

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



Held in  
*Bethany Lutheran Church*  
*Rev. C. M. Gullerud, Pastor*

at  
**BETHANY LUTHERAN COLLEGE**  
Mankato, Minnesota



**June 2nd to 6th, 1946**

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## THE TWENTY-NINTH ANNUAL CONVENTION

of the Norwegian Synod of the American Evangelical Lutheran Church, Bethany Lutheran College, Mankato, Minnesota

The Norwegian Synod Convention opened Sunday morning, June 2, 1946, at 10:30 A. M. with festival services, such as have ordinarily been held on "Synod Sunday." The Rev. C. M. Gullerud, pastor of the local congregation, had charge of the services. The following hymns were sung: "Ye Lands, to the Lord Make a Jubilant Noise"; "How Can I Thank Thee, Lord"; "We Give Thee But Thine Own"; "Lord Jesus Christ, with Us Abide". The Rev. Milton Otto of Cottonwood, Minn., preached the festival sermon on 1 Peter 4, 10-11: "Our Stewardship as a Synod". He pointed out that all we are and have, especially the Gospel of salvation in Christ Jesus, is a gift of God's grace; and that what we have we are to administer as God's stewards. In order to do this, we must follow the Word alone, and each one must do according to his ability; this, not to the praise of man, but to the praise of God.

After the sermon, the Bethany College a Cappella Choir sang J. S. Bach's arrangement of "Jesu, Priceless Treasure." The convention offering was then brought by the representatives of the congregations, who filled the college chapel.

At the close of the service, Rev. C. M. Gullerud welcomed the Synod on behalf of his congregation. Pastor N. A. Madson responded briefly and, on behalf of S. C. Ylvisaker, who was attending the Centennial of the Springfield Seminary, welcomed the assembly also in the name of Bethany Lutheran College. He then appointed as a temporary Credentials Committee: Prof. C. A. Moldstad, Rev. G. Guldberg, Stud. of Theol. Levine Hagen, and delegates Glen Peterson and Sievert Exe; and as Program Committee, Prof. P. Zimmerman and Delegate Peter Lee.

In the afternoon, a Song Service was held consisting of hymns, Scripture readings, and a number of musical selections from the classical composers by the a Cappella Choir, under the leadership of Prof. A. Fremder. The organist at this service, as well as at the morning service, was Prof. G. Weller. Rev. N. A. Madson served as liturgist.

A short session was held Sunday evening to organize the Convention. 26 of the voting pastors of our Synod were present and 5 of the non-voting pastors and professors. Three more voting pastors arrived later and 7 more of the non-voting pastors and professors. The Temporary Credentials Committee reported that 35 delegates from 23 congregations had arrived. These were seated. The President, Rev. N. A. Madson, then declared the convention opened in the name of the Triune God.

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

Chr. Anderson, Raymond Branstad, M. O. Dale, Stuart Dorr, Gottfred Guldborg, C. M. Gullerud, G. A. R. Gullixson, L. S. Guttebo, Emil Hanson, Clarence Hanson, A. M. Harstad, U. L. Larson, S. E. Lee, Geo. O. Lillegard Juul Madson, N. A. Madson, Nils C. Oesleby, Milton Otto, Joseph Petersen, J. A. Petersen, H. A. Preus, J. R. Runholt, Torald N. Teigen, H. A. Theiste, Milton E. Tweit, Eivind Unseth, J. B. Unseth, Luther Vangen, E. Ylvisaker, P. Ylvisaker (30).

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

Rev. Paul G. Anderson, Prof. C. U. Faye, Prof. A. Fremder, Prof. Martin Galstad, Prof. Robert Hoerber, Prof. Norman S. Holte, Prof. Rudolph E. Honsey, Rev. H. Ingebritson P. Em., Prof. C. A. Moldstad, J. E. Thoen P. Em., Dr. S. C. Ylvisaker, Prof. Paul A. Zimmerman (12).

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

Pasotrs D. L. Pfeiffer, F. Weyland, M. Rolf, Hugo Degner, Geo. Schweikert, E. Schaller, D. Rossin, Im. Albrecht, E. J. Marxhausen. Students of Theology W. Gawrisch, A. Gullerud, LeVine Hagen, Iver Johnson (13).

### **EXCUSED FOR NOT ATTENDING THE CONVENTION**

Rev. Walther C. Gullixson.

### **EXCUSED FOR LEAVING EARLY**

Rev. Paul G. Andersen, Prof. C. A. Moldstad, Delegate L. Gilbertson, Mr. John C. Eich, Mr. Harold Bergengren, Mr. E. Petersen, Rev. E. Unseth, Rev. A. Harstad, Rev. E. Ylvisaker, Mr. J. Melaas, Mr. Oscar Wilson.

### **EXCUSED FOR LATE ARRIVAL**

Rev. H. A. Preus

### **PASTORS RECEIVED INTO MEMBERSHIP**

Rev. Juul Madson, Rev. Paul G. Anderson.

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

First Evanger, Fertile, Minn., (Rev. C. Hanson), Scandinavian, Holton, Mich.; Immanuel, Holton, Mich.; West Paint Creek, Iowa, West Prairie, Iowa, Scarville, Iowa, Thompson, Iowa.

### **REPRESENTATIVES PRESENT ELIGIBLE TO VOTE**

<b>Pastors</b>	<b>Congregation</b>	<b>Representative</b>
Chr. Anderson .....	1. Rock Dell .....	1. Wilhelm Eide
	Belview Minn.	
	2. Our Savior's .....	2. John R. Seime
	Belview, Minn.	
R. Branstad .....	3. First Luth. ....	3. Albert Setterbo
	Suttons Bay, Mich.	
S. A. Dorr .....	4. Zion .....	4. L. C. Olson
	Tracy, Minn.	5. Edward Krieg
G. Guldborg .....	5. Forest City, Ia. ....	6. Leonard Gilbertson

C. M. Gullerud .....	6. Bethany .....	7. C. A. Moldstad J. E. Thoen
	Mankato, Minn.	8. Paul Zimmerman
	7. Salem .....	9. Clarence Borneke
	Eagle Lake, Minn.	10. Alfred Sack
G. A. R. Gullixson ..	8. Western Koshkonong ..	11. Peter Lee
	Cottage Grove, Wis.	12. John Nelson
W. Gullixson .....	9. Parkland, Wash. ....	13. M. Julius Ingebritson
L. S. Guttebo .....	10. Concordia .....	14. E. J. Sandvig
	Eau Claire, Wis.	
Vacancy Pastor .....		
Le Vine Hagen .....	11. Saude .....	15. Christ Treider
	Lawler, Iowa	
E. Hanson .....	12. Our Savior's .....	16. Severt Exe
	Hayfield, Minn.	
	13. Our Savior's .....	17. A. Torgerson
	Albert Lea	18. Lloyd Flugum
A. M. Harstad .....	14. Our Savior's .....	19. John Melaas
	Madison, Wis.	20. Oscar M. Wilson
J. Madson .....	15. First Shell Rock .....	21. Albert Mostrom
	Northwood, Iowa	22. A. T. Huso
		W. C. Huso
	16. Somber .....	23. John Holt
	Northwood, Iowa	24. Selmer Leverson
N. A. Madson .....	17. Our Savior's .....	25. Gunder George
	Princeton, Minn.	26. Arthur Wold
J. A. Moldstad .....	18. St. Mark's .....	27. John Eich
	Chicago, Ill.	
N. Oesleby .....	19. Oslo .....	28. Vernon Hoff
	Volga, S. Dak.	29. Leonard Twedt
	20. Bethel .....	30. Adolph Jungemann
	Sioux Falls, So. Dak.	31. Clifford Olsen
M. H. Otto .....	21. English Ev. ....	32. Herman Belling
	Cottonwood, Minn.	
J. A. Petersen .....	22. Center .....	33. Sam Honsey
	Lake Mills, Iowa	
Vacancy Pastor .....		
C. Schroeder .....	23. Jerico .....	34. Jeff Knutson
	Lawler, Iowa	35. George Anderson
A. Strand .....	24. St. Luke's .....	36. O. C. Hovland
	Chicago, Ill.	
T. N. Telgen .....	25. First American .....	37. Glenn Peterson
	Mayville, N. Dak.	38. Jacob Wermedal
H. A. Theiste .....	26. Fairview .....	39. Oscar Olsen
	Minneapolis, Minn.	40. Stanley Milleon
M. E. Tweit .....	27. Nicollet .....	41. Bennett Hanson
	St. Peter, Minn.	G. J. Skranstad
		42. Carl Annexstad
		Henry Anderson

E. G. Unseth .....	28. St. Paul's .....	43. George Tokheim
	Chicago, Ill.	44. Erling Petersen
J. B. Unseth .....	29. East Paint Creek .....	45. Justus Johnson
	Waterville, Iowa	
L. Vangen .....	30. Lake Mills, Iowa .....	46. Ole Bredeson
		47. A. O. Anderson
	31. Lime Creek .....	48. Martin Stene
	Emmons, Minn.	
P. Ylvisaker .....	32. Manchester, Minn. ....	49. Christ Mortensen
		50. Martin Jordahl
		Andrew Emrud
	33. Hartland, Minn. ....	51. Helmer Henrickson
		52. Peter Erickson
		Anton Johnson

### CONVENTION COMMITTEES

- President's Message and Report:** Rev. A. M. Harstad; Delegates: Chr. Mortenson, J. Melaas.
- Credentials:** Prof. C. A. Moldstad, Rev. G. Guldberg, Student LeVine Hagen; Delegates: Glenn Petersen, Severt Exe.
- Nominations:** Pastors S. E. Lee, J. R. Runholt, N. Oesleby; Delegates: Martin Stene, John C. Eich, O. M. Wilson.
- Program.** Prof P. Zimmerman, Delegate: Peter Lee.
- Press Committee:** Pastors S. Dorr, M. H. Otto, E. G. Unseth
- Higher Education:** Pastors H. A. Preus, L. S. Guttebo, E. Ylvisaker, Delegates: M. Jordahl, S. Milleon, Erling Petersen.
- Elementary Education:** Pastors L. Vangen, E. Hansen; Delegates: George Anderson, S. Honsey.
- Finances:** Pastors H. A. Theiste, M. E. Tweit, J. R. Runholt; Delegates: J. Melaas, Arthur Wold, Mr. George Tokheim.
- Home Missions:** Pastors C. M. Gullerud, P. Ylvisaker, T. N. Teigen; Delegates: Clifford Olson, Oscar Olson, Carl Annexstad
- Foreign & Negro Missions:** Pastors U. L. Larsen, Juul Madson; Delegates: Vernon Hoff, A. Jungemann.
- Church Extension:** Pastors M. O. Dale, R. Branstad; Delegates: O. C. Hovland, A. T. Huso.
- Publications:** Pastors M. Galstad, S. E. Lee; Delegates: E. J. Sandvig, Justus Johnson.
- Charities & Support:** Pastors J. B. Unseth, C. Hanson; Delegates: Ole Bredeson, J. Wermedal
- Army-Navy:** Pastors N. Oesleby, G. A. R. Gullixson; Delegates: John Holt, Leon Twedt.
- Pastoral Conference Records:** Prof. C. U. Faye, Delegate S. Levorson
- Resolutions:** Rev. Juul Madson, Theol. Student Iver Johnson.
- Miscellaneous Matters:** Rev. Chr. Anderson, Dr. S. C. Ylvisaker, Delegates: John Nelson, Bennet Hanson.
- Tellers:** Theol. Student A. Gullerud. Delegates: Clarence Bornike, J. A. Knutson
- Chaplain:** Rev. J. A. Petersen.

## THE PRESIDENT'S MESSAGE

Dear brethren in the Lord: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."** Eph. 2, 8. 9.

As individual Christians, as members of a Christian congregation and of an orthodox synod, we should be remiss if we did not again and again come back to the fundamentals of our most holy faith. For anyone who does not deem it necessary, or who no longer has any desire, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3, 18) has simply ceased being a Christian.

The fact that we may have learned the saving truth in earliest infancy and may even now be able to repeat word for word that same truth does not prove that we have no more need of pondering it anew for the strengthening of our faith. If the Virgin Mary found it necessary to keep the wondrous things which were said about her child and to ponder them in her heart (Luke 2, 19), who are we, that we should not find it profitable to do likewise? Unwillingness to do that is evidence of a pride which is as unwholesome as it is wicked. For upon all vain pride Scripture pronounces this severe judgment: "God resisteth the proud." 1 Pet. 5, 5. And we most certainly do not want to be numbered among those who shall be found fighting against God. Acts 5, 39.

But of all the doctrines taught in Holy Writ, none is more fundamental than that which you have just heard read from Paul's epistle to the Ephesians. For what is its essence? It is, in brief, the **central truth** of all revealed religion: Justification by Faith, without the deeds of the law, that article of faith which our fathers were wont to call "**Articulus Stantis et Cadentis Ecclesiae**," that is, the article by which a Church would stand or fall. If a Church teaches according to Scripture in this fundamental article, it will stand. But if it here teaches contrary to Scripture, it will fall. All other doctrines of Scripture revolve about this central truth as the planets of heaven revolve about the sun. In fact **Justification by Faith IS** the very sun in the heavens of God's most wondrous mercy. Let us, then, on the basis of our text briefly consider it for our mutual edification.

### By Grace.

1. The very first noun in this fundamental passage is that word "grace," than which there is no more meaningful word in language committed to men. Without it we should still be in our sins, aliens from the commonwealth of Israel, and strangers from

the covenant of promise, having no hope, and without God in the world. But with it as our possession, we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Eph. 2.

Grace, mercy, forgiveness, pardon, and all the other attributes of our heavenly Father's unfathomed love for a fallen race! It is this which saves us, and nothing whatsoever in man, no matter how small a part he will be satisfied in having ascribed to him. For the moment you mix anything into God's grace, it is no longer that divine attribute of which Paul here speaks.

It is true that Scripture often speaks of **faith** as being that which saves. And there is nothing wrong about that. When our Saviour again and again states: "Thy faith hath saved thee," or "Thy faith hath made thee whole," He is simply speaking of that act through which the sinner took unto himself God's saving grace. That is why our Confessions speak of faith as the "**organon lepticon**," the organ of receiving, the empty hand which grasps the proffered grace of God. But there could be no saving faith without an object. And what is its object? God's grace which, instead of damning us for our manifold sins, has decreed an unconditional pardon for the guilty. It is therefore that the Apology to our Augsburg Confession says: "And, again, as often as we speak of faith, we wish an object to be understood, viz. the promised mercy. For faith justifies and saves, not on the ground that it is a work in itself worthy, but only because it receives the promised mercy." Chapter II: 56.

And God didn't wait to see what our faith would be before He made His decision. No, "when we were **enemies**, we were reconciled to God by the death of his Son," says Paul. Rom. 5, 10. Yes, he makes bold to assert that "Christ died for the **ungodly**." Rom. 5, 6. And when God, by the prophet Isaiah, bids the sinner reason together with Him, what are the stipulations? Does He perchance say: "If you will give evidence of your worthiness, prove that you are a 'noble soul', I will do this or that marvellous thing for you?" No, here are His exact words: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isa. 1, 18. Or, as Paul puts it (and you and I have from our very infancy learned to confess it in Luther's Small Catechism): "Not by works of righteousness which we have done, but according to his **mercy** He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his **grace**, we should be made heirs according to the hope of eternal life. This is a faithful saying." Tit. 3, 5-8. And that this attitude of God was not something which came into being after man had begun exercising his faith is made equally clear by the apostle when he says this about our gracious God: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus be-



fore the world began." 2 Tim. 1, 9.

And since this grace is for **sinner**s, no one shall be able to accuse God of having by-passed him, since all have sinned and come short of the glory of God. Since it is so cleansing that it will make even the most scarlet stained crime as pure-white snow, no one shall be able to claim that his sins were too great to be cleansed by the blood of Christ. Since it was provided for him even before the world began, no one shall be able to excuse himself on judgment day by saying that salvation for him was not worked out betimes. And since such is the nature of God's ineffable grace, let us not quarrel with Him, but rest satisfied to thank Him with our stammering tongues while here in the valley of the shadow, and then, with tongue unfettered by sin, pay Him due homage in the realms of perfect day. Yes,

"God hath ordained from eternity Christ as our Saviour!  
Great is His name, let its praises be sounded forever!  
Christ is the Lord,  
Honour Him, treasure His word,  
Own Him in all your behaviour!"

### Through Faith

2. When the apostle teaches us that we are saved "through faith," he is telling us that it is something which can be ours only through that agency which has but few definitions, but which Holy Writ has taught us through scores of living examples. And one living example is worth any number of mere definitions. Yes, we have this definition of faith in Hebrews 11, 1: "Now faith is the substance (or confidence, as HYPOSTASIS might be rendered) of things hoped for, the evidence of things not seen." Less descriptive, but most comforting, is that other definition of faith given by John: "This is the victory that overcometh the world, even our faith." 1 John. 5, 4.

But when we look to the many examples of faith given us in the Old as well as in the New Testament, we are not left in doubt as to how that agency of God worked in the individual, yea, under the most varied and trying circumstances. And there they stand, not only to show us what God did for **them**, but also to assure us that God can and will do likewise with **us**. There stands Abraham as an example for all time of one who implicitly relied upon the promises of God; or, as Paul put it: "Who against hope believed in hope." Rom. 4, 18. Even when God demanded of him that he should offer up the "son of promise", which meant that Abraham's own salvation would be cut off, he did not hesitate. And why not? The epistle to the Hebrews gives us the answer: "Accounting that God was able to raise him up, even from the dead." Heb. 11, 13. There stands Job likewise in the firmness of his faith, not only confessing his confidence in a living Redeemer, but making the astounding statement: "Though he slay me, yet will I trust in him." Job 13, 15.

How oft do we not find in the Psalms of David, in some form or other: "In him do I put my trust." And following Christ in His ministry of mercy, what a vast array of poor sinners from all walks of life do we not see putting their trust in Him! The poor woman of Canaan makes out of that term of disrepute, "dog", the most glorious Gospel. Matt. 15, 27. The father of the boy possessed of the devil had to refer to his weak and trembling faith but as "unbelief", and yet he was not turned away. Mark 9, 24.

But the remarkable thing about true faith is this, that it is not its greatness or its strength which determines what you will get. Just so it is true faith (a hungering and thirsting after righteousness) it is a **saving** faith. And why is that? Because "faith derives its importance, not from its virtuous quality as an act of man, but from the value of that which it accepts and holds, Christ and His righteousness." Hove's "Christian Doctrines", p. 280. And rightly does the same author conclude: "The believer becomes righteous in the same way as a beggar may be made rich by a great gift. His acceptance of the gift does not merit the gifts, and does not determine the size or value of it. Whether he accepts it with a feeble and trembling hand, or with a strong and firm hand, the value of the gift is the same. The acceptance is only the indispensable means through which he becomes the possessor of the gift."

But while we know that even weak faith is a saving faith, we do not for that reason become indifferent as to the status of our faith. No, as God's true children we pray to-day, even as did the disciples of old: "Lord, increase our faith." Luke 17, 5. And how is that done? Paul answers that very briefly when he says: "Faith cometh by hearing, and hearing by the word of God." Rom. 10, 17. The Gospel of Christ is simply called "the word of faith." Rom. 10, 8. By it, faith is created, strengthened, and preserved. If you become indifferent to that "word of faith", you have left the safe moorings of that which Peter calls "a more sure word of prophecy" (2 Pet. 1, 19), and will in the end become but an helpless hulk driven by the ravaging waves of doubt and unbelief, ending in complete shipwreck.

We see then how absolutely necessary it is that we use the word of faith aright; that we do not rest satisfied with a mere smattering of Bible knowledge, but that we do as did "the more noble Bereans," who "searched the scriptures daily, whether those things were so." Acts 17, 11. There is not throughout our entire synod the earnest and faithful searching of Holy Writ which there ought to be. And as a result many who would be disciples of Christ are not, of a truth, His followers. There are still among us all too many who do not take seriously the feeding of the lambs in Christian day-schools, nor the daily devotions with the reading of Scripture and the singing of hymns in every home, nor the regular attendance upon divine worship in the house of God, nor the attendance at Bible classes, nor the strengthening of their faith through frequent

communing at the Lord's Table. Let us not forget the sober warning of the prophet: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8, 11. 12. Could you think of anything more calamitous: "Seek—and shall not find"?

Is it to be wondered at, then, that there is a growing laxity among young as well as old, less regard for the eternal verities which even an atomic age cannot shake from their moorings? Would to God that we not only teach our children to sing with their mouths the stirring words of Johan Nordahl Brun, but that they might be inscribed on their very hearts:

"God's word a treasure is to me,  
Through sorrow's night my sun shall be,  
The shield of faith in battle;  
The Father's hand hath written there  
My title as His child and heir:  
"The kingdom's thine forever;"  
That promise faileth never."

### Not of Yourselves

3. To make doubly certain that no one shall imagine that his soul's salvation, either in part or in whole, is due to anything which he may have done or left undone, Paul continues with the definite negative statement: "**And that not of yourselves.**" There are perhaps few passages in Holy Writ which teach us more forcefully man's inherent desire to get some credit for his own salvation than the text before us. But so plain are Paul's words of warning that even a child shall be able to grasp it: "Let no one indulge the vain thought that he has in any way merited aught of that which is become his through the grace of God." Your faith is not of yourself, not even the least beginning of it. What hope would there be for the poor sinner who, like a Paul, had struggled with the evil that was in him, and finding that the good which he would he did not, while the evil which he would not, that he did (Rom. 7, 19), unless God had assured him: "It is God which worketh in you both to will and to do of his good pleasure"? Phil. 2, 13. It would be a most wicked thing to sing, as we often do at the beginning of our service:

"All our knowledge, sense, and sight  
Lie in deepest darkness shrouded,  
Till Thy Spirit breaks our night  
With the beams of truth unclouded.  
Thou alone to God canst win us,  
Thou must work all good within us,"

if the least bit of good were to be found in natural man. But, thanks be to God, in His own mysterious way through the power of the everlasting Gospel He works that miracle of faith in us of which our **Formula of Concord** speaks after this fashion: "In conversion

God, through the drawing of the Holy Ghost, makes out of stubborn and unwilling men willing ones." **Epitome II, 17.**

### **It Is the Gift of God**

4. Could anything be plainer than that? We all know what a gift is. And when Scripture tells us that our soul's salvation is "the gift of God," it would be the height of ingratitude to begin arguing about it, instead of gratefully accepting it as such. And not only does Scripture tell us that our salvation is a "gift," but it also tells us **why** God has decided to bestow it upon us—His unspeakable love for us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Joh. 3, 16. No wonder that Paul, when he would encourage his fellow-believers to give just as liberally and cheerfully as they have received, closes the 9th chapter of 2 Corinthians thus: "**Thanks be unto God for His unspeakable gift.**"

### **Not of Works, Lest Any Man Should Boast.**

5. And as a final thrust at the ever-present synergism in the natural man, Paul concludes this classic passage with the words: "Not of works, lest any man should boast." All who seek to establish a righteousness based on their own keeping of the law, and who would boast of such a claim, are here put to shame. Not only are they shown to be ingrates, but vain boasters besides. In the words of his epistle to the Romans Paul would have us understand: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3, 20. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." Rom. 3, 27.

The way which our heavenly Father has opened to all sinners through faith in the merits of His Son must never be despised by those who would enter life eternal. For to do so would be like following those self-willed Israelites of old, concerning whom the Lord, through the prophet Jeremiah, had to complain: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2, 13.

Shall we who have enjoyed the crystal-clear fountain of God's never-failing grace commit a like set of evils? God forbid! No, may He ever grant us grace to give evidence of a faith so imbedded in the Rock of our salvation, that it will be our constant confession, in the words of the unknown hymn-writer:

"O Fount of grace redeeming,  
O River ever streaming  
From Jesus' holy side:  
Come Thou, Thyself bestowing  
On thirsting souls, and flowing  
Till all their wants are satisfied."

Amen.

## THE PRESIDENT'S ANNUAL REPORT

When we were gathered for our last annual convention, the mighty struggle for supremacy of arms was still going on in the far Pacific. Our nation's fighting forces were still in the thick of it. But now also there the guns have ceased firing, and we have seen the return of most of our dear ones from the battle fronts. For this we are truly thankful to Him who alone "maketh wars to cease unto the end of the earth." Ps. 46, 9.

But while the "shooting war" is indeed over, it has not brought that undisturbed peace for which many were hoping. And now, while the mighty powers are concerned about setting their various houses in order, there arise ominous clouds on the horizon which bode anything but well for the future. While many were made to believe that what they actually were fighting for in the titanic struggle was freedom from want, fear, and oppression, the aftermath of war has simply made impossible the attainment of that goal. What we find to-day in vast areas throughout this war-ravished earth is abject want such as has perhaps never before been visited upon mankind, not only **physical** want (where millions are destined to die, in spite of our noblest efforts to rescue them), but a **spiritual** poverty which is even greater. And the saddest part of it is this, that while an empty stomach will welcome the sight of a loaf of bread, and will reach out for it with trembling hands, all too many famishing souls will not want to be told about the bread of life "which cometh down from heaven, that a man may eat thereof, and not die." Joh. 6, 50. It is the age-old enigma which would simply drive us to cynical despair, were it not for the enlightenment which has been given us from above.

What are we to do as the followers of Him of whom it is said: "He came unto his own, and his own received him not"? Joh. 1, 11. Shall we complacently say: "Let them stumble on in their blindness"? God forbid! No, we shall continue humbly to walk in His steps, doing that which He has asked us to do while it is day, whether the world despise us or no. All He asks of us is that we be found faithful—faithful to that never-failing **word** which He has committed to our trust. But if we are to remain faithful, we must ever be mindful of the apostolic admonition: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 3, 5-8. Let us as members of that kingdom which is not of this world become reconciled to the Scripture-

founded truth that we shall ever remain, while here in the valley of the shadow, but a comparatively small minority. It is still true, shockingly true: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7, 13. 14. Yes, it humbles the old Adam in us, to be sure, but it binds us ever firmer to Him who "trod the wine-press alone." Isa. 63, 3. So far from making us discouraged and disheartened, it only serves to steel us with that holy fervor which prompted a Paul Gerhardt (on the basis of the apostolic word) to sing:

"If God Himself be for me,  
I may a host defy,  
For when I pray, before me  
My foes confounded fly:  
If Christ, the head, befriend me,  
If God be my support,  
The mischief they intend me  
Shall quickly come to naught."

No matter what social, economic, or political upheavals you and I may be called upon to witness in the years which lie ahead, we need have no fear, so long as we ever bear in mind our calling as the beloved children of a kind heavenly Father, remembering what He has said on this very score: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Joh. 16, 33. And when did He overcome it? In the very hour when His enemies imagined that they had done away with Him. The way of the cross is, and ever will be, the only way to the crown. It is for that very reason that Paul assures us: "We glory in tribulations also: knowing that tribulation worketh patience: And patience, experience; and experience, hope: And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5, 3-5.

The word of God does not hold out any promise of ease and comfort for the true children of God in the world which now is. It promises the very opposite, when it tells us: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3, 12. Let the worldly-wise call it a "martyr complex", but we shall accept it for what it of a truth is: God's factual report of our condition. And while there be those who would destroy the very essence of the Gospel by seeking to make it palatable to the world, we shall not become confused, though "the heathen rage, and the people imagine a vain thing," though "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Ps. 2, 1-3. No, we shall not despair even though we see the fulfillment of Paul's prophetic word on the seashore at Miletus: "Also of your own selves shall men arise, speaking perverse things to draw many disciples after them." Acts. 20,

30. And why not despair? Because that God to which the apostle commended the faithful at Ephesus is the unchangeable Jehovah, whose word of **grace** is able to build us up, and to give us an inheritance among all them that are sanctified. Our one concern shall be to proclaim that word of grace to all who will give ear to its saving message, to carry on in the quiet of our humble Christian day-schools the daily indoctrination of the lambs committed to our care, to encourage our people everywhere in their family devotions daily to search the Scriptures, so that we shall have an enlightened laity which will always recognize the voice of the true Shepherd and who will follow none other. May it be His voice which is sounded forth in our pulpits from Sunday to Sunday, the voice which is never silenced within these hallowed walls of our beloved Bethany, nor in our Christian day nurseries, nor at the family altar of the humblest home within our synod! And then what will the harvest be? Let us rest satisfied with the assurance which Peter gives us in these comforting words: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5, 4. That will be glory sufficient, though we shall here have to be maligned and taunted by those who despise the **smallness** of our efforts.

Taking stock of our household, what do we find? There is that which naturally saddens us, but also that which must give us cause for true rejoicing. It goes without saying that our synod has also been more or less disturbed by the present state of unrest within the Synodical Conference. While we have been spoken of as those who are not in favor of union with other Lutheran bodies, that is not true. In Romans 3 Paul speaks of the slanderous report circulated about him and his fellow believers, that they had taught: "Let us do evil, that good may come." As unfair as it was to affirm that of the Christians then, just as unfair is it to accuse the Norwegian Synod of being against a God-pleasing union with any body bearing the Lutheran name. But we have refused, and shall continue to refuse, to bring about a union on the basis of a **compromise**. For God-pleasing unions are not brought about in that way. We have shared with the other general bodies of the Synodical Conference the Missouri Synod's clear-cut and Scripture-true "Brief Statement," upon which we are willing to rest our case as an expression of our faith in the doctrines which have been in controversy among Lutherans of America. May that noble Confession be retained unsullied! It is for that reason that our chief discussion at this synod meeting will center about the so-called "**Doctrinal Affirmation**", which has been set forth as a possible means of uniting with the American Lutheran Church. May the discussion prove our love for the "faith which was once delivered unto the saints." Jude 3.

Due to lack of men as well as the necessary funds, we have not been able to do the work of expansion in our mission field

which every true member of our synod longs for, and which it is meet that we **should** do after more than a quarter of a century since the days of our reorganization. But it is to be hoped that the Special Collection which is now in progress will be sufficient to meet the demands. God's people are **always** willing in the day of His power. Of that we must be certain, since Scripture tells us so. Ps. 110, 3.

God has signally blessed our work here at Bethany College, making it possible to repay in part the kindness which was shown us by our sister synods of the Synodical Conference in the days when the Norwegian Synod had no institution of higher learning of its own. The words of commendation which have come from those whose children have had the privilege of attending this institution and the many demands for Christian day school teachers trained at Bethany; have given us encouragement to carry on, often under trying circumstances. Bethany College has won for itself a place in the hearts of conservative Lutherans which no honest man can question.

And that which is to-day a source of true rejoicing is the fact that we, at long last, shall be able to establish our own theological seminary, where those who are to go forth as ambassadors for Christ, representing our synod, will have had a training which will more fully serve our particular needs. Even the humblest cottage in England was no doubt dearer to the hearts of the little children, who had to be expatriated to our land during the awful years of war, than was the more pretentious American home where they had found refuge. May the candidates who go forth from this institution in years to come be as faithful to their trust as they will be convinced of the **justice** of our cause. In the words of the prophet Micah we say to the theological students of Bethany: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6, 8. And may it also be said of Bethany that it has instilled in the hearts of those who have chosen to teach in the Christian day-schools of our church that firm conviction as to the importance and blessedness of their calling, that they shall never have occasion to regret their entering upon that profession.

The past year our brother, the Rev. I. Blakkan has gone to his reward. He will ever be remembered among us as our poet pastor.

In the course of the past year, two young men have been ordained to the holy ministry in our synod, and now ask for admission into our ranks as pastors. On Oct. 28, 1945, candidate Paul Anderson was ordained by the Rev. Joseph Runholt, assisted by the Revs. Clarence Hanson and Torald N. Teigen. The ordination took



place in the Concordia Lutheran Church near Fosston, Minnesota. On Dec. 23, 1945, candidate Junl B. Madson was by your president, assisted by the Revs. A. J. Torgerson, Emil Hanson, Justin A. Petersen, Martin Galstad, Luther Vangen, and Gottfred Guldberg, ordained in the Somber Lutheran Church, west of Northwood, Iowa. That same evening he was by your president formally installed in the First Shell Rock Church in Northwood.

Having received permanent calls from the synod as teachers at Bethany College, the Revs. Martin Galstad and Bjarne Teigen were by your president formally installed here at Bethany on the evening of Sept. 5, 1945. While the Rev. Galstad has been teaching at the school, the Rev. Teigen was granted a year's leave for study, but will take up his duties as teacher here in September.

Since our synod last met, the following changes have taken place: The Rev. Eivind Unseth is now serving St. Paul's Lutheran Church in Chicago. The Rev. Raymond Branstad is now serving the Suttons Bay-Holton, Michigan, charge. The Rev. N. S. Tjernagel, having resigned as pastor of the Jerico-Saude charge, has been serving the New Hampton, Iowa, mission, while student LeVine Hagen has had charge of the Saude congregation, and the Rev. Clemens Schroeder of the Missouri Synod has served the Jerico congregation. There will be but two new workers available in the immediate future: Candidate of theology Rudolph Honsey, who the past year has taught at Bethany, and candidate of theology Alf Merseth, who this month will be graduated from Concordia Seminary, St. Louis. Student Grant Quill has been serving as vacancy pastor in a Missouri Synod congregation in New Jersey, while Arvid Gullerud will go back to his studies at the seminary.

On Sunday, Nov. 18, 1945, your president laid the cornerstone of Trinity Lutheran Church in Calmar, Iowa. In the course of the coming summer it will be possible for Trinity congregation to dedicate its new house of worship.

Your president has sought to carry out the duties of his office to the best of his ability, though it has meant that the work in his own congregation has had to suffer. He has been present at practically all of the various board meetings, and has served on the Synod's Union Committee at its many meetings with the other general bodies of the Synodical Conference. He preached the baccalaureate sermon at Concordia Seminary, St. Louis, Mo., on July 12, 1945; preached at the Joint Reformation service in Lake Mills, Iowa, on Oct. 18, 1945; preached the baccalaureate sermon at Thiensville Seminary, Wisconsin, Dec. 13, 1945; preached at the Carnegie Hall of Pittsburgh, Pennsylvania, in commemoration of Luther's death, on Feb. 18, 1946. But burdensome as the work has at times become,

he has had but one object in view: to proclaim an **unconditioned** Gospel of salvation by grace through faith without the deeds of the law. That is the very reason for our existence as a synod. That shall be our one concern in the discussion of doctrinal matters at this synod meeting. May God grant us grace to prove faithful to our high calling!

We have work to do of momentous import, we have been signally blessed as a synod, we want to show forth the praises of Him who hath called us out of darkness into His marvellous light. And as we go to our tasks here, we offer this prayer of that man of God, Moses: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90, 17. Amen.

**N. A. Madson**

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**RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE  
PRESIDENT'S MESSAGE AND REPORT, AS ADOPTED**

1. Resolved, That the President's Message be printed in pamphlet form for free distribution in each congregation of our Synod. One copy shall be provided for each home in the individual congregations.

2. The Synod notes with gratitude to almighty God the following points in the President's Report:

a) The fact that Bethany College apparently enjoys a good reputation among conservative Lutherans.

b) That it appears we shall now be able to establish our own theological seminary.

c) That two young men were ordained to the office of the holy ministry in our Synod, and that two permanent professors have been added to the faculty of Bethany Lutheran College during the past year.

## OUR BAPTISMAL GRACE

When World War II was over, we had hoped that very soon we would be able to return to normal conditions of living. But we find our nation today, almost a year after the cessation of hostilities, in a state of confusion. There are many who believe it is the business of the Church to find a solution for all the economic, political, and social problems that confront us. But this is definitely not the work of the Church; for the Lord has made it clear that He wants His Church to deal with spiritual matters only, those things which pertain to the welfare of immortal souls.

In spiritual matters there is also much confusion. The reason for this confusion is found in the warning that the Apostle Paul sounded to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4, 3-4. When a minister in an Advent sermon goes so far as to give the names of two political figures who favor a strong international organization, then to tell his congregation that they may be divine voices crying in the wilderness, and also to state that "we cannot be sure that we know what the Lord's way is", we have an explanation for much of the confusion. When we behold the many and varied enemies who are trying to undermine the foundations of Christian faith, it is necessary for us to repeat again and again the simple truths of the infallible Word of God which give us in a world of confusion that calm certainty which the portals of hell cannot shake.

When Luther wrote: "The true treasure of the Church is the holy Gospel of the glory and grace of God", he shows that he had reached a clear and definite conviction as to the most important treasure that God has given to His Church on earth. There is nothing that will take the place of a simple acceptance of the truth of the Scriptures as the first step in the proper relationship to God. Our Lord Jesus Christ began His public ministry with the words: "Repent and believe the Gospel." And the same call goes forth throughout the Scriptures. Unless a person accepts the Word of God as the absolute truth and the one guide to salvation, he is bound to plunge into spiritual disaster.

The work of redemption was completed when Christ died on the cross for the sins of the world. But this work of Christ would be of no benefit to us unless there were definite means by which we could apprehend and appropriate to ourselves the forgiveness which Christ merited for us. In order to offer and convey to men the merits which Christ secured for the world by his death on the cross, God employs certain external, visible means through which the Holy

Spirit works and preserves faith and thus accomplishes the sinner's salvation. The Gospel, the message of salvation, the word of reconciliation, is a means of grace. St. Paul writes to the Corinthians: "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which ye also received, and wherein ye stand, by which also ye are saved." 1 Cor. 15, 1-2. To Timothy he writes: "That 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." 2 Tim. 3, 15. To the Thessalonians: "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." 1 Thess. 2, 13. Perhaps the clearest passage of all stating that the Gospel is a means of grace, conveying to the human heart the power of the Spirit unto salvation, is found in Paul's letter to the Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1, 16.

If men were not so subject to doubt and unbelief, it would, perhaps, have been sufficient to have only the Word as the one means of grace, which contains the full measure of the wonderful assurance of love and grace through the merits of the Savior. In the Gospel we have the message of salvation which most definitely and adequately assures us that God would have all men to be saved and to come unto the knowledge of the truth. But God knows the weakness of men and has anticipated their doubts. He not only gives us His Word with its assurance of grace and mercy, but he has added to this Word as it was given to men by proclamation and writing certain other means connected with His Word, by which He transmits the treasures of His love in such a direct manner that He makes it a very personal and individual matter.

A very simple illustration may serve to explain what we mean. A very wealthy man promises to present a sum of money to every person living in a certain city. An individual there may not doubt the ability and the willingness of the generous donor to make good his promise, but because the offer is somewhat general he may entertain the thought that he may be overlooked. But if this man were to come to him in person and present him with the money all doubt would at once be removed. Thus the Lord knowing the doubts that would arise in human hearts as the offers of grace are so freely proclaimed in the Gospel has given us the holy Sacraments, Baptism and the Lord's Supper, as additional means of grace. By these sacred acts He offers, gives, and seals unto us the forgiveness of sins which Christ has merited for us.

In order that we may be led every day to think of the great treasure of grace we have received in our Baptism we shall devote our attention to the subject of

## Our Baptismal Grace

Baptism is of great value to us because

- 1) It is a divinely appointed means of grace.
- 2) It is an everlasting covenant.

### I

On the subject of Baptism, Luther writes in the Large Catechism: "It is of the greatest importance that we esteem Baptism excellent, glorious, and exalted, for which we contend and fight, chiefly, because the world is now so full of sects clamoring that Baptism is an external thing, and that external things are of no benefit. But let it be ever so much an external thing, here stands God's Word and command which institute, establish, and confirm Baptism. But what God institutes and commands cannot be a vain, but must be a most precious thing, though in appearance it were of less value than a straw."

The great importance of Baptism is clearly emphasized by Christ when He gave the command: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28, 19. This may be literally translated: "Go ye and make disciples of all nations by baptizing them. . . ." On the day of Pentecost when many were brought to a knowledge of their sins by the sermon Peter had preached and came asking what they should do, the answer was given. "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Acts 2, 38. When Saul was brought to Damascus after having been changed from a persecutor to a defender of the Church, he was told by Ananias: "Arise, and be baptized." Acts 22, 16.

There are those who look upon Baptism as a mere ceremony or church rite. But according to the Scriptures it is a true means of grace by which God offers and conveys to men the merits of Christ. Therefore Luther says: "Baptism works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." These words and promises are found in the last chapter of Mark where Christ says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16, 16. The Lord here connects faith and Baptism through which the sinner is saved. This thought is included in the words of Ananias in his appeal to Saul: "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22, 16. In the Epistle to the Ephesians the apostle says: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word." Eph. 5, 25-26. When Nicodemus visited the Savior by night to inquire how he might be saved, Jesus told him: "Except a man be born of water and of the Spirit, he

cannot enter into the kingdom of God." John 3, 5. Peter states very clearly, "Baptism doth also now save us." 1 Peter 3, 21. Thus a person that is born again of the water and the Spirit enters into the kingdom of God. St. Paul writes to Titus: "According to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3, 5. The blessings of Christ's redemption are here ascribed to the water of Baptism. We also have the words of Paul to the Galatians: "As many of you as have been baptized into Christ have put on Christ." Gal. 3, 27. These are the principal passages which treat of the subject of Baptism. As we examine them carefully it is difficult to imagine that one who has implicit confidence in the Word and power of God would ever say that Baptism is a mere ceremony or church rite. They clearly teach that Baptism is much more than a mere sign or symbol but truly a means of grace, for the Savior, with the fulness of His redemption, is ours through Baptism.

In the sixteenth century the Anabaptists and the majority of the Reformed sects called into question the power of God in Holy Baptism. They insisted that the Sacrament was a mere external rite, a symbolical act, signifying the reception of a person into membership of the external Church. Let us look again at the expression in these passages. "Be baptized for the remission of your sins." "Be baptized and wash away thy sin." "Baptized into Christ". By Baptism "put on Christ". Christ designs to sanctify and cleanse the Church with "the washing of water by the Word." "Washing of regeneration and renewing of the Holy Ghost." The language in these passages is very plain. Any principle of interpretation, by which baptismal grace and regeneration can be eliminated from them, will overthrow every doctrine of our holy Christian faith.

The solid and impregnable Augsburg Confession made clear the position of the Lutherans. In Article II it confesses that the new birth by Baptism and the Holy Ghost delivers from the power and penalty of original sin. In Article IX it states: Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into God's grace. They condemn the Anabaptists, who reject the Baptism of children, and say that children are saved without Baptism." All other confessional writings teach the same thing concerning Baptism as a means of grace.

The position of the Reformed sects in the 16th century is practically the same in the Reformed churches today. Baptism is looked upon by many as only a Church ceremony, without any particular blessing in it. Some regard it as merely a sign of an inner washing from sins. Infant Baptism is rejected not only by the Baptists but also by numerous other sects. Hand in hand with the rejection of infant Baptism goes also the rejection of original sin. In an address by Bishop G. Bromley Oxnam of the Methodist Episcopal Church,

President of the Federal Council of Churches of Christ in America, before the National Conference of Planned Parenthood Federation of America, the following statement was made: "When rituals declare that a child is conceived in sin and born in iniquity, I say such declarations are themselves sinful and iniquitous." But this statement does not agree with the teaching of Scripture. In Psalm 51, verse 5, we have the words of David: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Therefore in the ritual for the Baptism of infants we find the following: "Little children, though seemingly innocent, are by birth and nature sinful, and without forgiveness would be lost forever. We know that God gave His Son into death to atone for the sins of all, that whosoever believeth in Him should not perish, but have everlasting life. But as little children are as yet unable to understand the Gospel, faith cannot be worked in them by telling them of Christ. We can never sufficiently thank God, therefore, that He has made Baptism a means whereby He works in little children with His divine grace, turning their hearts to faith, cleansing away their sins, and receiving them into His Kingdom. The simple act of Baptism has such wonderful power because the Almighty God Himself works in it through His Word. 'Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's Word.' The divine Word makes Baptism what Paul calls it, Titus 3, 'The washing of regeneration and renewing of the Holy Ghost.' For this reason Christ says in the last chapter of Mark: 'He that believeth and is baptized shall be saved.'"

Several years ago a prominent Methodist minister in Minneapolis was approached by a man who desired to become a member of his church. However, there was one thing that troubled this man: he had never been baptized. This minister actually made a joke of what was a serious matter to this man by saying: "If you will not tell anyone, I will not either." It is truly tragic to think of the many souls that are being misled by ministers who reject the clear words of Scripture on the subject of holy Baptism.

Perhaps the most dangerous and most vicious attacks against the Scriptural doctrine of Baptism are made by those who claim you must pass through a certain "experience" before you are born of the Spirit. Some years ago a minister in the American Lutheran Church was put out of that body because of his false teaching on the doctrine of Baptism. In his parish paper of March-April 1946 this minister tells of the "experience of new birth" which he claims took place ten years ago in his own life. He writes: "I know very well that many sincere people wonder about the new birth. Some are told, 'You were born-again in baptism.' Others are told 'You were born-again in confirmation, or by a public confession of Christ, etc.' Let me bear witness here. I was **baptized**, confirmed, ordained, and publicly confessed Christ, but **I was not born of the Spirit by**

any one of these." (Italics our own). Here is a denial of the Scriptural doctrine of Baptism. It is true that we are not born again by confirmation, ordination, or publicly confessing Christ, but we are born again by Baptism because the Scriptures teach that Baptism is a divinely appointed means of grace. Let us not be misled by those who substitute their own teachings for the clear and unmistakable Word of God.

We have quoted from the Word of God the principal passages bearing on the subject of Baptism. We note that their meaning is uniform, clear, and strong. We learn that they have only one meaning, and that is that through Baptism we become new creatures in Christ Jesus and are in full possession of all the riches of His grace.

## II

Our Baptismal Grace is an everlasting covenant. We are in danger of failing to make proper use of our Baptism. We deprive ourselves of much comfort and strength by neglecting to think of our Baptism every day. Sad to say, there are ever so many who know they have been baptized but fail to see what that has to do with their every-day life. As well as we are conscious of the temporal possessions we have every day, so we should think of the great spiritual treasure we possess in our Baptism. In our Baptism, God has given to us all the riches of Christ. There is nothing of grace that we receive in the Gospel and in the Lord's Supper that we have not already received in our Baptism.

"For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 54, 10. The things that we are apt to consider quite permanent and lasting will all depart and be removed. But not so with the covenant of God's grace. That is everlasting. It is in holy Baptism that God speaks to the individual and says: "I will make an everlasting covenant with thee." In infinite love God binds Himself by a solemn promise to be the God and Savior of one who has been baptized in His name. That promise will never be revoked nor ever become invalid, but will remain in force for all eternity. What a consolation to those who in times of grave doubts and severe trials of faith feel like crying, "Hath God forgotten to be gracious? Hath He in anger shut up his tender mercies?" Ps. 77, 9. The covenant of God's grace is of eternal validity because it is based on His own word—"saith the Lord that hath mercy on thee." He that lays hold on this promise will not question nor waver, but rest his soul in this

"Foundation, which unmoved shall stay,  
When earth and heaven pass away."

S. E. Lee



## **THE DOCTRINAL AFFIRMATION**

Introductory remarks: Our Synod has by formal resolution asked the brethren of the Missouri Synod to rescind the resolutions in the matter of doctrinal agreement with the American Lutheran Church adopted in the year 1938, and that because of certain errors appearing in the documents. The Synodical Conference by special resolution asked the Missouri Synod to consider seriously the formulation of one document of agreement to be adopted in place of the confusing series of documents adopted in 1938. At the general convention of the Missouri Synod in 1944 the Missouri Synod acceded to this latter request in so far that the official committee on doctrinal unity presented the so-called Doctrinal Affirmation, which if adopted by the Missouri Synod and the American Lutheran Church would "supersede" the documents of 1938. The Doctrinal Affirmation is now before the pastors and pastoral conferences of the Missouri Synod for discussion and criticism, and it will be rejected or adopted at the general convention in 1947. In the meantime this document is the concern also of the sister synods in the Synodical Conference. The official committee of the Norwegian Synod has studied the document and discussed it with similar official committees of the synods of the Synodical Conference. Our committee has brought its criticism of the document to this convention as printed below. The president of the Synod, Rev. Madson, then asked three pastors of the Synod to prepare papers for this convention, each discussing a special part of the committee report. The paper of Rev. Gullerud deals with the introductory part of the report; that of Rev. Lillegard with the sections on The Inspiration of the Scriptures, Conversion, The Lord's Supper, The Church; that of Rev. T. N. Teigen with the sections on Unionism, The Election of Grace, The Last Things. The report of the Committee as well as the papers were discussed by the Synod in session and this material is published in this official report of the convention as the position of the Synod in its attitude to the Doctrinal Affirmation.

### **Characteristics Of a Truly Lutheran Confessional Writing**

"The life of a Church may be largely read in its controversies. As the glory or shame of a nation is read upon its battle-fields which tell for what it periled the lives of its sons, so may the glory or shame of a Church be determined when we know what it fought for and what it fought against; how much it valued, what it believed to be truth; what was the truth it valued; how much it did, and how much it suffered to maintain that truth, and what was the issue of its struggles and sacrifices." (1)

No man needs be in doubt concerning what the Lutheran Church fought and still fights for, and what it fought and still fights against. For the Lutheran Church, true to its standard, has ever been a confessional church ready at all times to give an account of its faith, making a clear statement of its doctrine by exposing and rejecting every departure from Holy Scripture. From the beginning, when it became necessary for the confessors of the true doctrine to separate from the Roman Catholic Church which had departed from the moorings of God's Word, down to the period following the **Interim** when controversies broke out among the Lutherans themselves, the faithful contenders for the faith in the early Lutheran Church did not hesitate to declare to the world where it stood and where it intended to stand. As early as 1530 at the Diet of Augsburg, the Lutherans presented in writing a confession which on the one hand set forth doctrinal articles they held over against the errors and heresies of the Roman Catholic Church and on the other hand presented a defense against false accusations that had been leveled against them. This confession, known to us as the Augsburg Confession, has stood as a touchstone of sound Lutheranism down through the years. The confessional writings which followed emphasized the fact that they were in no case to be understood as replacing or superseding the one Unaltered Augsburg Confession. Confessional writings that followed the Augsburg Confession, in particular the Apology of the Augsburg Confession, the Smalcald Articles, the Formula of Concord, were not new or revised confessional writings, but merely explained the first confession and amplified it by taking into careful account the controversies which troubled the church at the time of writing. Thus the Introduction of the Formula of Concord, Thorough Declaration, states: "Now although the Christian doctrine of this Confession (Augsburg Confession) has in great part remained unchallenged (save what has been done by the Papists), yet it cannot be denied that some theologians have departed from some great and important articles of the said Confession, and either have not attained to their true meaning, or at any rate have not continued steadfastly therein, and occasionally have even undertaken to attach to it a foreign meaning, while at the same time they wished to be regarded as adherents of the Augsburg Confession, and to avail themselves and make their boast of it. From this, grievous and injurious dissensions have arisen in the pure evangelical churches . . . Necessity, therefore, requires us to explain these controverted articles according to God's Word and approved writings—" (2) It is well to note that of the confessions which necessity thus called into being none in any way permitted a restricted or qualified subscription to any previous confessional writing. Each of them was so carefully written, so carefully examin-

(1) The Conservative Reformation. By Charles P. Krauth. p. 147

(2) Concordia Triglotta, pp. 847. 849

ed by those who subscribed to it, and was so generally accepted as completely Scriptural by orthodox Christians that with one consent its adherents were ready to stand before the judgment seat of God and answer for it and were, even as our pastors on the day of ordination, ready to declare that they would suffer death rather than depart from the teachings therein confessed.

Any writing of today that will assume confessional status in the church ought likewise to be of such a nature that its subscribers are ready to stand by it, refuse to deviate from it or to tolerate deviations from it. It should be of such a nature that a restricted or qualified subscription to it shall be judged unacceptable. It should be such a document that its subscribers will be willing to let it stand untouched and unsullied as a public testimony to those now living and to future generations as regards their judgment and understanding of articles in controversy.

In recent times a number of documents have been composed for the purpose of uniting Lutherans in America, some with a view to the establishment of fellowship and others with a view to effecting organic union. Do these documents bear the characteristic marks of our Lutheran Confessions which served the purpose for which they were intended at the time of writing and have well served the church ever since? A consideration of this question may well serve on the one hand to reveal the weaknesses and defects, or the strength and adequacy, of documents now extant and, on the other hand, to provide guidelines for the future writings of documents of a similar confessional nature. To be able to determine the characteristic marks of a truly Lutheran confessional writing, it will be necessary to analyze the Lutheran Confessions both as to structure and content. In studying the Augsburg Confession, the Apology, the Smalcald Articles, the Formula of Concord, we find that they were written for the purpose of bringing about a Godpleasing settlement of differences which had caused divisions and offenses in the church. We note the following features:

I. The treatment of each controverted subject proceeds from the exact point of controversy.

II. The points of controversy are treated in theses and antitheses resting on sound Scriptural foundation.

III. The language used is clear, unambiguous and forthright.

-I-

The writers of the Confessions and those who subscribed to them in name and heart had the avowed and sincere purpose of doing away with dissension, by God's help, and of bringing all

together in "one true accordant religion." It was not their purpose indeed to end the strife by discounting, minimizing, avoiding, or evading the differences which had brought about external and internal separations. A careful study of the history of the controversies makes it clear that there were real differences to be dealt with. The Introduction to the Formula of Concord, (Thorough Declaration) stated: "The controversies which have occurred are not, as some would regard them, mere misunderstandings or disputes concerning words, one side not having sufficiently grasped the meaning of the other, and the difficulty lying thus in a few words which are not of great moment; but here the subjects of controversy are important and great, and of such a nature that the opinion of the party in error cannot be tolerated in the Church of God, much less be excused and defended." (3) The differences were not mere differences in terminology or forms of expression, but doctrinal matters were involved, the one part teaching one doctrine as truth, and the other part teaching a contrary doctrine as truth, or at least tolerating it. The confessional writings, then, do not concern themselves with mere misunderstandings or disputes about words, which matters can easily be adjusted where the spirit is the same, but they concern themselves with real, and not imagined, doctrinal differences. These differences were not submerged or declared to be non-divisive. Nor was it ever stated that it was neither necessary nor possible to agree on this or that doctrine. On the other hand the differences were brought out into the open. They were clearly and definitely stated so that all might know the point at issue and that all discussion might proceed from that point. This was important, for thereby the discussion was centered on the controverted point, and a safeguard was provided against the introduction of matter which had no bearing on the subject. Thus in one of the articles of the Apology of the Augsburg Confession it is said: "And this is the issue of the case of which our readers are to be admonished, as Aeschines admonished the judges, that just as boxers contend with one another for their position, so they should strive with their adversary concerning the controverted point, and not permit him to wander beyond the case. In the same manner our adversaries ought to be here compelled to speak on the subject presented. And when the controverted point has been thoroughly understood, a decision concerning the arguments on both sides will be very easy." (4)

In the Formula of Concord, Epitome, a very fine example is given of how the discussion of each controverted point is introduced by a clear statement of the question involved: The IV Article treats "Of the Third Use of the Law." The first paragraph of this article is headed: "Status Controversiae. The Principle Question in This Controversy" and reads: "Since the Law was given to men for

(3) *Concordia Triglotta*, p. 849.

(4) *Concordia Triglotta*, p. 387.

three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men; secondly that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerated and the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life, a dissension has occurred among some few theologians concerning the third use of the law, namely, whether it is to be urged or not upon regenerate Christians. The one side has said, Yea; the other, Nay." (5) The issue having thus been clearly stated, the article goes on to present, on the one hand, "Affirmative: The true Christian Doctrine concerning this Controversy," and, on the other hand, "Negative: False Contrary Doctrine." While this particular form is not observed in every article of our confessional writings, it may well be said that in each case the controverted question is clearly set forth and the discussion proceeds from that point and centers on it.

It has happened in recent times that articles drawn up for the settlement of controversy have either disregarded certain existing differences entirely or have stated them in such involved, unclear and uncertain language that it is difficult, if not impossible, to determine wherein the difference to be treated consists. Then again, because of a neglect to proceed from the exact point of controversy, it is found that irrelevant material has been introduced which confuses the issue and makes the whole matter unclear and uncertain.

It is important in the settlement of any controversy that the points of difference be frankly admitted, that the issue be clearly stated, and that the treatment of the matter be centered upon the question under consideration with all unrelated material ruled out.

## -II-

With the point of controversy clearly stated, it becomes possible to treat the matter as it needs to be treated for the correction of those who have departed from sound doctrine as well as for the preservation of the orthodox Christians who are exposed to, and threatened by, the false teachings of others. Thus it is stated in the Preface to the Christian Book of Concord, "When some godly men, lovers of peace and harmony, besides also learned theologians, had noticed all these things, they judged that these slanders and the dissensions in religion which were constantly increasing more and more, could not be better met than if the controverted articles would be thoroughly and accurately set forth and explained from the Word of God, the false teachings would be rejected and condemned, and on the other hand, the truth, divinely delivered, be

(5) Concordia Triglotta, p. 805.

clearly and lucidly presented; because they were convinced that by this method both silence could be imposed upon the adversaries, and the more simple and godly be shown a sure way and plan as to how they should act in these dissensions, and, aided by divine grace, could also in the future avoid corruptions of doctrine.” (6) When the point at issue is clearly understood, then indeed it can be stated what is the true Christian doctrine which is believed, taught, and confessed at this point, and what is the contrary doctrine to be rejected and condemned. In the Comprehensive Summary of the Formula of Concord, Thorough Declaration, the purpose of the framers of that document is declared to be as follows: “To state and declare plainly, purely, and clearly our faith and confession concerning each and every one of these, in thesis and antithesis, i.e. the true doctrine and its opposite, in order that the foundation of divine truth might be manifest in all articles, and that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation of any man.” (7)

On the one hand it was necessary to make a positive statement of doctrine in order that men everywhere might know what was taught by the confessors on the controverted points in their churches and schools, and what they intended to teach and contend for in the future. Whatever false accusations had been raised against them were thus silenced. For it was made clear that in doctrine they showed uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that is of the contrary part might be ashamed, having no evil to speak of them. (Tit. 2, 7. 8.) In no case were the writings of men used as **proofs** for the correctness of doctrines set forth, but merely as witnesses and testimonies. Thus in the Introduction to the Epitome these words appear: “We believe teach, and confess that the sole rule and standard according to which all dogmas together with teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and the 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. Other writings, however, of ancient and modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses, in what manner after the time of the apostles,

(6) Concordia Triglotta, p. 11.

(7) Concordia Triglotta, p. 857.

and at what places, this doctrine of the prophets and apostles was preserved." (8) Indeed, throughout the confessional writings it is made clear that the only true standard, source, and rule of doctrine is the Holy Bible. Accordingly the statements of doctrine are everywhere supported by Scripture passages which are either quoted in full or referred to by chapter and verse. The confessions previously accepted are used and reaffirmed because they are founded firmly and well in the Word of God.

Any confessional writing, to be true to the traditional Lutheran position which places the Scripture where it belongs as the fountainhead of Israel, must therefore bring clear Scripture proof for the doctrine presented. References to ancient or modern teachers may be made only as witnesses, to show how the Scriptural doctrines have been preserved by them but in no case as a support. Faithful and respected teachers in the Church, recognizing the fact that their writings might be misunderstood and misinterpreted by those who seek their support for a false position, have ever warned against an unwarranted use of their expressions. A valid test to determine whether or not the writings of the fathers are given their proper place in a confessional writing may well be made by asking the question: Is the presentation of the doctrine so amply supported by Scripture proofs that any reference made to the writings of the fathers could be dropped without weakening the case or leaving the question in doubt? The Lutheran Confessions of the 16th century stand this test, but not so many of the documents on union which have been produced in our day as instruments of concord.

In order that it might be clear to all that the confessors repudiated, rejected, and condemned the errors propagated by the contrary part and could have no fellowship with them as long as they continued therein, the confessors not only set forth the pure doctrine as taught by them, but added antitheses in which they clearly set forth their rejection of the contrary false doctrine. The confessors thereby made it clear that they were not looking for a false, unionistic peace in which errorists might agree to a certain presentation of doctrine, but at the same time reserve for themselves the right to teach, to believe, or to hold a contrary doctrine. The possibility of such a settlement was ruled out by a forthright rejection of all the views known to be held by the adversaries contrary to the true Christian doctrine presented in the theses. Thus in the introductory section of the Formula of Concord, Thorough Declaration, it is stated: "For the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3 (2 Tim. 3, 16); Tit. 1, 9,— for faithful shepherds, as Luther

says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10, 12, and may separate the precious from the vile, Jer. 15, 19—” (9) Antitheses are added in order that “all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever book they may be found, whoever may have written them, or even now may be disposed to defend them, might be exposed.” (10) The addition of antitheses, then, had a double purpose, namely, to reprove the opponents and to warn men against their errors that they might resist them and flee from them. This indeed is a necessary and soundly Scriptural procedure. It is a serious and alarming defect when such antitheses are lacking or omitted from articles of concord which are to treat doctrines that are or have been in controversy. It is alarming, furthermore, when opponents serve notice that they make their own reservations regarding certain rejected teachings. This can only be looked upon as a sign of unwillingness to accept the Christian doctrine itself which is to be safeguarded by the antitheses.

In concluding our consideration of the thetical and antithetical presentation of the controverted points in our Lutheran Confessions, may it be said that such a thoroughgoing and sound presentation as is there made would not have been possible if the framers had not been agreed among themselves. They were, indeed, men who were joined together in the same mind and in the same judgment.” They were men who “spoke the same thing.” They were men among whom there were no divisions. (I Cor. 1, 10) Those who had caused divisions and were known to be maintaining them were not among the framers of the articles of concord. The confessors knew, indeed, what it meant to avoid those who cause divisions and offenses contrary to the doctrine of the prophets and apostles. (Rom. 16, 17.) and therefore they would not join in drawing up articles of concord with those with whom they were doctrinally disagreed.

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If a writing is to serve the purpose of conveying to the reader a definite and clear concept, it is of the greatest importance that the language be lucid, intelligible, and decisive. Terms that are open to misunderstanding, phrases that have commonly been used to express false doctrines, expressions that are capable of being explained in one way by one side and in another way by another side should be avoided in any writing that is composed for the purpose of setting forth doctrine and rejecting error. For it is important that neither the orthodox nor the false teachers be in doubt concerning

(9) Concordia Triglotta, p. 855.

(10) Concordia Triglotta, p. 857.



the exact sense of what has been written. Unionistic formulas of union have often used such general terms and such vague expressions that contending parties have been able to subscribe to them, while at the same time holding widely divergent views on the very doctrines being treated. Nothing is gained by way of attaining harmony in this way.

Indeed, if the case be clear and the judgment be evident and conclusive, then it does not take many words, difficult expressions, or involved constructions to state it. In the presentation of the Third Article of the Apology it is well said: "In shaky matters many explanations are needed, but in a good matter one or two thorough-going explanations dissolve all objections which men think they can raise. Ambiguous and dangerous cases produce many and various solutions. For the judgment of the ancient poet is true: 'An unjust cause, being in itself sick, requires skilfully applied remedies.' But in just and sure cases one or two explanations derived from the sources correct all things that seem to offend." (11) It has not been entirely without reason that laymen in reading certain articles of union have been so confused by the foreign expressions and involved constructions that they have said that the whole matter is only a strife among theologians. This is most unfortunate. For writings that are to assume a confessional status in the church should be so composed that also the average Christian man and woman may be able to determine whether or not it is the voice of the shepherd or the wolf. The writers of the confessions wished to write in such a way that the articles might be understood and judged not only by theologians but also by laymen, as they say: "That everyone who has Christian understanding can notice which opinion concerning the matters in controversy accords with God's Word and the Christian Augsburg Confession, and which does not. And sincere Christians who have the truth at heart may guard and protect themselves against the errors and corruptions that have arisen." (12) That great care was taken in choosing words which were familiar and quickly understood, is shown from the Preface of the Apology where it is said: "It has always been my custom in these controversies to retain, so far as I was at all able, the form of the customarily received doctrine, in order that at some time concord could be reached the more readily." (13) And again in the Formula of Concord, Thorough Declaration, in the article on Original Sin, we read: "As regards terms and expressions, it is best and safest to use and retain the form of sound words employed concerning this article in the Holy Scriptures and the above mentioned books (referring to the other confessional

(11) *Concordia Triglotta*, p. 173.

(12) *Concordia Triglotta*, p. 849.

(13) *Concordia Triglotta*, p. 101.

writings).” (14) In the same connection it is stated that, in order to avoid strife about words and expressions which are applied and used in various meanings, these should be carefully and distinctly explained. How well the confessors succeeded in writing so that the average Christian might read and understand what was confessed and what was rejected, to this we have the testimony of many a God-fearing layman who has read and digested the precious confessional writings.

From a careful study of the characteristics of the Confessional writings it should become evident that in these we have a model for any writing which is intended as a formula of concord also in our day, as well as a guide for evaluating the Lutheran character of writings now in existence. Even as it has been said of the Formula of Concord, so it should be possible to say of each one of them: “It confesses the doctrines which Christians everywhere will finally admit as true and divine, indeed which they all in their hearts believe even now, if not explicitly and consciously, at least implicitly and in principle.” (15).

May we close this study with the concluding words of the Introduction to the Apology of the Augsburg Confession: “We shall commend our cause, therefore, to Christ, who some time will judge these controversies, and we beseech Him to look upon the afflicted and scattered churches, and to bring them back to godly and perpetual concord. (Therefore, if the known and clear truth is trodden under foot, we will resign this cause to God and Christ in heaven, who is the Father of orphans and the Judge of widows and of all the forsaken, who—as we certainly know—will judge and pass sentence upon this cause aright. Lord Jesus Christ, it is Thy holy Gospel, it is Thy cause; look Thou upon the many troubled hearts and consciences, and maintain and strengthen in Thy truth Thy churches and little flocks, who suffer anxiety and distress from the devil. Confound all hypocrisy and lies, and grant peace and unity, so that thy glory may advance, and Thy kingdom, strong against all the gates of hell, may continually grow and increase.)” (16)

(14) Concordia Triglotta, p. 875

(15) Concordia Triglotta, Historical Introduction, p. 256.

(16) Concordia Triglotta, p. 103.

## The Inspiration of Scripture

The Bible is on the face of it a collection of books written by various prophets and apostles over a period of about 1500 years. This is an obvious fact which requires no particular emphasis for anyone who has made any acquaintance with the Bible. But this Bible makes remarkable claims for itself, which we need to know about and understand thoroughly, if we are to appreciate its importance for our faith and life and profit by it to the fullest extent. It claims to be the Word of God as a whole and in all its parts and all its words down to the last jot and tittle. It not only **contains** words which God gave directly to men, such as the Ten Commandments and the many other parts of Scripture which are introduced by a "Thus saith the Lord;" but it is throughout the Word of God, because (as our, Catechism Explanation puts it) "the Spirit of God in a miraculous manner gave to them (the men who wrote it) what they should speak and write, and the very words which they should use." This is taught plainly in such passages as II Tim. 3, 16, II Pet. 1, 21, I Cor. 2, 13, John 10, 35, and Rom. 3, 2.

The Brief Statement presents this teaching of the Bible clearly and adequately. But the Doctrinal Affirmation inserts, allegedly as "additional truths and clarifications", two sentences which stress the "human element" in Scripture and that the separate books of the Bible constitute an "organic whole." It also adds another paragraph emphasizing the fact that "the specific purpose of the Bible is to make man wise unto salvation."

Now when we read these additions to the Brief Statement, we may be satisfied that they are correct in themselves. For it is true that "inspiration was not a mechanical process, as the so-called dictation theory holds, for the writers were living, thinking personalities, each endowed by the Creator with an individuality of his own and each having his peculiar style, his own manner of presentation, using at times even various sources at hand." But if we stop to ask who in the history of the church ever taught this "so-called dictation theory," we will find that no conservative theologian ever taught anything like that which is here described, reducing inspiration to a "mechanical process" or presenting a "dictation theory" of the manner in which the Bible was produced. All true Bible theologians have made it clear that inspiration was a "miraculous act of God," which it would be impossible for man to understand fully or to describe by any kind of "theory." Thus this addition to the Brief Statement contains, to say the least, an historical

error and a false charge against unnamed teachers in the church, and such things have no place in an official document of the church. If any reference is to be made to this "dictation theory" at all, it should be in some such language as this: "Some have falsely charged that the orthodox Bible teaching concerning inspiration made of it a mere mechanical process"—etc. For it is actually the true Bible teaching which has been described in this way by Modernists and others who questioned the inspiration of the whole Bible, in order to ridicule it.

The inclusion of this statement in the Doctrinal Affirmation becomes a more serious matter, however, when we know that one of its original authors, Dr. M. Reu, repeatedly charged orthodox Lutherans with teaching a mechanical theory of inspiration and did so in such a way that he laid himself open to the charge of having been infected by the Modernistic spirit of doubt with regard to the Bible. For his criticisms of the orthodox teaching were based on just such misconceptions and misinterpretations of the Bible as Modernists come with to the confusion of all who listen to them. Thus in his essay on "What is Scripture," sent out to most Lutheran pastors in 1940, he confused "inspiration" to a large extent with "revelation"; spoke like an evolutionist of "a gradual development, as in creation, so also in God's self-disclosure to man," and called "Scripture the history of this His gradual revelation or self-disclosure"; condoned the criticisms of the orthodox position on inspiration by such heterodox theologians as Hofmann; charged the believers in early Old Testament times with having only "the hope for a wordly Messianic reign"; asserted that we have "the right to speak of a co-operation of the divine and human factors in the formation of the Old Testament Scripture"; accorded Scripture the authority and ability to "provide answers only for religious problems, because the religious field alone is its province; other problems may be solved by science;" and makes various other statements that are very questionable. We cannot review all these here, (it was done in a series of articles published in Lutheran Sentinel and in the Wisconsin Synod's *Quartalschrift* in 1941) but point to them merely to emphasize the fact that the words of the Doctrinal Affirmation with regard to the "dictation theory" become definitely objectionable when we view them in the light of such writings as those of Dr. Reu. It is no use for us to insist on that they can be understood aright, when we know that others will understand them as a justification of the attacks on, or doubts concerning, the orthodox doctrine of the divine authorship of Scripture.

Furthermore, it is a mistake to emphasize the human element in the Scriptures or to speak of a "co-operation of the divine and the human factors in the formation of Scripture." What we need to

emphasize continually in the face of all the doubts that arise in our own hearts and of the attacks that are made on Scripture by its enemies is the fact that the Bible is nothing but God's word, that without Him there would have been no Bible, and that we are to look upon the Bible as in every respect the Word of God, not the words of Moses or Isaiah or Paul or John, etc.; but the very words of God. He made use of men, indeed, to bring His word to men, as He does to this day. But they are not therefore to be regarded as co-responsible for the Word. Nor are we to try to distinguish between the human and the divine factors in it, with the result that we ascribe less authority or inspiration to the one than to the other, as so many are inclined to do with the historical and scientific matters mentioned in Scripture. In a doctrinal statement such as this, it would accordingly be best to leave out all references to the human element in Scripture. It is not a part of our Christian faith to assert that there is a human element in Scripture; that is something any unbeliever also can assert. But it is a part of that faith to assert the divine origin and character of Scripture.

The second sentence inserted in the Brief Statement reads: "Nevertheless by virtue of inspiration, i.e. the unique operation of the Holy Spirit, 2 Tim. 3, 16; 2 Pet. 1, 21, by which he supplied to the holy writers content and fitting word, I Cor. 2, 12-13, the separate books constitute an organic whole, are without contradiction and error, John 10.35, and are rightly called the Word of God." Besides bringing a new definition of inspiration—to say the least, an unnecessary repetition—this statement adds the thought that "the separate books constitute an organic whole," and as such "are without contradiction and error." This takes the place of a much better sentence in the Brief Statement, reading: "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35." There is a considerable difference between affirming that the separate **books** of the Bible are without contradiction and error and confessing that the Holy Scriptures are in all their parts **and words** the infallible truth. Many would subscribe to the former who would not assent to the latter, which is the orthodox statement. The whole section regarding inspiration has been definitely weakened by the elimination of any statement to the effect that the Scriptures are "**in all their words the infallible truth.**" That belongs to any proper definition of what the inspired Scriptures are. And when we know that there are theologians in other Lutheran churches who deny that the Scriptures are infallible truth when they deal with "historical, geographical and other secular matters," we should be the more insistent on including in our doctrinal confession some such state-

ment as that which is in the Brief Statement, but not in the Doctrinal Affirmation.

As for the phrase "an organic whole,"—this can be understood aright as referring to the fact that the Bible is a living unit. But this phrase has often been used to convey the idea that the doctrines of Scripture form a logical system, which system or "totality of Scriptures" then becomes the norm or rule by which Scripture is to be interpreted and all teachings are to be judged. But it is only the passages which deal with a certain doctrine which shall determine what that doctrine is, not any imaginary "organic whole of Scripture." This is stated, indeed, in the Doctrinal Affirmation in the next paragraph. But when an error and the truth are placed side by side, it is the error which crowds out the truth, not vice versa, since the truth is by its very nature compromised by any recognition of error. Lest we find the story of "Opgjoer" being repeated in this case, it would be best accordingly to strike out this reference to the Bible as an organic whole, especially since there are those who still operate with the false principle that Scripture as an organic whole is to be the norm of Christian doctrine.

The third addition to the Brief Statement reads: "Since the Bible is the Word of God, His permanent revelation, aside from which until Christ's return in glory no other is to be expected, it remains for all time not only the sole source, rule, and norm for faith and life, but also the ever fresh and inexhaustible fountain of all comfort, strength, wisdom, and guidance, John 5, 39; Rom. 1, 16, its specific purpose being to make man wise unto salvation through faith which is in Christ Jesus, 2 Tim. 3, 15." This is all very true. But many theologians argue from the premise that the specific purpose of the Bible is to make man wise unto salvation to the false conclusion that it does not intend to teach us history, or science, or other secular matters at all. But the Bible does teach history,—the only thoroughly reliable and truthful history in existence. It does teach many facts in the field of science, geography, etc., and has its definite purpose with doing so. Therefore St. Paul says: "**All** Scripture is—profitable, etc.", and no theologian has the right to say, as Dr. Reu e. g. does, that certain passages cannot be called "profitable" at all. Some of the little touches in the Bible accounts that seem so trivial to us may be just the elements needed, e. g. to prove the authenticity and historical accuracy of the Bible writings. What to some people, or the people of one age, may seem to be of no profit may be just what another people or age needs to be told. We should give no room, accordingly, for any emphasis on the "specific purpose" of the Bible which either explicitly or implicitly would encourage the idea that the "secular" matters in the Bible are no important or essential part of it. If this paragraph is to stand, written as it was originally by a man who asserted

that the Scriptures "provide answers only for religious problems, because the religious field alone is its province; other problems may be solved by science," (Dr. Reu in "What is Scripture"), some such clause as this should be added: "This does not mean that it is not the purpose also of Scripture to give us reliable information with regard to other matters, such as the historical and scientific fields, on which it touches." The last paragraph on "Inspiration" covers this matter so far as the **inerrancy** of the "secular portions" of Scripture is concerned, but it does not guard against the false notions with regard to the **purpose** of Scripture, discussed above.

### Of Conversion

The paragraphs on the doctrine of Conversion in the Doctrinal Affirmation are the same as those in the Brief Statement, except for the addition of the words: "We therefore reject also the Calvinistic teaching that grace works irresistibly." This addition would seem to be unnecessary, since the fact that man can resist the gracious work of the Holy Spirit is stated no less than four times in other places. But it is worse than useless to insert such a statement here since there are theologians who have used the term "irresistible grace" to cover up the notion that God cannot convert certain persons because they offer a wilful resistance to His grace, while He can convert those who offer a mere "natural resistance." When orthodox theologians teach that God's grace works with effective power on the hearts of men so as to overcome even the most stubborn and wilful resistance, as e.g. in the conversion of St. Paul, they are accused of teaching an "irresistible grace" and are called Calvinists. Under these circumstances, we have a right to object to the addition of this apparently innocent sentence. The phrase "grace does not work irresistibly" should be avoided, because of its history, the truth in it being expressed rather by some such statement as this: "Man can resist the grace of God." For when we speak of God's grace, we are to think of it as a mighty, miracle-working power which, without compelling the will of man, yet miraculously draws and changes it so that it turns even the most unwilling heart into a willing one. We emphasize in this connection the fact that there is a mystery here which no amount of speculation regarding the how and why of the salvation of some and the damnation of others can solve. The Bible not only gives us no answer, no clue, by which to solve this mystery; but it expressly forbids us to pry into it, (Rom. 9, 20, etc.), and tells us that we are to accept the fact that "many are called, but few chosen" as a part of "the great mystery of godliness," (I Tim. 3, 16) which we find God's plan of salvation to be from beginning to end. We must hold fast at the same time to two statements which, according to our human reason, contradict one another: God who "doeth according to

His will," (Dan. 4, 35) wants all men to be saved; yet all men are not saved. His grace is a miracle-working, life-giving power, raising up the spiritually dead to a new life; yet weak, spiritually dead man can resist it. If we are not satisfied to let this remain a mystery but insist on harmonizing these apparently contradictory statements, we will land in Calvinism or in Synergism, no matter to how fine an edge we may shave the entering wedge of error. When we know that there are Lutheran theologians who emphasize this statement, that God's grace does not work irresistibly, in such a way that they grant Him the power to overcome only ordinary, "natural" resistance, and not wilful resistance, we need to be careful about admitting such statements into an official confession of faith.

### The Object of the Lord's Supper

In the paragraph regarding the object of the Lord's Supper, the Doctrinal Affirmation has stricken the words "none other than" from the sentence in the Brief Statement reading: "Likewise the object of the Lord's Supper, that is, of the ministration of the body and blood of Christ, is none other than the communication and sealing of the forgiveness of sins." Here is a good example of the manner in which a significant omission has been made, leaving the statement entirely correct in itself, yet with a door wide open to errors which are no longer excluded. For the American Lutheran Church has insisted, according to the Union Committee's Report to the Missouri Synod in 1941, that "benefits belonging to the realm of sanctification should not be excluded" from the **object** of the Lord's Supper. There are also those who would make room for a "**possible physical effect of the Lord's Supper.**"

Now it is true that there are many benefits in the realm of sanctification which are the **result or effect** of partaking of the Lord's Supper, since he who knows and believes that his sins are forgiven gains thereby the strength to walk in newness of life. But the object or purpose of the Lord's Supper is stated in the words: "Given, and shed for you for the remission of sins," and we should not go beyond these words of Scripture when defining the object for which the Lord's Supper was given. There is a considerable difference between "object" and "effect", and to confuse the one with the other may lead to many un-Lutheran errors.

As for the "physical effect" of the Lord's Supper, it is sufficient to say that there is no basis in Scripture for the notion that communing at the Lord's Table has any effect upon the body, except in the indirect manner in which Christian faith, hope and love may affect also the physical life of the believer. The Brief Statement's words, "none other than", are needed, then, to guard against various errors taught by Romanists, the Reformed and Synergistic Lutherans. They should be retained accordingly.



## **"The Visible Side of the Church."**

The Doctrinal Affirmation accepts most of the Brief Statement's sentences concerning the doctrine of the Church, but has made one significant change. It omits the clause: "In our day some Lutherans speak of two sides of the Church, taking the means of grace to be its 'visible side'." And the next two sentences are changed to read: "But while the Church itself is invisible, it is created and preserved through visible means, the means of grace. The means of grace, therefore, are closely related to the Church, and their use is essential to its very existence here on earth." This last sentence replaces the Brief Statement's: "It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them." Thus we have no longer a clear rejection of the error that the Church has in the means of grace a "visible side", but instead thereof a clause which makes room for the false notion that the means of grace belong to a definition of the Christian Church when defining its essence. For "their use is essential" could easily be understood or interpreted to mean just this. But the tendency to emphasize the "visible side" of the church lies at the very root of many dangerous errors in the teaching and practice of the Church, such as the temptation to externalize the church and forget its true spiritual character; to practice unionism with all who use the means of grace outwardly; and to ascribe too much importance to visible church organizations and their officials. These Romanizing trends are present in many American Lutheran churches and cannot be resisted unless we hold fast to the Biblical doctrine of the true Christian Church as the body of Christ, an invisible organism of which Christ is the invisible head.

The means of grace have been called by orthodox theologians the "marks" of the church; they indicate where the invisible church may be found; but they do not make the invisible church visible. To use a homely illustration: The cork on a fish-line shows by its bobbing when there is a fish on the line in the dark waters; but it does not make the fish visible, nor is the cork a "visible side" of the invisible fish. So the fact that the means of grace are the "marks" of the Church does not make them a part of the church which is always and only made up of the individuals who believe in Christ.

Here, then, is again a place where the correct and careful wording of the Brief Statement has been replaced by less clear and definite language in the Doctrinal Affirmation.

## Unionism

In the first place, we note that the statement of the **Brief Statement**, "all Christians are required by God to discriminate between orthodox and heterodox church bodies", has been taken into the Affirmation, but the Scripture reference, Matt. 7, 15 ("Beware of false prophets") has been dropped. The only reason we can suppose for its omission is that it is considered inapplicable. We believe that in that place our Lord has warned us to discriminate between those who teach true and those who teach false doctrine.

In the second place, we note that the Brief Statement's sentence: "All Christians are required by God to have church fellowship only with orthodox church bodies, and, in case they have strayed into heterodox church bodies, to leave them" has been taken over into the Affirmation, but its reference to Rom. 16,17 ("Mark them that cause divisions etc. . . and avoid them.") has been omitted. Again, the only reason we can suppose for the omission is a concession that the passage does not apply. But we believe and teach that when the passage in question tells us to "avoid" those who teach contrary to Scripture doctrine, it does **not** mean to tell us that we are to unite with them, to stay with them, but to withdraw from them.

Most significant, however, is the extension introduced into the Affirmation to the Brief Statement's definition of Unionism. The Brief Statement defines Unionism thus: "We repudiate **Unionism**, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the church, Rom. 16, 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21."

Other Synodical Conference literature thru the years defines unionism with characteristic definiteness and simplicity: thus Th. Graebner (CTM, Aug. 1931, p. 580): "Unionism is Church-fellowship without doctrinal unity. Under church-fellowship we, of course, have in view the external factors which may be summarized as joint work and worship. In its concrete form it is accordingly the participation of congregations and church-bodies, of ministers and church officials in spiritual work and religious worship together with those of differing belief and profession."

**Concordia Cyclopedia** (1927) on UNIONISM, p. 774:

"Religious unionism consists in join worship and work of those not united in doctrine."

**Pastoral Theology**, (Fritz,-1932) on UNIONISM, p. 219:

"Joining in religious worship or in religious work or in both by such as are not in doctrinal agreement is religious unionism."

Similar definitions could be multiplied indefinitely.

The Affirmation, however, says: "We repudiate unionism, that is, church fellowship with the adherents of false doctrine, or, in other words, joint work and worship by which the truth is either denied or the appearance of denial or at least of indifference is given, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21; Gal. 5, 9; cp. also 2 John 9, 10." It will be readily seen that this definition with its addition to the simple definition of the Brief Statement makes everything indefinite. No great effort is required to show that this definition makes room for a sphere of joint worship and work with the adherents of false doctrine by which the truth is not denied or an appearance of denial or at least of indifference given. We could have found little fault, had the definition read: "We repudiate unionism, that is, joint work and worship with adherents of false doctrine, **because** by such joint work and worship the truth is either denied or the appearance of denial or at least of indifference is given." But it does not so read, and we get the definite impression of a side-stepping of an issue, to say nothing of a concession to an un-Scriptural view-point. The Affirmation's definition of unionism leaves the door open for occasional fellowship with Catholics, heterodox Protestants and Jews. It has lost the Brief Statement's clear testimony over toward the most common outcroppings of the unionistic spirit.

### The Election of Grace

The section of the Affirmation under the heading "Election of Grace" is made up of six paragraphs. The first paragraph, number 36, giving the definition of election, has been taken over from the Brief Statement without any change. Paragraph 40 also has been taken over from the Brief Statement without any change. The other paragraphs of the section on Election have a number of additions to the Brief Statement, and we shall have to record, too, that there is one place where the Affirmation omits one significant clause of the Brief Statement.

One of the additions deals with the term "Election in view of faith." Members of the Norwegian Synod will remember that that was one of the things dealt with in the "Opgjoer", it being referred to there as a correct definition of the doctrine of election. We objected to that, of course, because when that term is used according to the proper meaning of the words in referring to the doctrine of election, it conveys a false and synergistic idea. When the term is used in a right sense it is not a definition of the Scripture doctrine of election at all. In the "Opgjoer" the so-called *intuitu fidei* form is placed parallel to the doctrine of election taught in the Scriptures and presented in the 11th article of the Formula of Concord. We are interested, then, in seeing what is done with the "intuitu fidei" in the Affirmation, especially since some parties in the ALC,

whose confession the Affirmation is intended to be, have in the past taught "election in view of faith."

After stating among other things that the Holy Scriptures do not know of any election "by foreseen faith", the Affirmation has the following addition to the Brief Statement concerning the "intuitu fidei": "It is true, if the term 'election in view of persevering faith (INTUITU FIDEI FINALIS)' is interpreted in this manner only, that God has decreed from eternity to give on Judgment Day, for the sake of the merits of Christ imputed to them, the crown of glory to those whom He Himself by His grace has brought to faith and has kept in faith unto the end, then such an interpretation expresses indeed a truth clearly revealed in Scripture. It is also true that the Scripture doctrine of election includes as the final step the glorification of the elect. But Scripture and the Confessions do not say that the eternal election, or predestination unto the adoption of children, took place IN VIEW OF FAITH. Hence, for the sake of clarity in doctrinal presentation this terminology should be avoided." This leaves much to be desired. Evidently the term "intuitu fidei" has been discarded. But we could wish that the Affirmation would directly say that "election in view of persevering faith" thus explained is **not** the Scripture doctrine of election, and that the term "election in view of faith" **can** not be used in presenting the Scripture doctrine of election. A glance at the words quoted will reveal that this is not done. Things that do not belong together are here put together in such a way that any one who wishes to think of the doctrine of justification as the doctrine of election may so think.

### **The Universal Will of Grace and Particular Election**

Those who are acquainted with the teaching of the Iowa Synod are aware that it was characteristic of its teachers to identify the universal will of grace with the election of grace. This is seen, for example, from the words of one of its teachers, Dr. S. Fritschel: "The Iowa Synod also teaches the particularism of predestination, but maintains with the Confessions that it nevertheless is the same gracious will as the universal. According to the latter, God will have all men to be saved, yet not unconditionally, but in the order of faith. Now, since He knows from eternity how many there are that, within this order, let themselves be saved, the universal will to save all believers becomes the will to save just this certain number. The universal will thus becomes particular without suffering any alterations, but simply by passing under the aspect of the divine foreknowledge." (*Unterscheidungslehren*, p. 64). Such identification does away with the Scripture doctrine of election, for there is a doctrine of the universal will of grace **and** a doctrine of election, two different things, as Dr. Bente correctly pointed out: "The will of grace and the election of grace are, according to Missouri, not

two different words for the same thing, but two different things. The will of grace and the election of grace are according to Scripture, the Confessions, and Missouri doctrine neither identical nor synonymous. A person can never put one in the place of the other without changing the idea itself" (Lehre & Wehre, 50, 355).

Examining the section of the Brief Statement which deals with the doctrine of the Election of Grace, we find that it has a paragraph whose purpose it is to make a clear distinction between the universal will of grace and the election of grace. By a series of changes from the Brief Statement, including several omissions and several additions, the parallel paragraph (no. 39) of the Affirmation has succeeded in taking the accent away from the clear **distinction** between the two truths and putting it on their **relation** to each other. (Read the two paragraphs). Note especially the change: "The election of grace attains its end with all whom it embraces" (Brief Statement) to: "The universal will of grace does attain its end in all those embraced in the election of grace." (Affirmation).

We see in all this an attempt to harmonize things which to reason seem to be contradictory, but which the Scriptures clearly teach without trying to harmonize.

### **Last Things**

Under this heading, the following new material has been introduced into the Affirmation: "Concerning the Last Things we believe that the following Scripture truths are fundamental: a) That as Christians we must at all times be ready for the return of Christ to Judgment. b) That as Christians we are bound, until the return of Christ to Judgment, to the use of the means of grace and to the way of salvation revealed in the Gospel. c) That the Church on earth, until the return of Christ to Judgment, will continue to be a kingdom of the cross." The statement, the "following Scripture truths are fundamental," is reminiscent of the statement made by the 1938 Convention of the ALC in Sandusky, to wit: "We are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines." (CTM, Jan. '39, p. 59). According to the sections of the Affirmation quoted above, three doctrines in Last Things are fundamental. There may be other Scripture doctrines under the heading which are not to be regarded as fundamental, and on which therefore, it is not necessary to have agreement.

That this is not a stretched interpretation of the Affirmation is indicated by the fact that the Affirmation is careful to limit the definition of Millennialism that is to be rejected. The Brief Statement says: "We reject every type of Millennialism." The Affirmations says: "We reject every type of Millennialism which teaches that etc." In the list of things millennialistic, the Brief Statement

refers to the teaching "that before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place." The Affirmation drops that. The Brief Statement also says: "According to these clear passages of Scripture we reject the **whole** of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians upon earthly goals, 1 Cor. 15, 19; Col. 3, 2, and leads them to look upon the Bible as an obscure book." The Affirmation drops that. The Brief Statement says: "There will be but one resurrection of the dead." The Affirmation says: "There will be but one **general** resurrection of the dead." Thus it leaves room for a teaching that there may be a physical resurrection of some before the Judgment Day, namely the martyrs. It says: "In view of Matt. 27, 52, 53, we do not deny church fellowship to those who find prophesied in Rev. 20, 4 a physical resurrection, before the Last Day, of martyrs who are to reign with Christ in heaven, as long as no chiliastic notions are attached to such an assumption." There is no connection between the passages referred to. In Matt. 27, 52, 53 we are told of the people who came out of their graves and walked in Jerusalem after Jesus' resurrection. In Rev. 20, 4 John simply says that, in a vision, he saw "the **souls** of them that were beheaded for the witness of Jesus, and for the word of God," and speaks of no physical resurrection. Outside of the fact that some false teaching is allowed in this section of the Affirmation, we have here a concession to some very loose principles of exegesis.

### **The Thousand Years**

The Affirmation allows several interpretations of the Thousand Years of Revelation 20 provided that there are no "chiliastic associations." But we have seen that the conception of Chiliasm found in the Brief Statement is different from that of the Affirmation.

### **The Antichrist**

The Brief Statement definitely says that "the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2, 3-12; 1 John 2, 18, have been fulfilled in the Pope of Rome and his dominion." The Affirmation believes that the prophecies "have found a fulfillment in the Pope of Rome and his dominion." While it subscribes to the Statement of the Smalcald Articles that the Pope is "the very Antichrist", it calls that an "historical judgment", meaning possibly that it might be a mistaken judgment and concedes that the Antichristian power may unfold itself in someone else than the Pope of Rome.

It will have to be said of the Affirmation that with its additions it has not made anything clearer, but has introduced ambiguous terms and statements which leave room for varying interpretations of important doctrines of Scripture.

## *Reports and Recommendations*

### **REPORT OF THE HOME MISSION BOARD**

"I MUST BE ABOUT MY FATHER'S BUSINESS.— We, as Christians, are partners in the greatest enterprise in the world: "OUR FATHER'S BUSINESS, THE KINGDOM OF HEAVEN". While our Synod is numerically a small group, the work which it is to do differs in no essential from that which is to be done by numerically larger and financially stronger groups. To go out into the highways and by-ways of life to find the halt, the maimed, the blind, to offer them the healing of heaven, and to compel them to come into the Father's House is our Lord's command.

In obedience to Christ's command, the Synod maintains a Department of Home Missions to carry on this work outside of the established home congregations. During the past year your Home Mission Treasury supported, or helped to support, eight full-time missionaries working in twenty parishes or preaching stations, and also placed five part-time workers in various parishes, involving an expenditure of some ten thousand dollars. This was done without incurring a deficit in the Home Mission Treasury. We commend the members of the Synod for their support, and we give thanks to Almighty God, Who has graciously blessed the members of the Synod with material prosperity and warmed their hearts with some measure of love for the work of His Kingdom.

Under the blessing of God and through the faithful work of our consecrated, self-sacrificing pastors most of our mission fields are showing both internal and external growth. This growth is reflected in various ways: Two of the parishes materially reduced the subsidy requests, while still maintaining the regular expenditures and salary scale. Other parishes increased salaries to meet the suggested scale, made improvements on their properties, or paid off on their indebtedness. On this basis we can reasonably look forward to the time in the near future when some of these parishes will be altogether self-supporting.

During the past year the illness of the Rev. U. L. Larsen, who is serving the large and widely-scattered Fosston Parish, made it necessary that he be given a six-months' leave of absence. The Home Mission Board continued the full amount of subsidy granted these congregations and extended further help by supplying a vacancy pastor and paying his salary. The Rev. Paul Anderson, missionary-elect to Africa, was secured for this temporary assignment. In view of the unusual emergency, the Home Mission Board also supplied him with an automobile and granted a certain amount for car maintenance.

The Rev. Larsen has taken over his work again, but the need

for another man in the Fosston Parish is greater than ever. The opportunities for expanding our work here cannot be assumed by the already overloaded pastor. We believe a division of the field would be to the advantage of these congregations and to our synod as a whole.

In Parkland, Washington, arrangements have been made for securing a portable chapel and a suitable building site in adjacent territory, which upon survey seemed to be the most promising of the many fields that are as yet unoccupied by any Lutheran Church. The day when another worker can be placed in this far-western territory we hope is not far off.

Our congregations in Holton, Michigan, have for years been served by pastors living in Suttons Bay, nearly 175 miles away. It is evident that such an arrangement can not be effective in building up the Church. These congregations have asked for a resident pastor. We must meet this need in the very near future.

In addition to the fields mentioned above we are faced with opportunities for expansion and extension of our work in various fields that have heretofore been served on a part-time basis. These places are being affected by, or will soon be affected by, government projects such as the Missouri Valley Administration, housing projects, and similar public works. The opportunities are great. The fields are white unto the harvest. But the laborers are few. In fact, only two theological candidates will be available for placement in our mission fields at the close of school this June. This will not take care of even the most pressing needs. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest", Math. 9, 38. His promise is that if we pray, He will send. Your Board is convinced that if we but had the men to send there would be no lack of necessary contributions to support those who have been sent. Let us venture in faith. Let our pastors and congregations encourage their young men to prepare for the ministry, and let those consecrated young men in our congregations search their hearts to see if God has not given them the talents which He would have them dedicate to the great work of the ministry.

Such prospects as lie before us should also encourage liberal contributions to the Special Offering so that the Home Mission Board may have a reserve fund of some proportions from which to draw for this work of advancing and expanding.

The Home Mission Board acceded to the proposal made by Central Lutheran Church in Duluth, that they combine with members from one of the congregations of the Missouri Synod and form a new congregation. This congregation united with the Missouri Synod. A careful study of all factors led to the conviction that there was little prospect for growth where Central was located, and it was deemed advisable to make the move proposed in order to release resources and manpower for use in more promising fields. The property held by Central Church was turned over to the Board of Trustees of the Synod.



The Home Mission Board submits this action as an expression of its policy in cases of fields that seem to hold forth little prospect of growth. Each case must be dealt with on the basis of its own circumstances.

Your Board held seven meetings during the past year. Most of these were held in Minneapolis. All members of the Board attended faithfully. The Board has endeavored to keep in touch with the work done by the missionaries, to encourage them, and to concern themselves about the welfare of these workers. We are grateful to God for the spirit of good-will that has prevailed.

We pray that throughout the Synod there shall be an upsurge of enthusiasm, fervency of prayer, and a redoubling of efforts to make possible a great expansion program in Home Missions. Let us be on the march!

**H. A. Theiste**

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**RECOMMENDATIONS OF THE CONVENTION ON HOME MISSIONS  
AS ADOPTED**

Whereas there is such a crying need for workers, the Synod urges the congregations to put forth special efforts to seek out talented young men in their midst and to encourage them to prepare for the ministry, and at the same time to remember the Lord's words, "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

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**REPORT ON THE ERECTION OF A CHURCH IN THE BETH-  
ANY CONGREGATION of Mankato.**

Pursuant to the resolution adopted by the Synod at its 1942 Convention (cf. 1942 Report, p. 60, Paragraph 7), the Finance Board and Home Mission Board met with a committee of the Bethany Congregation on April 29, 1945.

After considerable discussion on matters related to this project it was unanimously **resolved**

1. That the erection of a church in the Bethany congregation of Mankato be a joint undertaking of the Synod and the Bethany Congregation.

2. That the Synod elect a committee to work together with the Building Committee of the Bethany Congregation, which joint-committee should proceed with the drawing up of plans for an adequate and creditable church;

3. That if the Bethany Congregation will raise \$12,000, the Synod will assume the balance of the cost of this building;

4. That this joint-committee (the one elected by the Synod and the one from the local congregation), together with the Board of Trustees and the Finance Committee, be authorized to determine the ultimate cost of, and to adopt the final plans for, this building project;

5. That this joint committee be responsible for the carrying out of the building plan when adopted.

**M. H. Otto**, Sec'y of Joint-meeting

## **RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE BETHANY CHURCH PROJECT, AS ADOPTED**

1. The erection of a church in the Bethany Congregation of Mankato shall be a joint undertaking of the Synod and the Bethany Congregation.
2. The Synod shall elect a committee of three to work together with the Building Committee of the Bethany Congregation, which joint committee shall proceed with the drawing up of plans for an adequate and creditable church. (Mr. Martin Jordahl, Manchester, Minn. Mr. O. M. Wilson, Madison, Wis., and Rev. M. Tweit were elected as this committee.)

## **REPORT OF THE SYNODICAL CONFERENCE MISSION BOARD**

Our Negro mission is offering exceptional opportunities for development and expansion at the present time. New work was recently begun in Memphis, Tennessee, where we propose to build a chapel school. A private school of approximately 185 pupils has been offered to us. This presents an exceptional opportunity for the development of this new mission which is starting from the very bottom. New work was also undertaken in recent months in Chattanooga, Tennessee; likewise in Nashville, Tennessee, where the first service will be held in the coming weeks. Here we have a nucleus of seven or eight Lutherans. Other requests have come to us from Seattle, Washington, Portland, Oregon, and Dallas, Texas, to begin work in those cities. In recent months a pastor was temporarily placed in Kansas City, Missouri. A new mission is contemplated also in Kansas City, Kansas, where the Kansas District of the Missouri Synod is cooperating and plans to build a chapel.

At the beginning of this year the Missionary Board took over a mission in Gary, Indiana, which has been supplied for several years by the institutional missionary of that region. It is planned to place a full-time worker in this field as soon as possible.

The Mobile, Alabama, area has proved to be very successful in our work and should have at least two additional workers. We were very happy to have Rev. George Baer serve in this particular field while awaiting transportation to Africa. The need of additional workers in our Negro missions is very great. At the recent meeting of the College of Presidents of the Missouri Synod we had placed calls for four candidates, but only one was assigned to us due to the extreme shortage of men. Unfortunately our institution at Greensboro has not produced any Colored pastors for the past three years and does not even have one student in the theological department at the present time with exception of one man, who has been out during the past two years as a vicar. The future of this institution is a serious problem and is to be discussed again at the August convention of the Synodical Conference. We would like to urge the brethren to study the report on this situation in the Proceedings of the Cleveland Convention in 1944. The present statistics show: Communicant members, 7097; baptized members, 12070; 82 congregations; 43 schools; Christian day school pupils, 5056; teachers,

59; Sunday school pupils, 2640. It is quite evident that work among the Negroes in our country will offer even greater opportunities in the coming years.

With regard to Africa, we are happy to report that our small staff of workers has been considerably increased. After several years of a seriously undermanned staff the Lord has graciously answered our prayers and provided a group of consecrated missionaries. During the past year the following have entered upon our work in Nigeria: Rev. and Mrs. Louis Konz; Rev. and Mrs. Robert Stade, Rev. and Mrs. Norbert Reim; Rev. and Mrs. Willard Baringer; Teacher and Mrs. Walter Stahlke. Mr. Stahlke is to serve as principal of the high school, which in turn is to be a preparatory institution for the seminary which we hope to open in about two years.

Mrs. Rusch, wife of Missionary Rusch, has done heroic work as teacher in the Girls' School. Relief is urgently needed and Miss Quinta Oelschlaeger of Louisville, Kentucky, has accepted an appointment to serve in this capacity. We hope that she will leave for Nigeria soon after the close of her school in June. Another lady teacher could well be used.

Another fine group of workers is to go out this summer, namely, Rev. and Mrs. Paul Anderson of the Norwegian Synod, Rev. and Mrs. George Baer of the Wisconsin Synod, Rev. H. Bult of the Missouri Synod. This will bring our staff up to a reasonably efficient force.

Rev. Schweppe has been requested to return to the United States sometime this fall, ahead of the expiration of his regular term of service since he has been separated from his wife and children for a long period of time.

Present statistics of Africa: 72 churches; 64 schools; baptized membership, 10,109; communicant membership, 3,747; school children, 3,659; teachers, 162.

In addition to those mentioned above, Rev. Schweppe, Rev. and Mrs. Kretzmann, and Rev. and Mrs. Rusch are on the field.

We are grateful to the Norwegian Synod for its wholehearted cooperation and generous support in this blessed work which we are privileged to carry on together.

Edwin L. Wilson, Acting Executive Secretary

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

1. The Synod offers up thanks and praise to the God of Grace for his increased blessings on our missionary endeavors among the Negroes of America and Nigeria.

2. The Synod is grateful to the Lord for his mercy in providing additional missionaries for the Nigerian field, among whom is a pastor of our own synod, Paul G. Anderson, who is scheduled to enter upon his new work this summer.

3. The Synod urges its members to continue to support this God-pleasing work and to pray fervently for its advancement.

## **REPORT OF THE ARMY AND NAVY COMMISSION**

The Army and Navy Commission has met four times during the course of the past year. The hope expressed in our last report, namely, that God in His mercy would grant an end to the bloody conflict known as World War II, has become a reality. This Convention will, no doubt, take action to express in a fitting way our heartfelt gratitude for the return of peace to our nation.

The return of the great majority of our men and women to their homes and congregations is likewise a source of great joy to all. May God grant them all a full measure of love and devotion to their Lord and Savior and His Church! It has been the objective of your Commission through these years to do all in their power to keep them mindful of His love and care for them.

1140 names of men and women engaged in our armed forces have been filed with the Commission through the war years. 36 have been enrolled on our Roll of Honor as having given their lives for their country.

Demobilization has been taking place through the greater part of the past year, so that at present the Commission feels it is in a position to recommend to this Convention that the future care of those remaining in the service be provided by the local congregations.

We further recommend that the local congregations continue to supply their servicemen with the Lutheran Sentinel and the Devotional Booklets; (see the Catalogue of Concordia Publishing House for details in regard to mailing service provided for these booklets).

Local pastors may well use the service still afforded by the Army and Navy Commission of the Missouri Synod, should they so desire.

The Commission further recommends that the Publication Board grant the same rate of subscription to such Servicemen as has applied to the Army and Navy Commission; that the Synod elect a permanent Army and Navy Commission to function in matters that may arise in connection with the military service; that this Commission consist of 3 members who shall be elected for terms of 1, 2 and 3 years this year, and for terms of 3 years as the respective terms expire; that the Synod rise in tribute to those of the youth of our Church who have served their country so valiantly.

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

1. The Synod gives thanks to Almighty God, "Who maketh wars to cease unto the end of the earth", that in His mercy, He has restored peace to our land.
2. The Synod honors the memory of those of our members who have given their lives in the service of God and country.
3. The Synod discharges with thanks the present Army and Navy Com-

mission which has served during the past five years in providing our young people in the armed forces with Christian literature.

4. The Synod recommends that the local congregations continue to supply their Servicemen with the Lutheran Sentinel and Devotional Booklets.

5. The Synod directs that the Publication Board grant the congregations the same rate of subscription to the Lutheran Sentinel for Servicemen as has applied to the Army and Navy Commission.

6. The Synod rejoices in the return to home and congregation of the great majority of our Service-men and-women. It reminds them that the Christian is called to life-long combat against sin and the devil, and that God has given His Word and Sacraments as our weapons in this spiritual warfare.

7. The Synod resolves that a permanent Army and Navy Commission be established to function in matters that may arise in connection with the military service. This commission shall consist of three members who shall be appointed by the President this year for terms of one, two and three years respectively, and be elected for terms of three years as the respective terms expire.

8. The Synod asks the congregations to bring an offering for the work of the Permanent Army and Navy Committee on the Sunday closest to the 4th of July.

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## **REPORT OF THE BOARD OF CHARITIES AND SUPPORT**

1. We deplore the fact that the recommendations made by this committee and approved by the Synod in years past, have been so generally ignored; and we sincerely urge every pastor and congregation, out of Christian love for faithful laborers in the Lord's vineyard, to remember this fund regularly, so that it may be fully adequate to meet our needs.

2. We recommend that we acknowledge the fact that the board of support cannot function unless it receives at least one dollar a month from each congregation of our Synod.

3. We recommend that quarterly reminders be sent by the treasurer of the Synod to each congregation, reporting the extent to which they have discharged their obligations toward this fund.

During the past year, up to the first of April of this present year, contributions amounting to \$294.95 have been received for the Charities and Support Fund. Of this amount there has been paid out the following:

To Rev. U. L. Larson .....	\$100.00
To P. Em. John Hendricks .....	\$180.00

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## **REPORT OF THE COMMITTEE ON OLD PEOPLE'S HOME**

The Old People's Home Board has disposed of the Northwood property as being too small for the proposed project.

The Synod has purchased a four-acre tract of land on Marsh Street in Mankato as a possible future site for a home.

In response to considerable demand, the Board has initiated

investigation into the possibility of early construction of a few units of an eventually larger compound of apartments and other accommodations. It is hoped that progress can be made along these lines, for solid accomplishment in this matter seems long overdue.

M. Galstad, Secretary

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### RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT

1. We believe that the little interest shown for the cause of Charities and Support in our Synod has been due in great measure to the lack of regular and systematic publicity in the official organs of the Synod. Therefore we recommend that the Synod Committee on Charities and Support give utmost consideration to enlightening our people on the blessings of Christian Charity through "Sentinel" and "Tidende."

2. There is a feeling among many in our Synod that there is an urgent need for an Old People's Home. Since land has already been purchased for such a home here on "The Hilltop," we recommend that the committee on Old People's Home consider the possibility of providing such a home in the near future.

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### PUBLICATION BOARD REPORT, 1946

The Publication Board has sought to supervise the work of publishing our official organs, the Lutheran Sentinel and Luthersk Tidende, the Annual Report, the Folkekalender, as well as the management of our Lutheran Synod Book Company.

There has been a decrease in the Sentinel subscription list from the all-time high of 2700 due to the fact that many service men have returned home. We are hopeful that renewed efforts in congregations to secure new subscriptions will in time offset this decrease. The attractive offer of a 50c reduction on Sentinel subscriptions should encourage all congregations to adopt the blanket subscription plan.

We are grateful to Mr. Tom Hagen for the time and effort he has put forth as Business Manager of our papers.

The Rev. George Lillegard, who has been the editor of the Folkekalender for several years, has been requested to edit the 1947 edition.

Our Book Company has functioned efficiently with the Rev. M. Galstad as Sales Manager. Mr. Harry Olson has assisted with the bookkeeping the last two months.

Your Board recommends that congregations be encouraged to set up book displays in order to promote the sale of good Christian literature among our people.

S. E. Lee

## REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Education has held two meetings since the 1945 convention.

Christian Day Schools were in operation during the past year at the following ten places: Princeton, Minn.; St. Peter, Minn.; Mankato, Minn.; Albert Lea, Minn.; Lime Creek, Iowa; Sombra, Iowa; Lawler, Iowa; West Koshkonong, Wis.; Madison, Wis.; and Parkland, Wash. Statistics for these schools may be found in the parochial report of the secretary of the Synod.

A new school was opened this year at Mankato. The Parkland School and the school in Madison are consolidated schools, where in each case our congregations are working together with other congregations of the Synodical Conference. The Madison School has now acquired an excellent eight-room building.

Subsidies during the year amounted to \$800.00.

The Board has carefully considered all Synodical Resolutions and has acted on as many as were deemed practicable.

- a) It has arranged for a series of articles in **Sentinel** in the interest of Christian elementary education.
- b) It has provided for a Christian Day School exhibit at this convention.
- c) Last fall it arranged a Synod-wide teachers' conference which was held at the Lime Creek School. At this meeting, at which twenty-one pastors and teachers were present, the Teachers' Conference of the Norwegian Synod of the American Evangelical Lutheran Church was organized. It will continue to function with annual fall meetings.

The Board recommends that the Synod adopt the following resolutions:

1. That all congregations wishing help from the Board of Christian Elementary Education in procuring teachers for their schools inform the Board of their needs by April 1st.
2. That, if possible, all applications for subsidy for schools be in the hands of the Board by August 1st (in time for the fall meeting of the Board).
3. That the Synod set aside part of the "Special Collection" for Christian Day Schools. (The need for more money in this fund may be seen from the fact that this year the Board could not give the necessary assurance for a contemplated school because subsidy requirements at this one place would have exceeded the annual income of this fund.)

Luther Vangen

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

1. The Synod gives thanks to God for the blessed work which has been done during the past year in Christian elementary education.

2. The Synod notes with gratitude that a Christian Day School has now been opened at Mankato and that the Teachers' Conference of the Norwegian Synod of the American Evangelical Lutheran Church has been organized.

3. The Synod urges the Board of Christian Elementary Education to continue its efforts to create interest for Christian Day Schools among our congregations.

4. The Synod urges all parents, teachers, pastors, and congregations to heed the admonition of the Savior: "Feed my lambs!"

5. The Synod reiterates its recommendation of 1945 that the Board of Christian Elementary Education study methods which will enable our congregations to send more of our children to our Christian schools and report the result of their study to the next convention.

6. The Synod approves the recommendations of the standing committee as follows:

- a) That all congregations wishing help from the Board of Christian Elementary Education in procuring teachers for their schools inform the Board of their needs by April 1st.
- b) That, if possible, all applications for subsidy for schools be in the hands of the Board by Aug. 1st (in time for the fall meeting of the Board.)
- c) That the Synod set aside part of the "Special Collection" for Christian Day Schools.

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

The following Pastoral Conference Records were delivered to the Convention Committee and reviewed: the records of the General Pastoral Conference, of the Northwest Conference, and of the Iowa and Southern Minnesota Conference.

These records show that designated portions of Scripture, doctrinal matters, preaching and questions of practice were studied. The question of ordination, in particular, received considerable attention. Our proposed seminary was discussed.

The union movement and various aspects of unionistic practice were scrutinized, the Doctrinal Affirmation repeatedly being the object of investigation. In January, 1946, the General Conference adopted the appended **Statement on Doctrinal Affirmation**.

The records at hand show an earnest concern on the part of the members of the conferences in the matters dealt with.



**RESOLUTIONS ON THE ORDINATION QUESTION, AS ADOPTED BY  
THE GENERAL PASTORAL CONFERENCE OF THE NORWEGIAN  
SYNOD, IN SPECIAL MEETING, Jan., 1946**

1. The ordinary practice in our Synod has been that ordination was used only for those who had been called as pastors or missionaries; circumstances have been such that the question whether theologically trained men, called as professors at our schools, should be ordained has not been raised in our circles until now.

2. When the Board of Regents, on behalf of the Synod ordained certain men who were called to teach at our college, objections were raised by some brethren. Ordination, however, is an adiaphoron which the Church can omit or retain as may be agreed upon within it. Since this is an adiaphoron we do not wish to blame the Board for what it did in the emergency that existed.

3. The question whether theologically trained men, called to teach in our college, might properly be ordained (whether under normal conditions or only in an emergency) is one on which we are not ready to report at the present time. In the field of adiaphora, however, divergent practices may be tolerated, subject to the law of love and the rule that in the Church all things should be done decently and in order.

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**REPORT OF COMMITTEE ON CATECHISM AND  
EXPLANATION**

A report of suggested alterations was given to the Pastoral Conference. No recommendations have thus far been made.

**M. Galstad, Secretary**

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

1. In the matter of the new catechism, resolved  
that the Pastoral Conference be asked to continue to study the new catechism with a view to the formulation of a definite recommendation to the convention of the Synod next year.

2. In the matter of the resolution of the Church of Our Saviour Madison, resolved

that each congregation of the Synod urge its members, as citizens, to do what they can by the vote and otherwise to check the move, particularly of the Catholic Church, to secure the support of the State in the matter of the transportation of children by city or district school buses to the schools of the church.

3. In the matter of the Union question, resolved,  
to make the resolution of the Pastoral Conference of 1946 a resolution of the Norwegian Synod as such, and to instruct the Secretary to transmit this resolution to the Missouri Synod as the official position of the Norwegian Synod. This resolution is to be accompanied by the more detailed analysis of the Doctrinal Affirmation drawn up by the official Union Committee of the Synod and discussed at this convention as the basis for the papers that have been read.

## **STATEMENT ON DOCTRINAL AFFIRMATION ADOPTED BY THE PASTORAL CONFERENCE OF SYNOD JAN., 1946**

The General Pastoral Conference of the Norwegian Synod has studied the document called the DOCTRINAL AFFIRMATION and has found it unsatisfactory as a document of agreement between the American Lutheran Church and the Missouri Synod, since it does not sufficiently defend the truth in all the doctrines which have been at issue and does not in all its parts state the Biblical truths with sufficient clearness. Although we believe that the AFFIRMATION is an improvement on the DECLARATION, we believe that the BRIEF STATEMENT has been definitely weakened as a confessional basis. It is with genuine concern for the unity of faith in the Synodical Conference that we ask our brethren of the Missouri Synod to recognize the confusion which these union endeavors have caused in its own ranks and within the Synodical Conference generally. From the STATEMENT of the forty-four sent out from Chicago in 1945, we judge that a liberal and unionistic spirit is abroad in our midst which, if it prevails, will work havoc with sound Lutheranism. We ask our brethren of the Missouri Synod to rise up against this spirit with a renewal of the old time vigor and earnestness in contending for the faith, that we may all stand together in the confession of the one true faith and in that strong opposition to error which a true confession demands.

### **REPORT OF UNION COMMITTEE OF THE NORWEGIAN SYNOD ON THE DOCTRINAL AFFIRMATION**

- I. Since the Doctrinal Affirmation has a two-fold aim, namely
- a) to settle issues that have been in controversy in our Lutheran churches over a period of almost a century; and
  - b) to state Lutheran teaching on controverted points in such a manner positively that the final document takes on a confessional status,

it is necessary to observe great care lest a false position be perpetuated and the Truth be expressed without due clearness and definiteness. For this reason, too, it is necessary to keep in mind the history of the controversies in order that the leaven of error may be laid bare and eliminated. The Doctrinal Affirmation does not include any open admission of or apology for errors plainly taught in the past.

II. In dealing with a church body which is as unionistic as is the American Lutheran Church it is necessary to be doubly careful lest doctrinal statements be put in such terms that truth and error are allowed to exist side by side, or so stated that both parties may find their particular doctrines therein.

III. Our committee holds that the Doctrinal Affirmation can not stand in our church, a) as a document which in a Scriptural sense settles old controversies with constituent bodies which formed the American Lutheran Church or with the American Lutheran

Church as such, b) as a document which takes into full account the particular necessity of careful expression, considering the unionistic spirit of the American Lutheran Church, c) as a confessional document.

Reviewing the Doctrinal Affirmation in greater detail

1) we hold that in the section dealing with the Holy Scriptures, 1-4,

a) it does not clearly confess the doctrine of **verbal** inspiration as this has been taught among us. This is a doctrine of Holy Scriptures which has been and is being questioned today and is therefore worthy of special emphasis.

b) on the contrary, by rejecting the so-called dictation theory, it would seem to lend support to the charge that this is what our Synodical Conference has been teaching these many years with regard to the Scriptures.

c) it leaves room for the false idea of human cooperation by over-emphasizing the human element in the writing of the Holy Scriptures.

d) it also leaves room for the old theory of the Whole of Scripture—das Schriftganze.

2) 14. We object to the inclusion of the statement, "We therefore reject also the Calvinistic teaching that grace works irresistibly", since this may strengthen some in the belief that the Synodical Conference, and the Missouri Synod in particular, has taught this. Instead we believe with the Confessions that God makes willing hearts out of the unwilling, this in His own mysterious way through the Gospel. The Brief Statement has in four places already pointed to this that grace may be resisted. By the proposed wording of the Doctrinal Affirmation room is easily made for the false teaching that the **stubborn** resistance of some explains the mystery of the doctrine of election, making election and the universal will of grace in the end identical.

3) 22. The words of the Brief Statement, "none other than", are to be retained in order to guard against the teaching that the Sacrament of Holy Communion may also have its **physical effects** upon the believer.

4) 26. By a significant omission from the Brief Statement and the addition of other words in the Doctrinal Affirmation room is left for the old false teaching still harbored in the American Lutheran Church regarding the use of the means of grace as constituting the "visible side" of the church. **This divides the Unsancta.**

5) 29. The **objective** definition of unionism found in the Brief Statement has been changed to a **subjective** one, and significant passages of Scripture have been removed from their proper place. Thus the door has been opened by these changes to much latitude in unionistic practice.

6) 37-41. We need more definite assurance than these para-

graphs give that the American Lutheran Church has dropped its adherence to the "intuitu fidei" doctrine, that it does not continue to identify the election of grace with God's universal will of grace, and finally that it does not continue to distinguish between **natural** and **wilful** resistance with its resultant explanation of the mystery in the doctrine of election. Trig. 1081 par. 52. We are furthermore puzzled as to the actual position of the American Lutheran Church in this whole doctrine, since the report of the 1941 general convention of the Missouri Synod quotes the commissioners of the American Lutheran Church as stating that the American Lutheran Church does not in every case endorse "the exegetical or other lines of argumentation and the feeling of obligation to use the same phraseology" as the Brief Statement, and they include among the "points listed as belonging to this class" this "that there is a 'definite number' of those elected from eternity, 38." Trig. 1081 par. 54. (See Confessional Lutheran, April, 1945, P. 40.

7) 43 ff. Concerning the Last Things. In regard to this whole section we can not forget the insistence of the American Lutheran Church in looking upon all the doctrines in this section as those which are to be classed as non-fundamental in the sense that it is "neither necessary nor possible" to establish unity in the Church on these points. The attitude of the American Lutheran Church in this regard remains the same to this day. Then any purported agreement means nothing. In the wording of these paragraphs we furthermore find that an open door has been left for the former peculiar teachings of the American Lutheran Church on these points: the Millennium, the Antichrist, the Conversion of the Jews, the Resurrection of the Martyrs.

Finally it becomes necessary to remind our brethren of this that the American Lutheran Church apparently does not intend to accept more than the "**doctrinal content**" of the Brief Statement. Will not this apply also to the Doctrinal Affirmation? This will leave us all with a strange feeling of uncertainty, for no one can point definitely to that doctrinal content to tell us just what it is and just where it is defined. In this way again any purported agreement based on such an understanding becomes uncertain. This uncertainty in doctrinal matters is clearly condemned by Scripture, but remains as a characteristic of the American Lutheran Church in its whole tendency.

All these objections with biblical proof have been discussed with the official committee of the Missouri Synod. We have therefore not deemed it necessary to elaborate on these points here or to include the pertinent Scripture passages in this statement.

### REPORT OF THE BOARD OF REGENTS

The Board of Regents, Bethany Lutheran College, has held five regular meetings since the 1945 convention of the Synod. The past

school-year has offered fewer critical problems requiring the Board's attention than have former years; the fact that on our faculty we have a larger number of permanently called men is helping to make things run more smoothly.

Since the convention of 1945 two more men have been called as permanent members of the faculty. The Rev. Martin Galstad was called as teacher of Education and as treasurer of the College; the Rev. B. W. Teigen was called as head of the Dept. of English. Both men were inducted into office in Sept., 1945. Prof. Teigen was given a leave of absence in accordance with the resolutions of the Synod (see 1945 "Report", page 65, par. 13) in order that he might by further study prepare himself for his new work; Prof. Galstad has been working in the business office, has begun teaching, and is also doing work at the Teachers' College in Mankato.

Mr. Harry Olson has been engaged as business manager to work under the supervision of the treasurer of the College; this was done in order that the treasurer might devote much more time to teaching. Mr. Olson entered upon his work in April of this year.

In cooperation with the Synod's trustees one more house for the use of one of our professors has been purchased.

The Dept. of Domestic Science which was proposed a year ago has been added and has been functioning during the entire school year. It has been found to be a worthwhile addition to our school.

Mr. R. F. Neubert of Mankato has donated the sum of \$2500.00 to the College as a scholarship fund; ten percent of the principal may be spent each year in helping worthy and needy students who are preparing for direct service in the church. In addition to this gift, other large private donations have come directly to the school both from within our own synod and beyond. We gratefully acknowledge these gifts as evidence of a lively interest in the cause of Christian Education as fostered at Bethany.

The Rev. J. A. Petersen, who has faithfully served as a member of the Board for many years, has found it necessary to resign from the Board. We recommend to the Synod that it accept this resignation. Since two years of this term remain, someone must be elected to fill this vacancy.

The term of office of the President of the College expires at this convention. According to the rules governing the Board of Regents, we herewith nominate Dr. S. C. Ylvisaker for the office of President for a term of four years.

This year, as in the past several years, your Board has spent much time considering the proposed theological seminary; at every convention since 1942 the Synod has, in one way or another, instructed the Board to begin the seminary as soon as possible. Up to now it has not seemed possible to begin this work because of the regulations of the Selective Service. Headquarters in Washington have now finally ruled in our favor. The official letter states that "Bethany Lutheran College comes within the definition of a theo-

logical or divinity school". It further states that when "an institution fulfills the requirements of the Selective Training and Service Act as a recognized theological or divinity school and continues to do so, changes in the curriculum or the addition of graduate courses will not change the status of the school".—Hence it is that, in obedience to the repeated instruction of the Synod, your Board presents the following proposals:

1) We recommend that the Synod now establish a full theological department at Bethany Lutheran College, this department to begin functioning in Sept., 1946.

2) We propose that the Synod now call one professor of theology, who shall be Dean of the Dept. of Theology of Bethany Lutheran College. Should the Synod desire it, the Board is prepared to offer a nomination for this call.

3) We propose that, in addition to this Dean of Theology, the following instructors at Bethany be asked to serve also in the Dept. of Theology: Profs. S. C. Ylvisaker, C. A. Moldstad, Martin Galstad. B. W. Teigen, and Paul Zimmerman. Thus, with the good will and much additional work of these instructors, the Dept. of Theology at Bethany becomes possible with the calling of only one additional professor.

4) We propose that our theological students, after completing Senior College away from Bethany, shall take the following three-year course in our Dept. of Theology: Old Testament and New Testament Exegesis, three hours each per year; The Gospels, two hours per year; Old Testament and New Testament Introduction, 1 hour each per year; Symbolics, two hours per year; Dogmatics, four hours per year; Church History, three hours per year; Homiletics and Liturgics, two hours per year; Education, one hour for two years; Pastoral Theology, one hour for one year; Encyclopedies one hour for one year; Hermeneutics, one hour for one year.

5) We propose that the salary and housing for the Dean of the Dept. of Theology be financed from the established Seminary Fund.

6) We propose that, for the present, the students of theology (seminary level) be housed at the duplex now held by the College at 1425 N. 4th St., Mankato, and that they receive their meals at the present College dining room.

7) We propose that our students of theology (seminary level) be charged no tuition but be charged for board and room at cost (ca. \$200.00).

8) We propose that the Synod at this convention allocate money in order that the theological library at the College may be built up. (The Memorial library needs to be catalogued, and newer theological works should be added.) We propose that the Synod, for this year, allot \$250.00 for this purpose.

9) We propose to the Synod that at this convention it elect a committee to draw up those additional regulations for Bethany College which will be required by the addition of the full Dept. of

Theology; this committee should be instructed to report to the 1947 convention of the Synod.

Our good God has richly blessed the Synod's work at Bethany. The year ahead, especially with the addition of the full Dept. of Theology, will call for an increased measure of His grace. Your Board urges you to press on in your work at Bethany in the faith that for Jesus' sake God has grace for every need. Let this be our one concern: That we build at Bethany always and only according to the Word of God; if we build in this way, in this faith, then on Him will be the care of Bethany, and from Him will come grace to help in time of need.

S. A. Dorr

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### **ANNUAL REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE. 1945-1946**

Statistics for the year are as follows: Total enrollment, 152. Girls in college, 39; boys, 9. Girls in high school, 68; boys, 36. Total in each department; college, 48; high school, 104. By synods: Norwegian Synod, 54; Missouri Synod, 74; Wisconsin Synod, 13; outside the Synodical Conference, 11. The following have served as teachers: C. A. Moldstad, P. A. Zimmerman, R. Hoerber, A. Fremder, M. Galstad, N. Holte, R. Honsey, G. Weller, K. Eggert, S. C. Ylvisaker; and the Misses S. T. Anderson, Ella Anderson, M. Andre-son (dean), G. Tauber, D. Gullerud, V. Overn, Mrs. Anna John Silber (piano). Health and discipline have been good. By September, Rev. B. Teigen will be ready to join the teaching staff after his year of concentrated study. Because of the large number of permanently called teachers, the difficulty of providing for the coming year will not be by far as great as it has been in years past. For this we are very thankful.

The report of the Board of Regents has called attention to some of the more important developments of the past year. It is significant that the attendance has crowded our dormitories for the second year in succession. As we see the future, this will very likely continue to be a main problem, encouraging as it is. But even though the future is very uncertain, we must nevertheless plan, using our best judgment as we go. In order that we may make as few mistakes as possible, it is necessary that we begin to plan in time, and that we plan together.

It would be folly, in the first place, to close our eyes to the fact that some of our facilities are gradually suffering from wear and tear. I have called the attention of the Synod to this before. In some things we have been fortunate: the careful upkeep of the heating plant, (the boilers being apparently in good condition), the installation of gas heating equipment (long ago paid for out of the savings), the gradual building up of our library, the timely provisions made for kitchen equipment, for storm windows, etc. This past year has

seen substantial repairs in the matter of roofs, repointing of brick, and gutters. Of the problems that remain we may mention fire-escapes (ordered to be installed by the State Fire Marshall's office), the building of piano practice rooms in the fourth floor, the renewal of much of the plumbing, and the purchase of some new furniture for the classrooms, the dormitories and the dining room. Some of this is quite urgent.

2. With the extension of the theological department into a full theological seminary certain arrangements and re-arrangements will naturally have to be made. There will be the housing of the students, the calling and housing of the full-time theological professor, the building up of the theological library and the cataloguing of the same. We must see to it that our theological seminary will be no half-hearted effort on the part of our Synod. We must follow it with our prayers, our counsel, our gifts, that it may become a new source of blessing in our Synod and beyond our borders, staunchly Lutheran, vitally Christian, faithfully presenting and defending Scriptural Truth. From the organizational point of view, it will be necessary to consider that as long as the Selective Service act is in force the theological seminary will have to remain a part of our Bethany establishment.

3. We should like to have the Synod consider carefully the possible addition of a manual training course for boys to correspond with the recent introduction of home economics for girls. Such a course would help to equip our boys better for life and at the same time provide something for those who find the straight academic studies too difficult. In this way it would be possible, too, to hold the standards high in the academic subjects.

4. We must sooner or later consider more seriously the question of a building program. The right solution so far as our enrollment is concerned is to build a new boys' dormitory and gymnasium. I do not consider such a project impossible if we plan well. Another real need is a separate building for an auditorium and for music rooms. A third need is a workshop for the janitor and a well-equipped laundry. These could be built over the present heating plant. We need as soon as possible to secure the land now occupied by three houses on Marsh Street, so that a permanent plan for the development of the campus may be set in motion. We should hire a competent man to trim the trees on the side hills, that these may be saved. We should arrange for a certified and complete appraisal of our property here with its inventory. It is poor business to let this drift any longer. In mentioning the above items, I am naturally thinking in terms of a long-view program.

5. As for the future of our educational policy, I feel that I can assure the Synod that we are on a safe course. It is true, the whole educational world is in a turmoil of restudy and replanning. The grave concern of all is to provide better for character training and for a better integrated cultural education. We do not intend to be



or to become reactionary in the midst of all this, or to become overly excited with the world about us; but we may well restudy and if necessary replan. But it should give us all much satisfaction to observe that what educators now so vociferously **demand** is just what we **have**. Our courses, so far as they go, have consistently maintained a certain number of core-subjects, planned with the idea in mind that all students should acquire a certain degree of general culture. Then it may be said without any hesitancy that no better provisions could be made for character training than those which our Christian schools have at their disposal: the Gospel itself, the instruction and example of Christian teachers, the force of Christian companionship. Instead of subjecting our young people to the confusion of many voices in the educational world about us today, let us learn to prize only more and more what God has given us in our Bethany and our Christian schools. Then it will seem neither such a burden nor so unnecessary to defend and build up what we have.

S. C. Ylvisaker

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

Whereas the Synod at the 1943 convention resolved to authorize the Board of Regents to establish our own Theological Seminary (See 1943 Report, Par. 3, p. 74), and whereas the Selective Service headquarters has now informed us that "Bethany College comes within the definition of a theological or divinity school", the Synod resolves in the name of the Triune God:

1. To establish a full Theological Seminary course at Bethany Lutheran College, this course to begin in the fall of 1946.

2. To call one professor of theology who shall be Dean of the Theological Seminary at Bethany Lutheran College.

3. In addition to this Dean of Theology, such theologically trained men at Bethany as the Board of Regents may designate shall be asked to serve also in the Theological Seminary.

4. That prospective students of theology shall have completed a full college course approved by the Dean and Faculty of the Theological Seminary before being admitted. Exceptions to this rule may be made by the Dean and Faculty of the Theological Seminary in such cases as they deem advisable.

5. That the Dean and Faculty of the Theological Seminary plan a three year theological course, using as a guide the suggestions of the Board of Regents in their report.

6. That the salary and housing for the Dean of the Theological Seminary be financed through the established Seminary Fund.

7. That, for the present, the students of theology (Seminary level) be housed at the Duplex now held by the College at 1425 N. Fourth St., Manitowish, and that they receive their meals at the present College dining room.

8. That our students of theology (Seminary level) be charged no tuition but be charged for board and room, as determined by the Board of Regents.

9. That \$250.00 be allocated for this year in order that the theological library at the college may be built up.

10. That the Board of Regents be instructed to draw up those additional regulations for Bethany Lutheran College which will be required

by the addition of the full Seminary course and bring in a report to the 1947 convention of the Synod.

11. The Synod expresses its gratitude to God for His continued blessings upon Bethany Lutheran College and urges its members to continue to support it with their gifts and their prayers.

12. The Synod requests the Board of Regents together with the standing finance committee to consider the following matters mentioned in the President's report:

- a) The installation of fire-escapes.
- b) The building of piano practice rooms on the fourth floor.
- c) The renewal of plumbing where necessary.
- d) The purchase of new furniture for the class rooms, dormitories and dining room.

The Synod authorizes the Board of Regents and Standing Finance Committee to carry out such of the aforementioned projects as they deem most necessary.

13. The Synod calls the attention of its members to the following paragraph in the Bethany Lutheran College President's report: "We must sooner or later consider more seriously the question of a building program. The right solution so far as our enrollment is concerned is to build a new boy's dormitory and gymnasium. I do not consider such a project impossible if we plan well."

14. The Synod authorizes and instructs the Board of Regents to issue a call to the Rev. N. A. Madson of Princeton, Minn., as Dean of The Theological Seminary Department at Bethany Lutheran College.

15. The Synod authorizes the Board of Regents and the Finance Committee to look into the matter of the salary of the President of Bethany Lutheran College and to take appropriate action.

16. The Synod authorizes the Board of Regents and the Finance Committee to fix the salary of the Dean of the Theological Seminary Department at Bethany Lutheran College.

## REPORT OF THE CHURCH EXTENSION BOARD TO THE CONVENTION OF THE NORWEGIAN SYNOD IN JUNE, 1946

The outstanding loans from the Church Extension Treasury are as follows as of April 30, 1946:

Congregation	Original Loan	Amount Unpaid	Date Due
Cross Lake Congregation .....	\$1,200.00	\$ 480.00	12-1-46
Bethel Church, Sioux Falls .....	2,200.00	2,096.00	4-11-49
First South Wild Rice, Ulen .....	500.00	460.00	On demand
Holy Cross, Madison .....	5,800.00	4,500.00	4-6-43
Concordia, Eau Claire, .....	2,400.00	1,850.00	7-15-46
Emmaus, Minneapolis .....	5,000.00	5,000.00	1-12-39
Emmaus, Minneapolis .....	1,900.00	1,900.00	6-28-43
Our Saviour's, Amherst Jct. ....	500.00	200.00	11-15-50
New Hampton Congregation .....	400.00	150.00	48
Bethel Church, Sioux Falls .....	1,000.00	1,000.00	4-15-49
Bethel Church, Sioux Falls .....	500.00	500.00	49
Currie, Minn. ....	1,600.00	1,400.00	49
Eagle Lake, Minn. ....	1,500.00	1,300.00	49
Lengby, Minn. ....	150.00	133.50	49
Trinity, Calmar, Iowa .....	5,000.00	5,000.00	51

The following have paid the balance of their loan from the Church Extension Treasury during the past year: Duluth, Searville and Norseland.

One loan has been made during the past year, namely, the sum of \$5,000.00 to Trinity Cong., Calmar, Iowa.

The contributions to Church Extension during the year amounted to \$2,097.43. The cash on hand is \$881.55.

A. M. Harstad, Secretary

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## REPORT OF THE WISCONSIN CORPORATION OF THE NOR- WEGIAN SYNOD OF THE AMERICAN EV. LUTH. CHURCH

### Receipts:

May 6, 1945 Balance on hand .....	\$450.84
Aug. 24, 1945 Sale of Quit Claim Deed of the Stevens Estate .....	48.45
Nov. 9, 1945 Received from Concordia Luth. Church, Eau Claire, Wis. ....	\$140.00
Total Receipts .....	\$639.29

### Disbursements:

Aug. 29, 1945, paid to Martin Galstad, Treas., for Church Extension Fund .....	\$499.29
Total Disbursements .....	\$499.29
Balance May 1, 1946 .....	\$140.00

Benjamin Torgerson, Treas.

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

Whereas there are still some congregations which have loans from the Extension Fund, the payment of which is past due, and

Whereas these congregations have made no effort to negotiate with the Church Extension Board for a renewal of their notes in spite of reminders,

The Synod instructs the respective Visitors to take this matter up with the congregations involved. The Church Extension Board shall convey to the respective Visitors the necessary information.

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## FINANCE BOARD REPORT

It is again with sincere gratitude to God for moving the members of our Synod generously to give of the material means entrusted to them for the maintenance and extension of His Church upon earth that we head our report. The current income for almost all purposes during the course of the year has been good. Though there is a deficit in several funds, there still remains a favorable over-all balance. To God alone be all the glory!

Since the last Convention of the Synod, the Finance Board held three regular and four joint meetings. The latter were: two

with Synod's Trustees and the Old People's Home Board; one with the Board of Regents; and one with the Home Mission Board and a committee of the Bethany congregation of Mankato.

## I

With respect to the first two of the above mentioned joint-meetings, as well as the last, other Boards or special secretaries issue a report.

In its meeting with the Board of Regents of Bethany College concerning the number and variety of courses, the teaching staff and the teacher-load at Bethany College, your committee can report that it was a good meeting. It saw that the Board of Regents and the school authorities are very much alive to the problems facing the school. The adjustments necessary to carry on the work—such as the offering of various courses—are made in keeping with economy and the efficiency of the college.

## II

During the course of the year the Finance Board revised travel allowances for the meetings of Board and Committee members and authorized the treasurer of the Synod to reimburse such members accordingly.

The rates resolved are: meal allowances of 25c for breakfast, 40c for lunch, and 60c for dinner; actual train or bus fare and sleeper expenses; if traveling by automobile, 2c a mile each way.

## III

Your committee respectfully presents to the Synod the following recommendations:

1) Since the Jubilee bonds were given to reduce debts, we recommend to the Synod that it instruct the Treasurer to ask the permission of the donors of these bonds to have them redeemed now and the cash applied toward the paying of present secured debts.

2) Your committee likewise recommends that, in order to lower the debt on the professors' residence more speedily, the Synod pay an amount out of the Synod Fund equal to that paid in rent on these dwellings by Bethany College.

(See matter of professors' residence in treasurer's report.)

The Finance Board also calls attention to the fact that unless greater impetus is given to the raising of the Special Collection authorized at last year's Convention, the Synod will not be able to expand its activities as it had planned nor meet its current special needs.

We commend our Synod and its faithful members to God Who is able to make all grace abound towards us, that we, having all sufficiency in all things, may abound to every good work. (2 Cor. 9, 8)

M. H. Otto, Secretary

## REPORT OF THE BOARD OF TRUSTEES

The Board has had three regular meetings and two joint meetings with other boards of Synod. The Board approved the action of the Bethany College House Committee in buying a new furnace for the Monich house and making certain repairs.

Nov. 7, 1945, a large representative meeting of several Synod Boards and the officials of Synod met at Bethany College to hear and consider: the offer of a large gift to Synod by Mr. and Mrs. C. B. Krogstad of Washougal, Washington; reports from the Old People's Home Committee; and new developments pertaining to the local congregation. After careful deliberation this group recommended to the Synod Trustees to accept the gift from Mr. and Mrs. C. B. Krogstad, to buy a house, and to buy a 4½ acre tract of land on Mash St., Mankato, with the end in view, that if possible, an Old People's Home, Church, Parsonage, and Christian Day School be built there in the future.

On Nov. 14, 1945, at a regular meeting of the Synod Trustees, the gift to Synod from Mr. and Mrs. C. B. Krogstad was accepted with thanks, with the understanding that the Synod provide a house for them in Mankato, and care for them the rest of their days. (Owing to the sudden illness of Mr. Krogstad, it was later found necessary to make certain changes in the above plans). The Trustees also decided to buy the house at 920 Marsh St. for \$7400, to be used as a professor's residence, and to buy the 4½ acres mentioned above for \$4000, with money donated to the Synod. If the proposed plan is not carried out, this land can easily be sold at a profit.

C. A. Moldstad

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## SPECIAL COLLECTION COMMITTEE REPORT

This Committee held its meeting last July 17th at Bethany College to arrange for the publicizing and the gathering in of the Special Collection authorized at the 1945 Synodical Convention. (Cf. 1945 Report, p. 65, paragraphs 4 and 5, and page 68)

The results of the meeting were that it was resolved to print a pamphlet explaining the need for this special collection and also showing why our Synod could and should raise such an offering. Due to a printers' strike, this pamphlet did not appear till late November. Solicitors were likewise appointed who would, upon invitation, be available to assist the respective congregations in raising this special offering.

At the end of the fiscal year only about \$3,600 had been gathered in for this purpose. Your committee therefore makes this **recommendation** that the congregations that have not yet taken up this Special Collection, or have not even made arrangements for doing so, be strongly urged to do so as soon as possible.

For the further glory of Jesus' saving name.

M. H. Otto, Secretary

## TREASURER'S MESSAGE

The total income for the Synod shows a small increase over the preceding year. There is, however, a deficit of \$1,113.54 in the Synod Fund and of \$880.34 in the Bethany College Fund, both of which are due to increased expense in those two funds.

The Synod must provide two more homes for Bethany College teachers and one for the professor of theology. The Synod ought also to acquire title to the duplex residence at 1425 North Fourth Street, because that house is to be used as a dormitory for the students of theology.

According to established practise, the Synod pays for larger improvements and repairs at Bethany College. Therefore the cost of the Home Economics furniture, equipment, and installations should be paid out of the Synod Fund, a total of \$1,105.19. The College should also be reimbursed for other permanent repairs, improvements, and alterations totaling \$723.88.

Inasmuch as the Bethany College assistant business manager and bookkeeper can now do most of the work of the Synod Treasurer's office, the Board of Regents has asked that \$25.00 per month be paid by the Synod toward the Bethany College assistant business manager's salary.

The Synod should authorize the payment out of the Seminary Fund of a proportionate share of the salary of those Bethany teachers who devote part of their time to teaching in the Seminary department.

The Synod should seriously consider connecting the business managership of its several properties in Mankato with the business managership of Bethany College. This would make for better care of the properties.

We recommend a discussion of the Negro and Nigeria mission contributions and expenditures because the contributions in both funds are disproportionate to the needs of the Missionary Board of the Synodical Conference.

We ask once more for disposition of the static funds of the Synod, namely, the Gjoitil Estate, the O. M. Gullerud Memorial for Institutional Missions, the Lunde Student Fund, the Ottesen Student Loan Fund, the Hannah Engebriktson Fund for Church Extension, and the Reserve Fund.

We call your attention to the establishment of the Fadness Fund and of the Krogstad Fund. The gift of \$4,000.00 in the Fadness Fund was made to the Synod, with the stipulation that interest on it is to be paid to the Old People's Home Fund. The details of the Krogstad Fund are reported by the Trustees.

Disposition of the \$2,000.00 returned to the Synod by the former Central Lutheran Church of Duluth, Minn., should be made at this convention.

A definite effort should be made by this convention toward a fuller participation on the part of most congregations in the Special Collection.

In all our stewardship we ought to remember well the words which we read in Deuteronomy, chapter 8, 7ff: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when Thou hast eaten and art full, and hast goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was not water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

Martin Galstad

#### TREASURER'S REPORT

(Subject to Audit)

##### ARMY- NAVY COMMISSION

Balance May 1, 1945 .....		\$ 622.72
Contributions .....		1,666.72
Paid to Sentinel Fund .....	\$ 972.20	
Literature .....	196.86	
Postage, printing, supplies, labor .....	284.89	
To Army-Navy Commission, Missouri Synod .....	1,000.00	
Deficit April 30, 1946 .....		164.51
	\$ 2,453.95	\$ 2,453.95

##### BETHANY AUXILIARY

Contributions .....		\$ 68.75
Paid to Bethany Auxiliary .....	\$ 68.75	
	\$ 68.75	\$ 68.75

### BETHANY COLLEGE

Deficit May 1, 1945 .....	\$ 934.38	
From Hanson Trust Fund .....		\$ 436.00
Convention Offering .....		2,883.54
Contributions, regular .....		2,800.12
Produce credited and specials .....	230.00	230.00
Paid to Bethany College .....	7,000.00	
Deficit April 30, 1946 .....		1,814.72
	<u>\$ 8,164.38</u>	<u>\$ 8,164.38</u>

### BETHANY COLLEGE DEBT FUND

Balance May 1, 1945 .....		\$ 148.99
Contributions .....		143.35
Balance April 30, 1946 .....	\$ 292.34	
	<u>\$ 292.34</u>	<u>\$ 292.34</u>

### BETHANY SCHOLARSHIP

Contributions, Iowa-So. Minn. Y. P. S. ....		\$ 50.92
Paid to Lorraine Stalheim .....	\$ 50.92	
	<u>\$ 50.92</u>	<u>\$ 50.92</u>

### BETHESDA LUTHERAN HOME, WATERTOWN, WIS.

Contributions .....		\$ 156.64
Paid to Bethesda Home .....	\$ 156.64	
	<u>\$ 156.64</u>	<u>\$ 156.64</u>

### LUTHERAN CHILDREN'S FRIEND SOCIETY, MINNEAPOLIS

Contributions .....		\$ 50.50
Paid to Lutheran Children's Friend Soc. ....	\$ 50.50	
	<u>\$ 50.50</u>	<u>\$ 50.50</u>

### CHRISTIAN DAY SCHOOL

Balance May 1, 1945, bond .....		\$ 18.50
Balance May 1, 1945, cash .....		2,012.47
Contributions .....		1,141.55
Interest from E. M. Hanson Trust Fund .....		25.00
Mankato .....	\$ 500.00	
Mankato, special .....	50.00	
Princeton, special .....	63.00	
Holy Cross .....	300.00	
Balance April 30, 1946 .....	2,284.52	
	<u>\$ 3,197.52</u>	<u>\$ 3,197.52</u>

War Savings bond in Christian Day School fund has a maturity value of \$25.00.

### NUP CHRISTIANSON ESTATE

Balance May 1, 1945 .....		\$ 15.00
Interest on loan to Estate .....		60.00
Interest paid on loans .....	\$ 45.00	
Balance April 30, 1946 .....	30.00	
	<u>\$ 75.00</u>	<u>\$ 75.00</u>

Notes payable totaling \$1,500.00 are secured by a note receivable of \$1,500.00 and Mortgage on Southeast Quarter of Sec. 24, Twp. 148, Range 41, Polk Co., Minn.



# CHURCH EXTENSION

Balance May 1, 1945 .....		\$ 1,709.06
Repayment on loans .....		2,077.45
Contributions .....		1,641.49
Wisconsin Corporation of Synod .....		499.29
Loans to Trinity Church, Calmar .....	\$ 5,000.00	
Refund of overpayment .....	2.39	
Balance April 30, 1946 .....	924.90	
	<u>\$ 5,927.29</u>	<u>\$ 5,927.29</u>

## CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1945 .....		\$23,004.56
Loans to Trinity Church, Calmar .....		5,000.00
Refund of overpayment .....		2.39
Paid on notes receivable .....	\$ 2,077.45	
Balance April 30, 1946 .....	25,929.50	
	<u>\$28,006.95</u>	<u>\$28,006.95</u>

War Savings bonds in Church Extension Fund have a maturity value of \$425.00.

## CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable .....	\$25,929.50	
First So. Wild Rice Cong., Ulen, Minn. Bal. ....		\$ 420.00
Ev. Luth. Church of the Holy Cross, Madison, Wis., Bal. ....		4,500.00
Concordia Ev. Luth. Church, Eau Claire, Wis., Bal. ....		1,850.00
Emmaus Ev. Luth. Church, Minneapolis, Minn. ....		1,900.00
Emmaus Ev. Luth. Church, Minneapolis, Minn. ....		5,000.00
Cross Lake Ev. Luth. Church, Lengby, Minn., Bal. ....		480.00
Our Saviour's Ev. Luth. Cong., Amherst Jct., Wis., Bal. ....		200.00
Bethel Ev. Luth. Church, U.A.C., of Sioux Falls, Bal. ....		3,596.00
Redeemer Luth. Church, New Hampton, Ia., Bal. ....		150.00
Our Redeemer's Ev. Luth. Church, Currie, Minn., Bal. ....		1,400.00
Salem Ev. Luth. Cong., Eagle Lake, Minn., Bal. ....		1,300.00
Immanuel Ev. Luth. Cong., Lengby, Minn., Bal. ....		133.50
Trinity Lutheran Church, Calmar, Ia. ....		5,000.00
	<u>\$25,929.50</u>	<u>\$25,929.50</u>

## MRS. HANNAH ENGBRIGTSEN FUND FOR CHURCH EXTENSION

Balance May 1, 1945 .....		\$ 15.00
Balance April 30, 1946 .....	\$ 15.00	
	<u>\$ 15.00</u>	<u>\$ 15.00</u>

## DEAF INSTITUTE, DETROIT, MICHIGAN

Contributions .....		\$ 30.55
Paid to Deaf Institute .....	\$ 30.55	
	<u>\$ 30.55</u>	<u>\$ 30.55</u>

## FADNESS FUND

Gift from Andrew A. Fadness, Velva, N. D. ....		\$ 4,000.00
Purchase of tract on Marsh St., Mankato .....	\$ 4,000.00	
Taxes on land tract .....	27.46	
Deficit April 30, 1946 .....		27.46
	<u>\$ 4,027.46</u>	<u>\$ 4,027.46</u>

The Synod holds a deed to a tract of approximately four and one-half acres of land on Marsh Street, Mankato, Minn.

# GJOITIL ESTATE

Balance May 1, 1945 .....		\$ 10.00
Balance April 30, 1946 .....	\$ 10.00	
	\$ 10.00	\$ 10.00

## O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1945 .....		\$ 181.00
Balance April 30, 1946 .....	\$ 181.00	
	\$ 181.00	\$ 181.00

## THOMAS AND LOUISE HANSON TRUST FUND

Balance, bonds, May 1, 1945 .....		\$10,900.00
Balance, cash, May 1, 1945 .....		65.43
Interest on Trust Fund from Synod Fund .....		436.00
To Synod Fund correction .....	\$ 1.37	
Paid to Bethany College Fund .....	436.00	
Balance bonds, April 30, 1946 .....	10,900.00	
Balance, cash, April 30, 1946 .....	64.06	
	\$11,401.43	\$11,401.43

## THOMAS AND LOUISE HANSON TRUST FUND-SPECIAL

Balance, bond, May 1, 1945 .....		\$ 348.30
Interest on bond from Synod Fund .....		13.93
Paid to Mrs. W. T. Christenson .....	\$ 13.93	
Balance, bond, April 30, 1946 .....	348.30	
	\$ 362.23	\$ 362.23

## HOME FINDING SOCIETY, Fort Dodge, Iowa

Contributions .....		\$ 92.50
Paid to Home Finding Society .....	\$ 92.50	
	\$ 92.50	\$ 92.50

## HOME MISSIONS

Balance May 1, 1945 .....		\$ 1,336.67
Contributions .....		9,317.43
Contributions, V-J offering .....		3,166.22
Minneapolis, Emmaus .....	\$ 600.00	
Fertile, Minn., First Evanger .....	415.00	
Sioux Falls, S. D., Bethel .....	1,200.00	
Mankato, Bethany .....	500.00	
Fosston Parish		
Rev. Ulrik Larsen .....	\$950.00	
Student Alf Merseth .....	445.00	
Rev. Paul Anderson .....	833.00	
Automobile .....	325.00	2,553.00
Eagle Lake, Minn., Salem .....	200.00	
Amherst Jct., Wis., Our Saviour's .....	315.00	
Calmar, Ia., Trinity .....	780.00	
Albert Lea, Our Saviour's .....	464.50	
Eau Claire, Pinehurst .....	400.00	
Duluth, Central .....	340.00	
Minneapolis, Mission .....	75.00	
New Hampton, Ia., Redeemer .....	270.00	
To Church Extension Fund .....	500.00	
Balance April 30, 1946 .....	5,207.32	
	\$13,820.32	\$13,820.32

# INDIGENT PASTORS

Balance May 1, 1945 .....		\$ 328.87
Contributions .....		305.60
Paid to Rev. John Hendricks .....	\$ 180.00	
Paid to Rev. U. L. Larsen .....	100.00	
Balance April 30, 1946 .....	354.47	
	\$ 634.47	\$ 634.47

# JUBILEE FUND

Balance, bonds and stamps, May 1, 1945 .....		\$ 4,986.90
Interest on War Savings bonds, series G .....		25.00
Contributions .....		17.03
Received from Norstad Fund .....		4.85
Overdraft of cash May 1, 1945 .....	\$ 512.36	
Balance, bonds and stamps, April 30, 1946 .....	4,986.90	
Overdraft of cash April 30, 1946 .....		465.48
	\$ 5,499.26	\$ 5,499.26

# DR. U. V. KOREN MEMORIAL CHAPEL

Contributions .....		\$ 796.43
Paid to Trinity Luth. Church, Calmar, Ia. ....	\$ 796.43	
	\$ 796.43	\$ 796.43

# KROGSTAD FUND

Received from C. B. Krogstad .....		\$ 739.34
From sale of South Dakota land .....		1,500.00
Loans .....		2,000.00
Rent for house at 920 Marsh .....		140.00
Purchase of house at 920 Marsh .....	\$ 7,500.00	
Cash to C. B. Krogstad .....	415.00	
Hospital and doctor bills .....	361.20	
Insurance on house .....	80.64	
Taxes on house and lands .....	151.46	
Deficit April 30, 1946 .....		4,128.96
	\$ 8,508.30	\$ 8,508.30

The Synod holds a deed to the property at 920 Marsh Street, Mankato, Minn.

Notes payable in Krogstad fund total \$2,000.00

# MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1945 .....		\$ 45.00
Balance April 30, 1946 .....	\$ 45.00	
	\$ 45.00	\$ 45.00

# MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1945 .....	\$ 1,315.77	
Payments on contract .....	216.00	
Insurance .....	15.60	
Furnace .....	236.00	
Rent received .....		360.00
Deficit April 30, 1946 .....		1,423.37
	\$ 1,783.37	\$ 1,783.37

There is a contract for deed on lot 12, block 9, Hinckley's Addition to Mankato. Purchase price \$2,600.00.

# NEGRO AND NIGERIA MISSIONS

Contributions, Negro .....		\$ 316.37
Contributions, Nigeria .....		1,171.67
Legacy, Nigeria, Ragnhild Gulbraa Estate .....		100.00
Contributions to Nigeria Building Fund .....		25.00
Paid to Colored Missions .....	\$ 671.43	
Balance April 30, 1946 .....	941.61	
	<hr/>	
	\$ 1,613.04	\$ 1,613.04

## NORSTAD ESTATE

Balance May 1, 1945 .....		\$ 4.85
Paid to Jubilee Fund .....	\$ 4.85	
	<hr/>	
	\$ 4.85	\$ 4.85

## OLD PEOPLE'S HOME

Balance May 1, 1945 .....		\$ 1,725.71
Sale of Northwood home .....		3,500.00
Contributions .....		311.26
Improvements, expenses, Northwood .....	\$ 426.07	
Balance April 30, 1946 .....	5,110.90	
	<hr/>	
	\$ 5,536.97	\$ 5,536.97

## HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1945 .....		\$ 622.05
Balance April 30, 1946 .....	\$ 622.05	
	<hr/>	
	\$ 622.05	\$ 622.05

## RADIO ACTIVITIES

Contributions .....		\$ 143.00
Paid to designated stations .....	\$ 143.00	
	<hr/>	
	\$ 143.00	\$ 143.00

## RESERVE FUND

Balance May 1, 1945 .....		\$ 25.00
Balance April 30, 1946 .....	\$ 25.00	
	<hr/>	
	\$ 25.00	\$ 25.00

## RESIDENCE FUND

Balance May 1, 1945 .....		\$ 3.32
Rent received .....		480.00
Interest .....	\$ 130.50	
Insurance .....	51.84	
Repairs .....	58.86	
Balance April 30, 1946 .....	242.12	
	<hr/>	
	\$ 483.32	\$ 483.32

Notes payable against residence total \$4,350.00.

## SEMINARY FUND

Balance May 1, 1945 .....		\$ 1,714.72
Contributions .....		1,833.13
War Savings bonds .....	\$ 37.00	
Balance, cash, April 30, 1946 .....	3,510.85	
	<hr/>	
	\$ 3,547.85	\$ 3,547.85

War Savings bonds in Seminary Fund have a maturity value of \$125.00.

# SENTINEL AND TIDENDE

Subscriptions .....		\$ 1,637.45
From Army-Navy Fund .....		972.20
Deficit paid from Synod Fund .....		391.90
Deficit May 1, 1945 .....	\$ 4.63	
Printing, John Anderson Publishing Co. ....	2,876.63	
Expenses .....	120.29	
	<hr/>	<hr/>
	\$3,001.55	\$ 3,001.55

# SOLFER RESIDENCE

Rent .....		\$ 455.00
Donation .....		12.00
Deficit May 1, 1945 .....	\$ 3,100.00	
Interest .....	108.00	
Insurance .....	36.96	
Expenses .....	13.00	
Repairs .....	16.15	
Deficit April 30, 1946 .....		2,807.11
	<hr/>	<hr/>
	\$ 3,274.11	\$ 3,274.11

The Synod holds a deed to Lot 7, Thielges Addition to the City of Mankato, Minn.

Notes payable against Solfer Residence total \$3,800.00

# SPECIAL COLLECTION

Contributions .....		\$ 3,631.00
Bethany College, pointing masonry .....	\$ 1,666.04	
Expense .....	96.41	
Balance, bonds, April 30, 1946 .....	962.00	
Balance, cash, April 30, 1946 .....	906.55	
	<hr/>	<hr/>
	\$ 3,631.00	\$ 3,631.00

# STUDENT FUND

Balance May 1, 1945 .....		\$ 93.86
Contributions .....		249.27
Loan to student .....	\$ 57.50	
Balance April 30, 1946 .....	285.63	
	<hr/>	<hr/>
	\$ 343.13	\$ 343.13

Notes receivable .....\$ 102.50

# SYNOD FUND

Deficit May 1, 1945 .....	\$ 1,515.99	
Contributions .....		\$ 4,848.03
Loan to Bethany College .....	1,000.00	1,000.00
Special contributions .....	172.00	172.00
Miscellaneous credits .....		151.15
Expense, Christian Day School Com. ....	48.60	
Expense, Church Extension Com. ....	16.59	
Expense, Home Mission Board .....	368.58	
Expense, Finance Board .....	70.59	
Expense, Bethany Regents .....	178.85	
Expense, Old People's Home Board .....	26.24	
Expense, Doctrinal Committee .....	94.52	
Expense, Synod Trustees .....	83.68	
Expense, Special Collection Committee .....	84.05	
Expense, President's office .....	53.87	
Expense, Treasurer's office .....	251.21	
Expense, Treasurer's allowance .....	195.00	
Bethany College, furniture .....	800.00	
Sentinel deficit .....	391.90	
Interest, Bethany bonds .....	449.93	

Premium treasurer's bonds .....	31.25	
Insurance, Bethany College .....	358.08	
Offering envelopes .....	87.69	
Miscellaneous .....	186.88	
Bank charges .....	54.40	
Special subsidy, Bethany teacher preparation .....	2,129.66	
Deficit April 30, 1946 .....		2,478.38

\$ 8,649.56      \$ 8,649.56

War Savings bond in the Synod Fund has a maturity value of \$25.00.

#### TWIN CITY MISSION

Contributions .....		\$ 68.70
Paid to Twin City Mission .....	\$ 68.70	
	\$ 68.70	\$ 68.70

#### WAR RELIEF

Contributions .....		\$ 10.00
Balance April 30, 1946 .....	\$ 10.00	
	\$ 10.00	\$ 10.00

#### WHEAT RIDGE SEALS

Contributions .....		\$ 1,038.63
Paid to Walther League .....	\$ 900.28	
Balance April 30, 1946 .....	138.35	
	\$ 1,038.63	\$ 1,038.63

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

1. The Synod gives thanks to Almighty God for maintaining the grace of giving among our members.

2. The Synod, appreciating the generous contributions of many of its members, urges all members, beholding the blessings they have received at the hands of God, to grow in this grace.

3. Since frequent meetings have proven most beneficial, the Synod urges the Finance Board to continue having frequent meetings of its own, and to meet with other Boards.

4. Regarding expenses of Committees the Synod authorizes the treasurer to be guided by the following: meals—\$1.25 per day; traveling—actual train or bus fare and sleeper expense; automobile, 2c a mile each way; plane fare where reasonably close to train fare.

5. Since the Jubilee bonds were given to reduce debts, the Synod instructs its Treasurer to ask the permission of the donors of these bonds to have them redeemed now and the cash applied toward the payment of present secured debts.

6. In order to lower the debt on the professors' residences more speedily, the Synod shall pay an amount out of the Synod Fund equal to that paid in rent on these dwellings by Bethany Lutheran College.

7. Special Collection:

a) The congregations that have not yet taken up this Special Collection, or have not even made arrangements for doing so, are strongly urged to do so as soon as possible.

b) The Synod instructs its Special Collection Committee to present a carefully organized plan of procedure and publicity to the pastors and congregations of the Synod by Sept. 1st, 1946.

8. Re Housing of Professors:

a) The Synod's Board of Trustees shall seek to rent suitable homes for the three professors if possible.

b) If homes cannot be rented, the Board of Trustees shall buy homes.

9. The Synod shall acquire title to the duplex residence at 1425 North Fourth Street from Bethany Lutheran College.

10. The Synod shall reimburse Bethany Lutheran College in the amount of \$1,105.19 for the Home Economics Department and \$723.88 for repairs, improvements and alterations.

11. The Synod shall pay \$25 a month towards the salary of the Treasurer of the Synod.

12. The Synod shall pay out of the Seminary Fund a proportionate share of the salary of those teachers who devote part of their time to teaching in the Seminary department.

13. The Synod is grateful for all special gifts and bequests and would remind our people of the privilege that is theirs to support the work of the Church in this way. To help our members in these matters, the Synod instructs its Publication Board to publish in Tidende and Sentinel, the Annual Report, and Folkekalender a legal form that can be used for bequests and legacies to the Synod.

14. Whereas it appears to be advantageous to the Synod for the handling of legacies, estates or properties which may be received in the State of Wisconsin, be it Resolved: that the Charter held by the Norwegian Synod of the American Evangelical Lutheran Church under the Laws of Wisconsin be maintained and kept in full force and effect for the use of the Synod.

RESOLVED that a committee of three be appointed by the President of the Synod for the purpose of formulating a constitution and By-Laws for the Wisconsin Corporation to be submitted for adoption at the next Synod meeting. (Rev. A. M. Harstad, Mr. John Melaas and Mr. John C. Eich were appointed as this Committee.)

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## NOTES ON THE CONVENTION

Each of the sessions was opened with devotional exercises, at which the following pastors preached: E. Hansen, M. O. Dale, A. Harstad, R. Branstad, Clarence Hanson, E. Unseth and J. A. Petersen. Rev. Geo. Gullixson served as Convention organist. On Tuesday evening, Communion Services were held. Rev. L. Vangen gave the Confessional Address based on Heb. 4, 16 and Rev. L. S. Guttebo preached the Pastoral Sermon on Josh. 1, 1-9. Rev. C. M. Gullerud had charge of the Communion service. At this service, Rev. Chr. Anderson also gave a Memorial Address for Rev. J. A. Moldstad of Chicago who had passed away that morning, reviewing briefly his life and character and particularly his services to the re-organized Norwegian Synod.

The Synod arranged to have as its representatives at the funeral services for Rev. J. A. Moldstad on Friday, June 7th, in Chicago, Rev. N. A. Madson, Mr. Geo. Tokheim and Mr. O. C. Hovland; and at the funeral services in Madison, Wis., on Saturday, June 8th, Rev. A. Harstad, Mr. Oscar Wilson and Mr. Peter Lee. The passing of this cheerful and faithful worker in the Lord's Vineyard, who had been present at every Synod Convention up to this time, gave the members of the Synod occasion to reflect on the importance of "the King's business which hath haste,"—the work we must do "ere the night cometh when no man can work."

Among the incidental resolutions passed by the Synod, the following may be noted: The Pastoral Conference was instructed to

consider the entire matter of the editorship of our church papers and was authorized to make the necessary appointments of editors and business managers.

Dr. S. C. Ylvisaker was nominated for the office of vice-President of the Synodical Conference which meets this summer.

The Synod instructed its President, Rev. N. A. Madson, to bring Mr. M. R. Handberg who for many years has audited the Synod's books without charge its hearty thanks for services rendered and to offer him some remuneration for the future.

Rev. H. A. Theiste was elected to bring the greetings of the Norwegian Synod to the Convention of the Minnesota District of the Missouri Synod meeting in St. Paul at this time.

Greetings were received from Rev. Walther Gullixson of Parkland, Wash.; Rev. A. Daniels, President of the Slovak Synod; and Rev. Arthur A. Beck of Wolverton, Minn. Greetings were sent these brethren by the Synod in return. The Secretary was instructed also to send the Synod's greetings to Rev. J. Hendricks, P. em., Minneapolis, Minn.

Rev. Im. Albrecht brought an informal report of the work of the Negro and Nigeria Missions, which was of especial interest to our people, as one of our young pastors, Rev. Paul Anderson, will be working in the Nigeria field soon.

Dr. S. C. Ylvisaker spoke about the desirability of acquiring certain properties adjoining the Bethany Campus and appealed for funds to purchase at least one of these, which would cost about \$2500.00.

Mr. Oscar Wilson of Madison, Wis., appealed to the Delegates to bring the matter of their pastors' salaries to the attention of the congregations and to urge them to bring them in line with the salaries suggested for Home Missionaries in last year's Home Mission Report.

The Convention Offering brought on Synod Sunday had grown to \$2508.33 by the end of the convention. The Chapel was, as usual, crowded for the services on Sunday, and the attendance at the regular sessions was considerably better than has been customary in the past. All in all, it was a pleasant and inspiring convention, for which the efficient services rendered by the kitchen and office help was largely responsible.

Rev. A. Harstad, the President-elect, Rev. N. A. Madson, the retiring President, and S. C. Ylvisaker, re-elected President of Bethany Lutheran College for a term of four years, addressed the convention in connection with their work in these offices.

The Convention closed Thursday noon with brief devotional exercises conducted by Dr. S. C. Ylvisaker: Hymn 23, 4, Scripture, Micah 7, 18-20, Prayer, the Lord's Prayer in unison and the Blessing. "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." (Ps. 90, 17.)

Geo. O. Lillegard, Secretary



## **THE SYNOD'S OFFICERS AND BOARDS**

### **Officers**

Rev. A. Harstad, President.  
Rev. C. M. Gullerud, Vice-President.  
Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.  
Mr. Harry Olsen, Treasurer; Rev. M. Galstad, Alternate.

### **Board of Trustees**

Rev. E. Hansen, Mr. John Melaas, Madison, Wisconsin( 3 years, elected 1944)  
Mr. John C. Eich of St. Mark's Chicago (3 years, elected 1945)  
Rev. J. B. Unseth (2 years, elected 1946)  
Rev. Martin Galstad, Mr. Martin Stene of Lime Creek (3 years, elected 1946)

### **Wisconsin Board of Trustees**

Mr. John Melaas, Chairman; Mr. John C. Eich, Mr. Martin Stene, Rev. J. B. Unseth, Rev. M. Galstad, Rev. E. Hansen.

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

Rev. L. S. Guttebo (4 years, elected 1943); Mr. Kenneth Camp, Foley, Minnesota (3 years, elected 1944)  
Rev. Chr. Anderson; Mr. Chr. Olsen, St. Peter, Minnesota (4 years, elected 1945)  
Rev. Milton Tweit; Rev. Sophus Lee (2 years elected 1946)  
Rev. Stuart Dorr; Mr. A. T. Huso of Northwood, Iowa (4 years, elected 1946)

### **President of Bethany College**

Dr. S. C. Ylvisaker (4 years, elected 1946)

### **Editor of "Luthersk Tidende"**

Rev. G. O. Lillegard

### **Editor of "Lutheran Sentinel"**

Rev. A. Strand

### **Business Manager**

Rev. E. G. Unseth

### **Railroad Secretaries**

Rev. Chr. Anderson, Rev. Eivind Unseth  
Assistant to Rev. Anderson, Rev. Sophus Lee  
Assistant to Rev. Unseth, Rev. A. Strand

### **Board of Visitors (4 years elected 1945)**

Rev. E. Ylvisaker—Alternate: Rev. L. S. Guttebo  
Rev. C. M. Gullerud—Alternate: Rev. Chr. Anderson  
Rev. N. S. Tjernagel—Alternate: Rev. J. B. Unseth

## Boards

**Finances:** Rev. M. E. Tweit, Rev. Milton Otto, and Mr. John Munson, Hartland, Minn. (2 years, elected 1945); Nils Faugstad of Scarville, Iowa; Albin Leverson, Somber, Iowa. (2 years, elected 1946)

**Publications:** Rev. S. E. Lee, Mr. Oscar Pedersen, Minneapolis, Minn. (2 years, elected 1945); Rev. H. A. Preus, Mr. E. S. Trondson, of Fairview, Minneapolis, Minn. (2 years, elected in 1946)

**Home Missions:** Rev. Paul Ylvisaker, Rev. H. A. Theiste, Mr. Walter Fenger, Cottonwood, Minn., Mr. O. M. Wilson, Madison Wis. (2 years, elected 1945); Rev. T. N. Teigen, Rev. G. A. R. Gullixson, Clifford Dale of Scarville (2 years, elected in 1946)

**Foreign Mission:** Mr. H. Sorensen, St. Luke's Chicago, Ill. (2 years, elected 1945); Rev. A. H. Strand, (1 year, elected in 1946); Rev. E. Unseth, Mr. H. Uthene of Chicago (2 years elected in 1946)

**Church Extension:** Rev. J. Runholt, Mr. Edwin Merseth of Concordia, Clearbrook (1 year, elected in 1946); Rev. T. N. Teigen, Mr. Otto Bolstad of Fertile, Minn. (2 years, elected in 1946)

**Charities and Support:** Rev. A. H. Strand, Mr. A. C. Schey, St. Mark's Chicago, Ill. (2 years, elected 1945); Rev. Erling Ylvisaker, Mr. B. Torgerson of Our Savior's, Madison (2 years, elected 1946)

**Christian Day School:** Rev. Luther Vangen, Mr. Orvel Larson, Madison, Wis. (2 years, elected 1945); Rev. C. M. Gullerud, Mr. Bennett Hanson of St. Peter, Minn. (2 years, elected 1946)

**Student Aid Fund:** Mr. Christian Olsen, Nicollet, Minn. (3 years, elected 1944); Rev. Chr. Anderson (3 years, elected 1945); Rev. Juul Madson (3 years, elected 1946)

**Synodical Conference Mission Board:** Rev. N. A. Madson (4 years elected 1946)

**Custodian of Memorial Library:** Rev. Martin Galstad

**Auditors:** Rev. S. Lee, Mr. M. R. Handberg of Fairview, Minneapolis

**Delegates to Convention of Synodical Conference:** Rev. J. A. Petersen Alternate, Rev. H. A. Theiste; Rev. G. O. Lillegard, Alternate, Rev. S. E. Lee; Mr. John C. Eich of St. Mark's Chicago, Alternate, Mr. L. Orvel Larson, Our Savior's, Madison, Wis.; Mr. O. M. Wilson of Our Savior's, Madison, Wis., Alternate, Mr. Geo. Tokheim, St. Paul's, Chicago.

**Committee on Special Collection:** Rev. M. Galstad, Rev. M. Otto, Rev. T. N. Teigen, Mr. Oscar Swenson, Mr. Harold Bergengren. Advisory Members: Rev. Chr. Anderson, Rev. N. S. Tjernagel.

**Old People's Home:** Rev. M. Tweit, Rev. M. Otto, Rev. P. Ylvisaker, Mr. Oscar Swenson Nicollet, Minn. Mr. O. L. Pedersen, Minneapolis, Minn.

**Army and Navy Commission:** Rev. G. A. Gullixson (1 year); Rev. Juul Madson (2 years); Rev. G. Guldberg (3 years); All elected 1946.



# PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap- tisms		Con- firmed		Services					
			Baptized	Confirmed	Voting	Children	Adults	Children	Adult	Communed	Marriages	Burials	Norwegian	Average Attendance	Average Attendance
1.	Anderson, Chr.	Rock Dell	255	190	80	2	1	6		296	3	20	53	24	74
2.	Anderson, Chr.	Belview, O. S.	123	85	34	2	1	8		77	2	1		44	48
3.	Anderson, Chr.	Delhi, 1st E. L.	36	28	13	1	1			27	1			31	20
4.	Branstad, R. M.	Sutton's Bay	139	79	25	7				114	2	6		30	75
5.	Branstad, R. M.	Holton, Immanuel	63	35	10	4	1			64	1	1		23	40
6.	Branstad, R. M.	Holton Scand'n	40	26	7	6				44	1	1		23	16
7.	Dale, M. O.	Amherst Jct.	105	76	27	1				100	1	1	2	29	52
8.	Dale, M. O.	Manitowoc, Grace L.	40	29	11					67	1			27	32
9.	Dorr, Stuart	Tracy, Zion L.	155	113	28	6	1	4	6	400	3	2		70	85
10.	Dorr, Stuart	Currie, O. R.	25	13	6			3						58	15
11.	Guldberg, G. F.	West Prairie	64	56	29	2				44	1	2		20	25
12.	Guldberg, G. F.	Thompson	65	45	21	4				36	2			21	40
13.	Guldberg, G. F.	Forest City	70	50	19	1				54				21	50
14.	Gullerud, C. M.	Bethany, Mankato	125	72	22	5	1	1	2	530	1	1		62	105
15.	Gullerud, C. M.	Salem, Eagle Lake	74	52	12	2	1	2		93	3	1		56	30
16.	Gullixson, G. A. R.	W. Koshkonong	295	253	68	11	6	1		309	2	3	2	66	90
17.	Gullixson, W. C.	Parkland	173	121	33	12	3	5	8	289	1	4		65	102
18.	Guttebo, L. S.	Eau Claire	271	182	46	12	1	9	5	179	5	2		67	
19.	Hansen, Emil	Albert Lea	295	192	48	16	8			366	2	1	26	65	
20.	Hansen, Emil	Hayfield	8	8	7					30			12		
21.	Hanson, C.	Fertile	79	59	19	1				87	1	3		44	41
22.	Hanson, C.	Bygland	42	24	9	2		3		57				40	26
23.	Harstad, A. M.	Madison	398	312	123	9	6	2		607	4	5	3	20	70
24.	Larsen, U. L.	Clearbrook	52	42	16	3	2			54	1	1	12	18	
25.	Larsen, U. L.	Fosston	65	48	21	3				38	2	1	4	21	
26.	Larsen, U. L.	Lengby	27	19	6	1				33	1			27	
27.	Larsen, U. L.	Gran	21	10	6	5				10			6	14	
28.	Larsen, U. L.	Clearwater	24	17	7					7				21	
29.	Lee, S. E.	Emmaus, Mpls.	202	160	20	15	6	10	5	315	2	4		74	72
30.	Lillegard, Geo.	Boston Norw.	236	140	41	7	3			440	4	2	11	22	89
31.	Madson, Juul	Northwood	210	140	45	2	2				3	4			
32.	Madson, Juul	Somber	120	85	25	2	3				1	2			
33.	Madson, N. A.	Princeton O. S.	317	216	86	8	1	4	1	291	1	6	13	25	160
34.	Madson, N. A.	Redtop St. P.	9	6	3										
35.	Moldstad, J. A.	St. Mark's Chicago	250	180	20	19		7			8	13			
36.	Oesleby, Nils	Olso L. Volga	110	72	32	3				47		1		31	
37.	Oesleby, Nils	Sioux Falls	40	22	5	2	1			69	4			59	35
38.	Otto, Milton	Cottonwood	153	108	29	5		1		264	3			64	82
39.	Otto, Milton	Ruthton	19	16						19				25	
40.	Petersen, Joseph	Pinehurst	191	114	31	7		5		148	2	1		58	70
41.	Petersen, Justin A.	Scarville	73	59	26	2	2			126	1		9	50	22
42.	Petersen, Justin A.	Center	170	119	47	3	5			162	1	4	2	16	26
43.	Preus, H. A.	Calmar, Trin.	125	95	31		1	2	6	146	3		3	15	60
44.	Ranzau, A.	Thornton	162	112	34	5	6	1		275	2	2			
45.	Runholt, J. R.	Audubon	125	100	20	4	4			360	3	2		48	85
46.	Runholt, J. R.	Ulen 1st Wild Rice	135	110	28	3	5			200	2	6	8	25	40
47.	Runholt, J. R.	Ada, Zion	6	6	3					24	1	1	8	6	
48.	Runholt, J. R.	Sheyenne	20	12	6					24				8	15
49.	Strand, A.	St. Luke's, Chicago	90	75	27	3	2	4	2	260	3	2		60	63
50.	Teigen, T. N.	Mayville	174	110	36	6	3			161	1	2	2	40	53
51.	Teigen, T. N.	Caledonia	60	25	9	8	6			27				30	24
52.	Theiste, H. A.	Fairview, Mpls.	452	341	49	21	1	9		684	8	5	18	15	66
53.	Tjernagel, N. S.	Saunder	166	137	58	2				179	1	1		43	64
54.	Tjernagel, N. S.	Jerico	423	324	136	6	5			428	1	2		43	126
55.	Tjernagel, N. S.	New Hampton	41	30	12					51				44	25
56.	Tweet, M. E.	Nicollet	314	221	90	7	6			428	2	4	10	37	49
57.	Tweet, M. E.	Norw. Grove	85	67	29	6	1			116	1		2	15	46
58.	Unseth, E. G.	St. Paul's Chicago	250	180	27	13	8	3		325	9	5	2	16	65
59.	Unseth, J. B.	E. Paint Creek	113	93	41					74	1	1	4	25	
60.	Unseth, J. B.	W. Paint Creek	87	69	30	1				38	1	2	8	23	
61.	Vangen, L.	Lake Mills	124	94	31		5			104	1	1	5	24	43
62.	Vangen, L.	Lime Creek	94	73	32	2				95	1	1	4	20	37
63.	Ylvisaker, E.	Holy Cross, Madison	482	216	80	29	3	13	10	660	11	5		53	150
64.	Ylvisaker, P.	Hartland	152	103	42	7	1			147	2	2	3	49	
65.	Ylvisaker, P.	Manchester	61	43	17	4	5			71	1	1		37	
66.	Zagel, H. M.	Story City	28	23	11	2				72				24	14
67.	Larsen, U. L.	Chester	14	13	5					20			8	13	
68.	Larsen, U. L.	Bagley											5		
69.	Larsen, U. L.	Ebro Corner	2											20	
Totals			9012	6345	2047	323	24	188	55	10862	113	121	218	408	2518

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

# FOR YEAR 1945

No.	Day Schools		Sunday School		Other Schools		Students		Contributions			
	Enrollment	Teachers	Enrollment	Teachers	Days Taught	Enrollment	In Church Colleges	In Pub. H. S. & Colleges	For Home Purposes	For All Outside Purposes	Value of Property	Debt on Property
1						37	35	2	1 809 00	995 00	15 000 00	
2						37	32	5	735 00	300 00	3 000 00	
3			12					1	480 00	60 00	5 000 00	
4			20	4				9	1 673 07	218 06	5 500 00	
5			30	4				9	832 18	118 81		
6			6	2				6	380 36	98 75	3 600 00	
7						40	12		1 800 00	298 94	10 000 00	4 875 00
8			9	2					450 00	225 00	1 500 00	
9			25	5	20	15	1	11	9 899 57	839 28	18 000 00	1 500 00
10			11	1	20	11		2	288 66	57 85	1 800 00	1 400 00
11			25	4	10	25		6	664 52	188 00	5 000 00	
12			25	4	10	25		1	366 05	162 42	5 500 00	
13			20	5	10	20		1	600 00	100 00	3 500 00	
14	26	1	48	5	10	17	5	5	2 293 00	400 00	7 500 00	4 400 00
15			18	2					649 00	143 45	4 000 00	2 240 00
16	21	1	23	4			2	10	6 040 53	1 093 16	50 000 00	
17	32	2	60	8	15	75	3	4	8 444 40	1 050 00	11 300 00	
18			108	7	45	115			2 365 00		19 000 00	5 705 00
19	14	1	80	6	20	25	1	21	4 432 72	849 69	21 150 00	
20									100 00	75 00		
21							2		1 185 97	330 95	8 000 00	321 00
22			10	3	15	13	1	1	835 99	543 69	1 800 00	
23	*14	1	30	2	23	30		25	9 055 29	1 900 00	50 000 00	
24						20	14		450 00	75 00	3 000 00	100 00
25						20	22		400 00	75 00	3 200 00	500 00
26						20	18		200 00	50 00	300 00	
27									50 00	10 00	300 00	
28									50 00		300 00	
29	x2		62	9	20	45		10	3 092 19	224 35	19 000 00	15 200 00
30			43	8	5	16	1	11	5 945 21	1 004 48	50 000 00	4 440 00
31			30	4			2		1 620 00	950 00	9 000 00	800 00
32	9	1	25	4			3		1 130 00	472 56	9 500 00	800 00
33	24	1	52	6	20	32	5	15	3 609 74	2 146 11	20 500 00	
34												
35			75	8							30 000 00	2 000 00
36			32	6	10	14		6	800 00	386 00	5 000 00	
37			54	6	10	16		1	1 010 00	196 00	9 000 00	6 700 00
38	x6		33	5	10	22		10	2 837 90	1 269 44	6 000 00	
39					8	2		3	175 00	107 30		
40			91	5			1	15	950 00	150 00	5 000 00	
41			10	1	18	11	2	7	2 696 31	665 55	14 500 00	1 950 00
42			30	4	20	18	3	14	1 660 30	723 60	10 800 00	
43			16	5	20	15		6	3 300 00	300 00	8 000 00	7 000 00
44			28	4	15	11		18	2 650 00	327 70	7 000 00	
45			20	3	20	23			900 00		2 000 00	
46			22	3	20	18			700 00		3 500 00	500 00
47												
48												
49			20	4			4	3	4 290 69	402 95	12 000 00	2 000 00
50			34	5	10	20	1	8	1 800 00	500 00	4 000 00	
51			32	5	10	24		6	350 00	35 00	1 500 00	
52	x7		91	15	14	51	3	15	10 841 44	1 344 89	45 000 00	1 900 00
53	12	1					2	3	2 152 11	953 34	10 000 00	
54					40	30	1	17	2 842 66	2 472 79	15 000 00	
55			8	1				2	192 65	130 17	4 500 00	1 150 00
56	12	1			47	34	4	13	3 556 00	1 955 00	35 000 00	
57					30	4		2	634 00	240 95	15 000 00	
58			60	5				18	4 868 26	963 82	40 000 00	
59					20	12		4	625 00	430 33	7 500 00	
60					18	12		6	620 00	501 53	7 400 00	
61			30	3	29	20	1	14	794 00	717 00	3 000 00	
62	12	1						6	928 56	280 26	7 000 00	
63	*12	1	95	8	15	62			4 100 00	225 00	14 000 00	6 000 00
64			33	4	20	16	1	5	2 161 55	352 00	14 000 00	
65			22	4	15	13	2	5	961 52	338 10	5 500 00	
66									274 00	316 00	2 000 00	
67									160 00	50 00	80 00	
68												
69					20	24						
	202	12	1571	199	846	1044	56	378	131 759 40	31 390 27	704 530 00	71 581 00

\*Union School

xAttending schools of sister congregations.

# TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Missions		Synod Fund
			Home		
1.	Anderson, Chr.	Belview	132 45		28 20
2.	Anderson, Chr.	Delhi	11 40		
3.	Anderson, Chr.	Rock Dell	718 92		127 00
4.	Branstad, R.	Suttons Bay	165 06		
5.	Branstad, R.	Holton, Immanuel	69 41		
6.	Branstad, R.	Holton, Scandinavian	73 50		
7.	Dale, M. O.	Amherst Junction	172 80		
8.	Dale, M. O.	Manitowoc	177 41		
9.	Dorr, S.	Currie	12 20		
10.	Dorr, S.	Tracy	239 12		
11.	Gullerud, C. M.	Eagle Lake	27 93		17 28
12.	Gullerud, C. M.	Mankato	185 49		48 53
13.	Guldberg, G.	Forest City	4 75		
14.	Guldberg, G.	Thompson	88 84		
15.	Guldberg, G.	West Prairie	80 80		
16.	Gullixson, G.	West Koshkonong	592 71		114 50
17.	Gullixson, W.	Parkland	232 78		213 44
18.	Guttebo, L. S.	Eau Claire	139 15		10 00
19.	Hanson, C.	Bygland	248 94		5 00
20.	Hanson, C.	Fertile	217 47		19 65
21.	Hansen, E.	Albert Lea	301 11		202 04
22.	Hansen, E.	Hayfield	7 00		
23.	Harstad, A.	Madison	220 15		768 86
24.	Larsen, U. L.	Concordia	187 15		
25.	Larsen, U. L.	Cross Lake			
26.	Larsen, U. L.	Lengby	5 00		9 60
27.	Larsen, U. L.	Gran			
28.	Larsen, U. L.	Chester	29 60		15 00
29.	Lillegard, G. O.	Boston	259 92		50 00
30.	Madson, Juul	Northwood	229 26		53 92
31.	Madson, Juul	Somber	155 36		28 00
32.	Madson, Norman	Princeton	829 15		387 76
33.	Madson, Norman	Redtop	30 00		11 00
34.	Moldstad, J.	St. Mark's	10 00		521 46
35.	Oesleby, N.	Oslo	139 00		
36.	Oesleby, N.	Sioux Falls	77 27		
37.	Otto, M.	Cottonwood	421 41		174 84
38.	Otto, M.	Ruthon	60 80		
39.	Petersen, J. A.	Center	390 90		55 65
40.	Petersen, J. A.	Scarville	335 65		51 73
41.	Petersen, J.	Pinehurst	127 74		
42.	Preus, H. A.	Calmar	80 85		
43.	Ranzau, A.	Thornton	342 28		25 00
44.	Runholt, J. R.	Ulen	116 51		
45.	Runholt, J. R.	Ada	5 00		
46.	Runholt, J. R.	Audubon	5 00		
47.	Runholt, J. R.	Sheyenne			
48.	Strand	St. Luke's	80 97		14 60
49.	Teigen, T.	Caledonia			
50.	Teigen, T.	Mayville	399 83		25 00
51.	Theiste, H.	Fairview	153 08		304 12
52.	Twelt, M.	Nicollet	1 123 97		114 59
53.	Twelt, M.	Norwegian Grove	194 55		
54.	Unseth, E.	St. Paul's	190 06		322 82
55.	Unseth, J.	E. Paint Creek	124 05		42 00
56.	Unseth, J.	W. Paint Creek	115 15		129 50
57.	Vangen, L.	Lake Mills	267 59		26 00
58.	Vangen, L.	Lime Creek	66 70		67 50
59.	Ylvisaker, E.	Holy Cross	101 11		
60.	Ylvisaker, P.	Hartland	204 76		5 00
61.	Ylvisaker, P.	Manchester	68 37		
62.	Zagel, H.	Story City	236 75		159 85
63.	Vacant	Duluth	162 00		
64.	Vacant	New Hampton	103 38		15 00
65.	Vacant	Saude	364 37		133 30
66.	Vacant	Jerico	379 13		281 65
67.	Miscellaneous		239 00		190 00
68.	Lee, S. E.	Emmaus	56 85		7 85
			\$12 532 06		\$4 769 39

# MAY 1, 1945 TO APRIL 30, 1946

	Bethany College	Church Extension	Christian Day School	Miscellaneous	Totals
1	39 15		11 46	30 00	241 26
2	11 00	18 65	15 20	14 00	70 25
3	213 91	14 35	26 38	221 10	1 321 66
4	22 00			81 50	268 56
5	15 00		12 50	20 50	117 41
6	6 00		23 50	37 75	140 75
7	28 00		13 00	59 25	273 05
8	15 00		10 40	39 75	242 56
9		12 70		6 85	31 75
10	73 25	132 95	27 96		647 78
11	11 80	13 89	20 30	99 21	190 41
12	106 20	12 77	45 23	231 85	630 07
13	9 00			11 50	25 25
14	16 00	10 00	8 37	56 12	179 33
15	6 50		8 38	37 35	133 03
16	386 71	5 00	17 79	343 83	1 460 54
17	105 70			281 55	833 47
18	22 30	13 25		11 50	196 20
19	235 00	5 00	46 66	209 89	952 63
20	44 00			102 00	114 00
21	187 93			31 00	519 94
22	5 00	10 10	42 75	72 60	406 57
23	382 96	160 22		291 07	1 823 26
24	10 00			11 00	208 15
25	3 50				3 50
26				34 00	48 60
27					
28	10 00			20 00	74 60
29	110 00	50 00	25 00	448 05	942 97
30	106 87	110 41	16 76	70 78	588 00
31	82 55	3 00	50 00	53 70	372 61
32	281 29	100 00	133 90	635 47	2 367 57
33	16 00		10 00	7 00	74 00
34	364 23	117 82	52 00	399 76	1 465 27
35	48 37		31 50	191 72	410 59
36	23 50		22 64	38 97	162 38
37	154 41	60 64	48 17	1 136 23	1 995 70
38			27 00	133 00	220 80
39	119 80	50 00		350 50	966 85
40	54 50	20 47	20 02	181 24	663 61
41				4 00	131 74
42	28 00		22 50	106 63	237 98
43	39 66	2 00		44 65	453 50
44				3 00	119 51
45	5 00				10 00
46					5 00
47					
48	26 11	14 55	15 51	135 97	287 71
49				53 67	53 67
50	95 75		29 02	469 25	1 018 85
51	386 98	87 85	25 50	876 78	1 834 31
52	249 10	97 50	93 90	564 76	2 243 82
53	42 80		6 55	64 60	308 50
54	219 50	34 67	6 00	194 77	967 82
55	114 50	24 00	10 00	86 03	400 58
56	112 50	25 00		106 83	488 98
57	67 70	12 50	14 61	613 20	1 001 60
58	37 10			81 20	252 50
59	100 00			135 55	336 66
60	28 00	2 00		139 79	379 55
61	54 50	110 50	7 00	75 36	315 73
62	48 00	100 00	6 00	142 50	693 10
63	29 50			54 35	245 85
64	18 60	1 00		28 00	165 98
65	168 45	4 00		243 37	934 49
66	235 56	38 00	7 00	679 68	1 621 02
67	350 30	19 59	118 57	5 399 49	6 316 95
68	42 30	50 11		10 00	167 11
	\$5 785 04	\$1 494 38	\$1 129 03	\$16 305 02	\$42 210 42

## THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Anderson, Paul G.	5544 Hamilton Ave., St. Louis, Mo.
Branstad, Raymond	Suttons Bay, Mich.
Bremer, H. L.	916 31st Ave. No., Minneapolis 11, Minn.
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	309 S. Coler, Urbana, Ill.
Fremder, Prof. A.	1502 Marsh St., Mankato, Minn.
Galstad, Prof. Martin	Bethany Lutheran College, Mankato, Minn.
Guldborg, Gottfred	Thompson, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullixson, G. A. R.	Cottage Grove, Wis.
Gullixson, Walther	R. F. D. 7, Box 394 Tacoma, Wash.
Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hansen, Emil	324 W. College St., Albert Lea, Minn.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	13 S. Hancock St., Madison 3, Wis.
Hendricks, John P. Em	1101 14th Ave. S. E., Minneapolis, Minn.
Hoerber, Prof. Robert	Bethany Lutheran College, Mankato, Minn.
Holte, Prof. N.	Bethany Lutheran College, Mankato, Minn.
Honsey, Prof. Rudolph	Bethany Lutheran College, Mankato, Minn.
Ingebritson, H., P. Em	2632 Garfield Ave. S. Minneapolis, Minn.
Larsen, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis, Minn.
Lervorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Madson, Juul	Northwood, Iowa
Madson, Prof. N. A.	Bethany Lutheran College, Mankato, Minn.
Moldstad, Prof. C. A.	Bethany Lutheran College, Mankato, Minn.
Oesleby, Nils C.	917 So. Grange Ave., Sioux Falls, S. D.
Otto, Milton	Lawler, Iowa
Payne, C. A.	2861 N. Broadwav, Chicago 14, Ill.
Petersen, Joseph	Route 1, Eau Claire, Wis.
Petersen, J. A.	Scarville, Iowa
Pfeiffer, D. L.	Cottonwood, Minn.
Preus, H. A.	Calmar, Iowa
Runholt, J. R.	Ulen, Minn.
Strand, A.	5916 Rice St., Chicago, 51, Ill.
-Teigen, Prof. B. W.	Bethany Lutheran College, Mankato, Minn.
Teigen, Torald N.	Hillsboro, N. D.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
Thoen, J. E., P. Em.	924 Marsh St. Mankato, Minn.
Tjernagel, N. S.	Nashua, Iowa
Tweit, Milton E.	St. Peter, Minn.
Unseth, Eivind	2219 W. North Ave., Chicago 47, Ill.
Unseth, J. B.	Waterville, Iowa
Vangen, Luther	Lake Mills, Iowa
F. Weyland	Thornton, Iowa
Ylvisaker, E.	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker, P.	Hartland, Minn.
Ylvisaker, Dr. S. C.	President Bethany Lutheran College, Mankato, Minn.
Zimmerman, Prof. Paul A.	920 Marsh St., Mankato, Minn.



## TEACHERS AT BETHANY LUTHERAN COLLEGE

1945-1946

Miss Ella Anderson .....	Bethany Lutheran College, Mankato, Minn.
Miss Sophia T. Anderson .....	Bethany Lutheran College, Mankato, Minn.
Miss Marie Andreson .....	Bethany Lutheran College, Mankato, Minn.
Mr. Kurt Eggert .....	Bethany Lutheran College, Mankato, Minn.
Miss Dagny Gullerud .....	429 Division St., Mankato, Minn.
Miss Vivian Overn .....	Bethany Lutheran College, Mankato, Minn.
Miss Georgia Tauber.....	Bethany Lutheran College, Mankato, Minn.
Mr. George Weller .....	Bethany Lutheran College, Mankato, Minn.

## THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

1945-1946

Fevig, Violet .....	St. Peter, Minn.
Gawrisch, Wilbert .....	Mankato, Minn.
Hagen, LeVine .....	Saude, Iowa
Hultberg, June .....	Madison, Wis.
Hultberg, Olaila .....	Princeton, Minn.
Ingebritson, M. Julius .....	Parkland, Wash.
Johnson, Iver .....	Somber, Iowa
Jordahl, Ardis .....	Lake Mills, Iowa
Lillegard, Marjorie .....	Madison, Wis.
Madson, Gudrun .....	Cottage Grove, Wis.
Tyssen, Emma .....	Albert Lea, Minn.

## BEQUESTS, LEGACIES, AND ANNUITIES

Bequests and legacies are gifts of personal, mixed, and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to Synod. However, the annuity type of gift is more desirable than a bequest or legacy from the point of view of the donor, as it assures him a fixed annual income during his life-time, and his wishes become operative immediately after his demise, without any extraordinary administrative expense.

### LEGAL FORMS FOR BEQUESTS TO THE SYNOD,

Note: By changing the name of the beneficiary these forms may be used for bequests to any one of the Synodical Institutions or to a congregation. Forms 1, 3, and 4 are for bequests of a sum of money, forms 2 and 5 for bequests of real estate.

1. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns the sum of ..... dollars (\$.....).

2. I give and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

3. I give and bequeath to the Norwegian Synod of The American Evangelical Lutheran Church (A Minnesota and a Wisconsin Corporation), and to its assigns, the sum of ..... dollars (\$.....), to be disbursed for the benefit of (here name object), or for some other purpose to be determined by said Synod.

4. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns, the sum of ..... Dollars (\$.....), to be invested, and the proceeds of such investment to be disbursed, for the benefit of (here name object), or for some other purpose or purposes determined by said Synod.

5. I give, bequeath and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized, for (here name object), or for some other use determined by said Synod.

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Mankato, Minnesota

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