

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

Held in  
**FIRST SHELL ROCK EV. LUTHERAN CHURCH**  
**NORTHWOOD, IOWA**  
Rev. M. Galstad, Pastor



**June 11th to 17th, 1942**

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## THE OPENING AND ORGANIZATION OF THE SYNOD

The Norwegian Synod of the American Evangelical Lutheran Church met for its twenty-fifth annual convention in First Shell Rock Evangelical Lutheran Church, Northwood, Iowa, Rev. M. Galstad, pastor, Thursday morning, June 11th, 1942.

The convention opened at 10:30 A. M. with divine services conducted by Rev. J. R. Runholt of Ulen, Minn. The complete order of service according to the Norwegian Synod ritual was followed. Hymns 34, 134, 137 and 138 in the Lutheran Hymnary were sung. As the Scripture Lesson, John 8:12 to 32 was read. Rev. Runholt preached on the text Psalm 119:105, and brought out that the Word of God is the light which alone guides us to the Savior of the world; and that we shall seek diligently to follow and preach that Word, avoiding those who would tempt us to enthrone human reason and science and put them above the Word of God. Rev. Stuart Dorr of Forest City, Iowa, served as organist.

At the close of the services, President H. Ingebritson of Lake Mills, Iowa, welcomed the pastors, delegates and visitors to the Convention in the name of the Norwegian Synod. He appointed as Temporary Credentials Committee, which later was made the permanent committee, Pastors S. E. Lee, M. O. Dale, and G. A. R. Gullixson and delegates Anton Helgesen, H. E. Petersen, and W. Fenger. The local pastor, Rev. M. Galstad, then welcomed the Convention on behalf of his congregation and made announcements regarding arrangements for rooms, meals and convention committees.

The first session opened at 1:30 P. M. with devotional exercises conducted by the President. The Secretary called the roll of voting members of the Norwegian Synod; 25 were present, five more arriving later. The roll of non-voting members of the Synod was called; five were present, and five more arrived later. The report of the Temporary Credentials Committee showed 20 delegates present, with six more arriving and reported after recess. The total number of delegates seated during the Convention was 43, from 30 congregations of 19 charges. The President then declared the 25th regular convention of the Norwegian Synod of the American Evangelical Lutheran Church in session.

# DELEGATES PRESENT ELIGIBLE TO VOTE

Pastor	Congregation	Delegates
S. Dorr	Bethany Congregation	1. M. O. Tjernagel
	Story City, Iowa	2. Alfred Tjernagel
	Forest City Ev. Luth.	3. Carrol George
	Forest City, Iowa	4. W. K. Lepird
Martin Galstad	Somber Congregation	5. John Holt
	Lake Mills, Iowa	6. Hans Halverson
	1st Shell Rock	7. E. G. Holt, alt.
	Northwood, Iowa	8. A. L. Mostrom
C. M. Gullerud	Bethany Congregation	10. Rev. J. E. Thoen
	Mankato, Minn.	11. Prof. C. A. Moldstad
G. A. R. Gullixson	West Koshkonong	12. Ernest Starks
	Cottage Grove, Wis.	
L. S. Guttebo	Concordia Ev. Luth.	13. Roy Woodley
	Eau Claire, Wis.	
	Pinehurst Luth. Church	14. Chris Knudsen
	Eau Claire, Wis.	
Clarence Hanson	First Evanger	15. Anton Helgeson
	Fertile, Minn.	
E. Hansen	Our Savior's	16. Henry Johnson
	Albert Lea, Minn.	
	Our Savior's	17. A. O. Seeverts
	Hayfield, Minn.	
A. M. Harstad	Our Savior's	18. John M. Melaas
	Madison, Wis.	
H. Ingebritsen	Lake Mills Lutheran	19. Ole Bredeson
	Lake Mills, Iowa	20. A. O. Anderson
	Thompson Lutheran	21. Carl Engebritson
	Thompson, Iowa	22. Gilbert Bergstad
	Lime Creek Lutheran	23. H. E. Peterson
	Lake Mills, Iowa	24. Oscar Anderson
	West Prairie Lutheran	25. Melvin Kloppen
	Thompson, Iowa	
J. A. Moldstad	St. Mark's	26. John C. Eich
	Chicago, Ill.	
N. A. Madson	St. Paul's	27. Jonas Rasmussen
	Red Top, Minn.	
	Our Savior's	28. Martin Teigen
	Princeton, Minn.	
Milton Otto	English Lutheran	29. Walter Fenger
	Cottonwood, Minn.	
J. A. Petersen	Center Lutheran	30. Palmer Olson
	Scarville, Iowa	31. Melvin Olson
	Scarville Lutheran	32. Clarence Dale
	Scarville, Iowa	33. John Faugstad
Stephen Sande	Manchester Lutheran	34. Albert Mortenson
	Manchester, Minn.	
	Hartland Ev. Lutheran	35. Erick Magnussen
	Hartland, Minn.	
H. A. Theiste	Fairview Lutheran	36. Oscar E. Pedersen
	Minneapolis, Minn.	37. Anton Olson
N. S. Tjernagel	Saude Lutheran	38. Henry Ellingson
	Lawler, Iowa	
	Jericho Lutheran	39. S. T. Roberson

Milton Tweit .....	Nicollet Lutheran .....	40. Adolph Annexstad St. Peter, Minn.
J. B. Unseth .....	West Paint Creek .....	41. C. J. Bakke Waterville, Iowa
Vacant .....	Bethel Ev. Lutheran .....	42. Paul Helland Sioux Falls, S. D.....
		43. Constant J. Steen

### **PASTORS PRESENT, ELIGIBLE TO VOTE**

Anderson, Chr.; Dale, M. O.; Dorr, Stuart; Galstad, Martin; Gullerud, C. M.; 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.; Oesleby, Chr.; Oesleby, Nils C.; Otto, Milton; Runholt, J. R.; Sande, Stephen; Strand, A.; Teigen, B. W.; Teigen, Torald N.; Tjernagel, N. S.; Tweit, Milton E.; Unseth, Eivind; Unseth, J. B.; Ylvisaker, E. Total 30.

### **SYNOD MEMBERS PRESENT, NOT ELIGIBLE TO VOTE**

Professors C. S. Meyer, C. A. Moldstad, Alvin Natvig, S. C. Ylvisaker, O. Levorson. Pastors H. A. Preus, A. Ranzau, J. E. Thoen, P. Ylvisaker, A. J. Torgerson. Total 10.

### **ADVISORY MEMBERS OF THIS CONVENTION**

Students of Theology Luther Vangen, Paul Andersen, and Raymond Branstad. Rev. H. Haserodt.

### **CONGREGATIONS ACCEPTED AS MEMBERS OF THE SYNOD**

Bethel Evang. Lutheran Church of Sioux Falls, S. Dak.  
Redeemer Evang. Lutheran Church of New Hampton, Iowa.

### **PASTOR ACCEPTED AS MEMBER OF THE SYNOD**

Rev. C. M. Gullerud.

### **CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES**

Boston Norwegian Lutheran Church; St. Paul's, Chicago; 1st American Lutheran, Mayville, N. Dak.; First Lutheran, Suttons Bay, Mich.; Immanuel Lutheran and Scandinavian Lutheran at Holton, Mich.; St. Luke's, Chicago; Chester Lutheran, Trail, Minn.; Emmaus Evang. Lutheran, Minneapolis; East Paint Creek, Waterville, Iowa; Bygland Lutheran, Fisher, Minn.; Holy Cross, Sheyenne, N. Dak.; Our Savior's, Amherst Jct., Wis.; 1st South Wild Rice, Ulen, Minn.; Grace Lutheran, Manitowoc, Wis.; Rock Dell and Our Savior's, at Belview, Minn.; Parkland Evang. Lutheran, Parkland, Wash.

### **PASTORS EXCUSED FOR ABSENCE**

Rev. J. A. Petersen, Rev. H. A. Theiste, Prof. E. W. Anderson.

### **PASTORS EXCUSED FOR LATE ARRIVAL**

Rev. E. Ylvisaker, Rev. Chr. Oesleby.

### **VOTING MEMBERS EXCUSED FOR LEAVING EARLY**

Rev. A. Harstad, Delegate Ole Bredeson.

## CONVENTION COMMITTEES

1. President's Message and Report, Pastors: Chr. Anderson, J. B. Unseth, and Prof. A. J. Natvig.
2. Credentials, Pastors: S. E. Lee, M. O. Dale, Geo. Gullixson. Delegates: Anton Helgesen, H. E. Petersen, and W. Fenger.
3. Nominations, Pastors: U. L. Larsen, A. Harstad, and J. B. Unseth. Delegates: E. Starks, A. J. Anderson, and Oscar Pedersen.
4. Program, Pastors: M. Galstad, and Chr. Anderson.
5. Press, Pastors: A. M. Harstad, and J. A. Moldstad, with assistants appointed by them; Milton Otto and N. S. Tjernagel.
6. Higher Education, Pastors: E. Hansen, J. R. Runholt, and M. E. Tweit. Delegates: M. O. Tjernagel, Anton Helgesen, and John Eich.
7. Elementary Education, Pastors: E. Ylvisaker, W. C. Gullixson, and A. Ranzau. Delegates: Henry Johnson, Hans Halvorson, Roy Woodley.
8. Finance, Pastors: S. Sande, N. A. Madson, and C. M. Gullerud. Delegates: Carl Ingebritson, J. Melaas, and A. Annexstad.
9. Home Mission, Pastors: J. A. Moldstad, S. C. Ylvisaker, J. B. Unseth. Delegates: Oscar Pedersen, A. J. Anderson, J. E. Thoen.
10. Foreign Missions, Pastors: H. A. Preus, B. W. Teigen, and N. S. Tjernagel. Delegates: E. Starks, H. Ellingsen, and Constant J. Steen.
11. Church Extension, Pastors: L. S. Guttebo, T. N. Teigen, and E. Unseth. Delegates: A. O. Andersen, Clarence Dale, and C. J. Bakke.
12. Publication, Pastors: U. L. Larsen, C. A. Moldstad, and Prof. C. S. Meyer. Delegates: W. Fenger, Carrol George, and Oscar Andersen.
13. Charity and Support, Pastors: M. O. Dale, C. Hanson, Geo. Gullixson. Delegates: Jonas Rasmussen and John Faugstad.
14. Miscellaneous Matters, Pastors: Chr. Anderson, A. Harstad, A. Strand. Delegates: Palmer Olsen, John Holt, and Martin Teigen.
15. Pastoral Conference Records, Pastors: J. B. Unseth and S. Dorr.
16. Resolutions, Pastors: N. A. Madson, S. E. Lee, and E. Ylvisaker. Delegates: Ole Bredeson and A. O. Seeverts.
17. Chaplain, Pastor: L. S. Guttebo.
18. Tellers, Pastors: W. C. Gullixson, Nils Oesleby and Milton Otto.
19. Army and Navy Commission, Pastors: C. A. Moldstad, S. Dorr, and N. Oesleby. Delegates: A. L. Mortensen, Paul Helland, Anton Olson.

## THE PRESIDENT'S MESSAGE

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

Twenty-five years ago, in the convention of 1918, we were struggling against all odds to reestablish the Norwegian Synod which was wrecked in 1917. Against strong protests by a minority, the former Synod had merged with other Norwegian bodies on a unionistic, syncretistic, and liberalistic basis. Every precaution was taken to prevent the Minority from continuing the Synod. The corporate structure of the Synod was merged with other bodies; but the real essence, the time-honored conservative doctrinal stand and practice, of the old Synod could not be denied to the Minority by legal measures. Parenthetically, it might be stated that most of the property and the institutions of the old Synod have been discarded or wrecked by this time.

Let no one be surprised that the last quarter of a century under such conditions has offered many problems. But by the grace of God, we have preserved the faith of the fathers. The year 1918, with the world in a desperate war, ushered in a new order of things generally. With this new order there has also been a tendency to change that which cannot be changed—revealed truth. "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). And again, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17).

We shall, without a doubt, have more vexing problems to contend with in years to come. Truth, saving truth in Christ, however, is ours if we treasure it and in faith hold on to it.

The conditions in the world today, as we are opening our twenty-fifth annual convention, urge each and everyone of us to repentance, watchfulness and prayer. The conditions in a war-torn world are again inviting the minds of men to follow bypaths leading away from "the old paths, where is the good way, where rest is found for the soul." Jeremiah 6:16. We are now in the midst of the maddest and most destructive world-conflict known in the history of mankind. World-efforts have one thing in view—to produce the deadliest weapons possible for destruction of human life and property. Vicious dictatorships are reaching out their bloody hands to destroy all freedom, both civil and religious.

War as well as all other ills of this life are the consequence of sin. It brings just punishment upon the ungodly, while it serves as a chastisement upon the believers. Conditions such as we have them today could not exist unless God permitted it. He who has all power in heaven and on earth could, as with one breath, strike aggressors to the ground, if

it so pleased Him. The Lord God is not helpless nor powerless. He has a definite purpose in view also when aggressors are given free hands. The purpose of God is always here in time to bring man to repentance and saving faith. Come what may, those who are under the Lord's protecting and sustaining care will in the end prevail and hold the victory.

In this message to the members of our Synod, we are not, first of all, concerned about victory over earthly enemies. Our concern is, above all, about victory over the prowling enemies of our immortal souls. A timely warning against present-day dangers for our spiritual welfare can best be stated in the words of Jesus recorded in Matthew 24:15-16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand."

These words contain both warning and exhortation to Christians of all times. They, however, contain a special warning and exhortation to the Christians of the last evil days before the coming of Christ to judgment. Many signs are mentioned in the 24th chapter according to St. Matthew. We shall limit our remarks principally to the sign mentioned in verse 15. The statement in verse 15 plainly refers to the destruction of Jerusalem by the Roman legions under Emperor Titus in year 70 A. D. In this chapter Jesus, however, in a prophetic vision sees both the destruction of Jerusalem and the destruction of the world as in one picture. The believers in Judea were warned of the destruction to come and were exhorted to "flee into the mountains." The abomination of desolation referred to by the prophet Daniel has reference, according to reliable commentators, so far as the destruction of Jerusalem is concerned, to the presence of the Roman legions outside of the walls of Jerusalem as well as within the walls of the city. It has reference also to the temple which was desecrated by the idol-worship of the Romans.

The destruction of Jerusalem by the Roman conquerors symbolizes the final destruction of the world. This becomes clear when we read St. Matthew 24:15 in its context. When Jesus (according to verse two) tells of the destruction of the Temple, the disciples ask: "Tell us, when shall these things be? And what shall be the sign of Thy coming, and the end of the world?" Jesus in His answer in the following verses clearly has reference to the end of the world. It is well to note here that the first sign of the last days shall be "deceptions." "Many shall come in my name, saying I am Christ." Kretzmann's Commentary says in connection with verse five: "The first sign would be the coming of false teachers, of false Christs. They would come in His name, they would claim identity with Him. By the very boldness of their manner, they would make an impression. Many would be deceived, many would listen to their lies and put their trust in them." This was the case before the destruction of Jerusalem. It is equally true today. In our day, with sects well-nigh innumerable, it behooves us first of all to give heed to this warning voice of our Lord. The world conditions in our day are ideal for deceptions. Wars and rumors of wars, which should—and let us say,



which will—bring the true children of the Kingdom to repentance and renewed trust in God and His promises will invariably make false prophets and deceivers ten thousand times more wild in their fantastic dreams, more zealous in their efforts to spread their deceptions, and more brazen and bold in dissembling the truth.

In the greatest struggle of all times, when all forces of the kingdom of darkness were arrayed against the truth and Him who is the way, the truth, and the life, Jesus said: "This is your hour, and the power of darkness." Luke 22:53. These words can surely be applied to the last evil days when even the elect should be deceived if it were possible; and we believe that they also apply to our times. The powers of darkness are at work. The main objective of the prince of darkness is not merely to destroy the physical lives of men, as it would seem to the natural eye; but to destroy both body and soul in hell. Let us, therefore, more than ever beware of deceptions. Deceptions which come from the so-called "Jehovah Witnesses" and similar perverters of the truth are so wild and ugly that informed Lutherans should have no difficulty in ear-marking them. Not all perversions of the truth, however, are so easily detected. Those who try to observe the trend of the times and the thoughts prevailing in the minds of men in war-torn nations and countries cannot fail to notice how well-established truths and practices in the church easily are set aside and fall into disfavor. Indifference to God's holy Word and its twin brother **unionism** made deep inroads into the Lutheran Church of our country during the first World War. The Lord only knows what this present war will bring. Any divergence from the revealed truths, any substituting of man's wisdom and man's ways for the revealed truth, is a by-path leading to the abomination of desolation of which we are warned in St. Matthew 24. Wherever the Word of God has been accepted in its truth and purity, without any admixture of the thoughts of man's mind, and where the Sacraments are administered according to the institution of the Lord, there is a holy place of refuge; for there is Christ our fortress and strength. Even then we must have a watchful eye; for according to the warnings of our Lord not only shall false prophets and deceivers COME to us; but they shall ARISE from our own midst. Acts 20:29-30.

It has not been made known to us when the last evil days shall come; but we have been given signs and reminders. Judging by the signs and conditions of our present day, the appearance of Christ as the great Judge may be near at hand. His appearance in the clouds will fill the hearts and the minds of the unbelievers with fear and despair, because they have failed to heed His warnings; they have rejected the offer of God's free grace in Christ; and they have spent their life and strength in the service of the enemy of God and of the souls of men. The believer, on the other hand, although he also must suffer under the trials that shall come upon the world in those days, will welcome the hour of Christ's coming in glory because it brings a final and complete deliverance from all ills and evils of this life and a full participation in the salvation to which he was bought by the holy and precious blood of his Savior. As a follower of

Christ, the believer dare not, as is common with sectarians, give himself over to fanatical thoughts and dreams concerning those days. He will simply cling to God's word and promise, patiently awaiting the Lord's hour of deliverance. When the voices of free lancers, zealots and emotionalists cry out: "Lo, here is Christ, or there," he calmly follows the warning of Christ: "Believe it not. For there shall arise false Christs and false prophets, and they shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. Behold I have told you before" (Matthew 24:23-24). We quote Dr. Johan Ylvisaker's "Harmony of the Gospels", p. 611: "The exhortation which Jesus directs to those which be in Judea was literally observed by the Christians in Judea when the horrors of the Jewish wars broke upon the holy city. They fled to Pella, which lay beyond the Jordan, on an elevation 600 feet above the surface of the stream, construing the term mountains, as of v. 16, to apply to the plateau of Gilead (Eusebius h. e. III 5. 3). But this word has its figurative significance also in connection with the period before the end of the world. There is a spiritual flight to the mountains, which offer a better shelter by far than the heights of Judah, viz., the hills of salvation (Psalm 121:1), the Pella in the spirit, our Lord Jesus Christ. There shelter may be found, thither one must flee from the abominations in the world, part with them, even as the first Christians in their flight to Pella separated themselves from all connection with Jewry; and it is important that no time be wasted, but that every one hurry away from destruction. We shall not expose ourselves to peril by returning to our homes and clothing, but with a heart detached from the world, albeit not despising it, flee as did Lot and his daughters from the desolation behind (Genesis 19:17ff). But there are numbers who will flee with difficulty, they who are with child and those with babes in their arms. All such will then be in deplorable straits. Therefore Jesus utters His woe upon them. The Saviour's words in this passage would be seen to be the basis for the declaration of Paul in I Corinthians 7, that it were better, on account of the afflictions to come, to remain unmarried."

Let no one think that it is too early to take a definite stand today. We are definitely separated from the land of our forefathers who in the past have enjoyed a good measure of both civil and religious freedom but who probably now will have to retreat to caves and mountain-passes in order to worship God according to His word and the dictates of their conscience. We are likewise separated from the homeland of Dr. Martin Luther, which it seems now is turning back to paganism. Let us not forget, however, that we have the roots of that pagan religion planted in the lives of millions in our own country, in the religion of lodges and of many kinds of cults and philosophic systems. A compromise could easily be made between these different insidious pagan organizations, and pressure be brought to bear to destroy our sacred privilege of freedom of religion and worship in this our beloved land. Today is the proper time to begin building a protective wall for such privileges as citizens of our country; and first and foremost, today is the proper time by God's grace

to build up a protective wall for the saving truth which God has intrusted to His Zion here on earth, giving heed always to the words of the apostle; "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," Phil. 2:12. The believers in Judea heeded the warning words of the Lord. They did not allow themselves to be deceived by wishful thinking or wait for a more opportune time. They acted promptly on the word of warning, and thus they escaped the horrors of the siege of the city by the Roman legions. The conditions of our times are a warning to us. Let us heed the warning, guard against deceptions, and seek the shelter and protection which God's holy Word gives. Through the guidance and the strength which the Word gives, we shall find the Pella of safety—"The hills of salvation (Psalm 122:1), the Pella in the spirit, Our Lord Jesus Christ."

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### THE PRESIDENT'S REPORT

By the grace of God and without any merit of our own, we still are blessed with a full and free gospel offering light and life to a lost and sin-cursed world. The Word and the Sacraments which we have according to God's revelation and institution are fountains through which God's grace flows freely to every sinner who hungers and thirsts for the righteousness of Christ. The sacred means of grace have by the mercy of God been entrusted to our care. We are to preserve them pure and unadulterated. We are "to use them diligently for our own edification, and to bring them to all who do not yet belong to the Kingdom of God." We are stewards of these inestimable treasures which God has left in His church for our benefit and blessing. Let it not be forgotten that "to whomsoever much is given, of him shall much be required." Luke 12:48. The talent which has been entrusted to our care is to be used in the most effective way. The purpose of all our work in the Kingdom is to glorify God's great and holy name and to bring the message of salvation to blood-bought sinners. To this end we are commanded: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. Besides the work in the local congregation, we also have the joint work of the Synod in a larger field assigned to us. The work of the church body is usually carried on through institutions such as schools, missions, charitable institutions, etc. All these activities have ultimately only one purpose, that of spreading the light of the Gospel. Our field is large. It is obvious that we must limit ourselves. In limiting our efforts in the work of the church, we must choose wisely. Our Home Mission is our most important branch of work as a Synod. We cannot afford to neglect that. If we are to expand our mission activities, we must not only have mission funds, but we must have candidates for the ministry. That is equally important. We are in need of a home for the aged and possibly other charitable institutions. We have, however, found it wise to give other activities in the Synod preference.

The question how Bethany College may render the most valuable service to our Synod at this time is important and ought to be given careful consideration. Bethany College must, first of all, supply our Synod with candidates for the ministry. The time has come when it is necessary for us to be in closer touch with those who are to continue the work of the Synod as pastors in our congregations. I make bold to say, though fully realizing our financial difficulties, that it is not too early now to think of taking over the training of our theological students for at least the closing year of the study of theology. A full college course offering electives to satisfy the requirements of all our young people who seek higher education is, indeed, desirable; but conditions are such that we must make a choice. It is important that we take the first things first.

The call to eternal rest came suddenly and unexpectedly to Rev. G. Guldberg while he was attending the General Conference at Bethany College, July 31 of last year. Immediately after attending a communion service at the conference, he went up to his room. Word came to the conference-room a little later that Guldberg had been found dead in his room. A memorial service was held at the Conference that day. The body was taken to Fosston, Minnesota, for burial. Services were held at the Cross Lake Church Sunday, August 3, and interment made in the adjoining cemetery.

Several of our pastors have suffered from illness the past year. The pastors H. A. Theiste and J. A. Petersen have been forced to take prolonged vacations. On account of illness, Rev. Petersen has recently resigned and moved to Mankato. May the good Lord grant them renewed health and strength. Both of these pastors serve congregations requiring Norwegian. On that account substitutes are not easily found.

The following congregations have observed anniversary festivals since the 1941 convention of the Synod: On Sunday, September 12, Holy Cross, the Rev. Erling Ylvisaker, pastor, celebrated its 15th anniversary; Western Koshkonong, the Rev. G. A. R. Gullixson, pastor, celebrated the 50th anniversary of the cornerstone laying of its church, October 5; and Fairview congregation, the Rev. H. A. Theiste, pastor, celebrated its 25th anniversary, October 26.

Two new mission congregations have been organized during the past year: Redeemer Congregation, New Hampton, Iowa, and Bethel Congregation, Sioux Falls, South Dakota. The New Hampton missionfield was opened by the Mission Board a year ago last fall. Candidate Nils C. Oesleby was called to this field and was installed in September, 1940. This resulted in the organization of the Redeemer congregation, November 30, 1941. Pastor Oesleby received and accepted the call to serve the congregation.

Bethel congregation, Sioux Falls, S. Dak., was organized October 25, 1941. The congregation has sent out several calls in conjunction with Oslo congregation near Volga, S. Dak.; but a pastor has not been secured as yet. Rev. E. Hansen, chairman of the Mission Board, has supervised the work at Sioux Falls during the past year. Both of these congregations have made application for membership in the Synod.

The application of Rev. C. M. Gullerud for membership in the Synod is hereby submitted. Prof. Oswald Hoffman has been transferred to the Atlantic District of the Missouri Synod.

Rev. Clarence Hanson has accepted the call to Evanger Congregation, Fertile, Minnesota, and Bygland Congregation near Fisher, Minnesota. He was installed October 19 of last year. In addition to this, Rev. Hanson has now also accepted a call to serve the congregation at Sheyenne, N. Dak.

Rev. C. M. Gullerud accepted the call to Bethany congregation, Manakato, Minnesota, succeeding Rev. Clarence Hanson, and was installed November 16 of last year.

Rev. U. L. Larsen accepted the call to the congregations near Fosston, Minnesota, left vacant by the death of Rev. G. Guldberg. He was installed in his new charge November 30 by Rev. J. R. Runholt.

Rev. S. Dorr has accepted the call to Zion Congregation and will in the near future move to Tracy, Minnesota.

Rev. T. N. Teigen has recently accepted a call to serve a congregation at Caledonia, N. Dak., in conjunction with his congregations at Mayville and Hillsboro.

The Synod is hereby requested to appoint a custodian for the Memorial Library at Bethany College.

In accordance with the duties of the President's office, I have during the past year visited the conferences in the various districts of the Synod, and have attended circuit meetings and very nearly all committee meetings. I have officiated at two installations, and at the funeral of the sainted Rev. G. Guldberg. I have also taken part in a number of meetings in local congregations.

The Cleveland, Ohio, meeting of the Synodical Conference announced for July 30 to August 4 has been cancelled because of transportation difficulties.

It would be well for the Synod to take into consideration, as far as possible, transportation difficulties in the election of members on the various standing committees at this time.

The Synod committees will give reports of various activities within the Synod during the past year—the Hymn-book committee included. No further report is, therefore, necessary by me.

Doctrinal papers will be read at this meeting by Rev. T. N. Teigen and Rev. C. M. Gullerud on "The Bible, the Word of God," and by Rev. N. S. Tjernagel on "Prayer."

The following "**Overture**" to the Synod has been received:

"To the Norwegian Synod in Convention assembled in Northwood, Iowa, June 11-17, 1942.

"Dear Brethren:

The Bethany Lutheran Congregation, Mankato, Minn., having discussed the need of building a church, comes before this convention with the following request:

Whereas this congregation was founded with the express purpose of serving the College of our Synod, besides carrying on mission work in the territory surrounding our college,

Whereas it has become evident that this purpose will best be carried out if a separate place of worship and facilities for a Christian Day School would be provided,

Therefore, we petition the honorable Synod to subsidize this project with a grant of half of the cost.

On behalf of Bethany Lutheran Congregation:

(Signed) **Theodore Pahl**, Trustee  
**Otto H. Hohenstein**, Trustee  
**Alvin J. Natvig**, Trustee."

Officers of the Synod, including the President of Bethany College and members of the Synod committees, are to be elected at this convention.

Respectfully submitted,

**H. Ingebritson**, President.

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

The Committee calls attention to the following points:

1. We acknowledge with grateful hearts the privilege of still enjoying the means of grace, pure and unadulterated, and the responsibility of using them for our own edification and of administering them faithfully for the salvation of immortal souls.
2. If we are to expand our mission activities, we must not only have funds, but we must have candidates for the ministry. (Referred to the Convention Committee on Higher Education.)
3. Bethany College must first supply our Synod with candidates for the ministry. It is not too early now to think of taking over the training of theological students for at least the closing year for the study of Theology. (Referred to the Convention Committee on Higher Education.)
4. The sudden death of Rev. G. Guldborg. (Acted upon by the Resolution's Committee.)
5. The illness of Rev. H. A. Theiste and Rev. J. A. Peterson. (Acted upon by the Resolution's Committee.)
6. A custodian for the Synod Memorial Library at Bethany Lutheran College. (Referred to the Convention Committee on Higher Education.)
7. The importance of taking into consideration as far as possible transportation difficulties when members of the various standing committees are elected. (Referred to the Committee on Nominations.)
8. The overture from Bethany Lutheran Congregation, Mankato, Minn., petitioning the Synod to subsidize the building of a church. (Referred to the Convention Committee on Church Extension.)

## ***"The Scripture Cannot Be Broken"***

At one time or another everyone who has been instructed for confirmation in a congregation of the Norwegian Synod has learned something very definite about the inspiration of the Scriptures. Question 6 of our Synod Explanation reads: "How can the word of these men (namely the prophets, evangelists and apostles) be the Word of God?" The question is answered in this way: "The word of these men is the Word of God, because the Spirit of God in a miraculous manner gave to them **what** they should speak and write, and the **very words** which they should use." The doctrine set forth in that answer of our "Explanation" has been called the "**Inspiration of the Scriptures.**" That is what we have learned to believe; that is what we preach; that is what we teach our children. That answer shows why we can set forth the doctrines of the Scripture and say with certainty of each one of them: This is what God says; this is the eternal truth; anything contrary to this is false. The doctrine of inspiration gives the Christian preacher assurance and definiteness in his preaching. This doctrine gives the hearer confidence in the teachings of Scripture that are proclaimed to him.

But our position has been called in question concerning this doctrine. Voices have been raised against it. Those voices have come not only from teachers outside of the Lutheran Church, but also from teachers who call themselves Lutheran. Many of them dare even to adorn their denial with the fair name of Luther. And because those voices have not been silenced or have been allowed to sound with but feeble protest, many trumpets within the Lutheran Church have begun to give an uncertain sound at best. Satan has raised his voice to ask: "Yea, hath God said?" and many Adams and Eves have repeated after him: "Yea, hath God said?"

By God's grace, the teachers in our Church in the past have given clear and definite answers on questions of doctrine. When the arch-enemy asks concerning the doctrine of the inspiration of the Scriptures, "Hath God said?", we expect by the same grace of God to continue to give a clear and definite answer.

The task assigned to this essayist is to present the teaching of Scripture concerning its origin, particularly what Scripture has to say on the doctrine of Inspiration. In doing this we do not intend to go to great lengths of interpretation and explanation. The only theology that is worth anything to anybody is the theology that is based directly upon the clear word of Scripture. Accordingly, in the present discussion we intend to bring forth the Bible passages that treat of Inspiration and let them speak for themselves. If we add comments to passages, those comments will be there to point out the setting of the text or to call attention to certain words that are especially important in the discussion.

It may be that such a presentation will have to suffer the charge of being dry and outmoded, unoriginal and unprogressive. To such a charge we shall let the Scripture give the answer: "They have Moses and the

prophets; let them **hear them**" (Luke 16:29). "These things are written that ye might **believe**" (John 20:31). "Whatsoever things were written aforetime were written for our **learning**, that ye through patience and **comfort of the Scriptures might have hope**" (Rom. 15:4). "As newborn babes, desire the **sincere milk of the word**, that ye may **grow thereby**" (I Peter 2:2). Dr. Luther expressed himself beautifully on this matter: "No clearer book has been written on earth than the Holy Scriptures." "When a believer but hears the Scriptures, they are so clear and full of light to him that he says, without any glosses of teachers, 'That is true; that I believe.'" (Quoted in F. Pieper's "Conversion and Election," p. 94.)

## 2 Tim. 3:15-17

The first Bible passage to which we shall call your attention is the one in which we find the expression, "inspiration." The whole passage reads: "From a child thou hast known the **Holy Scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **All Scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works."

The part of this passage which shall occupy our particular attention is verse 16: "All Scripture is given by inspiration of God." For the time being we shall point out three things in this passage. First, the expression, "**Scripture**." The word means "writing," that which is written. In the verse preceding, Paul has made it clear that it is a special writing that he speaks of. He speaks of "holy writings." "From a child thou hast known the **Holy Scriptures**."

Next we call attention to the expression, "given by inspiration of God." That is a translation of one Greek word, "Theopneustos." The word means, "God-breathed," "breathed by God." The Scripture is inspired by God; it is breathed by God; it came from the mouth of God.

The third point: "**All Scripture is given by inspiration of God**." From one end to the other the Scripture is God-breathed. Everything that goes to make up Scripture proceeded from the mouth of God.

That is not all that this passage says. But it says no less than that. If anyone has gotten less from this passage, it is not because the language is faulty and obscure. Nothing could be clearer.

## All Scripture, Both Old and New Testament, Proceeded from the Mouth of God

An objection has been raised that when St. Paul said: "All Scripture is given by inspiration of God," he was referring only to the Old Testament Scriptures. It is no doubt true that when Paul wrote this, some of the New Testament books were not yet written. It may be also that when Paul wrote this, the average reader would think mainly of the Old Testament. Our purpose now, however, is to point out that when Paul says: "All Scripture is given by inspiration of God," not only the Old



Testament, but also the New is to be included. In doing this, we shall adduce passages that put the writings of the New Testament on the same level with the Old Testament.

In 2 Peter 3:15, 16 we read: "Our beloved Paul also according to the wisdom given unto him hath written unto you; as also **in all his epistles**, speaking in them of these things; in which are some things hard to be understood, which **they** that are unlearned and unstable **wrest**, as **they do also the other Scriptures**, unto their own destruction." Here Peter puts Paul's epistles on the same level with the Old Testament Scriptures, saying that certain people "wrest", distort things in the epistles of Paul as they do the "other Scriptures."

Again, we read in Eph. 2:19, 20: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief cornerstone." This text speaks of those who by the Holy Spirit have come to faith in the Lord Jesus Christ. The Apostles were to build faith by their word, as we see from the words of Jesus in John 17:20: "Neither pray I for these alone (i. e. the disciples), but for them also which shall believe on me **through their word**." The foundation of which Eph. 2:20 speaks is the word of the prophets and the apostles. The words of the Old Testament writers and the words of the New Testament writers are here put on the same level.

Another passage to the point is I Peter 1:10-12: Here Peter says: "Of which salvation **the prophets** have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time **the Spirit of Christ which was in them did signify**, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the **things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven**." In this passage the Apostle Peter first states that the prophets of the Old Testament by the Spirit of God testified beforehand concerning the sufferings of Christ. Then he points out that the Apostles were now reporting the same things by the same Spirit of God.

These three passages will suffice to show that the writings of the New Testament writers are to be considered under the head of "Scripture," just as the Old Testament writings.

Let us go back now to our passage 2 Tim. 3:16: "All Scripture is given by inspiration of God." Scripture means "writing". The prophets and the Apostles did not write hieroglyphics. Ask any intelligent man (even Drs. Alleman and Traver and their fellow-critics of the Scripture—and they call themselves Lutheran—and he will tell you that the prophets wrote words. Still, many critics of the doctrine of verbal inspiration insist that only the **thoughts** of the Scriptures are inspired. When you press them, though, they are forced to admit that by adding or taking away or by substituting a word or two you can change the thought, yes,

even create an opposite thought. We make the point that thoughts are expressed in words. Scripture is made up of words. Words set forth the thoughts of Scripture, and as St. Paul says: "**All** Scripture is given by inspiration of God." Hence, our passage teaches that also the words of Scripture are from the mouth of God.

### Other Scripture Testimony

We would not have to go any farther than this. The one passage, "All Scripture is given by inspiration of God" is proof sufficient that the words of the Bible were breathed by God and are, therefore, God's own Word. But God is rich in grace and mercy and superabundantly kind and considerate of the weak. He gives us many proofs for our assurance. These many proofs are given also to render the gainsayers without excuse. The next portion of this essay will be an amplification of the first. An examination of Scripture will show that what is taught in 2 Tim. 3:16 is taught fully in many other passages. Our purpose now is to let the various Scripture passages pertinent to the subject march in review.

### Human Writers

Let us first hear a group of passages that tell us that the Scriptures were written by men. Paul speaks of himself as the writer: "Nevertheless, brethren, **I have written** the more boldly unto you" (Rom. 15:15). "**I wrote** you in an epistle" (I Cor. 5:9). "Now the things which **I write** unto you, behold, before God, **I lie not**" (Gal. 1:20). The Apostle John speaks of himself as the writer: "These things **write I** unto you, that ye sin not" (I John 2:1, 13). "And these things **write we** unto you that your joy might be full" (I John 1:4). Jesus says that Moses, David and Isaiah wrote and prophesied: "For had ye believed Moses, ye would have believed me; for **he wrote of me**. But if ye believe not **his writings**, how shall ye believe my words?" (John 5:46, 47). "And **David himself saith in the book of Psalms**, The Lord said unto my Lord, Sit thou on my right hand" (Luke 20:42). Matt. 15:7: "Ye hypocrites, well did **Esaias prophesy** of you, saying."

The whole Bible has 66 books written by over 40 writers. An examination will show that a great number of different styles of writing are represented. We get a glimpse of many different temperaments, and about every possible mood common to human beings is portrayed,—all going to make up the Holy Scriptures, a book such as none other in the world, intelligible, clear, and perfectly suited, also in its language, to mankind for whose benefit it was given.

### Human Writers, But Instruments of God

But while the Scriptures clearly state that the Bible was written by men, it just as clearly states that these men were instruments of God and that what they wrote God Himself said: Matt. 1:22: "Now all this was done, that it might be fulfilled which was **spoken of the Lord by the prophet**, saying . . ." When Peter and John reported to the company of disciples how they had been treated at the hands of the Council of the

Jews we are told: "When they heard that, they lifted up their voice **to God** with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; **who by the mouth of thy servant David** hast said, Why did the heathen rage, and the people imagine vain things?" (Acts 4:24, 25). The apostle Paul brings a clear testimony on this matter: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (**Which he had promised afore by his prophets in the holy Scriptures**)" (Rom. 1:1, 2).

### **"Moved By The Holy Ghost"**

It is the testimony of the Scriptures that when the writers of the Scriptures wrote, they wrote as instruments especially of the Holy Ghost. Thus Peter's words in Acts 1:16: "Men and brethren, this Scripture must needs have been fulfilled which **the Holy Ghost by the mouth of David spake** before concerning Judas which was guide to them that took Jesus." Also Paul in Rome: "Well spake the Holy Ghost by Esaias the prophet unto our fathers" (Acts 28:25). And thus Peter in 2 Peter 1:19-21: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of men: **but holy men of God spake as they were moved by the Holy Ghost.**" Compare also I Peter 1:10-12 quoted above. And finally 2 Sam. 23:1-2: "Now these be the last words of David. David, the son of Jesse said, and the man who was raised up on high, the annointed of the God of Jacob, and the sweet psalmist of Israel, said, **The Spirit of the Lord spake by me, and his word was in my tongue.**"

### **Inspired Words**

Many passages tell us that the Lord supplied the very words which the Prophets and Apostles used. Hear what the Lord told Moses when Moses objected that he was not eloquent, but slow of speech and slow of tongue: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. . . . And thou shalt speak unto him (namely Aaron), and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Ex. 4:12, 15, 16). Jer. 1:9: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, **I have put my words in thy mouth.**" I Thess. 2:13: "For this cause also thank we God without ceasing, because, when ye received the **word of God which ye heard of us**, ye received it **not as the word of men, but as it is in truth, the word of God**, which effectually worketh also in you that believe." And most striking are the words of St. Paul in I Cor. 2:12, 13: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which

things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

### Inspired Words Written

It might be objected that the passages cited refer only to the words that the prophets and apostles **spoke**. But other passages speak the same way of their writing. Thus the Lord spoke to Moses: "Write this for a memorial in a book" (Ex. 17:14). When Moses reported to the people what the Lord had told him on Mt. Sinai, we read in Ex. 24:4: "Moses **wrote all the words of the Lord**." Note also the Lord's command to Jeremiah: "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book." (Jer. 30:2. Compare also Jer. 36:2). Dan. 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." And finally a passage in which the apostle Paul puts his oral teaching on the same level with his writing: "Therefore, brethren, stand fast and hold the traditions which ye have been taught, **whether by word or our epistle**" (2 Thess. 2:15).

### The Inspiration of the Words of Scripture Proved by the Manner in Which Jesus and the Apostles Used the Scripture

Another striking proof that the very words of Scripture are given by God is found in the use that Jesus and the apostles made of the Scriptures. In John 10:34, 35 Jesus makes this clear statement: "The Scripture cannot be broken." We see that by that statement He means that not a single word of the Scripture can be invalidated. In that connection He clinches an argument with the Jews, an argument in which the proof lies in **one word**. The whole passage reads thus: "Is it not written in your Law, I said, Ye are gods? If He called them gods unto whom the Word of God came,—and the Scripture cannot be broken,—say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" Matt. 22:31, 32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Jesus is quoting from Ex. 3:6, and the weight of the argument depends on a present tense, "I am," not "I was," or "I will be." Another interesting case in point is Matt. 22:41-45: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?" Jesus simply quoted from one of the Psalms of David to clinch his argument; and note that the argument he brings rests on one word of the Old Testament Scripture, the word **Lord**.

St. Paul also uses the Old Testament Scripture, laying the burden of proof on single words. One instance very familiar is Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith **not**, and to

seeds, as of many; but as of one, and to **thy** seed, which is Christ." Note that Paul proves his whole argument by pointing out that the Old Testament text which he is quoting has the singular "seed" and not the plural "seeds."

Following are a few more examples of how the New Testament writers prove their arguments by pointing to single words. Rom. 10:16: "But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath **believed** our report?" I Peter 3:6: "Even as Sara obeyed Abraham, calling him **lord**." Heb. 12:27: "And **this word**, **Yet once more**, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 4:7: "Again, he limiteth a certain day, saying in David, **Today**, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts."

The passages we have heard are by no means all that treat of the doctrine of Inspiration. There are many more. Of course, one clear passage would be enough to establish the doctrine. But we thank God that He has given us so many proofs. That strengthens our conviction. Having heard ample testimony of Scripture in this matter, let us now take time to hear how teachers in our church have summed up this doctrine.

### Definitions of Inspiration

It is difficult to find anything more concise than the statement in our own Synod Explanation: "The word of the Prophets, Evangelists and Apostles is the Word of God, because the Spirit of God in a miraculous manner gave to them what they should speak and write, and the very words which they should use." (q. 6). On the basis of Scripture teaching such as we have heard, Dr. Vilhelm Koren writes: "What do we mean, therefore, when we say that the Scripture is inspired by the Holy Spirit? We mean according to the Scripture's own words a peculiar working of the Holy Spirit whereby He led the instruments whom He chose to say the things which He wanted said, and to write the things which He wanted written, in such a way as He wanted the things said or written." (Samlede Skrifter, vol. II, p. 293). Dr. A. L. Graebner in his "Doctrinal Theology" puts it this way: "The Bible was written by divine inspiration inasmuch as the inspired penmen performed their work as the personal organs of God, especially of the Holy Spirit, who not only prompted and actuated them toward writing what they wrote, but also suggested to them both the thoughts and the words they uttered as they wrote." (p. 5). Dr. P. E. Kretzmann writes somewhat more at length: "**Inspiration** is that miraculous, supernatural process by and through which God, specifically the Holy Spirit, at specified times and for specific purposes, caused certain men, the prophets of the Old Testament and the apostles (and evangelists) of the New Testament, to write down in words of human speech both such historical incidents as they were already familiar with and such other accounts of persons and events, together with immediate revelations concerning future events and the mysteries of salvation, as are a matter of His divine omniscience and wisdom alone, so that every possibility of error, not only in every main proposition

with its discussion, but also in every subsidiary remark and reference, was eliminated from the outset; while still in this breathing-in, which must be claimed for every word of the original documents, both the natural characteristics and temperaments and the acquired abilities of the various writers were employed in such a way as to produce that variety of style which gives to the Bible its wide and varied appeal." (Concordia Theological Monthly, Sept. 1931, p. 655.)

### **Objections Answered by Scripture**

A good many objections have been raised against the doctrine that the whole Bible in its every word was written as God wanted it written. We have not considered it necessary in this essay to take them up in detail, but shall take a brief look at several, and give a sample of how we treat them. Some have objected that the Bible contains contradictions; therefore God cannot have inspired it. Answer: We deny the premise for two reasons: First, "All Scripture is given by inspiration of God;" second, we have never seen a real contradiction in the Bible. Some have objected that the fact that the Bible writers studied and did research work in preparation for their writing shows that what they wrote was not inspired. Answer: The texts say, nevertheless, that though the writers did study and did do research work, what they wrote was just as God wanted it written. "All Scripture is given by inspiration of God." Some have objected that a book which has so many different styles of writing cannot have been inspired by God. Answer: The texts still say: "All Scripture is given by inspiration of God." And so we would answer other objections in like manner.

We realize that the objectors regard us as very impossible people, always going back to what they call the dead letter of the Bible text. Luther has a good bit of advice for such cases: "If the people will not believe, you are to keep silence; for you are not under obligation to compel them to regard the Scriptures as God's Book or Word; it is enough if you give your reason therefor. When you hear such people as are completely blinded and hardened as to deny that what Christ and the apostles spoke and wrote is the Word of God and to have doubts concerning it, then you keep silence; do not speak one word to them, and let them go their way; say only this: I shall give thee sufficient ground from Scripture; if thou believest, well; if not, just go thy way." (IX, 1238.)

### **A Precious Doctrine**

The doctrine of verbal inspiration of the Scriptures is a precious doctrine. It is precious first of all because it is a gift of God, who certainly knows how to give good gifts to His children. He has not neglected, either, to show us again and again why the Scripture doctrine of inspiration ought to be so precious to us. When the apostle Peter said: "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21), he said right in the same connection: "We have also a more sure word of prophecy." When Jesus confirmed the verbal inspiration of the Scripture by pointing to one word of the Old Testament to prove

His point, He said in the same connection: "The Scripture cannot be broken," i. e. the Scripture cannot be invalidated, made void (John 10:34). In the connection in which St. Paul taught Timothy that all Scripture is "God-breathed," he said: "Continue thou in the things which thou hast learned and been **assured of**. . . . From a child thou hast known the holy Scriptures" (2 Tim. 3:14, 15). The inspiration of the Scriptures is what makes the Scriptures the Word of God. And since Scripture is God's Word from beginning to end, it is the highest authority to which we can appeal. Because it is in every word the Word of God, it is a Word that cannot make a mistake, as the Apostle says: "It is impossible for God to lie" (Heb. 6:18). To concede that it is not the inspired Word of God in every word is to make the concession that it might contain error. To make such concessions would rob God of the honor that is due Him, making Him a liar. Such concessions would deprive the sinner of the certainty that God wants him to have. For then the whole foundation of his faith would become uncertain, and he would have grounds to fear that his faith does not rest upon the rock of God's own Word. St. Augustine, centuries ago, saw what would be the consequences of admitting that there are errors, even small ones, in the Bible, and he expressed it in clear words: "If you once admit an error against such eminent authority, not a particle of those books remains which could not be questioned." (An investigation, by the way, would show that every serious objector to the doctrine of verbal inspiration makes his objection because he does not want to be bound by a book that cannot be questioned. He wants to be a "sværmer," an enthusiast, and he knows that a book whose authority is complete and unquestionable would not allow him to be one.)

Scripture is the inspired Word of God and "cannot be broken." It is, therefore, the only Word that can serve as "a lamp unto our feet and a light unto our path" (Ps. 119:105). It is the only more "sure word of prophecy, whereunto we do well that we take heed" (2 Peter 1:19). It is the only Word that is "able to make us wise unto salvation" (2 Tim. 3:15). Our Lord Jesus, by His "It is written," has shown us that it is the only authority that can close the mouth of our arch-enemy, Satan, and cause him to depart from us (Matt. 4). It is the only Word that is able to assure us and cheer us with the announcement of the forgiveness of sin (Matt. 9:2). It is the only Word that is able to "build us up, and give us an inheritance among all them which are sanctified" (Acts 20:32). It is the only Word that can guide us through the dark valley of the shadow of death and into the glorious heavenly mansions of life eternal. This is the Word that has created faith in our hearts. This is the Word that daily comforts, cheers, and preserves us. This is the Word which gives us courage to defend it against all those who would destroy the foundation upon which our faith rests. This is the Word of which we sing:

"God's Word is our great heritage,  
And shall be ours forever;

To spread its light from age to age  
Shall be our chief endeavor;  
Through life it guides our way,  
In death it is our stay;  
Lord grant, while worlds endure,  
We keep its teachings pure,  
Throughout all generations."

T. N. Teigen

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## *The Importance of the Doctrine of the Verbal Inspiration of the Bible*

The importance of the doctrine of the verbal inspiration of the Bible has again and again been brought to the attention of our people at Synodical conventions. This has been done in conformity with the Synod's Constitution which states: "The Synod shall watch over the purity and unity of doctrine as well as over the development of Christian life, and shall, therefore, at its Synodical Conventions consider particularly such doctrinal questions as may appear to be in special need of discussion, criticise and warn against encroaching sects, errors and sins, as well as against the un-Christian trends of the day." Because of the intrinsic importance of the doctrine of the verbal inspiration of the Bible and because this important doctrine has so often been the subject of violent and insidious attack, therefore the discussion of this doctrine has very appropriately come to the fore in our Synod meetings. It is very significant, indeed, that Dr. V. Koren in his presidential message to the Norwegian Synod held in Chicago in 1908 made the doctrine of the inspiration of the Bible the subject of his discourse and begged that this address be considered his last will and testament to the Synod. Because this honored father made this his testament to our Synod, and because his address is as timely today as though he had prepared it for our Synodical convention of 1942, it will be fitting to present his introductory remarks as the introduction to the matter contained in this essay.

Dr. Koren said: "Because of the circumstances prevailing in our times, I desire at the opening of this meeting to direct a few words to you as a reminder, for admonition and for comfort. In these times there has appeared one of the periodic apostasies from Christendom, and in connection with this apostasy many attacks have been made. Since this has also happened in our beloved fatherland, therefore we are to be reminded of the old Latin proverb, 'Tunc tua res agitur, paries cum proximus ardet' which may be translated: 'It is time to look out when your neighbor's house is on fire.' We are also reminded of what dear old Claudius wrote in 1802 when rationalism was raging: 'A person feels ashamed to have lived at a time when such a thing could come to pass.'



"The present falling away has been greater and the modern attacks have been more violent and coarser than has been the case with most of the earlier attacks. The attacks are, of course, directed against the Holy Scriptures. For as long as the Scriptures maintain their authority, the attackers will make no headway. Therefore adherence to the Scriptures must first be undermined. The spokesmen for the so-called Higher Criticism have for a long time been occupied with the accomplishment of this goal. As usual, besides these spokesmen there are also helpers and a large host of imitators numbered among the attackers of the Bible.

"We have no right to suppose that all of these attackers are dishonest and say what they do not mean. They may be just as honest as Paul was when, before our Lord Jesus had been revealed to him, he thought that he must hate and persecute the Christians.

"How does Satan move so many people to attack the old Christian doctrine? By first causing them to doubt, then little by little to raise objections, and finally to follow their reason as their guide. But behind all this lies man's natural pride and natural hatred to Christianity. Christ requires a complete subjection to His Word, but the natural man does not want to submit. When they wish to be independent of Him, then this Bible always stands in the way. This must first be removed. The first move is to instill doubt as to whether or not the Bible really is God's Word. The writers were, of course, men and they could have erred, they say. 'If God himself would speak to us, then we would believe.'

"If we tell them that God has spoken to them through His servants, then they object and say that the Bible itself, especially in the New Testament, shows that its writers, partly (like Luke) have taken the trouble to find out what they should write, and that they partly (like Paul) have had various occasions to write to individual congregations and private individuals. From this they proceed to show how unreasonable it is to believe that God dictated all these important and unimportant words, in such a defective language as one sometimes finds among some of the authors of the Bible. Besides these objections, there are many more which I cannot mention here.

"Under all these attacks some of those who, indeed, still want to believe in the Bible appear, therefore, to be forced to make, now smaller, then greater, concessions and to permit themselves at last to be satisfied with answering the attackers thus: You are right! Not all that is in the Bible is God's Word—but you cannot deny that God's Word is **contained** in the Bible. But if these people who wish to be friends of the Bible make this concession, then they have lost their cause and surrendered the Bible to the power of the enemy. For who shall decide what is and what is not God's Word in the Bible? All will depend then on man's own judgment. The one believes this and the other that and, as experience has amply shown, the end will be that they believe nothing.

"No—if we wish to be Christians and wish to have solid ground under our feet, then like the early Church, like Luther and our Lutheran fa-

thers, we must hold unshakably fast to the conviction that the Bible is the Word of God."<sup>1</sup>

We have quoted Dr. Koren thus at length because this testament of his to our Synod rings out to us down through the years with a message which emphasizes so clearly the importance of the doctrine of verbal inspiration of the Bible and stresses so earnestly the need for the members of the Norwegian Synod to stand on their guard against all those who crassly or in a more insidious and hidden manner attack our faith at its fountainhead and source—the Holy Scripture. With due regard therefore to Dr. Koren's last will and testament to the Synod we shall give heed to his earnest words and center our attention in these sessions on the subject:

### **The Importance of the Doctrine of the Verbal Inspiration of the Bible.**

#### **I**

The importance of the doctrine of the verbal inspiration of the Bible is clearly set forth in that Scripture passage which we have all learned as a proof text for this doctrine: II Tim. 3:16-17, and which we have heard discussed at this Convention. From this text we learn that the Bible claims for itself exclusive right as the only source and norm of doctrine and rule of life. And it supports this claim by referring to the fact that all Scripture is given by inspiration of God. In other words,—Scripture derives its absolute authority from the fact that it is in all its parts and all its words the divinely inspired Word of God. That this is to be the guiding principle for the Church in all her utterances is emphasized by that Word of God which gives the following significant instruction: "If any man speak, let him speak as the oracles of God." I Peter 4:11. Here the Holy Scriptures are designated as the oracles of God, and the Church has the command to speak according to these oracles of God whenever she speaks. That which is to be the only norm and source of doctrine is the Bible; and this it can be only because it is the oracle of God, the Word which has been written by divine inspiration. Another testimony to this truth is found in II Peter 1:19-21; "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Here we are admonished to take heed unto the Scripture as unto a light that shines in a dark place. The apostle can issue this admonition with all confidence because, as he says, the Scripture is not the word of man but the Word of God. It came not by the will of man, but by the Holy Ghost who inspired and moved the holy men of God to write so that the words they wrote were not their own but the very words of God. If the assurance of the verbal inspira-

<sup>1</sup> Korens Samlede Skrifter. II. p. 288ff. The translation is the essayist's.

tion of the Bible were lacking, then the Holy Scriptures could not be looked upon as such a light which should guide us until the end of the world. We could not then declare, as we do, that the Bible is the one and only infallible source and norm of doctrine and rule of life. Adhering, however, to the doctrine of verbal inspiration, we can accept every statement of the Bible as conclusive and absolutely binding. Thus, too, when St. Paul impressed upon the Christian congregation at Corinth that the words written by himself and the apostles were words of authority and to be accepted without question or doubt, he said: "Which words also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor. 2:13. How the Holy Scriptures were regarded by the early Christians is shown in the example of the Bereans of whom we are told in Acts 17:11 that, after they had heard a sermon preached to them, they "searched the Scriptures daily whether those things were so." The Berean congregation thus recognized and accepted the Bible as the inspired Word of God according to which all doctrine is to be judged and from which all true doctrine must flow. God the Holy Ghost approves of this attitude of the Bereans when He declares that for this very reason they were more noble than those at Thessalonica. Indeed, since we have the assurance that the Bible is the inspired Word of God, we can say with confidence when trying the spirits whether they be of God—"To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Is. 8:20. It was because of the assurance that the Bible is of God verbally inspired, that Paul could boldly state: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Because we have the inspired Word of God as the norm and rule according to which all doctrines may be judged, therefore we can be told: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them;" Rom. 16:17, and: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 10:11.

In full accord with the Biblical position which has just been presented, our Lutheran Confessions declare that the Holy Scriptures are the only source and norm of doctrine, and they show that the reason for making such a declaration is that the Bible is the inspired Word of God. Thus in Part One of the Formula of Concord, which is called the Epitome, we find this declaration: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and New Testament alone, as it is written, Ps. 119:105; Thy Word is a lamp unto my feet and a light unto my path. And St. Paul: Though an angel from Heaven preach any other Gospel unto you, let him be accursed. Gal. 1:8." Trig. p. 777. It is to be noted in this declaration of our Confession that the prophetic and apostolic

Scriptures of the Old and New Testament are **identified** with the very Word of God, which in Ps. 119:105 is designated as the guide for our footsteps and the light which is to shine upon our path. Faithful to the Scriptures, our Confessions in speaking of the Bible as the only infallible source and norm of doctrine and rule of life point to the fact that this must be our confession, since the Bible is the inspired Word of God.

In order to declare its firm and unalterable position in this matter, our Norwegian Synod declares in the most important paragraph of its constitution: "The only source and rule of the Synod's faith and doctrine is the sacred Word of God, revealed in the canonical books of the Old and New Testaments."<sup>2</sup> When a congregation is to be received as a member of our Synod, there must be a properly certified declaration that it has subscribed to the Synod's constitution, of which this paragraph is a leading part. No congregations and no individuals can become members of our Synod until they have given proof that they jointly and individually confess that the Bible is the only source and rule of faith and doctrine and that the Bible is the Word of God, namely, that it is the Word given by inspiration of God and therefore infallible. That this is the position of our Synod was reaffirmed when at last year's convention the Synod approved the revised constitution of the Synodical Conference which has this paragraph: "The Synodical Conference accepts without reservation the canonical Scriptures of the Old and the New Testament as the verbally inspired Word of God and the symbolical books of the Evangelical Lutheran Church, constituting the Book of Concord of 1580, as its confession of faith."

How important it is that all those who profess to adhere to the Bible accept it without any reservation, implicit or expressed, as the verbally inspired Word of God may be seen also when we consider what happens if the doctrine of the verbal inspiration of the Bible is denied or made to seem uncertain or doubtful. This shall be the subject of the second part of our essay.

## II

### A

Our adversary, the Devil, is fully aware of how important it is for man to be absolutely certain what the Word of God really is. Therefore from the very beginning he has been at work seeking to cast the mantle of doubt and uncertainty over the utterances of God. Thus in the very first attack which he made upon mankind, the Devil sought to instill doubt regarding the exact words that God had spoken. With all subtilty he approached Eve in the garden of Eden and said: "Yea, hath God said, ye shall not eat of every tree of the garden?" The woman being thus led to question the Word which God has spoken fell into the trap and herself changed the Word of God, adding to it and saying that God had not only forbidden them to eat of the tree but had also forbidden them to touch it. Having succeeded in causing the woman to be un-

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<sup>2</sup> Constitution of the Norwegian Synod of the American Evangelical Lutheran Church. Chapter 1. Paragraph 2.

certain regarding what God had really said, the Devil boldly proceeds to show the woman that God's Word is not a reliable and safe norm and rule; for he says: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The woman now fully doubting the Word of God and its intention deserted it as the only source and norm of truth. She ate of the forbidden fruit and gave also of the fruit unto her husband and he did eat. The result of this was, as our Catechism states: "Man's understanding became darkened, he became full of enmity against God, afraid of Him, and subject to sorrow, sickness and death, and by his fall the whole visible creation came under the bondage of corruption." That was the final result of doubting God's Word and leaving it as the only source and norm of faith and life.

Later, when God caused His Word to be written by inspiration, this written Word of God became the object of the Devil's attack; and his aim is the same as it had been in Eden—namely, to alienate man from God. He knows that when this Word is accepted as the inspired Word of God and therefore followed as the only infallible norm and source of doctrine he is powerless; for he is fully aware that the central doctrine of the Bible is the doctrine of justification by grace, for Christ's sake, through faith, and that this doctrine gives the sinner his only hope of salvation. In order to undermine this doctrine and all other doctrines, Satan directs his first attack upon that which is the foundation of all doctrines, namely, Scripture itself. Because he knows that the Christian church is built on the apostles and the prophets, that is upon their divinely inspired writings, therefore he directs his assault upon the Church by attacking the foundation: Holy Scripture. By undermining the doctrine of the verbal inspiration of the Bible, he hopes to bring about the result spoken of by Paul: "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness." I Tim. 6:3-5.

In directing his assault upon the doctrine of verbal inspiration the Devil, even as in the garden of Eden, proceeds according to plans cunningly and craftily conceived. He does not begin by an **open** attack but he charges from a carefully concealed ambush. He often begins by creating doubts and uncertainty as to matters in Holy Scriptures which may seem to be of little importance and of slight moment to a person's salvation, or such doctrines as those which have been termed "Non-fundamental." We might take as an example the uncertainty which the Devil has been promoting with regard to the meaning of the word "day" in Genesis, chapter 1.

Because of certain purported findings of men, and because of a desire to harmonize the Scriptures with the products of human wisdom, it is held in many quarters that the simple word "Day" which appears in

Gen. 1 does not mean "day," but a longer period of time consisting perhaps of thousands, if not millions, of years. While there are some who regard this departure from the Bible as being an error of minor importance, yet hereby the opening wedge for ruining the doctrine of verbal inspiration has been driven in, and the entire content of the Bible is placed on trial as to its trustworthiness, even with regard to those things which a person must know in order to be saved. If we are led to believe that certain portions of the Scripture are to be amended according to science, or are only rightly understood when a scholar is at hand to explain the text, then we are led to one of two conclusions, both of which inevitably end in the denial of verbal inspiration. On the one hand, if it is held that Scripture must be amended or changed according to science, then it is admitted that not all the Bible is the Word of God. On the other hand, if it is held that such a simple word as "day" in Gen. 1 can only be rightly understood by a scholar with a background of modern scientific knowledge, then it must be admitted that the words of Scripture are in themselves unclear and uncertain. If they are unclear, uncertain, and ambiguous, then the Holy Ghost must be responsible for this, if so be that every Word of the Bible is given by inspiration of God. But since even the moderns are not ready to accuse the Holy Ghost of lack of clearness, therefore the doctrine of verbal inspiration must be surrendered.

In accordance with the above position which the moderns feel themselves forced to take, and into which they have maneuvered themselves, it has been held that not **all** the words of the Bible are given by inspiration of God. In the Bible, they say, there are portions which are given by God (particularly those dealing with Christ and His work of redemption) and other portions which the prophets and apostles wrote according to their own limited, and often mistaken, understanding of things (particularly with regard to secular matters.) Thus it is maintained that since these men had imperfect and mistaken ideas about the earth, its beginning, its functions, and its workings; that since they had but an imperfect knowledge of historical happenings, chronologies, etc., therefore they have made mistakes when they wrote about these things in the Bible. It is claimed that recent findings of learned men have proved this to be a fact, and that it is, therefore, foolish and completely out-of-date to cling to the old doctrine that every word in Scripture is given by inspiration of God, hence without error or mistake. Thus one modern writer says: "Verbal inspiration is now recognized by most educated people as a theory entirely unsupported by facts and is fast being thrown to the moles and bats with the rest of the world's old, discarded mind-lumber."<sup>3</sup> Alongside this denial that "All Scripture is given by inspiration of God" it is, however, maintained by some that the portions of the Bible which treat directly of Christ and of the doctrines of faith and salvation were given by inspiration and are, therefore, to be accepted as true. This leaves the Modernist with a strange view of inspiration according to which it is held that at certain points the Holy Ghost gave

<sup>3</sup> J. P. Smythe, quoted in Concordia Theological Monthly, Vol. XIII. p. 421.

the words by inspiration and at other points withdrew his inspiration and left the writers to draw on their own mistaken knowledge and understanding.

But what is the result of the denial of the verbal inspiration of the Bible? The result is that a veil of uncertainty and doubt is drawn over the whole Bible—yes, over every word of that sacred book. For if the holy men of God wrote certain portions of the Bible without the inspiration of God, how can we be sure that this was not the case also when they wrote about the matters which directly concern the soul's salvation? Those who assume errors in the Bible in some things will be forced to admit the possibility of error in all things written in the Bible. The result has been that men, instead of saying that the Bible is the verbally inspired Word of God, speak of it merely as a record of divine revelation, as a history of divine revelation, as a book inspired inasfar as it deals of Christ and the things which are necessary to know in order to be saved. And what becomes of the confession that the Bible is the only norm and source of doctrine when the verbal inspiration of the Bible is surrendered? The result is clearly discerned by those who discredit the whole Bible and eagerly snatch at every opportunity to disprove its divine authority. Thus H. L. Mencken who scoffs at the verbal inspiration of the Bible and its divine authority says: "The instant they (the Modernists) admit that any part of the Bible may be rejected, if it be only the most trifling fly speck in the Pauline epistles, they admit that any other part may be rejected. Thus the divine authority of the whole disappears."<sup>4</sup> This, indeed, is the inevitable conclusion. Having surrendered the verbal inspiration of the Bible and its inerrancy and infallibility, the moderns have, in fact, surrendered the divine authority of the Bible and the confession that it is the only norm and source of doctrine. However, in a vain attempt to maintain a semblance of adhering to the Bible, they have grasped at a straw, constructing for themselves a norm according to which they claim to be able to determine what is acceptable and binding in the Bible and what is unacceptable and to be rejected. Whatever direction this search for a norm for the Scripture takes, it in the final analysis resolves itself into this that man himself must judge the Scripture and must according to human reason determine what is right and wrong in the Bible. Thus Scripture is no longer the norm of doctrine, but human reason becomes the master, the norm, and the rule. Human reason is enthroned as the judge of the Bible. The fatal result of this is well described in the following words:—"Yes, even in presence of the passages which you have most admired you will have neither the attitude nor the heart of a believer! How can that be, after you have summoned these along with the rest of the Scriptures before the tribunal of your judgment, there to be pronounced by you divine, or not divine, or semi-divine? What authority for your soul can there be in an utterance which for you is infallible only in virtue of yourself? Had it not to present itself at your bar, along with other sayings of the same

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<sup>4</sup> Quoted in C. T. M., Vol. XIII, p. 419.

book, which you have pronounced to be wholly or partly human? Will your mind, in that case, put itself into the humble and submissive posture of a disciple, after having held the place of a judge? This is impossible."<sup>5</sup>

The terrible end of a denial of verbal inspiration if carried to its logical conclusion will be complete unbelief, a total loss of faith in the whole Gospel of Jesus Christ. No one should think that he can question the divine authority of any part of the Bible and leave the central doctrine of the Bible, the doctrine of justification by faith, untouched and unmarred. He who has lost respect for parts of the Bible will approach with doubt and scepticism even those parts which he still claims to honor as the Word of God. The logical end of the denial of verbal inspiration is a rejection of the whole Bible, the doctrine of Christ and redemption with all the rest. This is the great danger of a denial of verbal inspiration and this shows us how important it is to adhere unflinchingly and uncompromisingly to the verbal inspiration of the whole Bible.

## B

Because of circumstances prevailing in our times, it is particularly necessary for us to strengthen one another in our adherence to the verbal inspiration of the whole Bible and to remind one another of the importance of this doctrine. Particularly is it necessary to examine the position which other Lutheran bodies take toward the doctrine of verbal inspiration. This is necessary, not only because of current union movements, but also because there is a general tendency to minimize the doctrinal differences which separate us from other Lutheran bodies. It is, therefore, time that we frankly and openly examine their position on the verbal inspiration of the Bible which we have shown to be so important. The Lutheran bodies which we shall take into consideration are: The United Lutheran Church of America, and the Synods of the American Lutheran Conference (The Augustana Synod, the Norwegian Lutheran Church of America, the American Lutheran Church, the Lutheran Free Church, and the United Danish Church.)

### **The United Lutheran Church and the Doctrine of Verbal Inspiration.**

The United Lutheran Church has this paragraph in its constitution: "The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practise, according to which all doctrines and teachers are to be judged." The first reaction of one who reads this paragraph will be to judge that the U. L. C. adheres to the doctrine of verbal inspiration. However, when we consider further pronouncements and declarations of the U. L. C. on this matter, one will quickly be disillusioned of this belief. For certainly a paragraph in a church body's constitution does not by itself establish its orthodoxy, but the doctrine which is actually taught and publicly confessed.

<sup>5</sup> "Theopneustia" by L. Gaussen, pp. 8, 9.



In its Baltimore Convention held in 1938, the U. L. C. made a declaration which has this heading, "The Word of God and The Scriptures." It is quite evident that in this declaration any statement to the effect that the Bible is without any errors in all its parts was carefully avoided. Such a statement would have called forth the determined opposition of large sectors of the U. L. C. which, as shall be shown later, deny the verbal inspiration of the Bible and the complete inerrancy of Scripture. The infallibility of the Scriptures and, therefore, its inspiration is limited in the Baltimore Declaration as follows: "We accept the Scriptures as the infallible truth of God in all matters that pertain to His revelation and our salvation."<sup>6</sup> It should well be noted that this is not the same as saying that the Scriptures are the infallible truth of God in all their parts, which, indeed, must be our confession, if we believe in the verbal inspiration of the whole Bible. In explaining the Baltimore Declaration on this point, Dr. A. J. Traver says in the church paper of the U. L. C. (*The Lutheran*, of Feb. 22, 1939), that this infallibility of the Scriptures does not extend to secular matters treated in the Bible; for "Bible writers wrote with the background of their age and its scientific beliefs." The same writer says: "Inspiration includes only the knowledge essential for knowing God and His plan for man."<sup>7</sup> In reporting on the Convention at Baltimore, "The Lutheran" of November 2, 1938, states, "The doctrine known technically as 'the verbal inspiration of the Bible' was deemed out of accord with the Lutheran Confession." At the same Convention, the U. L. C. Union Committee declared that they were "unable to accept the statement that the Scriptures are 'the infallible truth also in those parts which treat of history, geographical and other secular matters.'"<sup>8</sup> Lest it be contended that the U. L. C., by adopting the Pittsburgh Agreement on Inspiration at Omaha, reversed itself on this matter, let us take note of what a correspondent of "The Lutheran" says regarding this Convention: "There was one thing on which both the majority and minority agreed; they both were certain that they were not voting for any changes in the positions or practices of the U. L. C. A."<sup>9</sup>

Leaders within the U. L. C. have made statements which further demonstrate the erroneous position of this body on the important doctrine of verbal inspiration. J. Huebner in the *Lutheran Church Quarterly* of 1931 writes: "This view, which makes the sacred writers mere amanuenses, is still adhered to by some, even within the Lutheran Church, who stress the literal inerrancy of the Bible in all particulars. Not without justification Bowne calls it a heathen theory." J. A. W. Haas, a man honored in the U. L. C. as an outstanding educator, writes: "There must be a clear distinction kept in mind between the Word of God and the Bible. . . . The Bible is the Word of God because it contains the Word of God."<sup>10</sup> Men in the U. L. C. even regard the doctrine of verbal

<sup>6</sup> Minutes of the 1938 Convention of the U. L. C. A., p. 471.

<sup>7</sup> Quoted in C. T. M., Vol. XII, p. 575.

<sup>8</sup> Minutes of the 1938 Convention of the U. L. C. A., p. 468.

<sup>9</sup> "The Lutheran", Mar. 5, 1941. Quoted in C. T. M., XII, p. 563.

<sup>10</sup> "What is Lutheranism" by Virgilius Ferm, p. 176.

inspiration as dangerous and destructive, as appears from the following: "The idea of verbal inspiration and the practise of literal interpretation may destroy the reality of the Bible's message."<sup>11</sup> Dr. T. A. Kantonen of Hamma Divinity School says: "But let it also be said in all seriousness that Lutheran exegesis will be seriously handicapped unless it abandons once and for all the unpsychological and mechanical theories of inspiration and unhistorical views of verbal inerrancy which the application of scientific and historical methods to the study of the Bible has rendered obsolete."<sup>12</sup>

From what has been set forth before in this essay it may well be seen that the U. L. C., having denied the verbal inspiration of the Bible, has also deserted the principle that the Bible is the only source and norm of doctrine. And this is one of the reasons why we cannot have fellowship with the U. L. C. A. There can be no thought of union with those who have deserted the very foundation. There is, in fact, no basis on which to carry on negotiations with them, for there is no commonly accepted norm by which all doctrines must be judged.

### **The American Lutheran Conference and the Doctrine of Verbal Inspiration.**

But what of that body of Synods which claims to occupy the middle ground between the U. L. C. and the Synodical Conference,—namely the American Lutheran Conference? Since the Lutheran bodies united in the American Lutheran Conference have joined together as brethren in faith, therefore we have every right to hold each body responsible for the public utterances and public doctrine which proceed from any of its constituent Synods.

The American Lutheran Conference was organized in 1930 with this paragraph in its constitution: "The American Lutheran Conference accepts the canonical books of the Old and New Testaments as the inspired Word of God and the only infallible authority in all matters of faith and life. . . ."<sup>13</sup> The Minneapolis Theses which formed the doctrinal basis for the American Lutheran Conference has this paragraph on Scripture: "The Synods signatory to these articles of agreement accept without exception all the canonical books of the Old and New Testament as a whole and in all their parts, as the divinely inspired, revealed and inerrant Word of God and submit to this as the only infallible authority in all matters of faith and life."<sup>14</sup> From these paragraphs it may appear to the casual observer that the A. L. Conference must without further ado be recognized as holding the same position on Inspiration as we do. However, we know that "the orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its pub-

<sup>11</sup> "The Lutheran", 1935, p. 355.

<sup>12</sup> Quotation in "The Foundation Must Stand" by Dr. P. E. Kretzmann, p. 16, 17.

<sup>13</sup> Journal of Theology of the American Lutheran Conference. Vol VI, p. 25.

<sup>14</sup> Ibid. page 13.

lications.”<sup>15</sup> Therefore, to determine whether or not the A. L. Conference occupies an orthodox position with regard to inspiration we must examine not only its constitution and doctrinal agreement, but also the doctrine which is taught by the pastors, professors, and the church papers of its constituent bodies.

From the **Augustana Synod** we have public statements such as the following: “The human element appears also with sad realism in the imprecatory Psalms. In these passages (Ps. 109:8, 9, 10) this human, or shall I say, inhuman element is sadly evident.”<sup>16</sup>

C. A. Wendell states: “A stilted veneration for the Word betrays an inward weakness rather than a virile faith, and out of it proceeds a nervous anxiety to prove the ‘complete inerrancy’ of the Bible ‘from cover to cover.’ This may be good fundamentalism but hardly good Lutheranism.”<sup>17</sup>

Virgilius Ferm, the compiler of the book “What Is Lutheranism?” which was published in the same year as the A. L. Conference was formed, writes as follows: “A literally infallible Bible, an assumption implied throughout the Lutheran symbols, verbally inspired, is a view that has passed by the board for good. The authority of the Sacred Writings is no longer found in ‘the letter’ and sustained by some artificial theory of divine inspiration, but in the appeal of its spiritual content. . . . The doctrine of the complete inerrancy of the Bible upon which historic Lutheranism has built up a system of orthodoxy can hardly, without a loss of intellectual integrity and vitality, be today maintained in the light of the historical method of understanding the Scriptures. It must be ready even to part company with Luther himself and with the great Reformers and remain true to that principle which insists upon conformity with the truth. To treat the Biblical books as somehow immune from this approach is to be untrue to them. On the other hand, to follow the lead of modern Biblical scholarship is also to part company with certain dogmatic views which have long been considered by some as basic. This does not mean to say that there is no norm by which to measure judgments; rather it means that the norm is to be found no longer in the letter, but shall we say in the spiritual content. Just what, it is the task of modern Lutheran Theology to say. . . . The term ‘Word of God’ should be used with discrimination. It is no longer tenable to use it as a synonym for the entire Bible, in spite of the Reformers.”<sup>18</sup>

We have no evidence to show that these denials of the doctrine of verbal inspiration have ever been retracted or removed. On the other hand, we find that Virgilius Ferm when criticized for his statements defended them in the **Lutheran Companion** of 1931. These men in spite of these public statements remained as members of good standing in the Augustana Synod, and, therefore, we hold the Augustana Synod respon-

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<sup>15</sup> Brief Statement of Missouri Synod. Paragraph 29.

<sup>16</sup> Prof. Hjalmar Johnson in *Journal of Theology*. May 1939.

<sup>17</sup> “What is Lutheranism?” p. 235.

<sup>18</sup> *Ibid.* pp. 279, 293-294.

sible for these statements; and since there is no record that sister Synods of the A. L. Conference have reproved the Augustana Synod for this lenient attitude at any official meeting of the A. L. Conference, we hold all its constituent Synods co-responsible. That means that we hold the Norwegian Lutheran Church, the American Lutheran Church, the Lutheran Free Church, the United Danish Church, all co-responsible.

The same is true of the bold denial of verbal inspiration by the Lutheran Free Church as we find it in its official organ "Folkebladet", where we read in its Nov. 23 issue of 1939: "That Scripture actually is revelation is believed by all who wish to be called Christians; but not all Christians agree about that which is called the verbal inspiration. And they never will be agreed about that, because that is a matter in which it is impossible to reach bottom. Students of Scripture are more and more getting away from the theory of verbal inspiration, a theory which has brought more confusion among Christians than, perhaps, anything else."

Surely with regret we must say that former Norwegian Synod people who now form a part of the Norwegian Lutheran Church and of the American Lutheran Conference find themselves in a strange fellowship and are committed to statements which were repudiated and opposed in the old Synod without reservation or compromise. But what of the Norwegian Lutheran Church itself? Has it taken a firm stand against these errors expressed in its sister synods? Is there any record to show that they have made any demands at any meeting of the American Lutheran Conference that these denials of verbal inspiration be removed by doctrinal discipline? We have found no evidence to this effect. What, in fact, is the situation in the N. L. C. itself? Dr. Theo. Graebner in his book "The Problem of Lutheran Union" writes on pages 71, 72: "The infiltration of modernistic views in the conception of Biblical inspiration is clearly perceived in Dr. Edward Hegland's booklet 'The Uniqueness of the Bible' (Augsburg Publishing House, 1934). The chapter on inspiration does not deny that the Bible is uniquely inspired. But in the further discussion the author not only uses phrases that are characteristic of Modernism (the writer of the Biblical books were not 'God's secretaries to whom God dictated,' 'the greater part of the Bible is not given as a dictation from God;' 'in the Bible there is something divine and there is also something human'); he identifies the theory of verbal inspiration with such deductions as: 'that all the Scriptures are of equal importance and contain the divine truth in full; that God is the direct Author of the Scriptures; that the writers are God's secretaries, and even when they recorded historical accounts or narrated what they had heard or seen, their thoughts and words were directly given by the Holy Spirit, so that what they wrote was absolutely faultless and reliable.' Hegland comes to the conclusion: 'It seems more proper to speak of inspired Writers than to speak of inspired books of the Bible.' In all this we find so many ambiguities, misrepresentations, false deductions and denials that we cannot recognize in this treatment of inspiration the doctrine which we hold as one with which the Church will stand or fall, the doctrine of verbal

inspiration. . . ." Dr. Graebner states: "We believe that the ministers of the N. L. C. as a whole do not share these uncertainties regarding inspiration;" yet no record of an attempt to remove the offense of these public statements by Dr. Hegland is brought into evidence.

Since one of our sister synods is carrying on union negotiations with the **American Lutheran Church**, it is especially important at this time that we consider the position of this body with reference to inspiration. Since the American Lutheran Church is a member of the American Lutheran Conference, we, in the first place, hold her co-responsible for the denials of verbal inspiration which have appeared among her sister synods. This we do because there is no record of any adequate protest raised by the American Lutheran Church regarding this matter at any meeting of the American Lutheran Conference. This is not strange in view of the fact that the Iowa Synod, one of the bodies merged in the American Lutheran Church, held that a difference on the point of the complete inerrancy of the Bible need not be divisive of church fellowship. It was held by that body that the complete inerrancy of the Bible is a mere theological deduction and an exegetical question. (See Synodical Report of Iowa Synod, 1928, p. 183.) Describing their position, Dr. Reu in 1926 wrote: "With someone else who evidently acknowledges God's infallible Word in each and every statement of Scripture, direct or indirect, concerning faith and life and in a self-evident manner bows to such statements, they do not desire to sever fellowship because he reckons with the errancy of the Scripture in an individual case in the domain of things which beyond question do not belong to salvation."<sup>19</sup> Just how the assumption of any errors in the Bible destroys the doctrine of verbal inspiration we have previously shown.

Now when it came to the framing of a constitution for the proposed merger of the Ohio, Iowa, and Buffalo Synods (who in 1930 merged to form the American Lutheran Church), the Ohio Synod very commendably urged the acceptance of the following paragraph: "The Synod accepts all the canonical books of the Old and New Testaments as the inspired and inerrant Word of God and the inerrant and only source, norm and guide of faith and life." However, the Iowa Synod, true to its traditional position, demanded that the word "inerrant" be dropped from the first part of the statement so that the reading would be simply "The inspired Word of God" instead of "the inspired and inerrant Word of God." (See Synodical Report of Ohio Synod, 1926, p. 26ff.) **Under these circumstances** it certainly became the duty of the Ohio Synod as a matter of confession to insist on the retention of the word "inerrant" in its original place in the body of the proposed constitution. But what happened? In the final draft of the constitution as it was adopted, the omission was made and the paragraph reads: "The church accepts the canonical books of the Old and New Testaments as the inspired Word of God, the only infallible authority in all matters of faith and life."<sup>20</sup>

<sup>19</sup> Kirchliche Zeitschrift. Aug. 1926, p. 705.

<sup>20</sup> Doctrinal Declarations, p. 3.

In an appendix to the constitution an interpretation of this paragraph is offered as follows: "The church believes that the canonical books of the Old and New Testament in their original texts are as a whole, and in all their parts, the inspired and inerrant Word of God and accepts these books in the now generally recognized texts as substantially identical with the original texts and as the only inspired and inerrant authority, source, guide, and norm in all matters of faith and life."<sup>21</sup> This strange way of handling the difficulty naturally caused questions to arise concerning the position of the American Lutheran Church on Inspiration. Thus Dr. Theo. Graebner in 1935 queries: "Was it only poor statesmanship, or is there a tendency away from verbal inspiration that had to be satisfied? At any rate the future will tell whether the A. L. C. will refuse fellowship to those who deny the inerrancy of the Bible on any point."<sup>22</sup> Likewise Dr. P. E. Kretzmann, having reviewed the events which led up to the acceptance of the A. L. C. constitution, is left with these questions: "Is the inerrancy of the Bible really understood to be a clear doctrine of Scripture and not simply a theological or dogmatic deduction? . . . And will the new church body also consistently remain separate from all those who do not confess that it is a Scriptural doctrine?"<sup>23</sup> The answers to these questions are now at hand; for as we have noted, the A. L. C. is even now in fellowship with those who deny verbal inspiration. The very silence of the A. L. C. with regard to the laxities in the American Lutheran Conference caused the Missouri Synod Union Committee to report to the Missouri Synod at its last convention: "In view of the reported silence of the A. L. C. representatives at Minneapolis, the question arises whether there is not a fundamental difference between the A. L. C. and our Synod on the meaning of confessional loyalty."<sup>24</sup> Furthermore, the A. L. C. has endorsed a document of agreement (The Pittsburgh Agreement) with the liberal U. L. C. as a satisfactory settlement of the questions involving the inspiration of the Scriptures. But this document is entirely unsatisfactory and does not at all represent a clear-cut confession of the verbal inspiration and complete inerrancy of the whole Bible, which, indeed, is one of the major points at issue. This fact caused the Missouri Synod Union Committee to report to the Fort Wayne Convention: "In response to an invitation two members of the A. L. C. commission came to St. Louis for a conference. They declared: In their view the U. L. C. A. Commission had receded from its opposition to verbal inspiration as taught in the Brief Statement and had accepted the Biblical doctrine. We on our part found the Pittsburgh agreement not adequate because it contains loopholes for a denial of the verbal inspiration and inerrancy of the Scriptures."<sup>25</sup>

All these facts show that the fears expressed by our Synod with regard

<sup>21</sup> Ibid. p. 4.

<sup>22</sup> "The Problem of Lutheran Union", by Theo. Graebner, p. 81.

<sup>23</sup> C. T. M., Vol. III, p. 848.

<sup>24</sup> Proceedings of the 38th Reg. Convention of the Mo. Synod, p. 285.

<sup>25</sup> Ibid. p. 279.

to the A. L. C. Declaration<sup>26</sup> on the matter of Scripture were not unfounded. The A. L. C. itself has shown us how it has regarded its declaration on this point when it said at Detroit: "We accept the Pittsburgh Agreement with a definite conviction that this agreement is in complete harmony with the Declaration and the Brief Statement." This is an official A. L. C. commentary on its understanding of its agreement with the Missouri Synod on the matter of inspiration. It shows us just how it has understood its subscription to the Brief Statement of the Missouri Synod. Consequently, if the Pittsburgh Agreement is unsatisfactory, then, too, the A. L. C. subscription to the Brief Statement and Declaration is unsatisfactory, since we now see how they understand it. And anyone who will take the trouble to compare the A. L. C. Declaration on Scripture and the statement in the Pittsburgh Agreement on Scripture will find that, except for a few additions in the Pittsburgh Agreement, it is a verbatim reproduction of the Declaration, which shows that the Pittsburgh Agreement is just about completely the work of the A. L. C. Committee. This should give cause for careful reflection especially among those who have been so sure that the A. L. C. occupies the same ground as the Synodical Conference on Inspiration. If the A. L. C. could regard the Pittsburgh Agreement which was largely, if not entirely, of their own composition as a satisfactory settlement with a church body riddled through with denials of verbal inspiration, then she must have considered her own Declaration as an adequate and perfectly satisfactory statement on Inspiration without the Brief Statement which it is said merely to supplement. Without going into detail with regard to the statement of the Declaration on this point, it can, therefore, safely be said that the union documents as they stand today do not represent a satisfactory settlement of the inspiration and inerrancy question with the A. L. Church.

That there is, in fact, a very frivolous attitude on verbal inspiration extant within the A. L. Church today is also seen from the fact that its church paper, the "Lutheran Standard" of March 22, 1941, comes with a statement such as this: "For any of us, in such times as these, to quibble over theories of Inspiration . . . is not less a disaster than was the session of the synod of the Russian Orthodox Church which met in Petrograd in 1917 to discuss the color of vestments at the very time when, six blocks away, the Kerensky revolution set the stage for atheistic communism."<sup>27</sup> This is a far different attitude than that shown, for instance, by Dr. Walther who said: "It is absolutely necessary that we maintain the doctrine of inspiration as taught by our orthodox dogmaticians. . . . The least deviation from the old inspiration doctrine introduces a rationalistic germ into theology and infects the whole body of doctrine."<sup>28</sup> We

<sup>26</sup> The A. L. C. Declaration is a document drawn up by the A. L. C. and accepted by them as a declaration setting forth certain exceptions they make to the Brief Statement, and things they wish to emphasize and supplement with regard to it.

<sup>27</sup> Quoted in C. T. M., Vol. XIII, p. 425.

<sup>28</sup> Walther and the Church, p. 14.

can well imagine what a Dr. Walther or a Dr. Koren would have said to the comment of C. Umhau Wolf of the A. L. C. who, in referring to Rom. 11:25-26, wrote, "Paul in his attempt to dispel ignorance has added confusion."<sup>20</sup>

When we, then, finally review the situation which prevails among so many Lutheran bodies of our country with regard to the inspiration and inerrancy of the Bible, we can well see that we must be on our guard and that we must be certain in our conviction that the Bible is in very truth the verbally inspired and therefore inerrant Word of God and the only source and norm of faith and life, and that there can be no fellowship with those who either deny this or make it appear uncertain. We must say with Isaiah: "To the law and to the testimony," and with David we must declare: "The testimony of the Lord is sure, making wise the simple" (Ps. 19:7). May we individually and collectively as a Synod receive the grace to say: "I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies; O Lord, put me not to shame." Ps. 119:30, 31. Then, indeed, we can with all confidence and assurance say with Paul: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." I Tim. 1:15.

C. M. Gullerud.

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## *Christian Prayer*

(1) Christian Prayer presupposes a need on the part of the person who prays.

In the beginning God created the world and established the laws of nature. He set the sun, moon and stars in heaven to give light and to regulate the seasons. He created the germ of life in all living things, and into every living thing He placed the capacity to reproduce its own kind. Life was in perfect harmony with the forces of nature. Man lived with and under God in a perfect communion. He was perfectly supplied with all necessities. He had no unfulfilled desires. He was subject to no danger. He was haunted by no fear. Death was unknown and non-existent.

But all that has been changed. Man disobeyed God very soon after creation and the establishment of a perfect order on earth. For their disobedience the Lord cursed His children, condemned them to a life of labor and pain on earth. He decreed that after their allotted time on earth their bodies should die and their souls descend to hell, there to suffer for all eternity. The earth and all its creatures came under the same condemnation. The perfect balance and order of things in nature came to an abrupt end.

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<sup>20</sup> Journal of Theology, Vol. V, p. 883.



The seasons continue their regular succession; but we have blistering heat and freezing cold; we have droughts and floods, destructive lightning and raging tornadoes. There are storms at sea and fires on land. Volcanoes and avalanches, earthquakes and tidal waves, and all the destructive phenomena of nature are a constant reminder of the curse of God and our own helplessness.

The Lord decreed that man should live by the sweat of his brow, taking his livelihood from the earth. And so we live subject to the hazards of early frost and untimely hail, of excessive or insufficient rainfall. Weeds, blights and moth, pests and vermin take their daily toll. At best, the earth yields her fruits grudgingly, exacting hard and endless labor from every one of us.

It was decreed that all men must die in the Lord's appointed time. And with that condemnation came a host of diseases and dangers to plague us and to leave us uncertain of the time and manner of death. From very childbirth, we are exposed to the germs of disease and infection. Some of them strike instantly bringing sudden death; others may linger for years, leaving us maimed and crippled, infirm and suffering. Our frail bodies constantly run the hazards of violence and death from accident. All these things must impress us with our own helplessness. Hostile forces are all about us, and over most of them we have no control whatsoever.

But we have referred only to our helplessness in life and against the forces and evils of nature. We are spiritually helpless, too. We were conceived and born in sin. We are spiritually "dead in trespasses and sin," as Scripture expresses it. Contrary to the opinion even of many Christians, we are utterly unable by our own works to merit salvation. We are unable of ourselves to believe in Jesus Christ our Savior so as to be saved thereby.

Out of all this helplessness in our daily lives and in our spiritual life arises a need for prayer. We need to turn to someone who can help us. We are helpless ourselves, and it is in our very nature to turn to some Being outside ourselves who might help us.

## **(2) Christian Prayer presupposes faith and confidence in God to whom prayers are addressed.**

Everyone believes, in a vague sort of way, that there is a God. The evidence to support belief in the existence of a God is so overwhelming as to make real atheism an impossibility. But belief in the existence of a god by no means constitutes knowledge of the true God. Mere belief in the existence of a god is a far cry from faith in **the one true God**. Faith in the true God is begotten of the Holy Ghost by means of the revealed word. The Christian knows his God intimately, and out of that God-given knowledge arises confident faith.

The prayer of the person who merely believes that there is a god is as vague as his faith in an unknown divine existence. His prayer is uncertain, because he does not know on what terms he may pray. His usual prayer is an ill-founded plea for mercy. The phrase, "God have

mercy on my soul," becomes a blanket expression that is expected to cover any and all offences. God is looked upon simply as a benign being who tolerates evil and, in the end, forgives it. Though driven to prayer by a real feeling of need, his prayers are futile and ineffectual because the god to whom he prays is, in actuality, not a god at all. He is not the true and revealed God. Indeed, the prayers of such vague believers in an unknown deity are not even prayers. They are merely soliloquies (talking to oneself) which, however much they may produce renewed strength and courage out of the psychological experience of praying, do not at all find acceptance and response in the true God. Many persons receive an emotional uplift from playing a musical instrument. This uplift lies in the realm of aesthetic enjoyment. Equally in the realm of aesthetics lies the pleasurable feeling a man may get from his own or another person's beautifully worded prayer to an imagined deity. It would be folly to regard the mere pleasurable experience of such prayer as a divine blessing and as a sufficient reason for prayer. Such prayers are but mental calisthenics and emotional exercises and are not real prayers at all.

The true Christian prays to a God in whom he believes. A real prayer is not possible without a true knowledge of God and faith in Him. Christians know their God because He has been revealed to them by God's own Word. He has made Himself known to us as a Trinity in unity, as one God in three persons. He has made known to us His great works, creation, redemption, and sanctification. By that same Word He has made known to us our condition and has described in detail our relation to Him.

That Word tells us that, though we are physically helpless and spiritually lost, He loves us and would have us to be saved. It tells us how He made His Son the propitiation for all our sins and sent us His Holy Spirit to create a life of faith in us. It tells us that He invites us to pray and on what terms we may pray.

The terms on which we are invited to pray are these: that we acknowledge our sin and unworthiness and our inability to work out our own salvation; that we acknowledge Jesus Christ, God's crucified and risen Son as our only Savior and the One for whose sake God answers prayer and forgives sin; and that we acknowledge the Spirit of God as our only guide into true faith and sanctification.

In short, the Christian not only knows to whom he prays, but also how to pray. He not only knows that God is Almighty, Omnipresent, Holy, Just, and Righteous; but also that only those prayers which are addressed to God in faith and in Jesus' name are acceptable to Him. He not only knows that God is able to answer prayer, but that He is willing to answer our prayers for Jesus' sake. We are induced to pray by our own need; we pray to God because He alone is able to hear and answer our prayers. We pray not to a God who **may** be in heaven; but to a God whom we **know** is in heaven, and who hears and responds to every proper prayer.

### (3) Christian Prayer is an Evidence of the Sanctification of the Sinner.

Natural man is an enemy of God and the servant of Satan. He is both unwilling and unable to do that which is good. He is spiritually dead in trespasses and sins. He is **totally** depraved. But sinful man has been justified through the atonement of Christ. The Savior was punished for all the sins of mankind, and mankind received the perfect righteousness of Christ as a free gift of God's grace. God now looks upon man as though he had never sinned. To the sinner thus justified through Christ, the Holy Ghost comes with His gifts of grace to enable him to live a life of faith and true godliness. The sanctification of a sinner is his deliverance, as a result of justification, from the service of Satan to the service of God. This transformation of the justified sinner is effected by the Holy Ghost. The sanctified sinner, no longer the child of Satan, lives as a child of God. He not only believes in God and is obedient to Him; but he communes with Him. This communion with God is prayer. The communion of sanctified sinners with God through prayer is as integral a part of their spiritual life as the act of breathing is of their physical life. There can be no such thing as a non-praying Christian. If you had been saved from physical death, you would not let the person who saved you go unthanked nor cease thinking of him with gratitude for the rest of your life. And those Christians who know they have been saved from eternal death never cease thanking God, not only for their salvation, but also for their knowledge of it.

The Christian's prayer, or his conversation with God, falls under four general headings: confession, thanksgiving, praise and petition.

The Christian is not approaching God in the proper attitude for prayer unless he confesses, at the very beginning, that he is a sinner who deserves no mercy, but rather punishment at the hand of God; that he deserves the wrath of God rather than the gifts for which he prays.

He is not approaching God with the proper attitude for prayer unless he gives thanks for the many gifts and blessings he has already received and glorifies and praises his sovereign, majestic Creator in the presence of Whom he is nothing but dust and ashes. We are too commonly inclined to think of prayer as a matter only of asking favors of God, as including **petitions** only. Important though petitions are, confession, thanksgiving and praise must not be forgotten. When all these things, as well as petitions, are included in our prayer, we show that we are truly sanctified and are truly the children of God.

What a Christian may pray for will not appear to be a difficult question if our thesis is kept in mind: namely, that Christian prayer is an evidence of the sanctification of the sinner. We pray for the forgiveness of sins and for faith; for deliverance from temptation and for a closer walk with God. All these spiritual gifts are, as the Christian well knows, gifts which God had promised and which He gladly bestows. All these things it is God's divine will to give us.

With regard to those bodily gifts for which we pray, there may appear to be greater difficulty; but not if we remember that God's be-

stowal or withholding of temporal gifts is governed wholly by His concern for our spiritual welfare. God does not give His children such things as may be harmful for their souls; nor does a Christian knowingly pray for such things. He may, in all sincerity, pray for things which **might** prove harmful; but always with his desire and will subservient to the will of God. Jesus promised: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." In that promise we must emphasize the word "believing," understanding that the Christian's will according to the new man is in harmony with God, and that he offers no prayers which are deliberately contrary to the will of God. Where the matter is doubtful, in respect to prayers which we would offer for temporal gifts, our prayers are always conditioned by the words: "Nevertheless not my will, but Thine, be done." The importance of attaching that condition was indelibly impressed upon my own mind in childhood by the story of a mother who ignored the will of God as supreme and prayed imperiously and unconditionally for the recovery of her sick child. God answered her prayer and gave health to her little boy. But that mother lived to see her child grow up to a life of vice and godlessness, ending on the hangman's scaffold, and to grieve over the day in which she had set her will against that of God Who would mercifully have taken her child away from her in his youth.

Since Christian prayer is the communion or fellowship of the sanctified sinner with his God, it is continuous and is not limited to specified times or places. Words out of the mouth are not necessary for the offering of prayer, since we may commune with God without speaking, anywhere and at any time. Therefore, the Christian prays even when he is not consciously aware of praying to God. It goes without saying that prayer is a part of our public and private worship, because worship and prayer are inseparable. The time and place for such prayers are not specified in Scripture, since prayer is the essence of the spiritual life of Christians which is to manifest itself at all times. When a sinner rejects Christ and falls from grace and ceases to remain in a state of sanctification, then his prayer also ceases.

#### (4) Christian Prayer is Heard and Answered.

We have two guarantees upon which we base the certain assertion that God responds to our prayer. The first is God's promise. The Scriptures are full of God's promises to answer the believer's prayer. We quote only one: "Ask and it shall be given you." We can have no less faith in His willingness and ability to answer prayer than we have in His person as revealed in Holy Scripture. A God who could be unreliable in so far as keeping the promise concerning prayer is concerned would also be unreliable as to His promise of salvation.

The second guarantee of God's promise to answer our prayer is His justice. That divine justice demanded death as the punishment of sin. Jesus Christ was the Lamb of God who, innocent and sinless Himself, "was made sin for us" and is the propitiation for all our sins. God would

be much less than just if He who has exacted the death penalty from Jesus were now to disregard our petitions, based on the sufferings and death of Christ. Indeed, God would be guilty of the grossest injustice of all time were Christ's sacrifice to be unavailing for us now. Then God would have let His Son be slain in vain. Because God is just, He will and He must answer our prayers. No plea for forgiveness will or can go unheeded by our Heavenly Father.

In this connection, we must always bear in mind when we speak of God's promise to answer our prayers that that promise is made to believers only. There can be no understanding of the subject of prayer apart from this essential fact.

It is because this fact is forgotten that prayer is so often discredited, even among Christians. One hears devout persons complaining that, though they pray much, they seem to get no answer to their prayers. So, they say, there seems to be little object in continuing in prayer. They forget that God grants the petitions of His children insofar as, and inasmuch as, the things they desire serve their true welfare. It is true that, in spite of our prayers, we suffer reverses, poverty, illness, griefs, and even death. Yet all of these afflictions are in God's hands blessings. Woe betide us if God were to grant every prayer of His children! Every parent who has had to deny many of the pleas of his children will understand this.

The blessings that we receive from communing with God in prayer are far greater than can be measured by the earthly things which we actually receive as a result of our prayers. Because of this fact, we can say that a life of prayer has far greater value than any possible physical recompense of prayer.

And yet, God does wonderfully answer our prayers. Abraham prayed for more than twenty-five years for a son. And he was given that son in Isaac and manifold other blessings. Elizabeth's prayers of a lifetime were bountifully answered in the birth of John the Baptist. Joseph's prayers were apparently disregarded for many years; but finally they were answered in greater measure than he had ever dreamed. Many of Christ's miracles were simply His response to the prayers of the maimed, blind, impotent, and suffering whom He healed. Surely God has no less power now than He had then. He still can and does work wonders for His children, which are both beyond our deserts and our understanding.

Many regard prayers that apparently are answered as mere coincidences, saying that, whatever the gift may be, it would have been given without the prayer. Even if that were wholly true, as it may be in certain instances, the prayer is, nevertheless, not useless. By the act of prayer the Christian has acknowledged God as the bountiful giver of the gift, and has thereby been wonderfully blessed. The example is cited of one who prays for relief in financial distress and then receives a check that was mailed before the prayer was offered. Whoever denies that God answered that prayer denies the foreknowledge of God who knew that that prayer would be offered.

It is said that the processes of nature are not affected by prayer; that, for example, it is useless to pray for rain. Such contentions disregard the fact that God rules the forces of nature for the benefit of His children, and that, though a prayer for rain may not always be granted, God certainly can answer it if He will. Whether He answers it or not, the prayer itself is a blessing and a benefit to those who offer it. The forces of nature were very definitely affected by God for the welfare of His children when the waters of the Red Sea opened to let Israel pass, and when the sun stood still to give Joshua time for complete victory over his enemies. We have no right to demand such miracles now according to our own whims; but it is right for us to pray God to control the forces of nature so as to save us from their destructive effects and enable us to earn our living from the soil in accordance with God's own command.

Finally, let us remember that every gift and blessing which we receive in this life is given by God. That is true whether we have prayed for those blessings or not. The person who has prayed has acknowledged his dependence upon God. The things he receives, as a result of prayer, are a thousand times a blessing because his soul and his spiritual welfare have been served by his communion with God.

### **Perversions of Prayer**

Our Explanation teaches that we may pray for ourselves and for others, but not for the dead. There is a perfectly good reason for this, which is manifest in God's whole revealed plan of salvation. All of Christ's warnings that we be prepared for the hour of death would be meaningless if it were possible to change the state of man's soul after death. Those who pray for the dead are unmindful of the central doctrine of the Bible that salvation is by God's grace and through faith in Christ Jesus. One either dies with faith in Christ or without it. No amount of prayer offered for the dead will alter the presence or lack of faith at the time of their death. It may be tempting enough to pray for one who has passed into eternity. But the thoughtful Christian will realize the uselessness of it.

Just as useless is prayer to the Virgin Mary and the saints. Such prayers are offered because of a false humility which contends that the sinner is unworthy to approach Christ directly. But that attitude is one which contradicts Christ's own word which says: "Ask the Father in **My** name." We are unworthy, indeed, but we only exclude ourselves from salvation by neglecting the direct avenue of approach to God, through Christ, in favor of an unauthorized approach of our own devising. The Scriptures describe our unworthiness in no uncertain terms. It is not necessary for us to go beyond that and forbid ourselves the blessing of direct prayer to the Father through the Son.

Reference has already been made to the futility of praying to anyone or anything other than the one true God. Peter says of Christ Jesus: "Neither is there salvation in any other." Worship or prayer to any other deity is idolatry. It is no less idolatry when the Host, in Roman Catholic Communion, is venerated, worshipped and adored. We do as-

surely receive Christ's true body in Communion; but it is no God-pleasing prayer that is offered to the bread remaining after Communion, as though that unused Host were Christ. That becomes idolatry made worse by blasphemy.

Repetitious prayer is worthy of condemnation in the strongest terms because it makes a good work out of prayer. The underlying motive for such repetitiousness is that if one prayer is a good work, then its worth is magnified in direct relation to the number of times the prayer is offered. It is true that prayer is God-pleasing. But it is also true that no one becomes worthy of salvation or of any other divine gift simply because he has prayed. Prayer asks for the blessings of God's love; it is not the purchase price of those gifts. You ask your grocer for an order of groceries. He does not give it to you because he enjoys hearing your voice, but because he knows you will pay the stipulated purchase price. You ask the Father for the forgiveness of your sin. He forgives you because Christ has paid the purchase price of your forgiveness; not because He attaches merit to your act of offering prayer.

To pray the Lord's Prayer is a blessing indeed. To say it a hundred times in succession is no prayer at all. That is simply a vocal exercise as valuable as saying the alphabet a similar number of times. Jesus very distinctly brands the religion of those who repeat their prayers, parrot-like, in order to please their gods as heathenish. He says, Matt. 6:7. "But when ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking."

Akin to those who say their prayers on a string of beads, are those who pray in order to be seen and heard of men. This kind of praying derives from the same theological error that inspires repetitious prayer. It is that ageless error which Satan devised and still propagates that man must work out his own salvation, at least in part, by his good works, and that praying is one of the most praiseworthy and God-pleasing of good works.

Jesus gave that kind of prayer, too, its proper brand. He said: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Matt. 6:5.

Our thoughts turn to prayer and revival-meetings when this kind of praying is considered. Obviously, there is nothing objectionable in the idea of prayer and revival-meetings in themselves. We can readily see what great blessings might come from both. But, when a prayer meeting becomes a contest to determine who can deliver the most fervent or eloquent prayer, there is something very definitely wrong. Prayer is essentially a private and personal matter. Jesus says, "When thou prayest, enter into thy closet." Exhibitions of manual skills or of musical aptitude or even eloquence are perfectly in order in their place. But exhibitionism in regard to prayer is a sacrilege, and Christ denounces it in no uncertain terms. Matt. 6:5-6.

It is quite logical when those who regard prayer as a good work ascribe to it the attributes of, and even call it, a means of Grace. The means of

Grace are the Word and Sacraments. They possess the power of God and are able to create and maintain faith in the sinner. Prayer has no such power. Prayer is merely the means by which the converted sinner who has come to faith in Christ through the gracious work of the Holy Ghost communes with his God and Lord.

The command to pray is an express command. So is the command to perform the fruits of faith: good works. But neither faith nor prayer is a power of God unto salvation, nor the basis for a sinner's salvation. Prayer is not a means of Grace. It is an avenue for the **expression** of faith and love toward God, a means of **access** to God, who through the means of Grace regenerates sinners and brings salvation to believers.

Prayer is important and blessed enough without adding to it a character which God never gave it. Remember what prayer is: Simply communion with God. That communion does not need the embellishments of oratory, nor the adulation of an audience to be effective. Humility, earnestness, and faith are the proper dress of prayer. The Lord's command to pray is worded in a simplicity that might well be a model for prayer itself. He says, "Ask and it shall be given thee." He wants us to do just that and nothing more.

If we condemn the teachings of those who would make prayer a means of Grace, we can be no less severe with those who hold prayer in such small esteem that they willingly pray with anyone, without regard to what his faith is. Prayer is a most intimate and sacred part of worship. In truth, it is difficult to distinguish prayer from worship. Our reasons for declining to pray with Christians who do not teach God's Word in its truth and purity are the same as our reasons for declining to worship or to receive the Lord's Supper with them.

In closing this discussion of **Perversions of Prayer** it is to be noted that perversions of prayer always are logically the result of perversions of Christian doctrine. Whoever has learned the Word correctly has learned to pray in a manner that is both pleasing and acceptable to God. If we, then, have learned **how** to pray, let us be sure that we **do** pray, remembering Christ's injunction in the Sermon on the Mount: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

N. S. Tjernagel.



# *Reports and Recommendations*

## REPORT OF THE BOARD OF HOME MISSIONS

During this past year, the Home Mission Board has held nine meetings. Seven meetings were held at Fairview Lutheran Church, Minneapolis, Minn., and two at Bethany Lutheran College, Mankato, Minn. Pastor Emil Hansen has served as chairman and Pastors H. A. Theiste and M. O. Dale as secretaries.

In surveying the work of the Board during the past year, we find that the chief problem confronting it was that of recommending candidates for call to the various mission fields that became vacant during the year or were vacant prior to our last convention. Because of a lack of men, we have been unable to fill the vacancies as promptly as would have been desirable. This condition still exists and should therefore be brought to the attention of our people, so that they may seek out young men who should be urged to prepare themselves for the work of the Gospel ministry.

When the Lord in His inscrutable wisdom called from the Church Militant to the Church Triumphant our brother and fellow-worker, the Rev. Gottfried Guldberg, six congregations were left without a pastor to serve them; and it was several months before they had a resident pastor. But early in December of last year the Rev. U. L. Larsen moved to the Fosston field and is caring for these congregations in northern Minnesota.

The congregations at Fertile and Bygland, Minn., which were left without a pastor when the Rev. Bjarne Teigen accepted the call to St. Paul's of Chicago, Ill., have again their own resident pastor. The Rev. Clarence Hanson took up the work in this field early last fall. To this call has been added the congregation at Sheyenne, N. Dak.

Our Bethany congregation at Mankato, Minn., upon the resignation of their pastor, the Rev. Clarence Hanson, called the Rev. C. M. Gullerud of Brookings, S. Dak., who is now serving them.

Our mission at New Hampton, Iowa, organized last year, has progressed well and is now an organized congregation, the Redeemer Ev. Lutheran Church with 43 souls, 28 communicants, and 9 voting members.

The congregations at Tracy and Ruthton, Minn., which formerly were served by the Rev. U. L. Larsen, have until now been cared for by the Rev. Milton Otto of Cottonwood, Minn. After July 1st they will be served by their new pastor, the Rev. Stuart Dorr.

At the time of our last year's convention, an urgent appeal was made to the Home Mission Board that the Norwegian Synod should begin work in the city of Sioux Falls, S. Dak. After due deliberation, the Board appointed a committee to canvass the field and report its findings to the next meeting of the Board. Those appointed to do this work were the Pastors Gullerud and Otto. The committee came back with a very enthusiastic report, advising the Board of the fact that there existed a large field in that city which had no church of any kind, and that there

were in that field a great many families without any church affiliation. After a thorough study and discussion of this report, it was resolved to begin work in this new field. This work has been carried on under the supervision of our Board chairman, Pastor Emil Hansen. A congregation has been organized, and it is our hope that a permanent pastor may be called to serve them and the congregation of Volga, S. Dak., which has been vacant since Pastor Gullerud moved to Mankato, Minn.

According to the monthly reports submitted by our various missionaries, much and intensive work is being done. Progress is noted in nearly every field. Our missionaries are proving themselves zealous and consecrated workers in God's kingdom. May the Lord continue to grant them His gracious protection and blessing.

Also this year, we have been able to pay our missionaries their promised salary. We must, however, report that there is an added deficit of some \$600.00. The support so willingly given by our people is gratefully received, and we may assure you that we as a Board are seeking to make the best possible use of the gifts sent in for Mission work and, therefore, dare ask our people for their continued support in this important work of our Church. We also commend our pastors for their willingness in assisting us in carrying on the work of Home Missions. The Board is deeply grateful to them for this assistance.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:37-38.

E. Hansen, Chairman.

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

1. The Synod gives thanks to Almighty God for His goodness toward us and for His blessing upon our mission work, for the progress made in spreading the Gospel, and for the new missions and congregations added to us during the past year.

2. The Home Mission Work has been hampered by a lack of men and means; therefore, the Synod asks its congregations to further the Home Mission Cause by their fervent prayers, their liberal contributions and by striving to provide consecrated pastors and teachers.

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#### REPORT OF THE BOARD OF FOREIGN AND NEGRO MISSIONS

By the grace of God and under His guidance the Nigeria and Negro Missions have made progress also the past year.

##### Africa

1. The war has affected the work in Nigeria and brought hardships upon the missionaries. All of our white missionaries are overworked and should have come home on furloughs. It is harmful to health to remain too long in the Nigerian climate. The missionaries have, however,

remained on the field, since it has been impossible to secure safe transportation for Rev. and Mrs. Schweppe, Rev. and Mrs. Rusch and Miss Helen Kluck, who are anxiously and patiently waiting to relieve the others. At present we have five white laborers in Nigeria, Rev. and Mrs. J. P. Kretzmann, Rev. and Mrs. Vernon Koeper, and Miss Christine Rapier, the principal of the Girls' School. The Kretzmans and the Koepers each have a daughter. There are also three native laborers, Rev. Jonathan U. Ekong, Rev. Daniel U. Ekong, and Headmaster Ekong of the Central School.

The Lutheran Church of Nigeria is now six years old. April 25th, 1941, a great festival was held in commemoration of the fifth anniversary of the establishing of the church. Approximately 1200 persons participated. It was a great thanksgiving festival.

The church statistics for 1941 are as follows:

Baptized members .....	8,152
Communicant members .....	2,936
Pupils in School .....	1,594
Baptisms administered to children .....	909
Baptisms administered to adults .....	404
Communed .....	6,841
Marriages solemnized .....	29
Burials .....	193
Average total church attendance per Sunday.....	7,139
Congregations .....	55
Enrollment in Girls' School.....	98
Contributed during 1941 about .....	\$3,955
Students in the Theological Seminary.....	8 boys

The Catechism has been translated into Efik. There is a library and a bookstore.

Delegations have come from far away villages of other tribes begging the missionaries to come and teach them the gospel. The field has grown.

Such is the fruit of six years of gospel preaching. Truly the gospel of Jesus Christ is the power of God unto salvation. Is it not very strange, then, that there is so little missionary interest among us and such small contributions?

### Negro Missions at Home

2. Our missions in the U. S. A. have also increased in number and strength. More and more Negro congregations are contributing towards their expenses and paying on their loans. There has been spiritual growth in most congregations. God's blessing has rested upon our labors; the fruits will appear on judgment day.

The appeal for new mission stations in Northern Cities continues and increases; but we lack the means and the men. Naturally the expenses are greater in the North than in the South.

At present there are mission stations in St. Louis, Chicago, Milwaukee, Detroit, Buffalo, Oakland, Calif., Toledo, Ohio, Indianapolis, New York, Springfield, Ill., Washington, D. C., and other Northern Cities; some of these congregations were organized many years ago.

3. For many years the Treasurer's Report has called attention to a "note held in the China and Heathen Mission Funds." This note was given for money borrowed to finance the publication of literature on "the Chinese Term Question." It is the judgment of your Foreign Mission Board, that it has no right to cancel or dispose of this note; and it, therefore, respectfully recommends to the Synod that the convention dispose of same or instruct the Board of Trustees to consider and dispose of the note, so as to clear the Treasurer's Accounts.

G. A. R. Gullixson, Sec'y.

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

1. The Synod rejoices over the signs of steady progress both in our Negro and Nigeria mission.
2. The Synod heartily gives thanks to Almighty God for graciously protecting our missionaries and families in Nigeria, so that they have been able to carry on the work despite the fact that war conditions have made it impossible for them to receive help and furloughs.
3. The zeal of our fellow Christians in Nigeria for the Gospel, as evidenced by their regular church attendance (7,139 per Sunday out of a membership of 8,152 baptized souls), should spur us on to a greater appreciation of the preaching of the Word in our own congregations.
4. The Synod asks the Board of Foreign Missions to provide a unified system for collections for our Negro and Nigeria Missions and to publicize this cause more effectively.
5. In view of the fact that the Synod became actively interested in the "Chinese Term Question," the note held in the China and Heathen Mission Fund shall be regarded as an expenditure for publications regarding the Chinese Term Question.

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#### REPORT OF THE SYNOD'S PUBLICATION COMMITTEE

During the past year the Synod's Publication Committee has had three meetings.

We are grateful to God for His blessing upon our efforts in the Synod's Service.

As to our Lutheran Synod Book Co., it carried on a normal business under Harry Olson as temporary manager until he was inducted into the military service of our country a few months ago.

The 1942 Folkekalender in 600 copies was all sold out.

The 1941 Synod report of 800 copies is sold out but for 16 left over.

The Lutheran Annual for 1943 will carry in its main portion a complete account of our Synod's Jubilee which will thus be given wide circulation.

A more general use of the blanket subscription for "Tidende" and "Sentinel" by our congregations would reduce the deficit, possibly to the vanishing point. May all congregations follow the worthy example of the 16 that already have the blanket subscription in operation!

The Business Manager says: "There are 16 congregations that have the blanket subscription. Two introduced it this year — St. Luke's, Chicago, and Emmaus, Minneapolis. There are several other congregations that have very good representation on the subscription list. How-

ever, the best plan is blanket subscription. It will increase subscriptions substantially, save mailing expenses, and save time for the business manager.

"We would suggest that our churches sell or give away copies at the church door to non-subscribers and visitors. It would be a form of contact, it would spread our paper, bring in more money to the Sentinel fund, and by a wider reading of the paper bring in more money to the Synod Treasury. We could give the blanket rate, and perhaps the pastors could get the societies to pay for it.

"We are printing 675 Tidendes and 1,750 Sentinels. Renewals sent in promptly would save time and money.

"We think that pastors ought to mention 'Sentinel' more frequently in their bulletins and call attention to special articles.

"We will gladly send sample copies to any congregation, for a subscription campaign.

"Especially during the Jubilee year, subscriptions for friends of the Synod outside of our circles will be a big help in increasing the Jubilee offering.

"Let every member remember, every subscription virtually means one dollar less deficit in the Synod Fund."

H. A. Preus, Secretary.

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

1. The Synod gives thanks to the Giver of every good and perfect gift for the blessings He has bestowed through the dissemination of our publications.

2. The Synod recommends that a sufficient number of **Folkekalendere** and **Reports** be printed to meet the demand adequately.

3. The Synod recommends, furthermore, that the sale of the 1943 edition of the **Lutheran Annual**, which will carry in its main portion a complete account of the Jubilee, be encouraged.

4. The Synod again recommends a more general use of the blanket subscriptions for the **Tidende** and **Sentinel** by our congregations and the promotion of subscriptions for these periodicals in such other ways as may be deemed feasible.

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## REPORT OF THE ELEMENTARY CHRISTIAN EDUCATION BOARD

During the past year there have been ten Christian Day Schools in operation within our Synod. Of the seven of these which sent in reports to your Board, we can report the following:

111 children were in attendance at these seven schools.

In three of these schools, the pastors assist in the teaching of religion.

The Union School at Parkland, Washington, which is operated by our congregation there together with other congregations of the Synodical Conference, has a total enrolment of 132. This school during the past year has also had a freshman high school class.

It should be emphasized that these figures are not complete, since not all schools sent in reports.

No new schools were opened within the Synod during the year.

Receipts for the Christian Day School Fund amounted to \$1,042.64; expenditures to \$645.95, leaving a balance on hand of \$324.25.

In accordance with the resolution of the 1941 convention of Synod, your Board elected Pastor M. Galstad to serve as Superintendent of Schools; the undersigned conducted some of the correspondence in connection with that office. The work of this office during the past year has consisted primarily in bringing eligible teachers into touch with schools desiring a teacher for the coming school-year.

Mr. H. F. C. Mueller, Supt. of Schools of the Iowa District West, Missouri Synod, again kindly consented to visit a number of our schools.

The Board would recommend more widespread and wholehearted attention to the Christmas Offering for the Christian Day School Fund, for, as your Board sees it, this fund ought to be used primarily to help new schools get a start, not only to assist old, established schools; it is likely, therefore, that more new schools can be opened if the contributions to the Christian Day School Fund are increased.

S. Dorr, Secretary.

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

1. The Synod gives thanks to the Triune God for the continuance of Elementary Christian Education in its midst.

2. Since some schools in the Synod failed to send in a report for the year and a true picture of the Synod's Elementary Christian Education endeavors was lacking, the Synod reminds Pastors and Teachers of its resolution in the 1936 Report regarding the same.

3. With the present widespread and ever-increasing interest in religious instruction, which definitely indicates the present trend of thought, the Synod exhorts its congregations to renewed efforts to establish, improve and extend Christian Elementary schools in its midst.

4. The Synod recommends more widespread and wholehearted attention to the Christmas Offering for the Christian Day School Fund, primarily to help new schools get a start.

5. The Synod commends the Board for its work this past year in publicity through the Sentinel and Jubilee booklet, and in carrying out the resolutions of last year regarding visiting schools and correspondence about teachers.

6. The Synod extends thanks to Supt. Mueller and Teacher H. E. Koschman for visiting a number of our schools.

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## REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

Since our last convention the Board of Regents has held five regular meetings besides four special meetings, attended by as many of the members as could conveniently meet up.

The board has had a number of difficult problems to solve. It has been necessary to make quite extensive repairs. Class rooms have been redecorated at a cost of \$199.50. The cost of repairing floors and other improvements has amounted to \$677.00. It was decided to make appropriation

from the maintenance fund of the college to meet the expenses above the regular allowance of the Synod of \$500.00 for repairs and improvements. A donation amounting to \$450.00 has been received from the Minnesota District of the National Lutheran Education Association, which has been a great help. Besides these items, it was found that the boiler fire pot was in need of repairs before another heating season began. This has been done at a cost of about \$400.00.

The question of teachers has caused much worry during the year. Shortly before the opening of the school year, Prof. Oswald Hoffmann resigned to accept a call to Bronxville, N. Y. After vain attempts had been made to secure a successor, Mrs. Idella Weyland of Montrose, Minn., kindly consented to help us out for a time from the beginning of the school year. In October, we succeeded in securing Candidate H. Schaller as teacher for the remainder of the year. During the year Mr. Harry Olson, who has served as bookkeeper and assistant teacher, was called to military service. Mr. Paul Ylvisaker was then engaged as assistant teacher until the end of the school year.

We have also had much difficulty in getting a teaching staff for next year. Miss Adelgunde Pieper has resigned her position. Miss Vivian Madson has been appointed Dean of Women and school nurse. Two students from Concordia Seminary, St. Louis, P. Zimmerman and Carl Krekeler have been engaged as teachers for the coming year. Mr. Reuben Stock has been engaged as bookkeeper and Miss I. Binneboese as teacher in the business branches, and Miss Ada Stokes in English. Mr. George Weller has been secured for the music department and the choir.

With the limited means at our disposal, it becomes quite a problem to maintain a proper teaching staff. It would be well if more teachers from our own Synod could be secured. Our young people who have begun to study ought to be encouraged to go on, so that they will qualify as teachers in the future.

Prof. C. S. Meyer, who has been a member of our faculty since the fall of 1934, was appointed permanent professor in March, 1939. In order to avoid misunderstanding, he was last September given a formal call in writing, which he has accepted.

The Board of Regents respectfully submits the nomination of Dr. S. C. Ylvisaker to succeed himself as President of Bethany Lutheran College for the next period of four years.

Some of the graduates of our college are continuing their studies for the purpose of preparing themselves for the work of the ministry. Most of them are in need of pecuniary assistance, in order to be able to finish their courses. All our congregations should remember to contribute to the Students' Fund, in order to enable us to give them the help which they need. More young men ought to be encouraged to prepare for the study of theology, as the need for pastors to continue our work properly is becoming very acute.

The Board of Publications has asked Bethany College to take over and operate the Synod Book Company. Although the college administration and faculty are glad to render the Synod all the service within their

power, it will be very difficult for them to take care of this work properly. The Synod ought to ask the pastor of the Bethany congregation to supervise the management of the Book Company. He can no doubt obtain considerable help for bookkeeping and clerical work at the college. But the business needs a head who is competent to make decisions as to what is to be kept in stock, and there are other things which require the service of a theologian.

The Board has tried to keep in as close touch as possible with the work of the college, to see that it is conducted so as to serve the best interests of the church and of the students in attendance. Considerable time has been devoted to a discussion of the many problems that arise both in the faculty and among the students. Mistakes have no doubt been made, for we are all human and, as such, have our limitations; but we have tried to put our best efforts into the work which the Synod has entrusted to us. And, on the whole, we feel that the Synod cannot sufficiently thank God for the institution which He has so unexpectedly and undeservedly given us, and for the work which it has been permitted to perform hitherto. Constructive criticism of our work will be gladly received and carefully considered. But we ask that all will speak well of our institution and do all in their power that it may prosper.

Our school work during the past year has been very encouraging. The number of students has for the first time reached the one hundred mark. Collections from the students have been better than usual, and several old accounts have been paid up during the year. Let us all put our shoulders to the wheel and try to get a larger attendance, especially from our own congregations. Owing to present difficulties of transportation, solicitors from the college may not reach as many as in former years. Therefore the need of doing this work in each individual congregation becomes so much more imperative. May the Lord bless our work in the field of Higher Education!

Chr. Anderson, Chairman.

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#### REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE, 1941-1942

Of the 104 students in attendance this year, 49 were enrolled in the junior college, 55 in the high school. 71 were girls, 33, boys. 42 students were members of our Norwegian Synod; 39, of the Missouri Synod; 16, of the Wisconsin Synod; and one, of the Slovak Synod. Of the ten states represented in the student body, Minnesota naturally sent the greatest number of students, 59. Iowa and Wisconsin follow with 18 and 12 respectively. The following teachers have served this year: Rev. C. A. Moldstad, Rev. C. S. Meyer, Mr. H. H. Schaller, Mr. A. J. Natvig, Mr. Harry G. Olsen (until February), Mr. Paul N. Ylvisaker (since February), Mrs. F. Weyland (formerly Idella Quill, during the first six-weeks term), Miss S. T. Anderson, Miss A. Pieper, Miss I. Albrecht, Miss M. Koschmann, Mrs. Anna John Silber, Miss Clara Larsen (nurse), and the undersigned, Prof. Hoffman's sudden resignation shortly before the



opening of school and Mr. Olson's call to active service in the armed forces made emergency measures and arrangements necessary, and the resultant confusion became a real hardship in so many ways. But we are grateful for the fact that it became possible to make these adjustments, so that the school could continue on its way. And it is only fair to add a word of appreciation to those, both students and teachers, who cooperated as they did so that this school-year was brought to a successful close.

During the past year some of the necessary improvements in the buildings have been made, and the University Committee as well as the State Fire Marshall have been pleased with the cooperation they received from us. Other improvements, such as fire doors between the classroom building and the administration building, installation of panic bars on the outside doors, replastering in the gymnasium, etc., are on the program for this coming year, as we have promised the inspectors. The attention of the Synod is called to the fact that we are expecting too much of our one janitor to maintain our rather extensive property at Bethany, even with the student help that we try to provide. So much of the work around a school property of this kind requires skilled labor, which students only rarely can supply.

In view of the express wish of the Government of keeping a certain number of qualified young men in college as eventual candidates for officer's training, certain courses in mathematics and physics, and physical education have been added to the curriculum. In this way we are able to do our bit toward the war effort and at the same time make it possible for young men from our church to remain in our own school through two years of college. Bethany is one of three schools in the Synodical Conference so far accepted by the Government for this preliminary training.

A brief financial statement is appended to this report. In general it is evident that the increased enrollment has helped to relieve the strain somewhat, and it is gratifying to note that the contributions from the members of the Synod have increased. Thus we have been able to manage again this year without adding to our loan at the bank. I would ask that the S. B. Stephens legacy, now finally received by the Synod, will be designated by the Synod as part payment on the old bank note of \$3,000.

As we look forward to our ninetieth anniversary as a synod, our school has arrived at the point where certain vital issues should be clarified and policies established by the Synod itself. I have been bold to voice my opinion about such matters as accreditation, selection of teachers and their qualifications and training, the opportunities for a wider field of service within our Synodical Conference, teachers' salaries, and the like. Since these matters belong in the field of practical affairs, they are subject to the judgment of men, and in so far we have a right to our own personal opinion and to express our opinion to others. However, when questions of this kind become a cause for agitation and dissension in our midst, the adoption of a fixed policy by the Synod itself becomes imperative. The cause of Christian education is a vital one among us, and we dare not let personal prejudices or individualistic opinions divide our

loyalties and hinder us from effective cooperation toward a great goal. Agitation regarding Norwegian culture, German culture, American culture, is unworthy, so long as we are all agreed that it is Christian culture we want. The employment of this teacher or that teacher is important, and the Board has felt its responsibility in these things; but the important thing, after all, is the securing of teachers at our school and pastors in our Synod, who will help us build a church and a school on sound Lutheran doctrines and principles and in the spirit of that church to which we have pledged our loyal efforts. Accreditation or non-accreditation is in itself an indifferent thing, so long as our principles are maintained; in a practical way and for practical reasons, the question should be settled, because the adoption of the one or the other course may affect seriously the service we owe our fellow-believers and the youth of our church in particular. I must ask the Synod to take time to discuss these matters in all seriousness and to do it at this convention.

S. C. Ylvisaker.

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

1. The Synod gives thanks to God that He has made it possible for us to carry on the work of Bethany Lutheran College during the past year in the face of many difficulties, and that we had during the past schoolyear the largest enrollment since Bethany became an institution of the Norwegian Synod; and we pray that He will continue to bless the work of our school.

2. The Synod notes with gratitude to God the increased contributions to Bethany Lutheran College and prays God to continue to increase this grace among us.

3. Since the question of accreditation was referred to the Pastoral Conference for study, and since the Conference has made no report, the Synod requests the Conference to restudy this question and make a statement regarding accreditation at the Jubilee Synod.

4. The Synod resolves that the S. B. Stephens legacy be designated as part payment of the old bank note of \$3,000 against Bethany Lutheran College.

5. The Synod urges pastors and professors to encourage the young people who seem to have the required talents to continue with their studies so that they may qualify as teachers in the future.

6. The Synod asks that pastors and congregations do all in their power to encourage young men and women to attend Bethany Lutheran College.

7. In regard to the matter of teachers' salaries, the Synod recommends that the Board of Regents arrange a salary scale and present it to the Synod for its approval next year.

8. The Synod resolves that the office of treasurer of Bethany College and the office of president of Bethany College shall be vested in two different persons, if the Board of Regents can make the necessary arrangements.

9. Recognizing the need of pastors to be placed in mission stations and vacant charges and in order to facilitate the preparation of students for the work, the Synod authorizes its Board of Regents to make the necessary adjustments at our Bethany College, to the end that our Seminary students may be given their last year's training in our own school. If possible, this work is to be begun this fall.

10. We call the attention of the Board of Regents to the resolution of the 1934 Convention, p. 63, par. 5.

11. The President shall appoint a Committee of three to study the Rules governing the Board of Regents in its administration of Bethany Lutheran College and report to the next Convention its recommendations for revision.

(Pastors U. L. Larsen, J. R. Runholt, and T. N. Teigen were appointed to serve on this committee.)

## REPORT OF THE BOARD OF SUPPORT

The Board of Support has administered the money given to this fund in the manner which appeared best, in order to provide a small measure of financial assistance to those most destitute of help from other sources. The means at the disposal of the Board have been very limited and therefore only small sums have been given.

We strongly urge all congregations to contribute liberally to this treasury in the hope that a sizeable fund may be accumulated and kept in store for such time as it may be much more needed than now.

A. Strand, Secretary.

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## RECOMMENDATION OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT, AS ADOPTED

1. The Synod instructs the Board of Support to draw up a set of rules establishing the policy governing the distribution of its funds.

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## REPORT OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS, AS ADOPTED

Your committee has examined the records of the General Pastoral Conference, the Chicago-Madison Conference, the Northwest Conference, and the Iowa-Southern Minnesota Conference. We find that many important things pertaining to the work of God's Kingdom in general and our Synod in particular were discussed. The minutes show that during the past year much time was spent in the conferences in preparation for the Jubilee in 1943. We find nothing in these minutes which violates the Word of God or the Lutheran Confessions.

J. B. Unseth,  
S. Dorr.

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## REPORT OF THE CHURCH EXTENSION COMMITTEE

The Church Extension Committee has held two meetings during the past year. Applications for two loans totalling \$5,000 made by the Bethel Ev. Luth. congregation of Sioux Falls, S. D., for the purpose of erecting a church were acted upon favorably. However, because of difficulties encountered in the matter of zoning in the area where their church site is located, only \$400 of that loan has been actually made so far.

Contributions to the Church Extension Fund during the past year were \$536.01. Repayments on loans totalled \$819.33.

Three accounts were closed during the past year by final payments on loans. They are Mayville, N. D., Boston, and Northwood loans. The efforts made in recent years by the Northwood congregation to pay their Church Extension debt is worthy of special commendation. The final payments of congregations closing their accounts were as follows:

Mayville, \$75; Boston, \$50; and Northwood, \$258.96.

The Auditors of the Synod make the following notation in their an-

nual report: "There are several past due payments on notes in the Church Extension Fund and this should have your attention at once."

Your Committee asks the Synod to advise what steps should be taken in instances where notes are overdue, and in instances where, though the notes are not due, annual payments are not being made.

N. S. Tjernagel, Secretary.

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

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

2. The Synod notes with gratitude that during the past year there have been some gifts for the Church Extension Fund, that several substantial payments on loans have been made, and that three congregations have this year paid their loans in full. However, the Synod wishes to emphasize the fact that the sum of \$536.01 which was given during the past fiscal year is entirely inadequate to meet the current needs.

3. Since the Church Extension Fund is a very important part of the Church's missionary program, the Synod urges that contributions to this fund be made regularly and recommends that the 1st Sunday in October be designated as an appropriate time for an offering to this cause.

4. Since several congregations have not made a single payment on loans that were received by them a considerable number of years ago, the Synod urges that such congregations as have been delinquent in this respect exert every effort to repay their loans in accordance with their original agreement.

5. The Synod instructs the standing committee to revise the rules governing loans to congregations and submit such revision to the next Synod meeting.

6. The Synod asks the Church Extension Board to delegate a representative to meet with the congregations whose payments are past due, wherever such procedure may be deemed advisable.

7. The Synod resolves that the request, presented by the Bethany congregation, namely, that a church be erected as a joint undertaking of the Synod and the Mankato congregation, be referred to the Home Mission Board and the Finance Committee for consideration.

## REPORT OF THE ARMY AND NAVY COMMISSION

1941-1942

Since the conditions in world affairs which prompted the appointment of this Commission have not grown better, but instead have grown steadily worse, so that on December 8th of last year the Congress of our beloved nation declared a state of war, the work of the Commission has in like measure increased during the year.

At our last Convention we reported that 66 men of our Synod were enlisted in the armed forces of our country, and that our literature and devotional booklets were being sent to them. At present we have the names and addresses of 225 of our boys on our files.

To meet the problems of serving these boys, your Commission has met seven times during the year. One of these meetings in Chicago was held

together with the Commission of the Slovak Synod and the Executive Secretary of the Missouri Synod Army and Navy Commission, Mr. Edmund Weber.

In order to ascertain the needs of our boys, the Commission decided to send one of its members to visit the camps around Alexandria, La., and to learn just how the program which had been undertaken there was functioning. The Secretary of the Commission made this trip in November of last year. The report of his trip was published in the National Defence Issue of Sentinel which appeared last December. Another meeting of the Commission was held in Watertown, Wis., together with a representative of the Welfare Commission of the Wisconsin Synod, Pres. E. E. Kowalke, who had just returned from a field trip among the camps.

In order to assist the Secretary in his work, a small addressing machine was purchased by the Commission together with the Western Koshkonong Lutheran Church.

We have continued the sending of a paid subscription to the Sentinel to each of the boys on our lists, and the regular mailing of the devotional booklets. We have published the Service issue of Sentinel which appeared last December and are planning on publishing another of the same kind this month. Rev. E. Ylvisaker has been the editor for these issues. The extra cost of these has been borne by our Commission.

We have continued to send the names of our boys to the Army and Navy Commission of the Missouri Synod in Chicago, which then has added their names to those of their own boys.

As our proportionate share, according to the Synodical Conference schedule, we have through the Treasurer forwarded the sum of \$400.00 to the Commission of the Missouri Synod. The Missouri Synod, whose list now numbers over 26,000 names, has included the names of our boys on their list and supplied them with all the materials which they mail out. This includes a monthly paper, "Loyalty—To God and Country," which comprises a complete order of Service with hymns and prayers and a sermon for private devotions for the men. They have printed a Norwegian Synod edition of their Service-men's Prayer Book. They have supplied us with Communion Record cards for our Synod men which serve as identification cards for those desiring to commune at our altars. The latest publication is a list of all Contact Key pastors throughout the world where our men may worship and commune. These have been mailed to all our men. Our office has received many expressions of appreciation from the men themselves for our efforts on their behalf, which has been a source of great encouragement in following out our program. Our people have responded generously to our appeals for funds and the Treasury has not been in want for funds. However, in order that all may take part in this work, the importance of which cannot be over-estimated when you consider what a large proportion of the young men of our Synod have been called into service, we would respectfully recommend to this Convention that Sunday, the 5th of July, be set apart as Service-men's Day, and that our congregations on this day make an offering to the Army and Navy Fund.

Inasmuch as the success of our program to a large extent depends upon the correctness of our mailing lists, our pastors and people must help to the extent of providing the office with the correct addresses of our men. We know that some times these are not available for a time, under war conditions, but this will not excuse neglect in this matter.

We rejoice and thank God that, to date, only one of our boys has been reported missing in action. He is Mr. Harold Frisbie of Calmar Lutheran Church. Several of our boys, however, were stationed in the Philippine Islands, but as yet nothing has been reported to our office concerning them.

In closing this report, your Commission requests that we rise and join our hearts and minds in prayer and in singing Hymn No. 519.

G. A. R. Gullixson, Secretary.

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

1. The Synod expresses its approval of the work done by the Army and Navy Commission during the past year. The Synod urges the Commission to be on guard against unionism at all times and to continue in all earnestness to seek to provide the best possible spiritual care for the boys of our Synod who are in the armed forces of our nation.

2. The Synod directs the attention of both pastors and relatives of men in the service to the following sentence from the report of the Army and Navy Commission: "Inasmuch as the success of our program to a large extent depends upon the correctness of our mailing lists, our pastors and people must help to the extent of providing the office with the correct addresses of our men."

3. The Synod urges its pastors to correspond frequently with members of their congregations who are in the armed forces of our nation.

4. The Synod recommends to the congregations of the Synod that Sunday, July 5, or any other suitable Sunday in July, be designated as Service-Men's Sunday, and that our congregations make an offering on that Sunday for the Army and Navy Fund.

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### REPORT OF THE COMMITTEE ON LUTHERAN UNITY

The committee appointed to study the union movements within the Lutheran Church has, since the last convention, attended three meetings with representatives of the four synods comprising the Synodical Conference, December 29 and 30, 1941, February 9 and 10, and April 27 and 28, 1942. These meetings were held on the invitation of the Committee on Lutheran Union of the Missouri Synod.

At the convention in Fort Wayne last year, the Missouri Synod requested its committee to continue negotiations with the American Lutheran Church, to see if true doctrinal unity could be arrived at on the basis of one document. The committee was also asked to invite representatives of the sister synods to its meetings.

The greater part of these meetings was taken up with a study of the Scripture passages on which we base our stand against unionism in the Church. The "Brief Statement" was also studied, to determine whether

some of its statements might "need to be more sharply defined or amplified." Some time was spent in discussing what position we as orthodox Christians should take in interpreting difficult passages of Scripture.

Our committees were urgently invited by the Missouri Synod's committee to sit with them in their negotiations with the representatives of the American Lutheran Church. So far as our committee was concerned, we made it plain that, while we were ready to advise with the brethren of the Missouri Synod on this and other problems, our Synod has taken a very definite stand against the procedure of negotiating through committees with those who are known to hold false doctrines on many points with a view to arrive at doctrinal unity. We could not therefore accept the invitation.

Whether more meetings of these various committees will be held, depends on the outcome of the contemplated negotiations of the Missouri Synod's committee with the representatives of the American Lutheran Church.

Let us fervently pray the Lord of the Church to preserve the unity of our Synodical Conference in true Scriptural doctrine!

**Chr. Anderson**, Chairman.

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## REPORT OF THE JUBILEE COMMITTEE

The Jubilee Committee consisting of the following members: Rev. Chr. Anderson, Rev. J. A. Moldstad, Prof. C. A. Moldstad, Rev. Justin Peterson, Rev. M. E. Tweit, Mr. E. J. Onstad, and Mr. P. G. Kloster, held two meetings during the past year. In accordance with the recommendations made by Prof. C. A. Moldstad in his address on Convention Sunday, 1941, the committee appointed the following sub-committees:

1. Music Committee: Rev. A. M. Harstad, Dr. S. C. Ylvisaker, Rev. Chr. Anderson, Rev. G. A. R. Gullixson, Mr. Chr. Olsen.

2. Jubilee Thankoffering Committee: Rev. N. A. Madson, Rev. L. S. Guttebo, Rev. M. E. Tweit, Rev. N. S. Tjernagel, Mr. P. G. Kloster, Mr. E. J. Onstad.

3. Committee to suggest subjects and speakers: Rev. H. Ingebritson, Rev. J. B. Unseth, Rev. U. L. Larson, Rev. J. A. Moldstad, Rev. B. W. Teigen, Rev. Emil Hansen.

4. Publicity Committee: Rev. M. Galstad, Rev. H. A. Preus, Rev. H. A. Theiste, Rev. G. O. Lillegard, Rev. J. A. Peterson, Rev. E. Ylvisaker.

5. Housing and entertainment Committee: Rev. S. Sande, Rev. S. E. Lee, Rev. Stuart Dorr, Prof. C. A. Moldstad, Prof. A. J. Natvig, Prof. C. S. Meyer.

Reports of some of these sub-committees are attached to this report.

**M. E. Tweit**, Secretary.

## REPORT OF THE SYNOD'S JUBILEE PUBLICITY COMMITTEE

The Synod's Jubilee Publicity Committee met once since the last Synod meeting, organizing with M. Galstad as chairman and the undersigned as secretary.

Since that time a lecture with slides of pictures from the history of the old Norwegian Synod has been produced and made available for showing in our congregations.

Publicity in regard to our Jubilee in 1943 has been given by articles by several of our pastors in various Synodical Conference periodicals.

Other publicity material has been produced or is in the making.

The Radio Station KFUE was also to give publicity to our Jubilee.

H. A. Preus, Secretary.

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## REPORT OF THE JUBILEE THANKOFFERING COMMITTEE

The Jubilee Thankoffering Committee has held three meetings since its appointment.

At its first meeting it adopted for recommendation to the congregations of the Synod "the bank plan" for collections. This plan was adopted in order to enable every baptized member of our congregations to contribute to the Thankoffering. Adoption of this plan was not to exclude personal solicitation for larger gifts.

The committee has held extensive correspondence with the pastors in order to get the collections for the Thankoffering under way. We regret that the response of the pastors to this correspondence has been, for the most part, unsatisfactory. For this reason the committee finds it necessary to interview personally each pastor in the Synod, at this convention, in order to learn what has been done in each congregation, what plans for collections during the present year have been made, and whether the committee can be of service in any way.

The committee has employed the pages of the Sentinel to advertise the Thankoffering and to encourage our people to take part in it. The Thankoffering column in the Sentinel, "Jubilee Jottings," will be continued.

In order to acquaint the contributors of the Synod with the accomplishments of our Synod in mission expansion and in other fields of church work, and in order to give the contributors a true picture of the origin and the present state of the Synod's debt, the Thankoffering Committee has published a pamphlet under the title, "Thy People Shall Be Willing," which is ready for free distribution now.

The Jubilee Thankoffering Committee would remind this Convention that up to the close of the past fiscal year only ten percent of our goal for the Jubilee Thankoffering had been collected, and that this convention must give earnest thought to planning a vigorous prosecution of the task that we have set for ourselves in our determination to pay our Synodical debt in full before the celebration of our anniversary in 1943.

The Committee recommends the following for adoption:



1. That the Jubilee Thankoffering Committee make available to congregations a solicitor to make a personal canvass of the membership of congregations for the Jubilee Thankoffering.

2. That by way of preparing for the work of the solicitor, each pastor be requested

- a. to call a meeting of each congregation for the purpose of discussing the Thankoffering fully and for the purpose of gaining the congregation's permission to send a solicitor into its midst;
- b. to preach a sermon on Psalm 110 containing the words "Thy People Shall Be Willing," on the Sunday preceding the canvass in order to prepare in an evangelical manner for the work of the solicitor; and
- c. to distribute the Jubilee booklet on the same Sunday.

N. S. Tjernagel, Secretary.

## RECOMMENDATIONS OF THE COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

### I. Lutheran Unity

1. The Synod approves of the work of our committee on Lutheran Unity.
2. The Synod endorses the position of our committee when it states: "While we are ready to advise with the brethren of the Missouri Synod on the matter of Lutheran Unity and other problems, our Synod has taken a very definite stand against the procedure of negotiating through committees with those who are known to hold false doctrines on many points, with a view to arriving at doctrinal unity. We cannot, therefore, accept the invitation."

### II. Jubilee Publicity

1. The Synod recommends that our congregations avail themselves of the slides and the lecture on the history of our Synod, which may be secured through the Rev. M. Galstad. Where it is practical to do so, this program may be placed under the sponsorship of the Young People's Society with the understanding that the entire congregation attends the program.

2. The Synod encourages the Jubilee Publicity Committee to continue its work through all available channels.

### III. Jubilee Thankoffering

1. The Synod approves of the Jubilee Committee's publishing the booklet, "Thy People Shall Be Willing."

2. The Synod adopts the recommendations of the Jubilee Thankoffering Committee printed above.

3. The Synod recommends further regarding the preparation for the solicitor: That every pastor in the Synod be asked to visit personally and talk to the individual members of his congregations regarding the purpose and the necessity of the Jubilee Thankoffering before September first of this year; where it is a real impossibility for the pastor to reach all members of his congregations before this date, that he carefully instruct a committee from his congregation to assist him in this work; and that the Synod's Jubilee Committee attends to this during the course of this convention, writing to those pastors who are not in attendance and requesting an immediate reply.

### IV. Custodian for Library

The Synod appoints Prof. C. A. Moldstad as custodian of the Synod Memorial Library.

### V. 1944 Convention

The Synod accepts the invitation to convene at West Koshkonong Lutheran Church in 1944, the centennial of the first Norwegian Lutheran service held in this country by an ordained Lutheran pastor.

## REPORT OF THE BOARD OF TRUSTEES

Since the last report, the Board has met six times. We had one joint meeting with the Finance Board. Prof. Moldstad was elected chairman, Rev. E. Hansen, secretary, and Rev. M. Galstad, treasurer.

The new bond issue was completed in July, 1941, by Rev. Paul Ylvisaker and Rev. J. W. Pieper. The total amount of bonds over and above those held in the Louise Hanson Trust Fund was \$24,600.00, due July 1st, 1946.

Mr. Martin Handberg was asked to take care of the bonding of the new treasurer. Resolved that the same banks be used as before: American State in Mankato, and First National in Albert Lea. Later it was also decided to use the bank in Northwood, Iowa, where the treasurer lives. The treasurer was allowed \$10.00 per month for clerical help. At the meeting March 10, 1942, this was increased to \$15.00 per month.

A settlement was effected through Newton and Newton, Attorneys, Everett, Washington, with Mr. and Mrs. Adolf Nelson for money owed the Synod from the time they occupied the Louise Hanson farm, from which the Synod realized \$1,327.00 cash.

Storm windows were provided and some repairs made on the Monich house. There were also some repairs made on the college President's home. Repairs in the college boiler room, to the amount of \$451.53, and \$40.00 on the cistern, were allowed and ordered paid out of the Synod Fund.

Upon request of the Finance Board, the Trustees arranged for the Thanksgiving offering. The Alexander Stephens farm has been sold and a final settlement of the Estate has been effected. Likewise final disposition of the Stephen Stephens Estate has been made, whereby Bethany College has received about six hundred dollars.

The Trustees have examined the reports of the auditors.

C. A. Moldstad, Chairman.

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## ANNUAL REPORT OF THE FINANCE COMMITTEE

The Finance Committee of the Norwegian Synod has held six meetings during the year, at which meetings it has administered the routine business of this Committee and earnestly studied its greatest problem, that of devising ways and means to secure enough contributions from the members of our Synod to carry on the activities which the Synod, through its officers and various boards, has chosen to do. As you may see from the treasurer's report, the total disbursements last fiscal year were \$21,246.07. Of this amount \$19,422.10 was used by the Board of Trustees (Synod Fund), the Home Missions Board, and the Board of Regents (Bethany College); the remainder was used by the Boards of Church Extension, Support, Christian Day School and Negro and Nigeria Missions.

The Finance Committee regrets to report that although the requirements of our Synod amount to less than 1c per day from each of our communicant members, this amount has not been secured. However, we are grateful that our people contributed about \$4,000.00 more this year than last year, exclusive of the Jubilee donation. Yet, in spite of this fact, our deficit this year is \$3,162.29, which must be added to the amount to be collected in the Jubilee Thank-offering.

This is not as it should be. To give according as God hath prospered us is one of the Christian graces adorning a true life of faith. It is on the very matter of cheerful giving that the apostle Paul writes his Corinthian congregation: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver, and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. 9:6-11. As we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, we will grow also in the grace of Christian giving. Let us ever bear in mind that it is God Himself who calls cheerful giving a "grace" which should adorn His children upon earth.

The Finance Committee asks the Synod to resolve:

1. That, in view of the special effort being made this year to make collections for the Jubilee Thank-Offering, the total expenditures of the Home Mission Fund, the Synod Fund, and Teachers' Salary Fund, shall not exceed \$16,421.11 in 1942-'43, the amount contributed to those funds the past year.
2. That all receipts and disbursements with reference to Bethany College be accounted for through the Teachers' Salary Fund. (This is to include all items previously paid out of the Synod Fund for Bethany College.)
3. That, since demands on the Teachers' Salary Fund will be increased and the demands on the Synod Fund decreased by paragraph 2 above, the Thanksgiving Offering also be designated for the Teachers' Salary Fund.
4. That all contributions to Bethany Lutheran College outside of payments by students be accounted for through the Teachers' Salary Fund.\*
5. That the Synod clarify the management of the Student Fund.

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\* **Note:** The matters mentioned in paragraph 2 to 4 above were referred to the Synod's Committee on Finance in consultation with the Auditors and the Treasurer of the Synod, who are to report their recommendations to the next Convention.

Relative to the resolution in the 1941 Synod Report, p. 66, par. 4, the Finance Committee reports that 33% of the Synod income in the past fiscal year was devoted to home mission work. We are unable to make any recommendation at this time.

Rev. M. E. Tweit, Chairman.

### WORTHY OF EMULATION

The Norwegian Synod of the American Evangelical Lutheran Church, in convention assembled at Northwood, Iowa, June 11-17, 1942, wishes to place on record its grateful acknowledgment of the generous gifts made to its treasuries by the Stephens' brothers. Mr. Alexander Stephens, late of Dane County, Wisconsin, left all his property to the Norwegian Synod, to be used in the Church Extension Fund. It will amount to nearly \$4,000. His brother Stephen, of Deerfield, Wis., who, shortly before he died, made a donation to the Synod of \$1,000, left a legacy of approximately \$600 to Bethany College. These gifts are all the more appreciated since they come from members of our Synod who all their life had not only remained faithful to our confessional stand, but who at all times during their sojourn here had most liberally supported the cause of church, Christian education, and missions. Theirs is indeed an example worthy of emulation.

On behalf of Synod,

H. Ingebritson, President,  
Geo. Lillegard, Secretary.

### TREASURER'S REPORT

#### ARMY-NAVY COMMISSION FUND

	Dr.	Cr.
Balance May 1, 1941.....		\$ 39.00
Contributions .....		954.05
Printing .....	\$ 87.37	
Postage .....	11.64	
Literature .....	26.51	
Paid to Sentinel Fund.....	111.00	
Defense Issue of Sentinel.....	94.34	
Committee Expense .....	51.82	
To Army-Navy Commission (Missouri Synod).....	400.00	
One-Half interest in addressing machine.....	12.60	
Balance April 30, 1942.....	197.77	

\$ 993.05	\$ 993.05
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#### BETHANY AUXILIARY

Contributions .....		\$ 29.30
Paid to Bethany Auxiliary.....	\$ 27.70	
Paid to Bethany Auxiliary.....	1.60	
	\$ 29.30	\$ 29.30

### BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1941.....		\$ 1,960.94
Bonds sold .....		5,300.00
Bonds Retired (No. 143 and 150).....		1,700.00
From Hanson Trust Fund.....		1,000.00
Interest Donations .....		42.80
Bonds Purchased .....	\$ 9,550.00	
Interest Paid .....	2.25	
Bond Expense .....	138.99	
Balance April 30, 1942.....	312.50	
	<hr/>	<hr/>
	\$10,003.74	\$10,003.74

### BETHANY COLLEGE DEBT FUND

Balance April 30, 1941.....		\$ 2,011.71
John O. Sorum Legacy.....		1,000.00
Contributions .....		702.00
Notes Paid Gentlemen's Agreement.....	\$ 100.00	
Bonds Retired .....	1,700.00	
Balance April 30, 1942.....	1,913.71	
	<hr/>	<hr/>
	\$ 3,713.71	\$ 3,713.71
Notes Payable in Gentlemen's Agreement: Total.....		\$ 5,100.00
Bonds held in the treasury of Bethany College: Total.....		7,151.70

### BETHESDA LUTHERAN HOME—WATERTOWN, WISCONSIN

Contributions .....	\$	24.93
Contributions for Hans Bleken.....		55.12
Paid to Bethesda Lutheran Home.....	\$ 80.05	
	<hr/>	<hr/>
	\$ 80.05	\$ 80.05

### CAMPUS ADDITION

Deficit May 1, 1941.....	\$ 191.30	
Deficit April 30, 1942.....		\$ 191.30
	<hr/>	<hr/>
	\$ 191.30	\$ 191.30

### LUTHERAN CHILDREN'S FRIEND SOCIETY—MINNEAPOLIS, MINN.

Contributions .....		\$ 105.82
Paid to Luth. Children's Friend Society, Mpls., Minn.—...	\$ 105.82	
	<hr/>	<hr/>
	\$ 105.82	\$ 105.82

### CHINA MISSION

Balance May 1, 1941.....		\$ 134.43
Contributions .....		80.00
Applied on Note.....	\$ 75.00	
Balance April 30, 1942.....	139.43	
	<hr/>	<hr/>
	\$ 214.43	\$ 214.43

### CHRISTIAN DAY SCHOOL

Balance May 1, 1941.....		\$ 427.56
E. M. Hansen Trust Fund .....		25.00
Knute A. Fadness Legacy.....		200.00
Contributions .....		817.64
Princeton .....	\$ 10.00 Sp.	
Somber .....	10.00 Sp.	
Rev. M. Otto.....	40.00 Sp.	
Albert Lea School.....	62.50	

Eau Claire and Pinehurst School.....	255.00	
Parkland School .....	125.00	
Scarville School .....	100.00	
Paid to H. F. C. Mueller, Supt.....	10.78	
Christmas Offering Envelopes ..	21.14	
Miscellaneous .....	11.53	
Balance April 30, 1942.....	824.25	
	<hr/>	
	\$ 1,470.20	\$ 1,470.20

#### CHURCH EXTENSION FUND

Balance May 1, 1941.....		\$ 1.34
Congregations' Repayments .....		819.33
Contributions .....		536.01
Received as Agent for Pinehurst.....		50.00
Paid as Agent for Pinehurst.....	\$ 50.00	
Loan to Bethel Ev. Luth. Church, Sioux Falls.....	400.00	
Balance April 30, 1942.....	956.68	
	<hr/>	
	\$ 1,406.68	\$ 1,406.68

#### CHURCH EXTENSION FUND—CAPITAL ACCOUNT

Balance May 1, 1941 .....		\$23,748.47
Loan to Bethel Church, Sioux Falls, S. D.....		400.00
Paid on Notes Receivable.....	\$ 819.33	
Balance April 30, 1942 .....	23,329.14	
	<hr/>	
	\$24,148.47	\$24,148.47
Notes Receivable in Capital Account: Total.....		\$23,329.14
Notes Payable Used in the Church Extension Fund: Total		4,050.00
Deducting these notes payable the net balance as capital in the Church Extension Fund is \$19,279.14.		

#### DEAF MUTE INSTITUTE—DETROIT, MICHIGAN

Contributions .....		\$ 109.75
Paid to Deaf Mute Institute.....	109.75	
	<hr/>	
	\$ 109.75	\$ 109.75

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

Balance May 1, 1941.....		\$ 181.00
Balance April 30, 1942.....	\$ 181.00	
	<hr/>	
	\$ 181.00	\$ 181.00

#### HEATHEN MISSION

Balance May 1, 1941.....		\$ 542.22
Balance April 30, 1942 .....	\$ 542.22	
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	\$ 542.22	\$ 542.22

#### HANSON TRUST FUND

Balance May 1, 1941.....		\$ 9,637.06
Interest Received from Synod Fund.....		384.00
Collected on Judgments.....		1,327.00
Paid to Teachers' Salary Fund.....	\$ 384.00	
Purchase of Bonds 141-142 .....		1,000.00
Balance April 30, 1942.....	364.06	
Bonds .....	9,600.00	
	<hr/>	
	\$11,348.06	\$11,348.06
Bonds of Bethany Lutheran College held in trust: Total		\$10,600.00

## HANSON TRUST FUND SPECIAL

Balance May 1, 1941.....		\$ 348.30
Interest from Synod Fund.....		6.97
Paid to Mrs. W. F. Christenson.....	\$ 6.97	
Part Interest in Bond No. 139 for \$500.00 to be held in Trust .....	348.30	

	\$ 355.27	\$ 355.27
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## HOME MISSION FUND

Deficit May 1, 1941.....	\$ 1,732.42	
Oscar S. Hesla Legacy.....		\$ 32.50
Loans Made .....		300.00
Contributions .....		6,599.47
Amherst Junction, Wis. ....	180.00	
Forest City and Story City.....	300.00	
Eau Claire (Concordia) Salary.....	400.00	
Eau Claire (Concordia) Property.....	737.89	
Eau Claire (Pinehurst) Property.....	40.00	
Parkland, Washington .....	225.00	
Simcoe, N. D. ....	60.00	
Mankato, Minn. ....	329.13	
Tracy, Minn. ....	175.00	
Fosston, Minn. ....	439.40	
Fertile and Bygland, Minn. ....	219.80	
Minneapolis (Emmaus) Salary .....	750.00	
Minneapolis (Emmaus) Property .....	72.00	
Duluth, Minn. ....	600.00	
New Hampton, Iowa .....	780.00	
Cottonwood, Minn. ....	300.00	
Ulen, Minn. ....	16.65	
Chicago, Ill. (St. Luke's).....	300.00	
Suttons Bay, Mich. ....	450.00	
Madison, Wis. (Holy Cross) Property.....	757.70	
Sheyenne, N. D. ....	7.95	
Interest on Loans .....	60.00	
Lenten Offering Expense .....	59.34	
Traveling Expense .....	6.86	
Deficit April 30, 1942.....		2,067.17

	\$ 8,999.14	\$ 8,999.14
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The Home Mission Fund has a contingent liability totaling .....	\$ 8,300.00
Notes Payable in the Home Mission Fund total.....	1,800.00

## HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions .....		\$ 14.00
Paid to Home Finding Society.....	\$ 14.00	

	\$ 14.00	\$ 14.00
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## INDIA MISSION

Balance May 1, 1941.....		\$ 5.00
Balance April 30, 1942.....	\$ 5.00	

	\$ 5.00	\$ 5.00
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## INDIGENT PASTORS FUND

Deficit May 1, 1941.....	\$ 4.64	
Contributions .....		\$ 257.68
Paid to Rev. Peter Blicher.....	90.00	
Paid to Rev. John Hendricks.....	130.00	
Balance April 30, 1942.....	33.04	

	\$ 257.68	\$ 257.68
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# NIGERIA MISSION BUILDING FUND

Contributions .....		\$	15.00
Paid to Treasurer, Nigeria Mission.....	\$	15.00	
	\$	15.00	\$ 15.00

## NORSTAD ESTATE

Balance May 1, 1941.....		\$	184.80
Rent Received .....			333.10
Donation on Improvement .....			4.80
Dividend Telephone Stock .....			2.91
Interest Received .....			.50
Interest Paid .....	\$	60.00	
Improvement .....		4.80	
Insurance .....		7.80	
Taxes .....		60.50	
Balance April 30, 1942.....		393.01	
	\$	526.11	\$ 526.11

The following securities are held in this estate:

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

Balance May 1, 1941.....		\$	1,619.12
Contributions .....			9.00
Paid to Ebenezer Home.....	\$	4.00	
Balance April 30, 1942.....		1,624.12	
	\$	1,628.12	\$ 1,628.12

## HANNAH OTTESEN ESTATE

Dividend Received from Closed Bank.....		\$	33.00
Balance April 30, 1942 .....	\$	33.00	
	\$	33.00	\$ 33.00

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

## HANNAH C. OTTESEN STUDENT LOAN FUND

Balance May 1, 1941.....		\$	622.05
Balance April 30, 1942.....	\$	622.05	
	\$	622.05	\$ 622.05

## RESIDENCE FUND

Deficit May 1, 1941.....	\$	829.85	
Rent Received .....			\$ 480.00
Painting .....		210.00	
Repairs .....		29.38	
Interest Paid .....		224.85	
Deficit April 30, 1942.....			814.08
	\$	1,294.08	\$ 1,294.08

Notes Payable against Residence: Total.....		4,570.00
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## SENTINEL AND TIDENDE

Received from B. W. Teigen, Mgr.....		\$	1,430.05
Received from "Convention Sentinel".....			3.53



JUBILEE FUND		
Balance May 1, 1941.....		\$ 533.44
Special for Jubilee Book.....		8.00
Oscar S. Hesla Legacy .....		200.00
Contributions .....		4,006.67
Payments on notes .....	\$ 1,950.00	
Committee Expenses .....	35.70	
Banks .....	97.54	
Balance April 30, 1942, cash.....	2,563.87	
Bonds and Stamps .....	101.00	
	\$ 4,748.11	\$ 4,748.11

MRS. T. LARSON TRUST FUND		
Payment on Note .....		\$ 122.77
Interest on Note .....		21.23
Balance April 30, 1942.....	\$ 144.00	
	\$ 144.00	\$ 144.00

Note and land held in the Mrs. T. Larson Trust Fund are as follows: Note \$282.28.

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

MR. and MRS. JACOB LUNDE STUDENT FUND		
Balance May 1, 1941.....		\$ 45.00
Balance April 30, 1942.....	\$ 45.00	
	\$ 45.00	\$ 45.00

LUTHERAN HOUR		
Contributions .....		\$ 34.50
Paid to Lutheran Hour.....	\$ 32.50	
Paid to other radio stations.....	2.00	
	\$ 34.50	\$ 34.50

MONICH PROPERTY ON BETHANY CAMPUS		
Deficit May 1, 1941.....	\$ 895.12	
Rent Received .....		\$ 300.00
Windstorm Insurance Adjustment .....		11.00
Payments on Contract .....	216.00	
Repairs and Improvements .....	247.51	
Deficit April 30, 1942.....		1,047.63
	\$ 1,358.63	\$ 1,358.63

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, 1942, \$1,640.00, payable at the rate of \$18.00 per month.

NEGRO MISSION FUND		
Balance May 1, 1941.....		\$ 550.56
Contributions .....		286.73
Paid to Negro Missions, Treas.....	\$ 386.33	
Balance April 30, 1942.....	450.96	
	\$ 837.29	\$ 837.29

NIGERIA MISSION FUND		
Contributions .....		\$ 171.69
Special Contributions .....		50.00
Paid to Treasurer, Nigeria Mission.....	\$ 221.69	
	\$ 221.69	\$ 221.69

Received from Army-Navy Fund.....		111.00
Received from Army-Navy Fund for "Defense Issue".....		94.34
Received from Synod Fund.....		16.00
Paid to Rev. J. E. Thoen.....	\$ 159.22	
Expense Business Manager .....	98.50	
Newspaper Subscription to Rev. E. Ylvisaker.....	6.50	
John Anderson Printing Co.....	2,539.41	
Deficit charged to Synod Fund.....		1,150.00
Balance April 30, 1942.....	1.29	
	<hr/>	<hr/>
	\$ 2,804.92	\$ 2,804.92
Balance due for printing to John Anderson Printing Co is		\$ 234.44

#### STUDENT FUND

Deficit May 1, 1941.....	\$ 330.00	
Contributions .....		\$ 87.95
Paid to Concordia Seminary, St. Louis—		
Rudolph Honsey .....	97.50	
Raymond Branstad .....	84.00	
Luther Vangen .....	181.50	
Paid to Concordia Seminary, Springfield—		
Gottfried Guldberg .....	35.00	
Paid to Gottfried Guldberg .....	45.50	
Deficit April 30, 1942.....		685.55
	<hr/>	<hr/>
	\$ 773.50	\$ 773.50

#### SYNOD FUND

Deficit May 1, 1941.....	\$ 1,023.50	
Oscar S. Hesla Legacy.....		\$ 40.00
Contributions .....		4,872.11
Loans Made .....		4,200.00
From Jubilee Fund .....		500.00
Loans Paid .....	3,650.00	
Wiese Library Books Sold.....		93.85
Paid on Note Receivable (Book Company).....		32.40
Interest—Bethany Bonds .....	1,412.26	
Interest—Gentlemen's Agreement Notes .....	237.00	
Interest—Synod Fund .....	700.58	
Interest—Teacher's Salary .....	365.75	
Expense—Christian Day School .....	1.00	
Expense—Exchange and Float .....	66.72	
Expense—Finance Committee .....	82.59	
Expense—Home Mission .....	66.03	
Expense—Hymn Book Committee .....	7.75	
Expense—President's Office .....	22.49	
Expense—Publication Committee .....	6.80	
Expense—Board of Regents .....	100.64	
Expense—Treasurer's Office .....	105.04	
Expense—Premium, Treasurer's Bond .....	25.00	
Expense—Treasurer's Clerical Allowance .....	105.00	
Expense—Trustees of Synod .....	40.53	
Expense—Union Study Committee.....	140.95	
Expense—Visitors .....	2.00	
Expense—Deficit in Sentinel and Tidende.....	1,150.00	
Expense—Treasurer's Salary, P. Ylvisaker .....	125.00	
Expense—Thanksgiving Offering .....	57.83	
Expense—Printing Journal Sheets .....	21.50	
Expense—Miscellaneous .....	33.75	
Insurance Premiums Bethany College.....	176.45	

Repairs and Improvements to Bethany College—		
Painting .....	\$ 18.00	
Repairs .....	400.00	
Boiler .....	451.53	
Special Donation .....	5.00	
Improvements .....	219.02	
Miscellaneous .....	34.81	
	<hr/>	
	1,128.36	
Sentinel—Extra Copies Finance Committee.....	16.00	
Charge off A. J. Torgerson Note.....	327.79	
Deficit April 30, 1942.....		1,459.95
	<hr/>	
	\$11,198.31	\$11,198.31
Notes Payable in Synod Fund: Total.....		\$16,795.00
Account Receivable Synod Fund Luth. Synod Book Co.....		1,466.59

#### TEACHERS' SALARY FUND

Deficit May 1, 1941.....	\$ 509.96	
Oscar S. Hesla Legacy .....		\$ 40.00
Convention Offering .....		1,917.77
From Thos. and Louise Hanson Trust Fund.....		384.00
Contributions .....		2,771.61
Loans Made .....		700.00
From Jubilee Fund .....		1,450.00
Loans Paid .....	2,450.00	
Paid to Bethany College.....	5,544.62	
Deficit April 30, 1942.....		1,241.20
	<hr/>	
	\$ 8,504.58	\$ 8,504.58
Notes Payable in Teachers' Salary Fund: Total.....	\$ 5,680.00	

#### TWIN CITY MISSION

Contributions .....		\$ 30.00
Paid to Twin City Mission.....	\$ 30.00	
	<hr/>	
	\$ 30.00	\$ 30.00

#### WAR RELIEF, NORWAY

Balance May 1, 1941.....		\$ 5.00
Contributions .....		41.10
Balance April 30, 1942.....	\$ 46.10	
	<hr/>	
	\$ 46.10	\$ 46.10

#### WHEAT RIDGE SANITORIUM, WHEAT RIDGE, COLO.

Contributions .....		\$ 5.75
Paid to Wheat Ridge Sanatorium.....	\$ 5.75	
	<hr/>	
	\$ 5.75	\$ 5.75

#### YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions, Albert Lea Circuit Y. P. S.....		\$ 52.50
Paid to Bethany College.....	\$ 52.50	
	<hr/>	
	\$ 52.50	\$ 52.50

Minneapolis, Minn., June 11, 1942.

To the Board of Trustees,  
Norwegian Synod of the American Evangelical Lutheran Church,  
Northwood, Iowa.  
Gentlemen:

We, the undersigned, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Paul Ylvisaker and Martin Galstad, Treasurers, from May 1, 1941, to April 30, 1942, and have found them to be correct.

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

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

1. The Synod expresses its gratitude to God for blessing the Synod this past year with increased contributions.
2. The Synod approves of the serious efforts made by the Finance Committee to bring Synodical finances into better order and urges the Committee to continue its work along similar lines.
3. Members of the Synod are to be reminded that present contributions for Synodical purposes average less than one cent per communicant member per day and should seriously consider, in the light of God's Word, whether or not they are doing their Christian duty in respect to Christian giving and mutual admonition to liberality and cheerfulness in doing good.
4. In view of the fact that during the coming year special efforts will be made to retire the Synodical debt, the Synod recognizes the need of keeping its expenditures for the three budgeted treasuries down to a minimum.
5. A Committee of Three on Student Support is authorized to administer the funds designated for Students' Support and to pass on all applications for support. This Committee shall administer also the Hannah Ottesen Student Loan Fund. It shall prepare a set of rules for the administration of these funds, to be presented to the next Synod Convention.

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## MISCELLANEOUS RESOLUTIONS

At a meeting of the Lay Delegates, called to consider the resolution passed at the last convention, asking each congregation to contribute \$5.00 to a "delegate fund" from which delegates having traveling expenses above the average might be partially reimbursed, a resolution was passed asking the delegates to have their home congregations receive a collection for this purpose. The President was authorized to appoint a committee of two to collect and manage the money for this fund.

The Resolutions Committee prepared letters of greeting from the Synod to the following: Rev. I. Blækkan, Los Angeles, Calif.; Rev. J. A. Petersen, Mankato, Minn.; Rev. H. A. Theiste, Minneapolis, Minn.; Pvt. Theo. O. Unseth, U. S. Army; Rev. J. Hendricks, Minneapolis, Minn.; Mr. Nels Larsen, Deerfield, Wis.; Mrs. G. Guldberg, Minneapolis, Minn. Rev. N. A. Madson was instructed to bring the greetings of the Convention to Mr. Nels Spangelo of Albert Lea, Minn.; and Dr. S. C. Ylvisaker was asked to bring the Synod's greetings to the Convention of the Minnesota District of the Missouri Synod, then in session at St. Paul, Minn.

The amendment to the Constitution of the Norwegian Synod of the American Evangelical Lutheran Church, passed last year (see Synod Report, 1941, p. 54), was voted on again in accordance with the requirements of the Constitution, and unanimously adopted. It thereby became a part of the Constitution.

### Devotions

The morning sessions were opened with devotional services, with brief discourses on the doctrine of the Church, given by Rev. M. O. Dale, Prof. C. S. Meyer, Rev. C. Hanson and Rev. S. E. Lee. On Friday evening, communion services were conducted by Rev. M. Galstad, with Rev. A. Strand preaching the confessional address on the basis of 1 Cor. 11:28. On Monday evening, the Pastoral service was conducted by Rev. E. Hansen, the pastoral sermon being based on 1 Tim. 3:1 ff.

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### SYNOD SUNDAY

"Synod Sunday" dawned bright and cool. Friends and members of our "little Synod" gathered from far and near to join in praising God for His mercies to our people through the years. The English Services were conducted in the local High School auditorium, where close to 400 people gathered. The services were conducted by Rev. N. A. Madson of Princeton, Minn., with Rev. S. Dorr of Forest City, Ia., serving as organist. Hymns 39, 270, 399 and 81 in Lutheran Hymnary were sung; Scripture reading, Ephes. 2:1-9. Rev. A. Harstad of Madison, Wis., preached on the text II Cor. 1:12, reviewing the work of those who founded the re-organized Synod and pointing out that they had joy in that work because they had a good conscience; they acted "in all simplicity," being unwilling to "agree to disagree" on such doctrines as those of election and conversion. Therefore they could not accept "Opgjør's" false teaching that man before his conversion has some "feeling of responsibility over against accepting or rejecting the grace of God." They had also "a godly sincerity," ready to do what God's Word required, whether it was easy for the flesh or not. And all this, not through any superior virtue of their own, but by the grace of God. The combined choirs of Northwood and Somber congregations under the direction of Miss Gladys Huso sang Bach's Chorale "Now Thank We All Our God." Pres. H. Ingebritson made a few remarks regarding the Synod Convention offering which was then received. Although the envelopes had not been distributed in all congregations as in former years, the receipts for the day were \$1,333.25.

At the church, divine services were conducted in Norwegian by Rev. Chr. Anderson as liturgist, with Miss Martha Levorson at the organ. Hymns 443, 385, 171 and 43 in "Synodens Salmebog" were sung. Prof. C. A. Moldstad preached on the text, Psalm 46. He called attention to how this Psalm always cheered Martin Luther when he was distressed. When we today see evils multiply about us we shall likewise take refuge in the Lord of hosts, our mighty fortress. He will preserve His church now as before. He has preserved our Norwegian Synod in a wonderful way and saved unto us the pure word and sacraments. A great field lies before us, though we are called the "little Synod." But the laborers are few. May we dedicate our all to Him also in these evil latter days! The Somber Male Chorus sang an anthem under the direction of Miss Gladys Huso.

In the afternoon, a concert was given in the High School auditorium by three Bethany Lutheran College graduates, Miss Doris Huso, Soprano, accompanied by Miss Margaret Tjernagel, piano, and Miss Helga Tjernagel, piano. A large audience greeted the artistically rendered numbers of these talented musicians with sincere applause. Attendance at the services and this concert was larger than customary and encourages us to look forward to next year's Jubilee Convention with the assurance that our Synod will be well represented there by pastors, delegates and many visitors.

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### THE CLOSING OF THE SYNOD

The Synod closed Wednesday noon, June 17th. The retiring President addressed a few words to the Convention in farewell. And the President-elect, Rev. N. A. Madson, spoke briefly on the words of Paul in I Cor. 16:9: "For a great door and effectual is opened unto me, and there are many adversaries." A vote of thanks was given the Rev. H. Ingebritson for his service as President through the past five years.

Rev. J. B. Unseth conducted the closing devotion; Hymn 427, 1-4; Prayer, the Lord's Prayer in unison and the blessing. Thus ended another pleasant convention, under ideal circumstances, in a community which for years has been known as a stronghold of conservative Lutheranism.

## THE SYNOD'S OFFICERS AND BOARDS

### Officers

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

### Board of Trustees

Rev. 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).  
Prof. C. A. Moldstad, Mr. H. N. Hanson (3 years, elected 1942).

### Board of Regents for Bethany Lutheran College

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

### President of Bethany Lutheran College

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

### Editor of "Luthersk Tidende"

Prof. C. A. Moldstad.

### Editor of "Lutheran Sentinel"

Rev. A. M. Harstad.

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

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

### Railroad Secretaries

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

### Board of Visitors

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

### Boards

**Finances:** Rev. M. E. Tweit; Rev. N. S. Tjernagel; Mr. John Munson, Hartland, Minn. (2 years, elected 1941); Prof. A. J. Natvig; Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1942).

**Publications:** Rev. S. E. Lee; Mr. Oscar Pedersen (2 years, elected 1941); Rev. H. A. Preus; Engwald S. Trondson, Minneapolis, Minn. (2 years, elected 1942).

**Home Missions:** Rev. H. Ingebritson (1 year, elected 1942); Rev. H. A. Theiste, Mr. Ole Olmanson, St. Peter, Minn. (2 years, elected 1941); Rev. Emil Hansen, Rev. J. R. Runholt, Martin Teigen, Princeton, Minn. (2 years, elected 1942).

**Foreign Missions:** Rev. J. A. Moldstad, Mr. O. C. Hovland (2 years, elected 1941); Rev. B. W. Teigen, Mr. H. Uthene, of St. Mark's, Chicago, Ill. (2 years, elected 1942).

**Church Extension:** Rev. N. S. Tjernagel, Mr. John Robinson, New Hampton, Iowa (2 years, elected 1941); Rev. E. Hansen, Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1942).

**Charities and Support:** Rev. A. H. Strand, Mr. Ralph Larson, Chicago, Ill. (2 years, elected 1941); Rev. J. A. Moldstad, E. N. Peterson, St. Paul's, Chicago, Ill. (2 years, elected 1942).

**Christian Day School:** Rev. Stuart Dorr, Mr. Soren Borup, Albert Lea, Minn. (2 years, elected 1941); Rev. C. M. Gullerud, Bennett Hanson, St. Peter, Minn. (2 years, elected 1942).

**Student Support:** Prof. C. A. Moldstad, Rev. C. M. Gullerud, Mr. Christian Olsen, St. Peter, Minn. (2 years, elected 1942).

**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	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1	Anderson, Chr.	Rock Dell N. E. L.	264	186	84	11				274	2	3	20	20
2	Anderson, Chr.	Our Savior's, Belview	123	87	36	5		3		85	2	2		43
3	Anderson, Chr.	1st E. L., Delhi	43	37	17	1				65				34
4	Dale, M. O.	Our Savior's, Amherst	95	70	28	2		2		101	1	1	7	22
5	Dale, M. O.	Grace, Manitowoc	1	35	29	15				42				26
6	Dale, M. O.	Bethany, Wittenberg	2	37	19	6				19			2	22
7	Dorr, S.	Forest City E. L.	1	50	40	12	2			80	1	3		59
8	Dorr, S.	Bethany, Story City	1	34	33	13		4	1	84	1	1		45
9	Galstad, M.	1st Shell Rock E. L.	1	206	141	38	4		5	143	1	2		53
10	Galstad, M.	Somber E. L.	1	136	93	34	4			80	1		4	51
11	Gullerud, C. M.	Oslo Lutheran*	1	110	78	33								
12	Gullerud, C. M.	Bethany Lutheran	1	131	71	20	9	1	2	363x	2			
13	Gullixson, G. A. R.	West Koshkonong	1	331	265	116	4		5	354	3	6	6	67
14	Gullixson, Walther	Parkland E. L.	1	148	88	30	15	1		242	4	1		65
15	Guttebo, L. S.	Concordia, Eau Claire	1	220	150	40	9	6	3	145	7	3		63
16	Guttebo, L. S.	Pinehurst E. L.	1	160	91	25	3	8	4	79				58
17	Hansen, Emil	Our Sav., Albert Lea	1	195	140	53	12	1	3	320	2	6	25	64
18	Hansen, Emil	Our Sav., Hayfield	1	11	11	6							17	
19	Hanson, Clarence	1st Evangel, Fertile	1	110	77	27	1		5		2			
20	Hanson, Clarence	Bygland, Fisher	1	41	25	8								
21	Hanson, Clarence	Chester, Trail	1											
22	Hanson, Clarence	Clearwater E. L.	1											
23	Harstad, A. M.	Our Sav., Madison	1	345	278	92	14	1	6	637	6	1	4	67
24	Hendricks, J.	Simcoe E. L.	1	11	9	5				16			12	2
25	Ingebritson H.	Lime Creek E. L.	1	89	70	19	1		2	70	1		6	30
26	Ingebritson, H.	Lake Mills E. L.	1	127	89	21	1			105		1	4	30
27	Ingebritson, H.	West Prairie E. L.	1	82	59	22	1		8	52		3		28
28	Ingebritson, H.	Thompson E. L.	1	55	42	12	1		3	42			3	30
29	Larsen, U. L.	Concordia E. L.	1	64	48	26			*					
30	Larsen, U. L.	Cross Lake E. L.	1	75	53	21			*					
31	Larsen, U. L.	Immanuel E. L.	1	30	15	5			*					
32	Larsen, U. L.	Gran E. L.	1	20	9	6			*					
33	Lee, S. E.	Emmaus	1	176	132	25	3		2	325	1	1		72
34	Lillegard, G. O.	Boston Norw. L.	1	203	132	33	6	3		268	7	6	22	61
35	Madson, N. A.	Our Sav., Princeton	1	326	215	80	8	9		355		3	26	56
36	Madson, N. A.	Redtop E. L.	1	11	9	5							5	
37	Moldstad, J. A.	St. Mark's, Chicago	1	270	218	30	24	1	12	378	21	6	46	70
38	Oesleby, Chr.	Central E. L., Duluth	1	110	74	17	15	1	4	207	6	3		62
39	Oesleby, Nils C.	Redeemer E. L.	3	34	23	8	1			20	1			64
40	Otto, M. H.	Eng. L., Cottonwood	1	121	92	36	5	8		172				54
41	Otto, M. H.	Zion, Tracy	1	114	91	18	3	1	3		4		1	38
42	Otto, M. H.	Ruthlon E. L.	2	25	19	7				25				15
43	Petersen, J. A.	Scarville N. L.	1	80	65	26	4	4	1	118	2		12	22
44	Petersen, J. A.	Center N. E. L.	1	171	113	46	12	1	4	3	127		4	26
45	Preus, H. A.	Calmar, L.	3	435	300	120	6	1		361	4	8	20	50
46	Ranzau, A.	Richland E. L.	3	138	85	29	6			231		1		
47	Runholt, J. R.	Immanuel, Audubon	1	130	85	25	3	7		157	5	1		32
48	Runholt, J. R.	1st Wild Rice, Ulen	1	130	125	34	8	5		143	3	2	16	30
49	Runholt, J. R.	Zion's, Ada	1	6	6	3				24				
50	Sande, S.	Hartland E. L.	1	119	98	39	5			109	3		20	25
51	Sande, S.	Manchester	1	51	39	16	1			63	1		19	24
52	Strand, A.	St. Luke's E. L.	1	87	68	21	4			146	1	3		65
53	Teigen, B. W.	St. Paul's Norw. E. L.	1	250	180	25	11	4	4	253	11	5	2	64
54	Teigen, T. N.	1st Am. L., Mayville	1	137	90	24	5	3		122	1	1	4	48
55	Theiste, H. A.	Fairview E. L.	1	423	325	51	14	2	8	610	5	6	45	70
56	Tjernagel, N. S.	Jerico N. L.	1	443	326	143	9	14	2	648	6	8	11	36
57	Tjernagel, N. S.	Saunder E. L.	1	162	139	59	1	4	1	279	2	1	8	37
58	Tweit, M. E.	Nicollet N. L.	1	300	234	92	6	1	6	273	1	2	10	48
59	Tweit, M. E.	Norw. Grove E. L.	3	63	57	22				95			1	24
60	Unseth, E. G.	1st Luth., Suttons Bay	1	162	88	25	11		11	77	1	4		33
61	Unseth, E. G.	Immanuel, Holton	1	62	39	10	2			23	1	2		24
62	Unseth, E. G.	Scandinavian, Holton	1	40	22	10	6			15	1			24
63	Unseth, J. B.	E. Paint Creek	1	124	98	39		1	4	85	2	2	9	24
64	Unseth, J. B.	W. Paint Creek	1	97	74	34		1	4	43			2	15
65	Ylvisaker, E.	Holy Cross, Madison	1	349	231	74	23	6	9	6	339	8	4	121
Totals			8777	6295	2096	303	22	186	39	9489	133	151	407	2230

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

\* No report received.

x Includes 160 guest communicants.



# FOR YEAR 1941

	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						38	50	10	21		10	\$1 744 00	\$ 484 00	\$15 000 00
2						38	27	5	20		7	512 00	123 00	3 000 00
3						35	15				4	309 00	64 00	5 000 00
4						40	10				4	800 00	225 00	10 000 00
5				5	1						1	320 00	122 00	1 200 00
6				7	1			15	7			50 00	24 45	
7				15	4			14	15		4	460 40	160 91	3 500 00
8										1	2	403 72	107 80	4 000 00
9				35	5			20	22	1	10	1 777 84	277 37	9 000 00
10	180	11	1							5	3	1 400 00	300 50	9 500 00
11														4 500 00
12		6v		40	5					7	1	915 00	178 65	6 000 00
13	170	26	2	18	4					1	22	3 211 45	389 57	50 000 00
14	z180	40	1	44	6					1	6	2 168 14	825 77	4 500 00
15				55	5	31	57	14	12					14 000 00
16	180	19	1	64	5			18	42					5 000 00
17	180	18	1	40	4					2	6	2 150 00	540 00	21 150 00
18												80 00	50 00	
19											4	476 97	78 25	8 000 00
20				12	3			15	12			217 04	79 25	1 800 00
21														500 00
22														800 00
23	x180	16	1	41	7	37	16	14	30	2	34	5 318 95	1 328 34	50 000 00
24												75 00	507 00	
25	180	8	1							2				7 500 00
26				41	8	36	36	30	32			*	*	3 500 00
27				21	4	y		30	22	1		*	*	4 000 00
28				y				y		1		*	*	2 000 00
29	*											*	*	3 000 00
30	*											*	*	3 500 00
31	*											*	*	1 000 00
32	*											*	*	500 00
33				62	8	32	10	14	38		7	1 961 95	53 90	18 000 00
34				43	9					2	13	4 552 57	456 75	50 000 00
35	160	26	1	50	6	36	13	20	25	4	15	2 465 00	996 52	20 000 00
36				105	15					3		4 438 41	1 253 51	30 000 00
37				43	6			10	12		12	801 81	116 07	5 000 00
38				8	1							115 33	35 18	
39				40	6	40	8	16	30	1	8	849 50	327 05	4 000 00
40				21	3							1 664 72	172 16	17 500 00
41												26 40		
42	180	4	1							4	6	1 383 00	265 31	14 500 00
43				39	6			20	32	1	8	987 93	292 76	10 800 00
44				66	7			20	70		16	2 100 00	546 00	25 000 00
45				21	3	34	4	13	12	1	9	*	*	7 000 00
46				20	3			20	18	1	5	500 00	22 21	2 000 00
47				18	2			20	15	1	9	450 00	59 25	3 000 00
48												30 00	7 00	
49				20	3	9	13	20	17		4	1 316 06	229 42	10 000 00
50				6	1			z		1	3	516 16	169 98	5 000 00
51				17	4					1	3	2 038 27	164 32	8 500 00
52				52	6	36	4			10		3 100 00	425 00	40 000 00
53				30	5			10	20	13		700 00	234 00	4 000 00
54				129	20			10	46	35		5 095 39	822 89	35 000 00
55						34	41			12		1 327 50	1 143 45	15 000 00
56						36	9			1	4	945 00	729 18	10 000 00
57	170	13	1			32	22	19	19	5	11	2 030 00	754 00	30 000 00
58						32	3			6		430 00	164 00	4 000 00
59				10	2	24	12			2	14	731 53	111 03	5 500 00
60				19	2	24	8			7		208 68	79 54	
61				8	2					4		202 05	79 31	3 600 00
62				16	4			20	22	1	7	611 50	405 16	7 500 00
63								17	10		1	458 18	1 336 00	7 400 00
64												1 600 00	125 00	13 000 00
65	x180	13	1	85	8									
Totals	1940	200	12	1366	194	626	358	434	621	53	360	66 026 45	17 441 81	656 750 00

v Attending Immanuel School of the Wisconsin Synod.

x School conducted jointly with Holy Cross Church. Total enrollment, 29.

y West Prairie and Thompson conduct schools jointly.

z Total enrollment 128, teachers 3, jointly with Missouri Synod churches.

# TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Anderson, Chr.	Rock Dell	\$ 154 30	\$ 135 04	\$ 108 00
2	Anderson, Chr.	Belview	53 75	28 20	28 78
3	Anderson, Chr.	Delhi	28 79	.....	13 00
4	Dale, M. O.	Amherst Jct.	94 07	62 25	31 00
5	Dale, M. O.	Manitowoc	32 37	18 75	20 00
6	Dale, M. O.	Wittenberg	9 00	8 00	19 50
7	Dorr, S.	Forest City	47 30	50 95	36 00
8	Dorr, S.	Story City	153 30	46 50	36 00
9	Galstad, M.	Northwood	97 09	70 91	73 55
10	Galstad, M.	Somber	89 85	118 10	100 55
11	Larsen, U. L.	Chester	27 50	32 00	2 00
12	Larsen, U. L.	Clearwater	.....	.....	.....
13	Larsen, U. L.	Concordia	6 00	7 00	8 80
14	Larsen, U. L.	Cross Lake	16 30	.....	6 85
15	Larsen, U. L.	Gran	.....	.....	1 00
16	Larsen, U. L.	Immanuel	1 50	11 50	.....
17	Gullixson, G.	W. Koshkonong	119 90	69 85	123 57
18	Gullixson, W.	Parkland	132 13	233 55	140 31
19	Guttebo, L.	Eau Claire	55 97	5 00	22 75
20	Guttebo, L.	Pinehurst	.....	.....	25
21	Gullerud, M.	Mankato	84 92	60 28	53 63
22	Hanson, C.	Bygland	84 96	30 70	26 75
23	Hanson, C.	Fertile	70 08	31 31	4 35
24	Hanson, C.	Sheyenne	6 00	8 00	.....
25	Harstad, A.	Our Saviour's	233 37	500 39	522 12
26	Hansen, E.	Our Saviour's	196 75	123 43	161 59
27	Hansen, E.	Hayfield	4 00	14 50	16 00
28	Madson, N.	Redtop	37 00	8 00	39 00
29	Hendricks, J.	Simcoe	3 50	3 50	.....
30	Ingebritson, H.	Lake Mills	79 18	67 75	46 70
31	Ingebritson, H.	Lime Creek	94 20	77 33	55 79
32	Ingebritson, H.	Thompson	50 78	23 05	17 65
33	Ingebritson, H.	West Prairie	80 05	26 15	15 27
34	Vacancy	Tracy	124 54	33 37	32 15
35	Vacancy	Ruthton	17 90	.....	11 50
36	Lee, S. E.	Emmaus	18 80	23 52	42 11
37	Lillegard, G. O.	Boston	101 25	81 00	175 85
38	Madson, N.	Princeton	436 95	238 13	102 05
39	Moldstad, J.	St. Mark's	295 00	287 42	301 26
40	Oesleby, C.	Duluth	72 00	.....	18 50
41	Oesleby, N.	New Hampton	25 95	18 27	1 00
42	Otto, M.	Cottonwood	134 57	178 53	76 33
43	Petersen, J. A.	Center	180 35	70 26	99 25
44	Petersen, J. A.	Scarville	105 56	55 20	109 20
45	Preus, H. A.	Calmar	103 25	40 10	18 10
46	Runholt, J. R.	Ada	.....	.....	4 00
47	Runholt, J. R.	Audubon	7 51	.....	3 70
48	Runholt, J. R.	Ulen	49 16	2 00	1 00
49	Ranzau, A.	Thornton	37 06	20 45	42 81
50	Sande, S.	Hartland	95 87	60 65	23 50
51	Sande, S.	Manchester	83 50	64 25	51 15
52	Strand, A.	St. Luke's	85 00	10 00	25 00
53	Teigen, B. W.	St. Paul's	171 95	51 15	135 00
54	Teigen, T.	Mayville	77 11	50 70	41 30
55	Theiste, H. A.	Fairview	228 46	242 83	272 14
56	Tjernagel, N. S.	Jerico	505 57	234 68	231 58
57	Tjernagel, N. S.	Saude	357 97	187 51	218 96
58	Tweit, M. E.	Nicollet	334 26	318 91	150 00
59	Tweit, M. E.	Norwegian Grove	62 15	32 95	22 22
60	Unseth, J. B.	East Paint Creek	93 60	78 60	137 75
61	Unseth, J. B.	West Paint Creek	79 85	119 25	121 05
62	Unseth, E. G.	Immanuel, Holton	30 00	11 25	30 24
63	Unseth, E. G.	Scandinavian	30 25	14 85	13 11
64	Unseth, E. G.	Suttons Bay	87 10	34 16	16 20
65	Ylvisaker, E.	Holy Cross	44 18	1 00	22 68
66	Vacancy	Oslo	83 10	29 50	32 00
	Miscellaneous		195 87	217 77	198 30
		Totals	\$6 499 55	\$4 680 25	\$4 511 75

## MAY 1, 1941 TO APRIL 30, 1942

	Church Extension	Christian Day School	Bethany College Debt	Miscel- laneous	Totals	Jubilee
1	\$ 12 45	\$ 18 42	\$ 3 00	\$ 8 50	\$ 439 71	.....
2	.....	13 25	20 00	8 50	152 48	.....
3	10 35	.....	.....	.....	52 14	.....
4	5 50	11 45	.....	24 96	229 23	.....
5	.....	8 25	.....	23 51	102 88	24 00
6	.....	.....	.....	4 25	40 75	.....
7	10 76	8 00	.....	14 40	167 41	123 56
8	.....	11 00	.....	37 70	284 50	1 00
9	24 60	18 93	2 00	24 30	311 38	30 00
10	21 63	21 20	.....	20 19	371 52	92 00
11	.....	1 00	24 00	5 00	91 50	2 00
12	.....	.....	.....	.....	.....	.....
13	.....	7 00	.....	.....	28 80	.....
14	.....	.....	.....	5 60	28 75	.....
15	.....	.....	.....	.....	1 00	.....
16	.....	.....	.....	75	13 75	.....
17	.....	20 69	12 00	127 41	473 42	76 00
18	.....	18 20	.....	58 60	582 79	350 00
19	.....	16 42	.....	12 17	112 31	25 00
20	.....	16 37	.....	.....	16 62	.....
21	55	11 80	.....	16 55	227 18	.....
22	15 16	20 41	.....	.....	162 82	22 42
23	.....	10 76	.....	1 00	117 50	5 50
24	.....	.....	.....	3 00	17 00	.....
25	1 50	1 00	.....	117 20	1 375 58	539 61
26	5 00	82 97	.....	50 10	619 84	150 00
27	.....	.....	1 00	3 00	38 50	.....
28	.....	55 00	.....	.....	139 00	10 00
29	.....	.....	.....	200 00	507 00	300 00
30	41 00	6 78	.....	18 66	260 07	175 00
31	20 45	.....	.....	23 41	271 18	370 00
32	13 00	6 70	.....	23 70	134 88	100 00
33	43 19	5 69	.....	10 02	180 37	5 00
34	5 00	92 00	.....	20 35	307 41	.....
35	2 00	.....	.....	.....	31 40	.....
36	2 00	.....	.....	.....	86 43	5 03
37	.....	10 00	.....	192 05	560 15	.....
38	.....	72 27	.....	45 43	894 83	315 61
39	15 00	35 50	50 00	120 75	1 104 93	60 00
40	.....	.....	.....	.....	90 50	.....
41	7 66	.....	.....	26 06	78 94	.....
42	12 00	23 97	.....	49 11	474 51	303 75
43	.....	19 50	.....	.....	369 36	.....
44	.....	13 00	.....	16 50	299 46	.....
45	.....	.....	.....	117 83	279 28	16 00
46	.....	.....	.....	3 00	7 00	.....
47	.....	.....	.....	11 00	22 21	.....
48	.....	.....	.....	7 09	59 25	.....
49	.....	.....	5 00	6 00	111 32	.....
50	.....	.....	.....	21 00	201 02	1 00
51	.....	.....	.....	11 00	209 90	200 00
52	.....	13 00	.....	35 00	168 00	.....
53	19 68	.....	.....	56 11	433 89	.....
54	.....	9 91	.....	7 50	186 52	44 40
55	22 57	17 41	1 00	248 80	1 033 21	.....
56	35 18	.....	25 00	269 84	1 212 42	63 15
57	46 45	.....	.....	117 47	946 49	132 80
58	24 48	32 80	.....	67 58	928 03	60 00
59	2 05	12 61	.....	12 00	143 95	.....
60	15 00	9 46	1 00	345 50	680 91	168 00
61	10 00	.....	.....	1 026 00	1 356 15	.....
62	.....	6 25	.....	5 50	83 24	.....
63	50	10 82	.....	11 75	81 28	.....
64	.....	10 35	.....	8 50	156 31	5 00
65	.....	6 50	.....	.....	74 36	.....
66	5 00	.....	2 00	29 82	181 42	3 00
..	21 00	26 00	89 00	166 77	914 71	348 74
..	\$ 470 71	\$ 812 64	\$ 235 00	\$3 897 79	\$21 320 68	\$ 4 122 54

\* Special gifts and legacies are listed in Miscellaneous column.

## THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Blaekkan, I., P. Em.	1167 N. Hobart Blvd., Los Angeles, Calif.
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	309 S. Coler, Urban, Ill.
Galstad, Martin	Northwood, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullixson, G. A. R.	Cottage Grove, Wis.
Gullixson, Walther	Parkland, Wash.
Guttebo, L. S.	R. 4, Eau Claire, Wis.
Hansen, Emil	701 Bridge St., Albert Lea, Minn.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	13 S. Hancock St., Madison, Wis.
Hendricks, John, P. Em.	1101 14th Ave. S. E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Larsen, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton, Mass.
Madson, N. A.	Route 1, Princeton, Minn.
Meyer, Prof. C. S.	Bethany Lutheran College, Mankato, Minn.
Moldstad, Prof. C. A.	Bethany Lutheran College, Mankato, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Ill.
Natvig, Prof. Alvin	Bethany Lutheran College, Mankato, Minn.
Oesleby, Chr.	2328 W. 6th St., Duluth, Minn.
Oesleby, Nils C.	329 E. Main St., New Hampton, Iowa
Otto, Milton	Cottonwood, Minn.
Petersen, J. A.	640 Page Ave., No. Mankato, Minn.
Preus, A.	Calmar, Iowa
Ranzau, A.	Thornton, Iowa
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	5916 Rice St., Chicago, Ill.
Teigen, B. W.	2219 W. North Ave., Chicago, Ill.
Teigen, Torald N.	Hillsboro, N. Dak.
Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Thoen, J. E., P. Em.	924 Marsh St., Mankato, Minn.
Tjernagel, N. S.	Lawler, Iowa
Tweit, Milton E.	St. Peter, Minn.
Unseth, Eivind	Suttons Bay, Mich.
Unseth, J. B.	R. 1, Waterville, Iowa
Ylvisaker, E.	2702 Milwaukee St., Madison, Wis.
Ylvisaker, P.	Albert Lea, Minn.
Ylvisaker, Dr. S. C.	President Bethany Luth. College, Mankato, Minn.

## THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS, 1941-'42

Andresen, Miss Marie	Tacoma, Wash.
Branstad, Raymond	Madison, Wis.
Dierson, H.	West Koshkonong, Wis.
Guldborg, Miss Catherine	Albert Lea, Minn.
Halvorson, Lyle L.	Lime Creek, Iowa
Meyer, Robert	Princeton, Minn.
Reede, Roy	Somber, Iowa
Tjernagel, Miss Margaret	Eau Claire, Wis.
Tyssen, Miss Emma	Scarville, Iowa
Vick, Alton	St. Peter, Minn.

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