 1943.

9. The attention of the standing committee is called to the resolution of the Synod (S. R. 1935, p. 75) regarding the importance of publishing short articles on the work of the Christian Day School in our church papers.

ANNUAL REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE, 1940-1941

The statistics for the school-year 1940-1941 are as follows: Total enrollment, 85. Boys, 36; girls, 49. High School, 41; Junior College, 44. From the Norwegian Synod, 32; Missouri Synod, 33; Wisconsin Synod, 15; other Synods, 5. Graduates, from the Junior College, 15; High School, 13; Commercial, 1. It is disturbing to note that the attendance from our own Synod was 44 in 1937-1938, 44 in 1938-1939, 40 in 1939-1940, and this year only 32. These 32 represent 14 parishes in the Synod, while 19 parishes were not represented in the number of those enrolled.

The following have served as teachers: S. C. Ylvisaker, president; C. S. Meyer, registrar; C. A. Moldstad, A. J. Natvig, H. G. Olson, S. T. Anderson, A. Pieper, I. Albrecht, M. Koschmann, E. Ylvisaker. Mrs. Anna John Silber has continued as instructor in piano, assisted by Miss Helga Tjernagel; and Miss Clara Larsen has continued as school nurse. Mr. Hoffmann was granted a year's leave of absence to teach and study in the classical department of the University of Minnesota. Of these teachers, all will return for the coming school-year with the exception of Miss E. Ylvisaker who served in place of Mr. Hoffmann.

Special donations have been received as follows: from Mrs. Mary Johnson for the Student Loan Fund, \$600; from the Minnesota District of the National Lutheran Educational Association, \$2,505; from the estate of Hans Gulbrandson, \$100; from the Fairview-Emmaus Auxiliary, \$75; from the Young Ladies' Society of the Fairview Church, \$10; anonymously, \$90; from Mr. Goeppinger of Boone, Iowa, \$10. These gifts have helped greatly in view of the deficit in the collections for the regular subsidy from the Synod. The treasurer of the Synod will present the list of special donations to the debt fund.

In my report last year, the members of the Synod were urged to study the gradual development of our school, its course offerings, as well as

the manner in which Bethany is serving its special purpose within our church. This request was made in all seriousness. Our local faculty has kept this question in mind and is continually on the watch for any indication that would help us to determine our course from year to year. If Bethany is to find its proper place for service, it can be done only through careful deliberation on the part of us all. So far as we can judge, the courses which our catalogue lists satisfy the needs which are apparent and within our reach; for this reason we do not feel any immediate need of adding more courses except, perhaps, in the field of education. At the same time our experience shows that we can not afford to drop any of the courses which are offered now, for each represents some special demand. It will be noted that the courses offered in our catalogue have been extended considerably during the last few years, and this is felt especially in the difficulty of distributing the teaching-load in such a way that the courses can be conducted properly. After careful study, the faculty has resolved to ask this convention to authorize the appointment of an additional teacher for the coming year.

Three inspections have been held during the course of the year: by a committee of the Board, by the State Fire Marshal's office, and by the accrediting committee of the State University. The first committee reported directly to the Board. The major orders of the Fire Marshal are as follows: 1. Install fire doors between the administration and class-room buildings in the basement and on first floor; 2. Close the unused ventilating openings in the class-room building; 3. Install starters for fire-alarm system on each floor and extend system to class-room building and boys' dormitory; 4. Cover elevator and pipe shaft openings in attic of administration building; 5. Install panic bars on all doors where needed. The accrediting committee of the University asks for the complete renovation of the class-room building, for substantial improvements in the library, and this with the expectation that these repairs and improvements will be made during the course of the summer. The teachers have discussed these items in detail and by special resolution add their endorsement to the requests of the university committee.

The financial statement for the year 1939-1940 has been audited and was published in the January issue of the Bethany Bulletin. A special report of this year's financial condition is ready and will be read at a convenient time; but it is necessarily both incomplete and inexact since our fiscal year does not close until June 30th.

At the end of this fifteenth year of our activity as a Synod at Bethany, we turn our eyes upward with gratitude for another year of grace, and toward the future with confidence in the sure promises of God.

S. C. Ylvisaker.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. In these days of stress and unrest about us, the gracious Lord has permitted our Synod to continue its work in the field of higher education as conducted by us at Bethany College. Therefore we bow our heads in gratitude to God for bestowing His blessing upon these our humble efforts.

2. Although the cost of education to the student is greater at Bethany, the cost to the Synod is much less than at most Synodical Conference institutions. The total cost, therefore, of our education is reasonable, and it ought not be said that the cost of our Christian education at Bethany is unduly high. Accordingly, our people are urged to make much more use of our College than they do.

3. Our Synod expresses its sincere thanks to the individuals mentioned in the report of the president of Bethany College for special donations to Bethany.

4. The Synod promises to subsidize Bethany College to the extent of \$6,000.00 per year, and when said amount is made available an additional teacher may be employed.*

5. The Synod believes the time has come when the repeated requests of the State Fire Marshall's Office in the matter of safety must be complied with, and it authorizes the Board of Regents to carry out these recommendations as far as necessary, and with the least possible expense.

6. The Synod feels that at this time it cannot afford the complete renovation of the class room building; however, the Board of Regents is hereby authorized to make such repairs and improvements as will reasonably comply with the suggestion of the State University Accrediting Committee. (See Bethany Lutheran College president's report.)

REPORT OF THE BOARD OF PUBLICATIONS

It is with gratitude to God in His grace that we come to the close of another year as the agency for disseminating our Synod's publications and other Christian literature.

The Board has met four times the past year. Upon order from the Synod we have published the 1940 Synodical Report and the 1941 Norwegian Folkekalender which has sold well. With concerted effort we may have a complete sell-out of our next issues of these books.

The Rev. G. O. Lillegard's essay on "The Principle of the Separation of Church and State Applied to Our Times," which was heard with great interest at our 1940 Convention, has been published in pamphlet form.

For 1941 we arranged with Concordia Publishing House to have our own supplement of four pages printed in the Lutheran Annual. Since this sold well, we are making a similar arrangement for 1942, but with our Synod supplement in a more advantageous position.

Provision is being made for the sale of volumes of a year each of Lutheran Sentinel, in binders, to sell at 50 cents per volume; likewise volumes of two years of Tidende in binders for 50 cents. In this way we

* These matters were referred to the Synod's Finance Committee and Bethany Lutheran College Board of Regents for action.

hope to sell extra volumes of previous years to those who desire to build up, or complete, a set of our publications.

The "Triple U," "Union, Unity, and Unionism," in a separate pamphlet is available at a small price.

We owe a debt of gratitude to the Rev. John Hendricks for so ably editing our Folkekalender for years with little or no compensation. Since he will not be able to edit the 1942 edition, the Rev. N. A. Madson has been asked to edit it in conjunction with assistants.

The Tidende and Sentinel subscription list has decreased considerably by removing names of many in arrears. This is partly offset by the addition of names of our young men in the Army and Navy. The pastors, as key men, ought to regard it as one of their most essential duties to keep their members as paid-up subscribers. If all were paid up, we would be able to pay our printer promptly, which, sad to say, we have not been able to do. We must overcome this handicap, lest we lose the good standing we have had with our most patient and kindly disposed printer.

Our Lutheran Synod Book Co. has been operating as usual. We urge all to make use of its facilities when in need of Christian literature.

H. A. Preus, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod gives thanks to Almighty God for the opportunity He has given us in the past year to distribute Christian literature and declare our doctrinal position.

2. The Synod endorses the action of the Publication Board in making available the back numbers of Sentinel and Tidende in binders and urges all members of the Synod who do not possess these back numbers to purchase and read them in order to prepare themselves for a proper celebration of the 25th anniversary of our Synod, particularly because they contain information regarding the present Union movement.

3. The Synod commends the Publication Board for the arrangement made with Concordia Publishing House to have a special issue of the Lutheran Annual with our Synod's supplement, and we encourage them to continue that arrangement, seeking however to have our Synod supplement appear in the front of the book and not the back.

4. The Synod expresses its gratitude to Rev. John Hendricks for his work in the editing of "Folkekalender" the past years. (Referred to the Resolutions Committee.)

5. The Synod urges all members of our congregations to secure and study the pamphlet entitled: "Principles of Separation of Church and State Applied to Our Times" by Rev. Geo. Lillegard and disseminate the same as much as possible.

6. In view of the rising cost of printing, the Synod instructs the Board of Publication, in preparing the Synodical Report, to condense the material as much as possible, eliminate unnecessary cover pages and other printing expenses, so that it may be secured at a reasonable price.

7. The Synod instructs its Board of Publications to make their reports more specific so that we may know to what extent the copies of our Annual, Reports,

and "Folkekalender" are being sold; also to include a financial statement of the Synod Book Co.

8. The Synod instructs the Board of Publications to publish in the forthcoming issues of Sentinel and Tidende the report of Synod Sunday, day by day proceedings of the convention, the essays read by Rev. N. A. Madson and Prof. C. A. Moldstad at the gathering on Synod Sunday afternoon; and also the devotionals prepared for the Synod Convention morning devotions.

9. The Synod encourages the Union Committee to continue furnishing articles for the Sentinel and Tidende which will inform our laity as to the differences between the American Lutheran Conference, the U. L. C., and the Synodical Conference.

REPORT OF THE STANDING COMMITTEE ON CHARITIES AND SUPPORT

The standing committee on charities and support have held no meetings during the past year, but all the business of the committee has been conducted by correspondence between the members of the committee.

The only record of the activities of this committee presiding the date of its taking office was the report of the Synod Treasurer showing that there was a deficit in the fund of \$115.44 as of May 1, 1940. During the fiscal year, assistance was rendered to two eligible persons in the amount of \$120.00. An appeal was made for contributions and the sum of \$230.80 was received to the credit of this fund, thus leaving a balance deficit of \$4.64.

The committee made some attempt to make a survey as to what might be expected in the way of requests for assistance for this fiscal year. One of the recipients of the past year will be eligible for Old Age Assistance from the state in which he is a resident, and he has indicated that when that is forthcoming he will not be in further need. The survey, as far as the committee has been able to carry it, indicates that there may be requests from two or three more. On this basis, we feel that not less than \$300.00 will be required. Therefore, the needs in this activity of our Synod should be presented to our congregations by the local pastors at an early date, so that the committee has the means at its disposal to respond in due time. In addition, an earnest effort should be made to build up a fund which may be a reserve from which to draw without having to draw from the regular Synod fund.

Board of Charities and Support,

E. G. Unseth, Secretary.

REPORT OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT

1) The Synod thanks God that also during the past year He has provided the means with which to care for those who by reason of past service to the Synod and present needs are eligible for such support.

2) The Synod instructs its Board of Charities and Support to publicize at once by means of **Sentinel** and **Tidende** the estimated needs for the coming year.

3) The Synod recommends that its pastors solicit money for this fund in every congregation; thus a reserve fund may be built up so that in the future it will not become necessary to draw from the regular Synod Fund.

4) Resolved to ask the President and the Visitors of the Norwegian Synod to draw up rules and regulations governing the distribution of the funds in this treasury, determining who are eligible to receive aid, etc.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS, AS ADOPTED

The Committee appointed to examine the records of the Pastoral Conferences of the Synod has examined the minutes of the Chicago-Madison Conference and the General Conference. These minutes show that many and important matters pertaining to the work of our Synod and God's Kingdom in general have been considered. Special consideration has been given by the General Conference to the present union movement. The doctrines involved in the proposed union have been thoroughly examined, with the end in view of preserving the unity of the spirit in the bond of peace.

REPORT OF BOARD FOR COLORED MISSIONS

Negro Missions at Home

In our work among the Negroes in this country there are active 54 pastors, 22 of them white and 32 Negroes. They are serving 10,500 baptized souls, 6,078 communicants, 3,479 pupils in day-schools, and 5,078 in Sunday schools. We have two institutions for higher education: Immanuel Lutheran College and Seminary, with 100 students (5 in the Seminary Department) and Alabama Lutheran Academy with 35 students. This mission is represented in 19 States. Remembering that the Negro is the "tenth man," one realizes that we have reached but a very small portion of the Negro population. Heavy migration from the South has naturally increased the population of most Northern cities. While there is yet much ground to be occupied in the South, Northern cities offer unlimited opportunities for expansion, and because of the typical economic conditions among the Negroes in the South, we must look to our congregations in the North for numerical and financial strength.

Our Negro Christians show their love and gratitude for the Gospel received by comparatively fine contributions. While a marked improvement has been made in this respect, two congregations now are self-supporting, and several more are advancing toward that goal, the mis-

sion as such will nevertheless be dependent on help for years to come. Small and unproductive stations have been combined into circuits wherever possible, and thus the available man power is profitably employed. Opportunities for expansion are very near unlimited in the North, where initial work is expensive, but where the prospects for eventual self-support are very promising.

Africa Missions

The past three years have been years of progress and blessings in our Nigerian Mission. According to the latest available statistics from the field, the mission numbers 6,161 baptized members, 2,188 communicant members, 1,453 Lutheran pupils in the day-schools, and 44 congregations. The Central School, with an enrolment of over 300 pupils, is the property of the Lutheran Church in Nigeria and overshadows the seminary, which is housed in the former home of Pastor Schweppe. In the latter 6 students have received instructions for one year up to January 1, 1941. Instruction in the seminary is divided between our three workers at present on the field, Pastors J. P. Kretzmann, V. W. Koeper, and J. Ekong, the latter a native. The Girls' School, which has been completed since the last session of our Synodical Conference, has completed a very successful year. 32 girls attended this school and were taught in Grade Infant to Grade 4; with the beginning of this year two more grades were added. The enrolment for this year is not yet known. Miss Rapier, a graduate deaconess-teacher, is principal, and she reports that the pupils have been doing exceptionally well. Miss Rapier is being assisted by several native teachers, who receive their salary from the tuition fees.

We are glad that our missionaries on the field at this time, by the grace of God, have been able to discharge their manifold duties to such a degree as was humanly possible. The present field and begging opportunities demand more workers. We are sad to report that up to the time of this writing we have not been able to return Rev. and Mrs. Schweppe and Deaconess-nurse Helen Kluck to their work in Nigeria because of war conditions. Likewise we have been encountering much difficulty in obtaining permission to send over a new missionary.

One missionary's home has been erected, and another is under construction. The funds for these homes are not budget items but have been received from friends of the mission in the form of special donations. While we are privileged to report wonderful success in Nigeria, we must not forget that our missionaries also encounter many obstacles and disappointments. May the mother Church in America never forget them in fervent prayers!

By God's grace and with His help we are endeavoring to build an indigenous Church in Africa. Churches, schools, and institutions are the property of the Lutheran Church in Nigeria and are kept in repair by that Church. Native workers also receive their support from the Church or from congregations they are serving.

We are very grateful to the Hon. Synod for support received, and we are confident that also in the future we may depend on your cheerful help in this mission.

Respectfully,

The Missionary Board

L. A. Wisler, Executive Secretary.

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

1. The Synod rejoices that the proclamation of the Gospel continues to bear fruit among the members of the Negro race in this country and that remarkable progress is being made in the Nigeria Mission. The Synod heartily gives thanks to Almighty God for this grace.
2. The Synod expresses its appreciation to Rev. L. A. Wisler for his report on the Negro and African Mission.
3. Since the Nigeria Mission is the only foreign mission which the people of our Synod have the direct obligation to support, the Synod urges its members to concentrate their efforts in this direction and to show their interest by their contributions and prayers.

ARMY AND NAVY COMMISSION REPORT

Since the last Convention of our beloved Synod, an awesome and terrifying chapter has been written in world history. While by the grace of Almighty God, our nation has as yet been spared from actual participation in bloody warfare, it nevertheless has been found wise and necessary by our government to prepare itself for any emergencies that may arise. To this end the Congress of the United States has passed the Selective Service Act, by which act the youth of our land and the youth of our Synod have been, and shall be, called into the military service of our country.

Inasmuch as these facts affected the youth of our Church, the President of the Synod, in February of this year, appointed the following pastors to serve as members of The Army and Navy Commission: H. A. Preus, Erling Ylvisaker, and G. A. R. Gullixson. The members, accepting the appointment with one accord, met for the first time at Holy Cross Parsonage in Madison, Wis., on March 4th. Rev. H. A. Preus was elected chairman of the Commission and Rev. G. A. R. Gullixson, Secretary.

Since no such Commission has existed in the history of our reorganized Synod, we have had to feel our way as to what to do that would be of practical value to our boys that have been drafted. We were aware of the grave dangers to which our boys would be exposed, spiritually as well as physically, especially since two of the members have had practical experience in camp life—Rev. Preus as Camp Pastor in the last

World War, and Rev. Ylvisaker as a member of the United States Marines.

Realizing the futility of attempting to provide our boys with pastors during their period of service, since there was and is no way of knowing where they may be sent, it was resolved to use such means of aiding our boys in their spiritual welfare as were at our disposal. To this end it was resolved to send each a complimentary subscription to our Lutheran Sentinel, and to provide each with a copy of the devotional booklets published by the Missouri Synod. This resolution has been carried out, and today the 66 boys whose names have been submitted to the Secretary of the Commission are being mailed their Sentinel and Devotional Booklets regularly.

It was also resolved to request Rev. Preus to go to Chicago to investigate both the matter of obtaining suitable copies of the New Testament for our boys, and also the work of the Missouri Synod through their Army and Navy Commission.

After making plans for a systematic record of our boys in Service, the meeting was adjourned until March 24th, when another meeting of the Commission was held in Madison.

At this meeting Rev. Preus reported on the results of his visit to Chicago. In regard to the New Testaments, which we had planned should be supplied by the local congregations to their boys, he reported that the boys would be supplied with these by the Gideon Society, whose offer of supplying 5,000,000 copies in the next four years has been accepted by the government.

In regard to the Missouri Synod Commission, he reported that they would be happy to take over the pastoral care of our boys in the service, and would provide them with the materials which they are publishing. This includes personal calls, tracts, invitation to services, a monthly publication called "Loyalty," and the Prayer Books which have been published now for both Army and Navy. It was then resolved to accept Rev. Preus's report, to keep our own records of our boys for the sake of Sentinel subscriptions, and to forward these names to the Missouri Synod Commission.

From this you may gather what we have done.:

We have provided our pastors with cards for correct addresses, and sent them an explanatory letter.

We have forwarded these names to the Missouri Synod.

We have sent them subscriptions to Sentinel.

We have sent them the periodic Devotional Booklets.

The Missouri Synod has accepted the names of our boys, including them with their own, and is providing them with the services of their Commission, the regular chaplains who have received their appointments through their efforts, the "Service Pastors" at the various camps, and the "Contact Key Men." (Statistics received from their office are attached to this report). They are, furthermore, providing our boys with prayer books and their literature.

From this we feel that we **are** "doing something" for our boys. But there is still a great deal to be done, and that is chiefly by our pastors and people—and what is that?

1. Instruct your boys upon leaving for camp to look for their own pastor—Synodical Conference or Missouri Synod pastors. The aim of the Army and Navy of the U. S. A. is to provide a regimental chaplain for each 1,200 men. This may be a priest, a Presbyterian or a heterodox Lutheran, or may be our own. The Army and Navy do not demand of them, however, that they accept their services.

2. Pray for them.

3. Write to them; keep in touch with them.

4. Keep the Secretary of your Commission informed as to their correct address.

5. Support the work with your gifts.

While the Missouri Synod has accepted the spiritual care of our boys and placed their offices at our disposal, she has made no financial demands on us. It is the opinion of your Commission that we should be willing to bear our proportionate share of the expense involved in this undertaking and it recommends to this Convention that Sunday, July 6th, be set aside for a Synod-wide offering to this end.

It, furthermore, recommends that Societies within our congregations be encouraged to continue to support the projects undertaken by our own Norwegian Synod Commission.

Submitted with the earnest prayer that our Heavenly Father will in mercy grant that the crisis through which our nation and all nations of the world are passing will soon end, and that our boys will be permitted soon to return to the normal paths of life, not weakened, not spiritually emaciated by their experience, but strengthened and happy in their opportunity of serving both God and man! O Lord, grant it for Jesus' sake! Amen.

On behalf of the Commission,

G. A. R. Gullixson, Secretary.

AN OVERTURE TO THE 1941 CONVENTION

In order that the constituent congregations of the Synod may have a fuller knowledge of the business to be conducted at our Annual Conventions

Be it **Resolved** that all Standing Committees and the Treasurer of the Synod have their reports in the hands of the President by the 15th of May—these reports and any overtures to the Convention to be mimeographed and mailed to the pastors and secretaries of the congregations of the Synod by the 1st of June

G. A. R. Gullixson.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

Re Report of The Army and Navy Commission:

We recommend the adoption of the following resolutions:

1. The Synod approves of the work which has been done by the temporary Commission appointed by the President of the Synod.
2. The Synod urges that its pastors, the individual member as well as the congregations in the hours of worship, remember in their prayers the boys in the armed forces of our country.
3. The Synod further urges the individual pastors, as well as fathers and mothers especially, to keep in constant touch with their boys through regular correspondence.
4. The Synod asks of its pastors that they keep our Commission informed as to the correct address of the enlisted men from their congregations.
5. The Synod further asks of its pastors to instruct each boy on leaving for camp to contact, if possible, on his arrival in camp, a pastor of the Synodical Conference.
6. The Synod asks of its congregations to support the work for the spiritual welfare of our boys in the armed forces, and that to this end an offering be made in our churches on Sunday, July 6th, or as soon thereafter as is deemed feasible.
7. The Synod asks that the money thus gathered be sent to the Treasurer, and holds our Commission responsible for its proper use.
8. In view of the peculiar dangers connected with this kind of work, the Synod asks of its Commission to be constantly on the alert to uphold and guard our principles in the matter of unionism.
9. The Synod thanks the Missouri Synod for the kind offer it has extended to us through our Commission.

Re the Overture signed by Rev. G. A. R. Gullixson:

Since the matters referred to in this overture have in effect been covered by earlier resolutions (See Syn. Rp. 1934, p. 63f.), the Synod reminds its Committees of those resolutions, expecting that they will be observed.

Re The Revised Constitution of the Synodical Conference:

1. The Norwegian Synod of the American Evangelical Lutheran Church approves of the revised Constitution for the Synodical Conference.
2. The Norwegian Synod favors the "Addendum" to the Constitution of the Synodical Conference, on the condition that the words "to which Committee this matter shall be referred" at the end of the first sentence shall be elided.

REPORT OF THE CHURCH EXTENSION COMMITTEE

May 1, 1940 to April 30, 1941

Amounts paid by Congregations on loans from Church Extension are as follows:

Duluth Congregation	\$ 70.00
Mayville Congregation	45.00
Scarville Congregation	60.00
Amherst Junction Congregation, Wis.....	50.03
Boston Congregation	10.00
Northwood Congregation	300.00
Bethany Congregation, Story City, Ia.....	11.05
Bethany Christian Day School, Story City, Iowa.....	50.00
Ulen Congregation, Minn.	40.00
Tracy, Minn., Zion Congregation	100.00

Forest City, Iowa	18.50
Suttons Bay, Mich.	40.00
Fertile, Minn.	78.25
Total	\$872.83

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

Cross Lake Congregation, \$1,200.00.

The Church Extension Fund has received the sum of \$2,285.22 from the Hannah Otteson Estate the past year.

Of the total amount of \$7,550.00 which the Synod has borrowed in order to make loans to our congregations, the sum of \$3,500.00 has been paid during this year, leaving the balance of loans payable at \$4,050.00.

The contributions to Church Extension were \$424.21.

The following is the report of loans from the Church Extension Fund to our congregations up to April 30, 1941:

Congregation	Amount	Balance due	Year due
Bethany Congregation, Story City, Ia.....	\$ 300.00	\$ 40.68	1931
Scarville Congregation, Scarville, Ia.....	599.80	359.80	1942
First Shell Rock, Northwood, Ia.....	2,000.00	258.96	1945
Bethany Christian Day School, Story City, Ia.....	500.00	350.00	1943
Holy Cross, Madison	5,800.00	5,800.00	1942
Mayville, N. Dak.	2,000.00	75.00	1936
Emmaus, Minneapolis	1,900.00	1,900.00	1943
Concordia, Eau Claire, Wis.	2,425.00	2,400.00	1942
Norseland Christian Day School, St. Peter	150.00	130.00	1943
Ulen Congregation	400.00	240.00	1939
Boston Norw. Luth., Cambridge, Mass.....	100.00	50.00	1940
Ulen Congregation	500.00	500.00	1941
Zion, Tracy, Minn.	3,500.00	3,300.00	1942
First Evanger, Fertile, Minn.	1,000.00	873.26	1942
Emmaus, Minneapolis	5,000.00	5,000.00	1945
Central Lutheran, Duluth, Minn.	950.00	760.00	1942
Pinehurst Eau Claire, Wis.	1,000.00	1,000.00	1944
Amherst Junction, Wis.	500.00	449.97	1944
Cross Lake Congregation	1,200.00	1,200.00	1945

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 able also this past year to carry on work in the field of Church Extension, and prays that He would continue His blessings upon this important work of our Church.

2. The Synod is pleased to note that also this year there are congregations, namely those in Suttons Bay and Forest City, which have made final payments on their loans. The Synod urges that all congregations having loans from this Fund make every effort now during these more prosperous times to repay their loan or as much thereof as possible.

3. The Synod urges the Board to bring the importance of this branch of our church work to the attention of the members of our Synod in our Church Papers.

4. The Synod again asks that the Board, in sufficient time, remind our Congregations of the customary offering to this Fund on the ninth Sunday after Trinity or thereabouts.

5. The Synod calls attention to the debt of \$4,050.00 in this Fund and urges that all congregations take part in this offering.

AMENDMENTS TO THE CONSTITUTION OF THE SYNOD

Whereas the constitution of the Norwegian Synod of the American Evangelical Lutheran Church has no reference to a Board of Trustees and,

Whereas the Articles of Incorporation of said Synod provide that the officers of the Corporation shall include a Board of Trustees, Now therefore

Be it resolved:

1. That Paragraph 1 of Chapter 6 of the Constitution of said Synod be amended by striking out the word "and" after the word "treasurer" and by adding thereto as follows: "and a Board of six trustees";
2. That there be added to said 6th chapter the following as

Paragraph 7

The trustees shall have the general management and control of all secular business and temporal affairs of said Synod. All such business and affairs, they shall conduct in accordance with the Constitution, By-laws, rules and resolutions of the Synod. The Board of Trustees shall appoint from their number a Chairman and a Secretary of the Board who shall be known as the Chairman and the Secretary of the Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church. The Secretary of the Board shall keep a record of all the transactions of the Board and shall have the custody of the Corporate Seal.

3. That Chapter 7 of said Constitution be amended by adding to Paragraph 1 of said Chapter the following:

The Trustees shall be elected by ballot at the annual meeting of the Synod. The term of office of the trustees shall be three years, and two trustees shall be elected at each yearly meeting of the Synod. A vacancy in the Board shall be filled at the next meeting and the remaining Trustees shall have power to act as the Board of Trustees until a vacancy may be filled at the annual meeting.

4. Be it further resolved that the Secretary of the Synod is hereby authorized and directed to see that the foregoing amendments are properly incorporated into the Constitution of the said Synod and that the same be submitted for adoption in the manner provided in Chapter 8 of the Constitution of said Synod.

This resolution proposed and submitted by Mr. E. J. Onstad.

Adopted June 17, 1941.

RECOMMENDATION OF THE COMMITTEE ON TREASURER'S OFFICE, AS ADOPTED

RESOLVED: ~~that~~ the Synod elect a man to the office of treasurer who has his living from other sources of income, and ~~that~~ the Synod allow him the necessary clerical help, said clerical help to be paid for by the Synod.

MISCELLANEOUS RESOLUTIONS

1. Whereas many delegates arrive at the Synod meeting and stay only for a day or two,

Therefore, be it resolved that the Synod requests all delegates when presenting their credentials to designate at the same time how long they plan to attend the convention, and that the Credentials Committee report the same to the convention for the records of the secretary.

And be it further resolved that all delegates, as well as pastors, present proper excuses to the Credentials Committee if they leave the Convention previous to its closing session.

2. Whereas several congregations did not send delegates to the convention and did not present proper excuses,

Therefore, be it resolved that the Secretary of the Synod write to the congregations and pastors who were absent and did not present excuses, calling their attention to this neglect and encouraging them to greater diligence in the matter of attendance and representation at the Synod convention.

3. The Synod asks each congregation to contribute \$5.00 to a "delegate fund," from which delegates having traveling expenses above the average might be partially reimbursed, and advises the congregations to pay the traveling expenses of their own delegates. (Resolution recommended by the Meeting of Lay Delegates, June 16, 1941, Mr. E. J. Onstad, Chairman.)

4. Resolved to authorize a Committee to revise the Synod's list of Pastors and Professors, retaining on the list only those who are in the active service of the Synod, who are eligible to and waiting for a call, and who are "pastors emeriti." (The President and the Visitors of the Synod were elected to serve on this Committee.)

5. Resolved to endorse the proposal of the Hymn Book Com. to try to get 40 additional hymns and the Norwegian Synod's liturgy printed as a supplement to the new Lutheran Hymnal of the Synodical Conference.

6. Resolved to ask the Publication Committee and the Hymnbook Committee to see what they can do in this matter and take appropriate action, so as to serve the needs of our Synod; and to report to the next Synod Convention.

7. Resolved to thank Mr. John Ylvisaker and Mr. Paul Ylvisaker for their efficient help with the typing of reports, etc.

8. Resolved to thank the management of Bethany Lutheran College for its efficient services as host to this Convention. Adopted by rising vote.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees met several times during the last Synod Meeting, and has had two regular meetings during the year, one a joint meeting with the Finance Board, and also carried on the work through correspondence. The officers from last year were re-elected and have served throughout the year.

The Board secured Rev. Paul Ylvisaker and Rev. J. W. Pieper, of Stillwater, Minn., to attend to the Bond Issue of Bethany College, as directed by resolution of the Synod.

The Finance Board requested the Trustees to take charge of the Thanksgiving offering, which was done.

In the matter of incorporating under the laws of the State of Wisconsin, the following resolution was adopted: "Whereas the Norwegian Synod of the American Evangelical Lutheran Church at its annual convention held at Minneapolis, Minnesota, June 13-19, 1940, adopted a resolution 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, and

Whereas, the Board of Trustees has been advised that such incorporation may be effected by a certificate signed by the President and Secretary of the Synod, now therefore be it

Resolved by the Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church that E. J. Onstad, Attorney at Law, be requested to prepare the necessary document for incorporation of the said Synod and that the President and Secretary be authorized and directed to execute the necessary document for incorporation of said Synod and cause the same to be filed with the Secretary of State of Wisconsin."

This has been done. Mr. Onstad was also requested to examine the laws of Iowa, Illinois, and North Dakota regarding the matter of incorporating.

Since the constitution of the Synod has no article providing for a Board of Trustees, it was resolved to recommend to the Synod to adopt an amendment to its constitution providing for a Board of Trustees, in accordance with the articles of Incorporation in the State of Minnesota.

The home of the President of Bethany College has been painted outside and inside at a cost of \$225.00. The painting of the fourth story of the college building and the painting of the cornice and window frames cost about \$450.00.

At a joint meeting of the Trustees and Finance Board, it was resolved to ask the Synod to elect a committee on the opening day of the Synod to consider the matter of Treasurer of the Synod.

The insurance on Bethany Lutheran College was renewed this year through Mr. Martin Handberg.

The Board resolved to pay Rev. Paul Ylvisaker \$300.00 for extra time and expenses in connection with the extension and completion of the Bethany Bond issue.

The Trustees have examined the Auditors' reports.

C. A. Moldstad.

REPORT OF THE STANDING COMMITTEE ON FINANCE

The duly elected Finance Committee for 1940-41 organized by electing Rev. M. E. Tweit chairman and Mr. C. O. Vangen secretary.

By the resolutions adopted at the last convention, the duties of the Finance Committee were more clearly defined, and we have attempted to apply those resolutions.

The sums of all standing committees requiring annual allotments were submitted to our chairman. The total of all these requests was approximately \$26,000. As soon as possible our chairman called a meeting, at which were present representatives from the standing committees. At this time, the Finance Committee had in hand information relative to the average annual contributions of the preceding ten-year period. This average showed that the requests for the present year were about \$5,000 more than the expected income. In view of the facts before us, we suggested that each committee try to reduce their expenditures wherever possible. The representatives present felt that the amounts requested for the current year could not be decreased.

Therefore, we sought ways and means to increase the regular contributions to meet the required needs. We asked the Treasurer to inform each congregation of the total needs and of their proportionate share. The Treasurer by sending out statements every other month also kept the congregations informed of the total income and of their contributions.

However, from the auditor's report it is clear that we again are facing a deficit. These recurring deficits must be taken care of either by increased contributions or by decreased expenditures. We feel that the contributions can be increased without any hardships. Let each one of us remember to give as God has prospered him. On the other hand, we also feel that expenditures must be decreased. Therefore, we request that the convention give prayerful consideration to the finances in general and to the alternatives by which our expenses can be met.

Respectfully submitted,

The Finance Committee,
by C. O. Vangen, Sec'y.

TREASURER'S REPORT

BETHANY COLLEGE BUILDING DEBT FUND

	Dr.	Cr.
Balance, May 1, 1940.....		\$ 1,187.00
Legacy, Christine and Thomas Selstad.....		500.00
Gift from Anton Odegard.....		2,987.96
Contributions		466.75
Notes Paid Gentlemen's Agreement.....	\$ 2,100.00	
Bonds Retired	700.00	
Note Charged off	330.00	
Balance April 30, 1941.....	2,011.71	
	\$ 5,141.71	\$ 5,141.71
Notes Payable Gentlemen's Agreement: Total.....		5,200.00
Bonds held in the treasury of Bethany College as re- deemed total		5,451.70

BETHANY COLLEGE BOND ACCOUNT

Bonds Sold		\$ 2,600.00
Deposit for Purchase of Bonds.....		2,000.00
Bonds Retired		700.00
Bonds Purchased	\$ 3,001.82	
Expense in connection with extension Agreement.....	300.00	
Travel Expense	37.24	
Balance April 30, 1941.....	1,960.94	
	\$ 5,300.00	\$ 5,300.00

There is a deposit of \$2,000.00 in this account for the purchase of Bethany Bonds.

BETHANY AUXILIARY

Balance May 1, 1940.....		\$ 1.50
Contributions		20.15
Paid to Bethany Auxiliary.....	\$ 21.65	
	\$ 21.65	\$ 21.65

BETHANY COLLEGE BOARDING DEPARTMENT

Contributions		\$ 1.00
Paid to Bethany College.....	\$ 1.00	
	\$ 1.00	\$ 1.00

BETHESDA LUTHERAN HOME—WATERTOWN, WIS.

Contributions		\$ 26.36
Contributions to Hans Bleken		47.38
Paid to Bethesda Lutheran Home.....	\$ 73.74	
	\$ 73.74	\$ 73.74

CAMPUS ADDITION

Deficit May 1, 1940	\$ 191.30	
Deficit April 30, 1941		\$ 191.30
	\$ 191.30	\$ 191.30

LUTHERAN CHILDREN'S FRIEND SOCIETY—MINNEAPOLIS, MINN.

Deficit May 1, 1940	\$ 14.07	
Contributions		\$ 81.50
Paid to Luth. Children's Friend Society.....	67.43	
	<hr/>	<hr/>
	\$ 81.50	\$ 81.50

CHINA MISSION

Balance May 1, 1940		\$ 129.43
Contributions		70.00
Paid to Rev. A. H. Gebhardt	\$ 50.00	
Paid to E. Seuel, Treasurer	15.00	
Balance April 30, 1941	134.43	
	<hr/>	<hr/>
	\$ 199.43	\$ 199.43

HEATHEN MISSION

Balance May 1, 1940		\$ 539.22
Contributions		3.00
Balance April 30, 1941	\$ 542.22	
	<hr/>	<hr/>
	\$ 542.22	\$ 542.22

Note held in China and Heathen Mission Funds is signed
by Rev. G. O. Lillegard, Balance 200.00

CHRISTIAN DAY SCHOOL

Balance May 1, 1940		\$ 184.34
Legacy, Christine and Thomas Selstad.....		450.00
Contributions		659.20
E. M. Hansen Trust Fund		12.50
School at Albert Lea, Minn.	\$ 125.00	
School at Eau Claire, Wis.	225.00	
Our Savior's School, Madison, Wis., Special.....	5.00	
Holy Cross School, Madison, Wis.	40.00	
School at Norseland, Minn.	100.00	
School at Parkland, Wash.	150.00	
School at Princeton, Minn., Special.....	44.00	
School at Scarville, Iowa—(\$15.40 Special).....	115.40	
School at Somber, Iowa, Special.....	20.00	
Paid to H. F. C. Mueller, Supt.	51.75	
Expense, Christmas Offering	2.33	
Balance April 30, 1941	427.56	
	<hr/>	<hr/>
	\$ 1,306.04	\$ 1,306.04

CHURCH EXTENSION FUND

Balance May 1, 1940		\$ 1,119.08
Hannah Otteson Legacy		2,285.22
Contributions		424.21
Paid on Notes Receivable		872.83
Loan to Cross Lake Ev. Luth. Church, Lengby, Minn.....	\$ 1,200.00	
Loans Paid	3,500.00	
Balance April 30, 1941	1.34	
	<hr/>	<hr/>
	\$ 4,701.34	\$ 4,701.34

CHURCH EXTENSION FUND—CAPITAL ACCOUNT

Balance May 1, 1940		\$23,421.30
Loans Cross Lake Ev. Luth. Church, Lengby, Minn.....		1,200.00
Paid on Notes Receivable	\$ 872.83	
Balance Capital Account, April 30, 1941.....	23,748.47	
	<hr/>	
	\$24,621.30	\$24,621.30
Notes Receivable in the Capital Account Church Extension Fund total		\$23,748.47
Notes payable in the Church Extension Fund total.....		4,050.00
Deducting those notes payable the net balance as capital in the Church Extension Fund is		19,698.47

DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions		\$ 57.35
Paid to Deaf Mute Institute	\$ 57.35	
	<hr/>	
	\$ 57.35	\$ 57.35

O. M. GULLERUD MEMORIAL FUND FOR INSTITUTIONAL MISSIONS

Balance May 1, 1940		\$ 181.00
Balance April 30, 1941	\$ 181.00	
	<hr/>	
	\$ 181.00	\$ 181.00

HOME MISSION FUND

Deficit May 1, 1940	\$ 385.32	
Legacy of Christine and Thomas Selstad.....		\$ 150.00
Contributions		5,502.29
E. M. Hanson Trust Fund		12.50
Our Savior's, Amherst Jct., Wis.	180.00	
Clearwater, Minn.	90.00	
Cottonwood, Minn.	48.00	
Rev. Dorr, Story City and Forest City.....	340.00	
Central Lutheran, Duluth, Minn.	600.00	
Concordia Luth., Eau Claire, Wis.	823.00	
Emmaus Luth. Church, Minneapolis	1,043.70	
Rev. G. Guldberg	600.00	
Holy Cross, Madison, Wis.	794.69	
Bethany Luth. Church, Mankato, Minn.	200.00	
Rev. Nils Oesleby, New Hampton	400.00	
Parkland, Wash.	50.00	
Sheyenne, N. D.	21.98	
Simcoe, N. D.	60.00	
St. Luke's, Chicago, Ill.	300.00	
Sutton's Bay and Holton, Mich.	600.00	
Zion's Luth. Church, Tracy, Minn.	300.00	
First So. Wild Rice, Ulen, Minn.	131.65	
Traveling Expense	27.00	
Lenten Envelope Expense	76.87	
Interest Paid	60.00	
Pinehurst, Eau Claire, Wis.	265.00	
Deficit April 30, 1941		1,732.42
	<hr/>	
	\$ 7,397.21	\$ 7,397.21

The Home Mission Fund has a contingent liability totaling		6,900.00
Notes Payable Home Mission Fund are.....		1,500.00

THOMAS AND LOUISE HANSON TRUST FUND

Balance May 1, 1940		\$ 9,635.69
Interest Received		384.00
Dividend Received		1.37
Paid to Teachers Salary Fund	\$ 384.00	
Bethany College Bonds held in this Fund as of April 30, 1941	9,600.00	
Balance April 30, 1941	37.06	
	<hr/>	<hr/>
	\$10,021.06	\$10,021.06

Bonds of Bethany Lutheran College held in this Trust total		9,600.00
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THOMAS AND LOUISE HANSON TRUST FUND SPECIAL

Balance May 1, 1940		\$ 348.30
Interest Received		13.94
Paid to Mrs. W. F. Christenson	\$ 13.94	
Part interest in bond No. 139 for \$500.00 to be held in trust	348.30	
	<hr/>	<hr/>
	\$ 362.24	\$ 362.24

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions		\$ 8.00
Paid to Home Finding Society	\$ 8.00	
	<hr/>	<hr/>
	\$ 8.00	\$ 8.00

INDIA MISSION

Contributions		\$ 20.00
Paid to E. Seuel, Treasurer	\$ 15.00	
Balance April 30, 1941	5.00	
	<hr/>	<hr/>
	\$ 20.00	\$ 20.00

INDIGENT PASTORS FUND

Deficit May 1, 1940	\$ 115.44	
Contributions		\$ 230.80
Paid to Rev. Peter Blicher	60.00	
Paid to Mrs. C. N. Peterson	60.00	
Deficit April 30, 1941		4.64
	<hr/>	<hr/>
	\$ 235.44	\$ 235.44

JUBILEE FUND

Contributions		\$ 533.44
Balance April 30, 1941	\$ 533.44	
	<hr/>	<hr/>
	\$ 533.44	\$ 533.44

LUTHERAN HOUR

Contributions		\$ 63.50
Paid to E. Seuel, Treas.	\$ 42.00	
Paid to Other Radio Stations	21.50	
	<hr/>	<hr/>
	\$ 63.50	\$ 63.50

MRS. T. LARSON FUND

Balance May 1, 1940		\$ 272.73
Payment on Note		19.80
Interest Received		16.20
Paid to Synod Fund	\$ 308.73	
	<hr/>	<hr/>
	\$ 308.73	\$ 308.73

MRS. T. LARSON TRUST FUND

Note and land held in the Mrs. T. Larson Trust Fund are as follows: Note, Bal.	\$ 405.05
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 May 1, 1940		\$ 345.00
Note charged off	\$ 300.00	
Balance April 30, 1941	45.00	
	\$ 345.00	\$ 345.00

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1940	\$ 764.40	
Rent Received		\$ 300.00
Payments on Contract	216.00	
Repairs and Improvements	214.72	
Deficit April 30, 1941		895.12
	\$ 1,195.12	\$ 1,195.12

This is a contract for deed on lot 12, block 9, Hinckley's addition to Mankato. Purchase price \$2,600.00. Balance due April 1, 1941, \$1,787.20, payable at the rate of \$18.00 per month.

NIGERIA MISSION

Legacy, Christine and Thomas Selstad		\$ 200.00
Contributions		285.08
Paid to Theo. Eckhart, Treas.	\$ 485.08	
	\$ 485.08	\$ 485.08

NEGRO MISSION FUND

Balance May 1, 1940		\$ 265.99
Legacy, Christine and Thomas Selstad		150.00
Contributions		249.49
Paid to Theo. Eckhart, Treas.	\$ 114.92	
Balance April 30, 1941	550.56	
	\$ 665.48	\$ 665.48

NORSTAD ESTATE

Balance May 1, 1940		\$ 517.90
Rent Received		101.70
Paid on Note	\$ 300.00	
Interest Paid	67.90	
Taxes and Insurance	66.90	
Balance April 30, 1941	184.80	
	\$ 619.60	\$ 619.60

The following note and securities are held in the estate:

Note	\$ 65.00
One share of stock in the Jerpen and Valders Tel. Co. Par value \$35.00.	
The Synod has title to the S.W. Half of the S.E. Quarter, Section 35-19-22 Manitowoc County, Wisconsin.	
Note Payable in this estate is for.....	1,500.00

OLD PEOPLE'S HOME

Balance May 1, 1940		\$ 1,619.12
Contributions		6.50
Paid to Old People's Home	\$ 6.50	
Balance April 30, 1941	1,619.12	
	<u>\$ 1,625.62</u>	<u>\$ 1,625.62</u>

HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1940		\$ 622.05
Received from Hannah Otteson Estate.....		400.00
Note charged off	\$ 400.00	
Balance April 30, 1941	622.05	
	<u>\$ 1,022.05</u>	<u>\$ 1,022.05</u>

HANNAH OTTESON ESTATE

Balance May 1, 1940		\$ 2,070.82
Final liquidation of trust covering real estate known as 2023-25 Lavergne Ave., Chicago, Ill.		614.40
Transferred to Hannah Otteson Student Loan Fund.....	\$ 400.00	
Transferred to Church Extension Fund.....	2,285.22	
	<u>\$ 2,685.22</u>	<u>\$ 2,685.22</u>

The following units are held in this estate: 5 units of
liquidation trust N. E. corner Roosevelt and Mansfield
Ave., Chicago, Ill.

RESIDENCE FUND

Deficit May 1, 1940	\$ 776.34	
Rent Received		\$ 480.00
Notes Paid	175.00	
Miscellaneous Expense	3.00	
Painting	111.20	
Insurance	39.34	
Maintenance	11.62	
Interest Paid	193.35	
Deficit April 30, 1941		829.85
	<u>\$ 1,309.85</u>	<u>\$ 1,309.85</u>
Notes Payable against residence		4,570.00

STUDENT FUND

Deficit May 1, 1940	\$ 120.00	
Contributions		\$ 100.00
Paid to Concordia Seminary for students.....	210.00	
Note charged off	100.00	
Deficit April 30, 1941		330.00
	<u>\$ 430.00</u>	<u>\$ 430.00</u>

ARMY AND NAVY COMMISSION FUND

Contributions		\$ 90.00
Printing	\$ 9.00	
Miscellaneous Expense	2.00	
Paid to Sentinel and Tidende	40.00	
Balance April 30, 1941	39.00	
	<u>\$ 90.00</u>	<u>\$ 90.00</u>

TWIN CITY MISSION

Balance May 1, 1940		\$	23.32
Contributions			30.00
Paid to Twin City Mission	\$	53.32	
	\$	53.32	\$ 53.32

WHEAT RIDGE SANITORIUM, WHEAT RIDGE, COLORADO

Contributions		\$	29.35
Paid to Walther League	\$	29.35	
	\$	29.35	\$ 29.35

NORWEGIAN RELIEF

Contributions		\$	5.00
Balance April 30, 1941	\$	5.00	
	\$	5.00	\$ 5.00

SYNOD FUND

Deficit May 1, 1940	\$	2,013.05	
Contributions			\$ 3,474.84
Transferred from Mrs. T. Larson Trust Fund			308.73
Refund Advance Christensen Estate			40.00
Loans			6,100.00
Loans Paid	2,850.00		
Interest—Bethany Bonds	1,770.27		
Interest—Gentlemen's Agreement	344.00		
Interest—Synod Fund	625.25		
Interest—Teachers' Salary	347.10		
Interest—Tidende and Sentinel	18.00		
Expense—Treasurer's Office	79.97		
Expense—Secretary's Office	7.25		
Treasurer's Salary	600.00		
Premium—Treasurer's Bond \$10,000	25.00		
Expense—Board of Trustees	38.83		
Expense—Board of Regents	59.10		
Expense—Finance Committee	12.35		
Expense—Home Mission Committee	39.73		
Expense—Christian Day School Committee	4.65		
Expense—Church Extension Committee	11.20		
Expense—Publication Committee	2.00		
Expense—Hymn Book Committee	14.10		
Expense—Union Study Committee	38.49		
Expense—Jubilee Committee .....	.40		
Expense—Visitor Committee	3.90		
Tidende and Sentinel Deficit	1,163.18		
Insurance Premium—Bethany College	203.53		
Insurance Premium—Memorial Library	7.00		
Expense—Synodical Conference	1.86		
Delegates Expense to Synodical Conference	17.40		
Repairs to Bethany College	486.89		
Expense—Thanksgiving Offering	32.67		
Expense—1940 Convention Offering	38.85		
Miscellaneous	47.35		
Exchange and Float	43.70		
Deficit April 30, 1941			1,023.50
	\$10,947.07		\$10,947.07

Notes Payable in Synod Fund total	16,245.00
Account Receivable Synod Fund, Luth. Synod Book Co...	1,498.99

TEACHERS SALARY FUND

Deficit May 1, 1940	\$ 1,099.53	
Convention Offering		\$ 1,611.43
Received from Thomas and Louise Hanson Trust Fund...		384.00
Contributions		2,314.14
Loan		1,000.00
Paid to Bethany College	4,220.00	
Loans Paid	500.00	
Deficit April 30, 1941		509.96
	\$ 5,819.53	\$ 5,819.53
Notes payable in the Teachers Salary Fund total.....		\$ 7,430.00

TIDENDE AND SENTINEL

Contributions		\$ 10.00
Received from S. E. Lee, Mgr.		1,410.83
Paid to Rev. J. E. Thoen	\$ 570.00	
John Anderson Printing Co.	1,850.00	
Expense Business Manager	119.01	
Typewriter, Rev. E. Ylvisaker	45.00	
Deficit charged to Synod Fund		1,163.18
	\$ 2,584.01	\$ 2,584.01

All notes payable carried in this account were transferred to Synod Fund.

Balance due for printing to John Anderson Printing Company April 30, 1941: \$845.81.

YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions		\$ 54.21
Paid to Bethany College	\$ 54.21	
	\$ 54.21	\$ 54.21

Minneapolis, Minn., June 11, 1941.

To the Board of Trustees,
Norwegian Synod of the American Evangelical Lutheran Church,
Mankato, 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 May 1, 1940, to April 30, 1941, and have found them to be correct.

Respectfully submitted,

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

REPORT OF THE CONVENTION COMMITTEE ON FINANCE

1. The Synod gives thanks to God because He has blessed its members with the temporal gifts which are needed to do the work of the Church, and given them the willingness to use these gifts in His service.

The Synod rejoices over the interest and love which have been evidenced by larger contributions on the part of some individuals.

2. The Synod's finance committee has given this earnest warning: "Recurring deficits must be taken care of either by increased contributions or by decreased expenditures." Undoubtedly the contributions can be increased without any hardship. If every member would give as God has prospered him, we would have funds enough. As long as sufficient funds are not being contributed, the expenditures must not be increased.

3. Whereas, the Synod has fallen short of providing the funds needed for the Home Mission treasury by the sum of \$1,347.10, and for the Synod fund by the sum of \$2,300.45, and provided only \$3,925.59 for the Teachers' Salary fund by regular contributions, where \$6,000.00 had been expected (the deficit in the Teachers' Salary fund was met by special gifts received this year which we cannot expect every year), be it

RESOLVED, That the Synod makes no increase in its expenditures, unless a promising opening to expand our mission activities should present itself.

4. RESOLVED, That the Synod ask the Finance Committee and the Board of Home Missions to study the matter of the proportion of our Synod's income devoted to the work of missions and report to the Synod next year.

5. RESOLVED, That the synodical committee on finance be enlarged to five members.

DEVOTIONS

Each morning session was opened with devotional services with brief sermons on the Letters to the Churches in Asia, in the Book of Revelation, chapters 1 to 3. These were given by Pastors E. Hansen, A. Harstad, G. Guldberg, E. Unseth and J. A. Moldstad. The afternoon sessions were opened with briefer devotions, conducted by Pastors C. Hansen, N. S. Tjernagel, W. C. Gullixson, T. N. Teigen and A. Ranzau. The evenings in which there were no other meetings also had brief services, at 9 P. M., conducted by Pastors H. A. Theiste and S. Dorr. Organists for the Convention were Miss Katherine Guldberg, Miss Gudrun Madison and Miss Borghild Annexstad.

THE CLOSING OF THE SYNOD

The Synod closed Wednesday noon, June 18th, with devotional exercises conducted by Rev. Chr. Andersen: Hymn 85, the reading of Psalm 90, with brief comments, prayer, the Apostles Creed in unison, Hymn 137 and the blessing. Thus ended another Convention, richly blessed with good things, favored with exceptionally cool and pleasant weather, and important, as we believe, for the fulfillment of our tasks in the Lord's vineyard.

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

Board of Trustees

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).

Rev. E. Hansen, Mr. John Melaas, Madison, Wis. (3 years, elected 1941).

Board of Regents for Bethany Lutheran College

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)
Rev. Chr. Anderson; Mr. Christian Olsen, Nicollet, Minn. (4 years, elected 1941).

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. B. W. Teigen; Assistant: Rev. A. Strand.

Railroad Secretaries

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

Board of Visitors

Rev. J. A. Moldstad; Alternate: Rev. E. Ylvisaker (4 years, elected 1941).
Rev. N. A. Madson; Alternate: Rev. Chr. Anderson (4 years, elected 1941).
Rev. J. B. Unseth; Alternate: Rev. J. A. Petersen (4 years, elected 1941).

Boards

Finances: Prof. A. J. Natvig; Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1940); Rev. M. E. Tweit; Rev. N. S. Tjernagel; Mr. John Munson, Hartland, Minn. (2 years, elected 1941).

Publications: Rev. H. A. Preus; Engwald S. Trondson, Minneapolis, Minn. (2 years, elected 1940); Rev. S. E. Lee; Mr. Oscar Pedersen (2 years, elected 1941).

Home Missions: Rev. Emil Hansen; Rev. M. O. Dale; Mr. Martin Teigen, Princeton, Minn. (2 years, elected 1940); Rev. N. A. Madson; Rev. H. A. Theiste; Mr. Ole Olmanson, St. Peter, Minn. (2 years, elected 1941).

Foreign Missions: Rev. G. A. R. Gullixson (2 years, elected 1940); Rev. J. A. Moldstad; Mr. O. C. Hovland (2 years, elected 1941); Mr. H. Uthene, Chicago, Ill. (1 year, elected 1941).

Church Extension: Rev. Stuart Dorr; Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1940); Rev. N. S. Tjernagel; Mr. John Robinson, New Hampton, Iowa (2 years, elected 1941).

Charities and Support: Rev. E. Unseth; Mr. E. J. Onstad (2 years, elected 1940); Rev. A. H. Strand; Mr. Ralph Larson, Chicago, Ill. (2 years, elected 1941).

Christian Day School: Rev. M. Galstad, Mr. Albin Levenson (2 years, elected 1940); Rev. Stuart Dorr, Mr. Soren Borup, Albert Lea, Minn. (2 years, elected 1941).

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

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

PAROCHIAL REPORT

No.	Pastor	Congregation	Members		Bap- tisms		Con- firmed		Services						
			Baptized	Communi- cant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English	
1	Anderson, Chr.	Rock Dell Ev. L.	1	248	180	78	5	4	266	2	19	18			
2	Anderson, Chr.	Our Savior's, Belview	1	118	85	33	7	5	93			36			
3	Anderson, Chr.	1st Ev. L., Delhi	3	43	35	15	4	2	51			28			
4	Anderson, Chr.	Engl. L., Cottonwood	1	101	74	30	5	4	97		1	19			
5	Dale, M. O.	Our Savior's, Amherst	1	93	70	28	1		100	1		8			
6	Dale, M. O.	Grace, Manitowoc	1	33	27	14			55	1		25			
7	Dale, M. O.	Bethany, Wittenberg	2	37	19	6	3	2	37			44			
8	Dorr, S.	Bethany, Story City	1	36	35	13			67			22			
9	Dorr, S.	Forest City Ev. L.	1	60	45	12	3		50	4	2	58			
10	Galstad, M.	First Shell Rock Ev. L.	1	201	138	39	5	1	1			2			
11	Galstad, M.	Somber Ev. L.	1	131	90	33	5		*	1		58			
12	Guldborg, G.	Concordia Ev. L.	1	64	48	26		2	32			13			
13	Guldborg, G.	Cross Lake Ev. L.	1	75	53	21	2	8	58		2	8			
14	Guldborg, G.	Immanuel Ev. L.	1	30	15	5			32			8			
15	Guldborg, G.	Gran Ev. L.	1	20	9	6	1		6			10			
16	Gullerud, C. M.	Oslo Lutheran	1	110	78	33	4	6	41		1	8			
17	Gullixson, G. A. R.	St. Paul's Norw. Ev. L.	1	300	250	35	14	6	7		7	5	4	63	
18	Gullixson, G. A. R.	West Koskonong	1	327	265	116	1	5	369	3	5	12	45		
19	Gullixson, W. C.	Parkland Ev. L.	1	140	96	30	12	1	3	178	1	1	70		
20	Guttebo, L. S.	Concordia, Eau Claire	1	225	159	43	12	9	185	4	3	67			
21	Guttebo, L. S.	Pinehurst Ev. L.	1	153	88	28	9	3	4	13	57		58		
22	Hanson, C.	Bethany Ev. L.	1	124	76	19	2	1	4	1	336	1	61		
23	Hansen, E.	Our Sav., Albert Lea	1	206	161	64	16	1	4	244	4	2	28	61	
24	Hansen, E.	Our Sav., Hayfield	1	11	11	6						15			
25	Harstad, A. M.	Our Sav., Madison	1	330	276	93	10	1	13	1	666	5	9	4	80
26	Hendricks, J.	Simcoe Ev. L.	1	10	6	6	2		8			9	3		
27	Hendricks, J.	Red Top Ev. L.	1	11	9	5			12			6			
28	Ingebritson, H.	Lime Creek Ev. L.	1	90	69	16	2		67	1	1	8	27		
29	Ingebritson, H.	Lake Mills Ev. L.	1	125	87	17	5	6	99	2		5	30		
30	Ingebritson, H.	West Prairie Ev. L.	1	83	56	18	3	3	40	1	1	27			
31	Ingebritson, H.	Thompson Ev. L.	1	52	40	12	5	1	38			2	7	30	
32	Larsen, U. L.	Zion, Tracy	1	180	128	22	3	4	2	274	2	2	66		
33	Larsen, U. L.	Ruthven Ev. L.	2	25	19	7	1		36			26			
34	Lee, S. E.	Emmaus Ev. L.	1	160	124	20	10	1	6	4	340	2	2	73	
35	Lillegard, G. O.	Boston Norw. L.	1	209	132	31	1	2	292	2	5	24	61		
36	Madson, N. A.	Our Sav., Princeton	1	304	203	78	9	1	9	1	316	5	19	51	
37	Moldstad, J. A.	St. Mark's	1	264	220	25	23	4	17	395	15	10	48	71	
38	Oesleby, Chr.	Central, Duluth	1	96	68	18	4	3	5	190	3	1	61		
39	Oesleby, Nils	New Hampton	2									18			
40	Petersen, J. A.	Scarville N. Ev. L.	1	100	76	30	2		119		1	15	23		
41	Petersen, J. A.	Center N. Ev. L.	1	165	106	46	10		125	4	6	25			
42	Preus, H. A.	Calmar N. L.	3	440	300	120	6	9	2	390	7	8	20	60	
43	Ranzau, A.	Richland Ev. L.	3	134	83	29	7	2	1	2	238		63		
44	Runholt, J. R.	Immanuel, Audubon	1	136	94	25	4		149	1		32			
45	Runholt, J. R.	1st Wild Rice Ev. L.	1	188	132	37	17		71	5	1	15	21		
46	Runholt, J. R.	Zion's Ev. L., Ada	1	6	6	3			14			8			
47	Sande, S.	Hartland Ev. L.	1	117	86	37	5	1	5	101	1	2	20		
48	Sande, S.	First Manchester	1	53	41	15	1	1	68			18	20		
49	Strand, A. H.	St. Luke's Ev. L.	1	106	74	21	3		180	2	1	65			
50	Teigen, B. W.	1st Evangel, Fertile	1	109	77	27	4		95	1	11	24			
51	Teigen, B. W.	Bygland, Fisher	1	41	25	8		1	98	2	4	20			
52	Teigen, B. W.	Chester, Trail	1	19	17	6			15	1	1	7			
53	Teigen, B. W.	Clearwater Ev. L.	1	42	26	9	1		17			17			
54	Teigen, T. N.	First Amer. L.	1	135	105	22	6		70	1	1	11	52		
55	Theiste, H. A.	Fairview Ev. L.	1	404	317	51	12	1	18	504	6	10	40	74	
56	Tjernagel, N. S.	Jerico L.	1	434	324	143	6	9	349	1	2	6	31		
57	Tjernagel, N. S.	Saunder L.	1	160	134	58	1		153	1	3	6	32		
58	Twit, M. E.	Nicollet Norw. L.	1	313	236	91	8	8	310	3	5	11	49		
59	Twit, M. E.	Norw. Grove Ev. L.	3	75	56	25	1	1	92	2	2	2	52		
60	Unseth, E.	First L., Suttons Bay	1	151	86	24	11	1	142		6	31			
61	Unseth, E.	Scandinavian, Holton	1	41	24	11	1		26			23			
62	Unseth, E.	Immanuel, Holton	1	62	38	10	14	2	40		1	23			
63	Unseth, J. B.	E. Paint Creek	1	124	97	40	1		89	1	4	10	24		
64	Unseth, J. B.	W. Paint Creek	1	103	75	37	3	1	46			12	18		
65	Ylvisaker, E.	Holy Cross, Madison	1	320	219	71	25	1	9	3	315	5	6		
Total			8803	6398	2097	338	25	193	50	8943	113	120	490	2350	

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

* No report received.

x Total enrollment, 110.

z Jointly with Holy Cross.

FOR YEAR 1940

	Week-Day School			Sunday School		Saturday School		Summer School		Students		Contributions		
No.	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Pub. H. S. and Colleges	Home Purposes	All Outside Purposes	Value of Property
1						37	45				6	\$ 1 500 00	\$ 315 00	\$15 000 00
2						37	31				9	420 00	95 00	3 000 00
3						34	17				5	290 00	47 00	5 000 00
4				40	6						6	585 00	244 00	4 000 00
5						36	10				6	800 00	141 30	10 000 00
6				6	1							300 00	120 00	1 200 00
7								14	8			50 00	25 00	.....
8										1	4	379 50	79 48	4 000 00
9				25	5			14	15		4	495 00	100 00	3 500 00
10				30	4					1	8	3 020 60	102 11	9 000 00
11	180	11	1								7	1 500 00	312 12	9 500 00
12						44	2	16	12	2		399 48	105 68	3 000 00
13						26	8	21	27	1	10	310 00	44 63	3 500 00
14				10	2	29	4	12	11	2	3	133 29	37 20	1 000 00
15												70 61	1 85	500 00
16				24	5			20	17		3	*	293 51	4 500 00
17				40	5							2 700 00	400 00	45 000 00
18	170	18	2	18	4					18		1 664 61	313 81	50 000 00
19	180	x30	3	45	5					2	10	1 560 37	191 88	4 000 00
20	77	14	1	51	6	31	84					.....	.....	14 000 00
21				63	4			20	44			332 81	.....	4 500 00
22				48	4			15	18	7	2	1 002 57	142 50	6 300 00
23	180	12	1	36	4					3	7	2 109 78	1 942 80	21 150 00
24												70 00	34 00	.....
25	z180	15	2	47	6	36	9	10	26	2	31	4 078 85	1 125 67	50 000 00
26												60 00	6 00	.....
27												35 00	16 00	.....
28	180	8	1	35	5	32	32	20	29	2	5	*	*	7 000 00
29								20	28		15	*	*	3 000 00
30				23	4						2	*	*	3 500 00
31										1	2	*	*	1 500 00
32				48	6						18	.....	.....	18 000 00
33												.....	.....	.....
34				58	7	25	17	10	23		7	1 959 34	68 03	18 000 00
35				52	10					1	18	4 755 27	841 99	50 000 00
36	160	26	1	57	6	36	15	20	24	2	17	2 475 12	768 87	20 000 00
37				120	12					3		3 795 29	1 100 97	33 000 00
38				39	6			10	14		7	518 70	130 57	5 000 00
39				8	1							52 36	2 06	.....
40	180	5	1			18	6			3	4	1 612 96	266 85	14 500 00
41				40	5			20	39	3	6	856 79	213 10	10 800 00
42				67	6			60	68		22	1 942 22	454 08	25 000 00
43				19	3	16	6	12	10		10	1 307 79	86 94	7 000 00
44				34	4			20	28		*	550 00	*	2 000 00
45				38	3			20	23		*	450 00	*	3 000 00
46												30 00	*	.....
47								20	13		7	1 147 63	182 75	10 000 00
48				6	1					1	4	356 05	175 43	5 000 00
49				23	4					1	4	1 962 48	144 48	8 500 00
50						40	10	15	11		5	700 00	150 00	8 000 00
51				11	2			10	11			250 00	85 00	1 800 00
52				2	1							110 00	85 00	500 00
53				8	2							70 00	6 00	800 00
54				30	6			15	18			*	*	4 000 00
55				125	20			14	52		18	4 728 72	744 16	35 000 00
56						36	39			2	15	1 316 75	991 95	15 000 00
57						36	7			2	4	904 00	788 64	10 000 00
58	170	19	1			34	31	20	33	1	19	2 000 00	880 00	30 000 00
59						34	6	10	6		4	540 00	105 00	4 000 00
60				22	3			58	11		16	548 47	74 00	5 500 00
61				12	2						4	130 00	.....	3 600 00
62						21	12				6	135 00	.....	.....
63								23	22		9	500 00	235 30	7 500 00
64								20	9		2	437 69	261 75	7 400 00
65	180	28	1	103	8							1 400 00	75 00	13 000 00
Total	1837	186	15	1463	188	638	391	559	650	43	389	\$60 420 10	\$15 154 46	\$662 550 00

TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Chr. Anderson	Rock Dell	\$ 143 99	\$ 120 05	\$ 175 29
2	Chr. Anderson	Belview	17 85	24 40	27 73
3	Chr. Anderson	Delhi	15 70	12 19	17 27
4	M. O. Dale	Manitowoc	46 12	39 50	38 00
5	M. O. Dale	Amherst Jct.	62 25	21 52	21 00
6	M. O. Dale	Wittenberg	7 70	8 50	11 00
7	S. Dorr	Forest City	79 35	29 85	4 00
8	S. Dorr	Story City	54 48	58 55	35 65
9	M. Galstad	Northwood	104 10	50 80	27 00
10	M. Galstad	Somber	95 10	91 35	48 50
11	G. Guldberg	Concordia	48 29	14 50	9 10
12	G. Guldberg	Immanuel	19 75	14 50	6 50
13	G. Guldberg	Cross Lake	39 05	50	2 00
14	G. Guldberg	Gran	55	2 25	50
15	G. Guldberg	Chester	15 00	11 00	6 50
16	G. Guldberg	Clearwater	2 40	1 90	
17	Geo. Gullixson	W. Koshkonong	262 14	60 59	85 74
18	W. Gullixson	Parkland	93 12	67 51	105 70
19	L. Guttebo	Eau Claire	85 86	22 46	22 90
20	L. Guttebo	Pinehurst	12 54	5 60	2 00
21	M. Gullerud	Oslo	112 15	58 55	79 00
22	C. Hanson	Mankato	88 22	49 09	32 60
23	A. Harstad	Our Saviour's, Madison	362 52	335 00	400 95
24	E. Hansen	Albert Lea	175 80	127 31	179 87
25	E. Hansen	Hayfield	12 15	12 00	13 00
26	J. Hendricks	Redtop	21 80	10 00	9 00
27	J. Hendricks	Simcoe			6 00
28	H. Ingebritson	Lime Creek	26 85	48 85	24 50
29	H. Ingebritson	Lake Mills	147 68	72 05	32 00
30	H. Ingebritson	W. Prairie	97 40	29 30	27 40
31	H. Ingebritson	Thompson	65 05	25 63	18 74
32	U. L. Larsen	Iraci	65 05	23 00	32 90
33	U. L. Larsen	Ruthton	36 40		
34	S. E. Lee	Emmaus	36 16	30 40	30 32
35	Geo. Lillegard	Boston	95 00	60 00	100 00
36	N. Madson	Princeton	208 72	171 11	253 63
37	J. Moldstad	St. Mark's	360 41	217 58	319 09
38	Vacant	Sheyenne	18 00		1 00
39	Chr. Oesleby	Duluth	53 00	33 97	31 50
40	Nils Oesleby	N. Hampton		2 06	
41	M. Otto	Cottonwood	102 06	24 20	93 00
42	J. A. Petersen	Scarville	100 30	51 32	79 08
43	J. A. Petersen	Center	50 32	43 00	68 75
44	H. A. Preus	Calmar	110 92	20 50	10 00
45	J. R. Runholt	Ulen	29 03		1 00
46	J. R. Runholt	Audubon	17 55	3 55	6 05
47	J. R. Runholt	Ada		2 00	
48	Vacancy	Fertile	57 45	25 05	19 50
49	Ranzau	Thornton	57 54	26 31	24 37
50	S. Sande	Hartland	103 70	68 00	70 40
51	S. Sande	Manchester	50 00	50 00	65 76
52	A. Strand	St. Luke's	2 50	50 00	66 00
53	B. W. Teigen	St. Paul's, Chicago	99 15	76 91	70 27
54	T. Teigen	Mayville	84 57	21 05	8 80
55	Vacancy	Bygland	49 05	7 25	9 00
56	H. A. Theiste	Fairview	262 67	143 46	188 99
57	N. S. Tjernagel	Jerico	237 18	155 81	157 54
58	N. S. Tjernagel	Saude	175 99	164 67	136 68
59	M. E. Tweit	Nicollet	324 37	257 29	162 72
60	M. E. Tweit	Norwegian Grove	79 60	19 65	
61	J. B. Unseth	E. Paint Creek	103 28	62 30	94 10
62	J. B. Unseth	W. Paint Creek	74 62	90 70	66 70
63	E. G. Unseth	Suttons Bay	18 76	28 97	11 10
64	E. G. Unseth	Immanuel, Holton	37 44	7 00	13 35
65	E. G. Unseth	Scandinavian, Holton	27 82	5 50	7 25
66	E. Ylvisaker	Holy Cross	32 85		23 30
	Miscellaneous		130 37	129 93	225 98
	Total		\$5 502 29	\$3 474 84	\$3 925 57

MAY 1, 1940, TO APRIL 30, 1941

	Church Extension	Christian Day School	Bethany College Debt	Miscel- laneous	Totals
1	\$ 9 04	\$ 14 71	\$ 50 00	\$ 14 45	\$ 527 53
2	3 52	10 71	3 50	5 00	92 71
3	5 85	11 88	.....	.....	62 89
4	.....	10 00	.....	4 60	138 22
5	.....	7 03	.....	3 00	114 80
6	.....	.....	.....	.....	27 20
7	.....	11 25	.....	2 00	126 45
8	.....	15 70	.....	40 00	204 38
9	7 50	14 02	.....	1 00	204 42
10	2 00	44 28	.....	21 61	302 84
11	.....	4 51	7 00	3 10	86 50
12	.....	.....	.....	1 50	42 25
13	.....	.....	.....	1 50	43 05
14	.....	.....	.....	1 50	4 80
15	.....	.....	.....	.....	32 50
16	.....	.....	.....	.....	4 30
17	14 25	.....	84 00	39 44	556 16
18	5 00	18 00	2 00	1 00	292 53
19	.....	13 01	.....	.....	144 23
20	.....	13 36	.....	.....	33 50
21	33 27	13 36	11 00	15 26	322 59
22	1 60	17 66	50	22 00	211 67
23	89 01	3 00	60 00	118 58	1 369 06
24	3 50	25 66	100 00	1 494 50	2 006 64
25	.....	.....	.....	.....	37 15
26	.....	.....	.....	5 00	45 80
27	.....	.....	.....	.....	6 00
28	.....	.....	.....	9 45	109 65
29	13 00	8 71	.....	69 50	342 94
30	4 40	8 33	.....	6 00	172 83
31	12 75	7 33	.....	8 00	137 50
32	.....	.....	.....	.....	116 45
33	.....	.....	.....	.....	36 40
34	.....	.....	.....	.....	97 88
35	.....	10 00	.....	81 65	346 65
36	.....	90 89	2 00	5 00	731 35
37	10 00	42 77	30 00	191 00	1 170 85
38	.....	.....	.....	.....	19 00
39	19 00	4 00	2 00	2 00	145 47
40	.....	3 15	.....	7 30	12 51
41	.....	.....	2 50	.....	221 76
42	.....	29 40	.....	.....	260 10
43	.....	17 00	.....	.....	179 07
44	.....	.....	3 75	144 80	289 97
45	.....	.....	.....	.....	30 03
46	.....	.....	.....	5 00	32 15
47	.....	.....	.....	.....	2 00
48	.....	6 66	1 00	.....	109 66
49	.....	.....	.....	.....	108 22
50	.....	1 00	.....	.....	243 10
51	.....	.....	.....	1 00	166 76
52	.....	.....	.....	.....	118 50
53	.....	.....	8 00	.....	296 19
54	.....	.....	.....	.....	120 72
55	.....	.....	.....	.....	65 30
56	87 25	28 00	31 50	135 50	877 37
57	.....	.....	24 00	.....	667 01
58	7 00	.....	.....	13 25	497 58
59	29 52	39 56	10 00	3 448 46	4 271 92
60	7 70	9 50	.....	.....	116 45
61	7 00	11 35	10 00	20 00	308 03
62	29 80	13 23	.....	27 53	302 58
63	.....	9 12	.....	.....	67 95
64	.....	6 80	.....	.....	64 59
65	.....	11 00	.....	.....	51 57
66	.....	.....	.....	.....	56 15
..	22 25	53 26	24 00	1923 20	2 508 99
..	\$424 21	\$659 20	\$466 75	*\$7 893 68	\$22 346 54

*N. B. All special gifts put in Miscellaneous column.

THE SYNOD'S PASTORS AND PROFESSORS

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