

REPORT
of the
THIRTY-FIRST
REGULAR CONVENTION
of
THE NORWEGIAN SYNOD
of the
American Evangelical Lutheran Church



held at
BETHANY LUTHERAN COLLEGE
MANKATO, MINNESOTA

June 6th to 10th, 1948

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THE THIRTY-FIRST REGULAR CONVENTION OF
The Norwegian Synod of the American Evangelical Luth. Church
Bethany Lutheran College, Mankato, Minn.

June 6th, 10:30 a. m. to June 10th.

The thirty-first regular convention of the Norwegian Synod was held at Bethany Lutheran College, Mankato, Minn., June 6th to June 10th, opening with divine services on Sunday at 10:30 a. m., the customary "Synod Sunday" festival Services. The following hymns in the Synodical Conference Lutheran Hymnal:—No.'s 3, 397 and 57, and the Norwegian Hymn "Vor Gud han er saa fast en borg," were sung. The Pastor of the local congregation, Rev. C. M. Gullerud, had charge of the service, following the Norwegian Order of Service. Rev. R. Branstad of Suttons Bay, Mich., preached on "Christ's Command to His Church," basing his sermon on the Great Commission, Matth. 28, 18-19. He pointed out that any lack of obedience to this command was due to our sinful nature. The small size of our congregations and synod may provide the old Adam with excuses which prevent us from carrying out the command to make disciples of all nations. It may make us satisfied with conditions as they are or afraid to go forward in the work of the Church. However, the desire and ability to carry out this command comes from Christ and His Word, and by faith in Him we can gain the strength and the courage required to obey His commands.

Dean N. A. Madson of our Theological Seminary preached in Norwegian on the text Ps. 46, 11, taking as his theme: "God's Counsel to a Troubled World." He reminded his hearers of the comfort to be found in the names which God here uses in speaking of Himself: "The Lord of hosts," which assures us that He still rules in the affairs of men, and also "the God of Jacob," who heeds the cry of every penitent heart. A Male Chorus under the direction of Cand. of Theol. Iver Johnson sang Bach's "Come, Jesu, come."

Miss Barbara Ylvisaker served as organist at the service. At the close of the service, Rev. C. M. Gullerud welcomed the Synod on behalf of Bethany Lutheran Congregation, and Dr. S. C. Ylvisaker welcomed one and all on behalf of Bethany Lutheran College. President A. Harstad responded on behalf of the Synod and then appointed a Temporary Credentials Committee: Pastors H. A. Preus, T. N. Teigen, Arvid Gullerud and Delegates Ed. Merseth, C. Vangen, E. Fratzke and Theo. O. Knutson.

In the afternoon a Song Service was held at which the Bethany Lutheran College A Capella Choir rendered several Anthems and Chorales, under the expert direction of Prof. A.

Fremder. Prof. P. Zimmerman preached on Heb. 9, 28 and brought out clearly how the Christian rejoices in the two-fold coming of Christ. Christ in His first coming won for all men complete and full salvation. He shall come a second time to declare publicly that they who have believed in Him have not trusted in vain, and to give to all those who have believed the full joys of heavenly bliss. The offering brought at this service went toward the expenses of the College Choir. The Convention Offering brought at the morning service came to almost \$2,000.00.

A special session was held in the evening, at 7:30 o'clock, to organize the convention, elect Convention Committees, etc. The Secretary read the roll of Voting Pastors: 27 were present; and of non-voting pastors and professors: 11 were present. The Temporary Cred. Committee reported the names of 42 delegates from 29 congregations whose credentials had been examined. President A. Harstad then declared the convention opened in the name of the Triune God. (Five more pastors arrived later and 17 more delegates bringing the total number of voting members of the Convention to 91).

PASTORS PRESENT, ELIGIBLE TO VOTE

Chr. Andersen, R. Branstad, H. L. Bremer, S. Dorr, G. Guldberg, A. Gullerud, C. M. Gullerud, G. A. R. Gullixson, W. Gullixson, E. Hansen, C. Hanson, A. M. Harstad, U. L. Larsen, S. E. Lee, Geo. O. Lillegard, J. Madson, A. Merseth, Milton Otto, Jos. Petersen, J. A. Petersen, D. L. Pfeiffer, H. A. Preus, Robert Preus, Grant Quill, T. N. Teigen, H. A. Theiste, M. E. Tweit, Eivind Unseth, J. B. Unseth, F. Weyland, E. Ylvisaker, P. Ylvisaker. (32)

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Prof. C. U. Faye, Prof. A. Fremder, Prof. M. Galstad, Prof. N. Holte, Prof. R. Honsey, Rev. H. Ingebritson, Prof. N. A. Madson, Prof. J. A. O. Preus, Prof. B. W. Teigen, Dr. S. C. Ylvisaker, Prof. P. A. Zimmermann. (11)

ADVISORY MEMBERS OF THIS CONVENTION

Rev. Karl Kurth, Rev. W. Gawrisch, Rev. Clarence Bremer, Rev. T. E. Daniel, Rev. Otto Schuppman, Dr. John Salvner, Rev. W. A. Zemke, Rev. Geo. Schweikert, Mr. LeVine Hagen, Mr. Iver Johnson, Mr. Reuben Stock, Mr. Leigh Jordahl, Mr. Jerome Albrecht.

PASTORS RECEIVED INTO MEMBERSHIP

A. Gullerud, J. A. O. Preus, Robert Preus, G. C. J. Quill.

CONGREGATIONS RECEIVED INTO MEMBERSHIP

Our Savior's Lutheran, Hawley, Minn.; Richland Ev. Luth., Thornton, Iowa.

EXCUSED FOR NOT ATTENDING THE CONVENTION

Rev. Luther Vangen, Rev. J. Hendricks, Mr. W. Meyer.

EXCUSED FOR NOT SENDING DELEGATES

Scandinavian Lutheran, Holton, Mich.; Clearwater Congregation, Minn.; Western Koshkonong, Wis.

EXCUSED FOR PART-TIME ABSENCE FROM THE CONVENTION

Prof. R. Honsey, Mr. E. Hogensen, Mr. M. Kloppen, Mr. Kent Larsen, Rev. H. A. Preus, Mr. G. Hillestad, Rev. Juul Madson, Rev. Grant Quill, Mr. C. O. Vangen, Rev. A. J. Torgersen, Mr. M. J. Ingebritson.

REPRESENTATIVES PRESENT ELIGIBLE TO VOTE

- | | | |
|---------------------------|-----------------------------|--------------------------|
| 1. Chr. Anderson | 1. Rock Dell Ev. | 1. Carl Holte |
| | Belview, Minn. | |
| 2. R. M. Branstad | 2. First Lutheran | 2. Julius Johnson |
| | Suttons Bay, Mich. | |
| 3. S. A. Dorr | 3. Zion Lutheran | 3. Elmer Mielke |
| | Tracy, Minn. | (alt.) Mr. J. Rialson |
| 4. G. Guldberg | 4. Forest City, Iowa | 4. Leonard Gilbertson |
| | | 5. Olin Davidson |
| | 5. Thompson Ev. Synod | 6. Richard Thorland |
| | Thompson, Iowa | |
| | 6. W. Prairie, Thompson | 7. E. Hogenson |
| | | 8. M. Kloppen |
| 5. C. M. Gullerud..... | 7. Bethany Lutheran | 9. Reuben Ude |
| | Mankato, Minn. | 10. Alt. Prof. Zimmerman |
| | 8. Salem Lutheran | 11. Otto Rosenthal |
| | Eagle Lake, Minn. | |
| 6. Arvid Gullerud | 9. West Paint Creek | 12. Theo. Bakke |
| | Waterville, Iowa | 13. Oluf Gjeffe |
| | 10. East Paint Creek | 14. Justus Johnson |
| | Waterville, Iowa | 15. Victor Schmieden |
| 7. W. C. Gullixson | 11. Parkland Ev. Luth. | 16. M. J. Ingebritson |
| | Parkland, Wash. | |
| 8. Le Vine Hagen | 12. Audubon, Minn. | 17. Wm. Ulrick |
| | | 18. Alfred Aronson |
| 9. C. Hanson | 13. Immanuel Luth. | 19. R. Trygstad |
| | Holton, Mich. | |
| 10. E. Hanson | 14. Oslo Evangelical | 20. Gordon Hillestad |
| | Volga, S. Dak. | |
| 11. A. M. Harstad | 15. Our Savior's Luth. | 21. Gunder George |
| 12. H. Ingebritson | 16. Lime Creek Luth. | 22. Martin Stene |
| (vacancy pastor) | Emmons, Minn. | 23. Oscar Anderson |
| 13. U. L. Larsen | 17. Concordia & Chester | 24. Einar Hagen |
| | Lutheran | 25. E. Merseth |
| | Clearbrook, Minn. | |
| | 18. Cross Lake Luth. | 26. Omar Swenson |
| | Fosston, Minn. | |
| | 19. Immanuel, Lengby | 27. G. A. Jaastad |
| 14. G. O. Lillegard | 20. Boston Norw. | 28. Edwin Olson |
| | Boston, Mass. | |

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| 15. J. B. Madson | 21. Somber Ev. Luth. | 29. John Holte (Sr.) |
| | Lake Mills, Iowa | 30. (alt.) Lawrence Halvorson |
| 16. Alf Merseth | 22. First Evanger | 31. Otto Bolstad |
| | Fertile, Minn. | |
| 17. Nels Oesleby | 23. Our Savior's | 32. Oscar Wilson |
| | Madison, Wis. | 33. Ben Torgerson |
| 18. M. Otto | 24. Saude Nor. Ev. | 34. Thos. Swennumson |
| | Lawler, Iowa | 35. Theo. G. Vaala |
| | 25. Jerico Luth. | 36. Geo. N. Anderson |
| | New Hampton, Iowa | 37. Theo. O. Knutson |
| 19. J. A. Peterson | 26. Scarville Norw. | 38. Oscar Anderson |
| | Scarville, Iowa | 39. Nels Faugstad |
| 20. Joseph N. Peterson..... | 27. Concordia Luth. | 40. James Hanson |
| | Eau Claire, Wis. | 41. Wm. Smith |
| 21. D. L. Pfeiffer | 28. English Luth. | 42. Edward Fratzke |
| | Cottonwood, Minn. | |
| 22. H. A. Preus | 29. Trinity Church | 43. Kent Larsen |
| | Calmar, Iowa | |
| 23. Robert Preus | 30. First American | 44. Gen Peterson |
| | Mayville, N. Dak. | 45. Eldred Dornacker |
| | 31. Bygland Synod | 46. Ole Sorenson |
| | Bygland, Minn. | |
| 24. Grant Quill | 32. Our Savior's Luth. | 47. A. J. Torgerson |
| | Albert Lea, Minn. | 48. C. O. Vangen |
| | | 49. R. O. Quill |
| 25. T. N. Teigen | 33. Bethel Luth. | 50. Lauritz Haug |
| | Sioux Falls, S. Dak. | 51. Constant Steen |
| 26. H. A. Theiste | 34. Fairview | 52. Hugo Handberg |
| | Minneapolis, Minn. | 53. Oscar Olson |
| 27. M. Tweit | 35. Nicollet Norw. | 54. Christian Olson |
| | St. Peter, Minn. | 55. Henry Hanson |
| | | (alt.) B. J. Olmanson |
| | | (alt.) G. Annexstad |
| 28. E. Unseth | 36. St. Paul's Ev. Luth. | 56. Erling Peterson |
| | Chicago, Ill. | |
| 29. Paul Ylvisaker | 37. Manchester, Minn. | 57. William Davis |
| | Hartland, Minn. | 58. Arthur Newgard |
| | | (Edwin Solberg) |
| | | (alt.) John Munson |
| 30. F. R. Weyland | 38. Richland Ev. Luth. | 59. Herman Oelkers |
| | Thornton, Iowa | (A. Emrud) |

CONVENTION COMMITTEE

1. **President's Message and Report:** T. N. Teigen, U. L. Larsen; Delegate Gordon Hillestad.
2. **Credentials:** Pastors H. A. Preus, T. N. Teigen, Arvid Gullerud; Delegates Ed. Merseth, O. Vangen, Edward Fratzke, Theo. O. Knutson.
3. **Nominations:** Pastors J. A. Petersen, Grant Quill, M. E. Tweit, D. L. Pfeiffer; Delegates Ben Torgerson, Erling Petersen, Hugo Handberg.
4. **Program:** Emil Hansen, Paul Zimmerman, A. J. Torgerson.
5. **Press:** Pastors J. B. Madson, Joseph Petersen.
6. **Higher Education:** Prof. N. A. Madson, Pastors Stuart Dorr, Robert Preus; Delegates Edwin Olson, M. A. Anderson, Wm. Smith.
7. **Elementary Education:** Pastors Erling Ylvisaker, Clarence Hansen, D. L. Pfeiffer; Delegates Elmer Mielke, Melvin Kloppen, Wm. Schultz, Maynard Maakestad, Otto Bolstad, Theo. Bakke.
8. **Finances:** Prof. Martin Galstad, Pastors Chr. Anderson, Grant Quill; Delegates G. Jaastad, Leonard Gilbertsen, Theo. Vaala, Chr. Olson, Carl Willert, Oscar Wilson, C. O. Vangen.
9. **Home Missions:** Pastors H. A. Theiste, G. Guldberg, Alf Merseth; Delegates Einar Hagen, Otto Rosenthal, Ben Torgerson, Olaf Gjefle, William Davis.
10. **Foreign and Negro Missions:** Pastors M. E. Tweit, H. L. Bremer; Delegates R. Ude, Henry Hanson, Herman Oelkers, James Hanson.
11. **Church Extension:** Pastors S. E. Lee, R. Branstad, P. Ylvisaker; Delegates Russel Trygstad, Gunder George, Eldred Dornaker, Edwin Solberg.
12. **Publications:** Pastors S. E. Lee, J. A. Petersen, W. Gullixson; Delegates Ole Sorenson, Erling Peterson and Oscar Anderson.
13. **Charities and Support:** Pastors G. A. R. Gullixson, E. Unseth; Delegates John Holt, Glen Peterson, Emmer Hogenon.
14. **Army and Navy:** Pastors U. L. Larsen, F. Weyland, Prof. A. Fremder; Delegates Geo. Anderson, Nels Faugstad, Lauritz Haug.
15. **Pastoral Conference Records:** Prof. Rudolph Honsey, Pastor W. C. Gullixson.
16. **Resolutions:** Pastors J. B. Unseth, T. N. Teigen, H. Ingebritson.
17. **Miscellaneous Matters:** Pastors C. M. Gullerud, M. H. Otto; Delegates Thos. Swennumson, Elmer Branstad, Martin Stene, Daniel Dahlby.
18. **Tellers:** Candidates of Theol. Iver Johnson, Jr., LeVine Hagen, Students of Theol. Leigh Jordahl, Jerome Albrecht.
19. **Chaplain:** Pastor W. C. Gullixson.
20. **Equalization of Pastors' Expenses:** Pastors G. C. J. Quill, Arvid Gullerud.
21. **Timekeepers:** Candidate of Theol. LeVine Hagen, Student Leigh Jordahl.
22. **Committee on Doctrinal Matters:** Dr. S. C. Ylvisaker, Prof. J. A. O. Preus, Rev. P. Ylvisaker, Delegates Constant Steen, Wm. Ulrich.

THE PRESIDENT'S MESSAGE

Beloved Members and Friends of Our Norwegian Synod:

An inventory of our situation as a Synod shows that while we have brethren that stand at our side in the confession that we make, we find ourselves separated from the great majority of those that call themselves by the name of Christ, Christian. And not only so, but our position doctrinally meets with indifference and even opposition on the part of many in the visible Christian church. And this in spite of the fact that our doctrine is Scriptural and right. Our position has not been overthrown from the Scriptures, nor can it be; for it is founded on the prophetic and apostolic Word. Also in those points wherein we differ from others in doctrine, we confess the full truth. For example, we confess that the Church is not bound to some external form of church government as that of the church of Rome nor to the so-called apostolic succession. But we confess that the church consists of those who from the heart believe in Jesus. We confess that the essence of Christianity does not consist in outward morality, but in faith in the vicarious atonement of the crucified Son of God; that conversion does not take place because of the will of man or because of any less guilt, any better conduct, any abstaining from wilful resistance on the part of those converted, but that conversion takes place alone by the grace of God, Who creates faith in us by the working of His mighty power through the means of grace; that election is not due to anything in man, any foreseen faith, but that it is truly an election of grace; that Scripture is from beginning to end the verbally inspired Word of God, and that it therefore is the Word of God also when it speaks of historical and scientific matters.

Our standing separate is not due to a love of strife and discord on our part, or because of an unsocial spirit in us. No, we, too, love peace and would gladly forego strife, if we could. We, too, are social creatures who delight in friendship and companionship. Our standing separate comes not from the Old Adam, who is given to strife, but from the New Man that God created in us and that has the spirit of obedience to the Word. For, alongside of the exhortations of Scripture to live at peace with all men, if it be possible, there is the exhortation to stand separate from those who teach otherwise than the Word teaches.

And this separation is the only safe course to follow; for, unionism, besides being a sin in itself, could only have the effect of weakening and nullifying our confession and leading eventually to the loss of the truth.

Our possessing the truth is not due to any superior quality in us of any kind whatsoever. We are no better than others. We, too, are by nature lost and condemned creatures. But God's

grace has granted us the truth and the confession of the same. Let us not be proud, but humble. Let us not boast, but fear and stand in awe of the God of grace. And let us always be mindful of the danger of losing the truth through ungratefulness.

But would you not expect to find it so, that the truth which we confess would find general acceptance in the Christian church, that is, in the outward community of those who profess the name of Christ? And is it not strange that this is not the case? Friends, we will not consider this to be strange when we are acquainted with the facts in this matter as we learn them from the Word and from history. For the full truth has always been a stranger, not only to the world, but also to the external church. Scripture shows us this. The Jewish nation was the visible church of the Old Testament. And yet the commandments of God fared ill, and the Word of God received hostile treatment from this nation. Did not Jerusalem kill the prophets and stone them which were sent unto her? Matt. 23, 37. Did not Stephen say to the Jews, "Which of the prophets have not your fathers persecuted?" Acts 7, 52. Jesus came to this nation. But He met with opposition and rejection on the part of most. "He came unto His own and His own received Him not." Neither could the apostles obtain a testimony of orthodoxy from the Jewish Church. And the Jews at Rome said to Paul, before they had heard the doctrine that he had to present: "As concerning this sect, we know that everywhere it is spoken against." Acts 28, 22.

In the time before the Reformation when the church of Rome held sway, the faithful witnesses were persecuted by the church of Rome. This church made itself "drunken with the blood of the saints and of the martyrs (witnesses) of Jesus." Rev. 17, 6.

In Luther's day the truth was greatly spread in the church, but it did not by any means find general acceptance by all. The greater part of so-called Christendom persecuted and rejected the truth, and Luther had to exclaim again and again: "We have to be counted the heretics." (Quoted by Dr. F. Pieper in 1902 Synodalbericht, p. 18). Considering these things we need not think it strange that the truth is rejected by the great mass of the visible church today.

But, someone may object, does not the Church come into existence by means of the truth? How, then, can it be that the greater part of the Church rejects the truth and fights against it? Answer: The great mass that calls itself the church is not the Christian Church. The true Church consists of those who from the heart believe in Christ's merits and have received the Holy Ghost. Those who are the true members of the Church are with us at heart, even if they are found among our opponents as regards their outward fellowship. No Christian from the heart trusts in his adherence to some outward form of church government; no Christian at heart believes that he converts himself or

is converted because of some better conduct on his part. No Christian from the heart trusts in his morality to save him.

However, we find our doctrine opposed not only by outward Christianity in general, but also by such as bear the Lutheran name. Is that not most strange? No, it is not strange, for thus we find ourselves in the same position as Christ and the Apostles. The Jewish Church was in name the orthodox Church in that day. But the name did not protect it from rejection of right doctrine. While the name "Lutheran" is today the name of the orthodox church, yet not all which calls itself by that name is orthodox and Lutheran. A person who lays down no greater demands than that a church be called by the Lutheran name and accepts that as a guarantee that all doctrine is right there may find himself greatly deceived. It goes with the Lutheran public today as it went with the Jewish public in Jesus' day. The Jews wanted earnestly to be Jews and fairly cried themselves hoarse after the Messiah. But when the Messiah came, they did not want Him. So, men may pride themselves on being Lutheran, but when confronted with the Lutheran doctrine, they reject it and call it false doctrine.

So we must learn not to be dismayed when we find ourselves opposed by such as call themselves Lutheran. Luther in his day complained that the Gospel was a mystery and a hidden thing not only to the papists, but also to such as called themselves evangelical. As all that went by the name of Jewish in Jesus' day was not Jewish and by the name evangelical in Luther's day was not evangelical, so not all that goes by the Lutheran name today is Lutheran.

The Lord has not made it our business to gather a large fellowship about us, but He has made it our business to testify unto the truth. The fruits of the testimony we leave in His hands. If our testimony finds acceptance—and God grants this, too—then we rejoice and thank God. If our testimony meets with contradiction, then we do not count that strange, but praise God because He grants unto us to acknowledge the saving truth, and because He counts us worthy to be witnesses unto the truth in the world.

When we strive for the truth, let us see to it that we have the right motive: Love to God, to the truth and to our fellow men. And let us use the right means, namely, the Word itself.

And, brethren in office, let us see to it that our flocks are fed with the sincere milk of the Word, that we preach the Word with all boldness, in love for the Savior and for our hearers. May the Word of the Lord have free course among us and be glorified to the salvation of many. God grant it through Jesus Christ! Amen.

A. M. Harstad

PRESIDENT'S REPORT

Esteemed Fathers and Brethren in Christ:

Three young men have been ordained and installed in their respective congregations since our last Convention:

Candidate of Theol. Arvid Gullerud, ordained and installed at Waterville, Iowa, on July 6, 1947, upon call from the East and West Painted Creek Congregations of that place. Vice-Pres. C. M. Gullerud officiated.

Candidate of Theol. Grant C. J. Quill, ordained and installed at Albert Lea, Minn., on July 6, 1947, upon call from Our Savior's Congregation of the same city. The undersigned officiated.

Candidate of Theol. Robert D. Preus, ordained and installed at Mayville, N. D., on Oct. 19, 1947, upon call from the First American Lutheran Congregation of Mayville. Dean N. A. Madison officiated.

Brethren in the office assisted at each of these ordinations.

Another new worker has been added in our midst in the person of Prof. J. A. O. Preus, Bethany College, Mankato, Minn. After he had resigned for conscience' reasons from the Evangelical Lutheran Church (Norwegian) and had signified his willingness to work in our midst, a colloquium was held with Prof. Preus by several members of the Board of the Board of Regents and the President of Bethany College. Having been found sound in doctrine, he was called to a professorship at Bethany College, which call he accepted. He was installed in office at the opening of the College for the fall term in 1947.

Pastor Clarence Hanson, formerly of Fertile, Minn., was called to Holton, Mich., Immanuel and Scandinavian Lutheran Congregations, and installed there on Sept. 14, 1947, Pastor R. Branstad officiating.

Pastor Alf Merseth of the Lakewood Mission, Tacoma, Wash., has accepted the call to serve the congregations of our Synod at Fertile and Ulen, Minn. He expects to be installed in these fields of work on May 30, 1948. Pastor Luther Vangen of Lake Mills, Ia., accepted the call to be his successor in the Lakewood Mission in Tacoma, and expects to be installed there on May 16.

After the death of Pastor L. S. Guttebo, Pastor Joseph Petersen of the Pinehurst Church, Eau Claire, Wis., was called to serve the Concordia Church of that same city jointly with the Pinehurst Church. He accepted this call as a temporary arrangement and is serving both congregations along with other preaching places. He was formally installed in Concordia Church by Visitor Erling Ylvisaker on May 2, 1948.

On June 22, 1947, the dedication of the First Evanger Church at Fertile, Minn., took place, the undersigned officiating. Although this church building had been used for many years as a place of worship it had never been formally dedicated.

On July 21, 1947, your President brought the greetings of our Synod to the Missouri Synod on the occasion of the Centennial of said Synod at its Convention in Chicago, Ill.

Our Congregation at Tracy, Minn., Pastor J. A. Dorr's charge, celebrated the 10th anniversary of the laying of the cornerstone for its church edifice on Aug. 10, 1947.

On Sept. 14, 1947, the Rock Dell Congregation, near Belview, Minn., Pastor Chr. Anderson's charge, celebrated its 75th anniversary.

On Oct. 5, 1947, Our Saviour's Congregation, Madison, Wis., celebrated the 50th anniversary of the dedication of its church building.

On March 14, 1948, the Parkland Ev. Luth. Church, Parkland, Wash., dedicated its church building, your president officiating.

Two of our pastors have been called home to the Lord since our last Convention, both of them in the active ministry at the time of their death. Pastor L. S. Guttebo of Eau Claire, Wis., passed away on Aug. 12, 1947. Funeral services were conducted by Dean N. A. Madson at Eau Claire on Aug. 14, and at Western Koshkonong, where interment was made, on Aug. 15.

Pastor J. R. Runholt of Ulen, Minn., died on March 2, 1948, and was laid to rest on March 6, Pastor U. L. Larsen officiating. We remember with gratitude to the Lord the labors of these workmen in the Lord's vineyard. God comfort the bereaved survivors!

Mrs. A. J. Torgerson, wife of Pastor Em. A. J. Torgerson, Albert Lea, Minn., died on Dec. 30, 1947, and was laid to rest on Jan. 4, 1948, at the Somber, Iowa, cemetery.

Mrs. C. J. Quill, widow of the sainted Pastor C. J. Quill, died on March 2, 1948, at Albert Lea, Minn., and was buried on March 5.

On Sept. 5, 1947, the undersigned visited with the voting members of the mission at Hawley, Minn., and the First Evanger Congregation at Fertile, Minn.

Visitor C. M. Gullerud of the Northwest district reports having met with the voting members of the Fosston, Minn., parish on March 16, and with the Audubon and Hawley congregations on March 17.

Visitor Milton Otto met with the Board of Trustees of the First Shell Rock Congregation, Northwood, Iowa, Jan. 13, 1948.

President C. H. Petersen of the Evangelical Lutheran Free Church, Germany, reports to our Synod under date of February 13, 1948, that pulpit and altar fellowship have been established between the Free Church and the Evangelical Lutheran Church of Prussia. The documents accompanying this announcement are delivered to this Convention.

Applications for membership in the Synod have been received from the following:

Congregations

Richland, of Thornton, Ia., F. R. Weyland, pastor.

Our Savior's, Hawley, Minn., served by Pastor Runholt until his death.

Pastors

Arvid Gullerud, Waterville, Iowa.

Robert Preus, Mayville, N. Dak.

Grant C. J. Quill, Albert Lea, Minn.

Professor

J. A. O. Preus, Bethany College, Mankato, Minn.

The documents accompanying each of these applications for membership are submitted to this Convention.

Princeton, Minn.,

Respectfully submitted,

May 9, 1948

A. M. Harstad, president

THE OBEDIENCE OF CHRIST

The Salvation which the Scriptures present shows God Himself as taking the first step toward a restoration of the original relation between Himself and man. God, who abominates sin, and has hurled His righteous curse at wrong-doers, of His own will makes overtures to rebel man by which He desires to establish a union of love with him. Besides righteousness, holiness and justice which make God the absolute opposite of sin, besides truthfulness, which moves God to carry out every threat that He has uttered against the sinner,—there is in God a quality which Scripture calls "Grace." God's grace is not the same as His Goodness, for the goodness of our God extends to all His creatures, animate as well as inanimate. The Grace of God, however, is concerned only with man, and that not in as far as he is man primarily nor in as far as he is puny man but in as far as he is sinful man. Grace surmounts the barrier which divides man from God. God's grace prompts God to deal with man, to love man, despite his sin. Out of this unlooked-for disposition of God towards sinful man springs the first thought and possibility of a salvation for man. God, not man, takes the first step, as well as every other step in man's salvation. God proposes to restore man, and does not wait for man to rehabilitate himself with God.

The fact that God entertains a gracious thought within Himself toward the sinner is a mystery to man. No man has ever expected, or remotely guessed at the idea of saving grace in an offended God. When this truth was published to man, and when it assumed living reality in Him who was sent to proclaim it in its fulness, the world beheld the greatest miracle in its history. With a shout of joy Paul hailed this unexpected news: "The grace of God which bringeth salvation hath appeared to all men." (Tit. 2) It has existed in God and had been declared to man again and again. But, following blindly its own paths of reason and morality, the world had forgotten the revelation of God's saving grace. The world had wrestled with the problem of man's restoration to the favor of God, but every attempt it put forth was but a proposal which man made to God, and in which man lays down terms to God with which He is to be satisfied. By revealing His grace, God declares to man in effect: You must leave this matter to me; you begin wrong and will never get this problem to work out right.

The scriptures further declare that this mysterious thought in God, "grace," upon which our whole salvation rests, led to another mystery which it calls "the mystery of Godliness," "God was manifest in the flesh." (I Tim. 3:16) Saving grace becomes incarnate in a savior. God declares Him to be His commissioned agent to proclaim to men the message of salvation, when He calls

from Heaven: "Hear Ye Him." And this Bearer of Grace asserts that there is no approach to the Father save through Him. "No man cometh to the Father but by Me." (Joh. 14:6) There is no saving grace except as it is found in Christ.

But to the world Christ has always been a most perplexing problem. It has never understood His singular personality, and it has never understood the peculiar mission which brought Him among men. The Christ-problem is the oldest problem with which the Christian Church, in her contact with the men of this world, has had to wrestle.

The Scriptures set Christ before us as a strangely composite being. He is called and described and displayed in action as "man" and "the son of man." His birth, His conversation among men, His suffering, His death are truly human. It was no phantom, no angelic vision that men beheld passing up and down Palestine. It was no specter or spirit that spoke to them upon various occasions. On all these occasions Christ was the same. People recognized Him as we would an acquaintance. He wept human tears, He felt human joy. Men observed Him angry and cheerful, calm and disturbed. Our creed squares with the Bible when it calls Him "true man born of the virgin Mary."

And yet this man spoke as never man did speak. (John 7:46) One of the wisest of His race confessed Him "a teacher come from God." (John 3:2) A voice from Heaven pronounced Him the Son of God, (Matt. 3:17), and He Himself consistently sets up the claim that He "is in the bosom of the Father," (Joh. 1:18) that He "is in Heaven," (John 3:13) that "He and the Father are one." (John 10:30) He appeals to the convincing testimony of His works to substantiate His claim. Our creed again is in full harmony with the Scriptures when it confesses Him "true God begotten of the Father from eternity."

Equally incomprehensible to the natural reason of men is His avowed mission. His first public act takes place on the banks of the Jordan, where He has come asking baptism of John. John was aware that baptism could not be applied to Him for the ordinary purpose. For this applicant had come into the world by an immaculate conception. He was even then the Sinless one—"holy, harmless, undefiled, separate from sinners." (Heb. 7:36) It seemed blasphemous to treat Him as a common man. John voices his scruples: "I have need to be baptised of Thee, and comest Thou to me?" But he is told: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." (Matt. 3:14-15) The crowds gathered about Him, again and again, to hear Him expound His doctrine. "Think not," He tells them, "that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill." (Matt. 5:17) His public career is literally punctuated with the ever recurring assertion that He was come not to do His own will, but "the will of Him that sent me, and to finish His

work." (John 4:34) God's will, the holy and righteous will of God, which is set before us in the law, He had come to fulfill. This law was the rule of His life and its **complete** fulfillment the achievement for which He strove with passionate zeal.

This is the **first chief** thing in Christ's obedience.

When we speak of the "obedience" of Christ, we mean thereby: (1) By His holy life Christ has perfectly fulfilled the law in our stead and for our benefit; (2) By His innocent sufferings and death He suffered, in our stead and for our benefit, the punishment which, according to the law of God, we have deserved. In speaking of this our dogmatists distinguish between them, calling the former "the active obedience," and the latter the "passive obedience" of Christ. We also will follow this usage although we do not thereby regard the two as being separated in reality, but, rather, as being two sides of Christ's obedience. We are not to assume that Christ's active obedience was rendered during one portion of His life, and His passive obedience during another, although His obedience is more clearly seen as passive during one period than at other times. Throughout His whole life His obedience was both active and passive. While engaged in performing the functions of His ministry, in teaching, preaching and healing the sick, Christ suffered in various ways. And even in His greatest agonies He was not exclusively passive, but active also. We must always remember that He had **voluntarily** made Himself subject to sufferings, and that He endured sufferings of His own free will. In all His suffering there was, therefore, an activity—His will was active. There was an exertion of power in the midst of His suffering. And because His suffering was voluntary, we may also speak of it, and His death, as an obedience. A man who suffers against His will, because He is forced to suffer, cannot be said to render **obedience** when he suffers. When Christ suffered and died, it was not because He was too weak to resist His enemies, but because He was obedient to the will of His Father. And because His own will was in perfect accordance with the will of the Father, His sufferings and death were voluntary.

But, before we proceed, it is well that we fix firmly in our mind what the law of God is and what it demands of us. God has given three laws to men: the ceremonial, the civil and the moral. To all these three was Christ obedient. But as **we** are no longer under the first two we shall confine ourselves to the third one,—the moral law, summed up for us in the ten commandments. At the creation of man this law was written upon his heart. But when man fell into sin, this law in his heart became so blurred that man could not read it aright. Therefore, God gave this law again at Mt. Sinai, written upon two tablets of stone.

This law is a statement of the holy and just will of our God. As the holiness and justice of God are unalterable, so that law

which reveals these attributes of our God is unalterable. It demands obedience of us. If we fail to render the obedience it demands, the law pronounces its judgment upon us. And its judgment certainly is not slight. It is death! Yea, if we have kept the whole law but have offended in only one point, the apostle James says we are guilty before our God. This law demands of us not merely that we keep our tongues from cursing and swearing, our hands from the shedding of blood, our bodies from unchastity, and so forth, but the law is summed up in these two commands: "Thou shalt love the Lord thy God with all thy mind" and "Thou shalt love thy neighbor as thyself." (Matt. 22:37-39) Whatever of law and commandments is found in the Bible hinges on love to God and neighbor. St. Paul asserts the same in short and sharp words, when he writes "Love is the fulfilling of the law." (Rom. 13:10) All commandments of the law are comprehended in the command of love, and therefore he that is perfect in love has fulfilled the law.

This love is far more than merely the practising of a particular virtue or good work, as to pray, to give alms, or to live chaste. Love is an affection of the heart which comes into play in all man's words and works. The law does require works; it requires a vast variety of outward works which can only be performed by an activity of the bodily members; but the first and great requirement of the law is the love of the heart. The law requires me to go and do a piece of work—but it wants me to do that work from love and in love. Now if I go and do that work, but I do it without love, then, in a sense I have kept the law, but my keeping it is like a hollow tree—there is no heart in it. Human laws are kept by performing the deed merely. If a man hands in the amount which the law taxes him, the collector is satisfied, whether it is given willingly or grudgingly. But with the law of God it is not so. God looks upon the heart, and if a work is not done in love it is not lawful before Him.

Let me attempt to illustrate this. The law commands us to help those in need. This does require an act of us. If now a starving beggar is placed before you, you may act in different ways. You may treat him like the priest and Levite did the man who fell among thieves, pass him by. Then you are violating both the letter and spirit of the law. Or, you may extend him a gift, wishing in your heart that you had not met him. Then you are keeping the letter and violating the spirit of the law. Or you may be prompted to say: He is my fellow man, redeemed by the same blood of Christ as I am: surely I must help him. Then you are keeping both the letter and the spirit of the law. Or you may, prompted by the love of Christ, heartily sympathize with him, deploring the fact that you have neither silver nor gold to give him. Then you are moved by the spirit of the law, and God accepts it as though you had kept the letter also.

We may therefore liken the law to man having soul and body. The body is composed of many and manifold members, the soul is one, but it goes through all the members and gives life and activity to every one of them. Now when the soul leaves the body, the corpse still looks like a man, but it is dead; there is no life in it, and instead of being delighted with a corpse you turn away from it in disgust. The law comprises many commandments which require a vast variety of works, but love is the soul of the law. Love must go through all those works, and if a man's works are done in love they are live works and are pleasing to God, but if a man's works are without love, they have the form of good works, but there is no life in them; they are dead works, and God is as disgusted with them as you are with a corpse. It is love that gives a man's works their value before God.

Note well, therefore, that Christ did not say love is the greatest commandment, He says "Love is **the great commandment.**" That expresses much more than if He had said the greatest. Before our God there is only one great commandment, the command of love.

What has been said is, I hope, simple enough for the dullest to understand that to keep the law perfectly, we must be able to say that we are, and ever have been, perfect in love. The first commandment requires that all our affections are turned to God and that all our thoughts, words and deeds flow from the love of God. The second requires that my neighbor is to be as dear to me as I am to myself, and that I am to be concerned about his welfare just as much as about my own. To be perfect in love never an evil inclination, never a mistrust towards God, never a murmur against Him, never a wish that He would deal differently with me, and never an ill will towards any man, friend or foe, must have been born in us. The law must be kept **perfectly.**

Is it then not true, as so many imagine, that if a man does the best he can God will be satisfied and nothing more will be required of him? I answer: That is a snare whereby Satan catches and destroys the souls of men. The Pharisees did do what they could, but the Lord told us we must do more than they did, would we be found righteous in our keeping of the law. You say: I want to do it and would like to keep it all, and should my honest attempt be of no value? I answer: Wanting to do it is not enough; it must be done, and with liking to do it the law is not satisfied. You say: But I try to do it. I answer: What is trying? It must be done! Many a drowning man tried to save himself, yet sank into the deep. Do you say: But I cannot do it, and how can God demand that I do what I cannot do, and then condemn me for not doing it? Reasons might be given justifying God, but why? Here is the simple fact; God has given His law and this law says: This do, or thou art condemned and no man's muttering about it will ever alter this fact. The law knows of no leniency, it does not give a

little and take a little. It takes no regard of whether we are able to do it or not. Thousands upon thousands striving to keep the law have day after day sighed: I cannot, "when I would do good, evil is present with me." (Rom. 7:21) But the law has no ear for such complaints. It knows nothing of compassion for the weak or mercy for the struggling; it cuts straight through and says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) Such is the law of God! This law must be fulfilled! But no man can do this!

What God doth in His law demand,
 No man to Him doth render;
 Before His bar all guilty stand;
 His law speaks curse in thunder.
 The law demands a perfect heart;
 We were defiled in every part,
 And lost was our condition.

To cleanse ourselves from sinful stain,
 According to our pleasure,
 Was labor lost—works were in vain—
 Sin grew beyond all measure;
 For when with power the precept came,
 It did reveal sin's guilt and shame
 And awful condemnation.

(Luth. Hymnary No. 205:2 and 4)

Yet **this law**, has Christ fulfilled! The gospels make much of the holy life of Christ. Again and again they stress the point that Christ fulfilled the law in every respect. He certainly obeyed the ceremonial law. The first public example of this was given when He was only eight days old, when He was circumcised. Then a few days later the infant Jesus was presented in the temple and an offering was made for Him. All this was done "according to that which is said in the law of the Lord." (Luke 2:24) And why did John the Baptist yield to Christ's request to be baptized? Because Christ wished to "fulfill all righteousness." He stood there before John as one who was in duty bound to keep the whole law and as one whose consuming passion was to see that He did it all.

He likewise fulfilled the political and civil laws given unto the children of Israel. He paid His taxes to the Roman government as did other men. He honored the High Priest and civil magistrates, and carefully observed all other duties the civil law imposed upon Him.

But above all things did He observe the moral law, the eternal standard of right and wrong. Outwardly the Pharisees also did this, though they understood not its deep significance. Christ did more. He walked according to the law, not only outwardly as the Pharisees, but obeyed the spirit of the law as well. He did what none other has done, nor can do; He loved God above all

things. This is clearly evidenced from the one recorded event of His youth when He accompanied His parents to Jerusalem to observe the Passover, and remained in Jerusalem when they left for home. It was the will of His Father in Heaven that He should be in the temple just at that time, and should there show forth the first rays of His divine glory for a testimony to the elders and rulers of the people; and when it came to doing the will of His Father, He had no more any regard of men, not even of His parents. When His mother complained of the anxiety with which she and Joseph had been obliged to seek Him, He rebuked her saying: "How is it that ye sought me? Wist ye not that I must be about My Father's business?" (Luke 2:49) He declared to His mother, she ought to have known that He must be about the work which His Heavenly Father had given Him to do, and if she had remembered this she would not have needed to be in anxiety about Him, neither could she have entertained the thought that He had dealt unkindly with her. Someone might here raise the question: Why did Jesus stay at Jerusalem without the knowledge of His parents? Why did He not tell His mother beforehand, what He was about to do? The simple answer is we do not know, nor does it concern us. There may have been many reasons for it. Perhaps it was done, because He, as a priest after the order of Melchizedek, was to appear in the temple without father or mother. In short, so it was the will of His Father, and so He did, and it was strictly in accord with the law. In His final blessing of the people Moses says of a true Levite: "Who said unto his father and his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law." (Deut. 33:9) In the performance of the office unto which He was sent Jesus could have regard of no man, for no man could help Him with it. He had to do it alone and He gave Himself wholly to it, as He later on said to His disciples: "My meat is to do the will of Him that sent Me, and to finish His work." (John 4:34)

As Jesus walked in immaculate holiness toward God, so also did he walk in untarnished virtue before men. He had no pleasure in the vanities which the young are so prone to seek. When Joseph and Mary found Him, they did not find Him in a tavern, or in a theatre, or on the street in bad company, or lounging idly at a corner; they found Him in the temple, where the God-fearing and the pious were to be found. We must not imagine that Jerusalem contained no places for worldly enjoyments. The inducements to sinful pleasure were just as seductive in Jerusalem as in other cities;—but Jesus was found in the temple. In His childhood and youth He never did anything by which any one could have been offended, or for which He might have been justly rebuked. Twenty years later He stood in the same temple, at the

time when the Jews were gathered there from all parts, and challenged them to bring any charge against Him, saying: "Which of you convinceth me of sin?" (John 8:46) Speaking thus He needed not to fear that someone might step forth and say, at such a time and place, he had heard Jesus speak evil, or had seen Him do wrong. When He preached at Nazareth, where He had lived until His thirtieth year, His former acquaintances and neighbors thrust Him out of the city, because they could not bear His doctrine; but they could bring no charge against Him, excepting that He was a carpenter's son, and the law certainly did not forbid that. He never did anything, in His childhood or youth, with which even His bitterest enemies could find any fault. When He was yet young in years the words of the Psalmist were already fulfilled in Him: "Thou art fairer than the children of men: grace is poured into thy lips." (Psalm 45:2) He gave His parents honor due parents, and He obeyed their commands most willingly. As His conduct towards all was what it should be, so in particular towards His parents He performed all the duties of a son in the full sense of the word, and so He fulfilled the righteousness of the fourth commandment. Christ so walked in His childhood years and in His youthful years, that neither God, nor any man, friend or foe, nor He Himself could find any fault or neglect in all His life and doings. A perfect youth without blemish!

As the Scriptures depict to us the early years of Christ as years during which He walked blamelessly so also they set forth the three years of His public ministry in the same way. He publicly preached that He was not come "to destroy the Law." (Matt. 5:17) Neither was He come to give the world a new law, nor to teach men how they might keep the law of God, but He was come "to keep the law," Himself to obey and do all that the law demanded.

The first example of His obedience during the years of His public ministry will, of course, be His baptism of John. If we see in this event of His life nothing more than simply the historic fact that Jesus was baptized of John in the Jordan like so many others, we can derive little or no benefit from it. But that it means something far more than this is very evident from the conversation between John and Jesus. During this conversation Jesus conceded that for Himself, for His own person, He did not need baptism; but, He argued, it must nevertheless be so, because He must fulfill all righteousness, all commanded of the Father. (The significance of Christ's baptism will be spoken of later.)

Another instance of His obedience is very apparent from the account of His temptation by Satan in the wilderness. (Matt. 4, 1-11). It certainly was a marvelous thing that Satan, the Chief of those fallen angels of whom St. Jude writes that they are "reserved in everlasting chains under darkness unto the Judgment of the great day," dares draw nigh unto Jesus Christ "who is over

all, God blessed forever" to tempt Him to sin. And not only did Satan undertake to tempt Christ, but he went about it in a bold, arrogant, overbearing manner, as though He were Christ's equal, or even His superior. Boldly he pronounced it an uncertain thing that Christ was the Son of God. With great presumption he undertook to teach Christ ways and means to help Himself out of His distress. With still greater impudence he takes Christ and leads Him about. Finally Satan crowns his arrogance by showing Christ the glories of the world and promising them all to Christ if He would only fall down and worship him.

Using His divine power Christ could in a single moment have banished Satan with all his hosts from this earth. But then men would not have been redeemed from sin and guilt. Man's redemption, if it was to be accomplished at all, had to be accomplished agreeable to the word spoken by Isaiah: "Zion shall be redeemed with judgment, and her convicts with righteousness." (Is. 1:27) Redemption had to be accomplished in a legal way and not by violence. This point is easily illustrated. If a man has been sentenced to prison by due process of law, it will not do to free him by violence. Though a mob break the jail and set the man at liberty, yet he is not a free man. He is at large, but the law still holds its claim upon him. To make the man legally free, he must be pronounced free by the properly constituted authorities according to the law. The redemption of man had to be accomplished with judgment and righteousness, according to law and justice, and not by force. Satan did have a legal claim upon us. This Christ was obligated to take from him. Therefore Christ did not use His divine power against Satan, but only the written Word of God. The first Adam had fallen into Satan's power, because by unbelief he set aside this weapon, God's word and command. Therefore, the second Adam had to overcome Satan with this weapon. It was the will of His Father that He so should do, and gladly and willingly did Christ obey.

But Christ was also to obey the second table of the law, which demanded of Him that He be concerned about the welfare of His neighbor. Therefore, the evangelists relate that wherever He went He did that which was good. The many miracles that He performed show this clearly. He cast out devils, He healed men that were bodily afflicted, He fed multitudes, He raised the dead and many other miracles did He work. All of these works certainly show that He was no ordinary man, but was possessed of divine power. But these wonders are also a symbol of His office, and a fulfilling of that work given Him of His Father. They also are a part of His active obedience. That all the miracles of Christ have this significance we see clearly from an occurrence related by Luke in the 9th chapter, where we read that He once sent messengers to a village of the Samaritans, requesting them to grant Him a night's lodging, but the inhabitants of that village refused to

receive Him. Angered by this, James and John proposed to make fire from heaven to fall upon that village, but the Lord rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Those are remarkable words. Why did the Lord refuse to do what His disciples wanted Him to do? Would it have been an act of injustice? By no means! If the wicked are consumed by fire, that is not unjust, and the Lord had done this before, (Sodom and Gomorrah); but in the days of His flesh He refused to do so, because it would not have been in keeping with that work given Him to do. Likewise, when some of the Jews asked Him to perform a sign in the heavens,—that, like Joshua, He should command the sun to stand still or show some other sign, He refused to do so; for thereby no good gift would have been bestowed upon anyone. This is a remarkable characteristic of all the miracles which Christ performed! In every one of them He extended help, wrought deliverance from some evil, bestowed some good gift. Moses and the prophets often performed miracles by which severe punishment was visited on the ungodly, but our Lord Jesus Christ never performed a single miracle by which anyone suffered the least harm in body or soul. His miracles show His office, that He is come, not to destroy but to fulfill the law. They mightily demonstrated how intent He was, at all times, upon His neighbor's welfare. Of His love to us John writes: "Having loved His own which were in the world, He loved them unto the end." (John 3:1) In the night of His greatest agony He said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) But Christ died for us while we were yet His enemies; so He was verily perfect in His love towards all His brethren of mankind.

All that He did, and all that He spoke flowed from a fountain of purest love. Incessantly did He travel about in Judea and Galilee comforting the comfortless. Ever did He direct His steps where His help was needed; and wherever He went, benefactions were scattered broadcast. No journey was too far, no road too dusty; He would go to bring help to the needy. Once when His mother and His brethren desired to speak to Him, He stretched forth His hand over His disciples, saying, "Behold my mother and my brethren! For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother." (Mark 3:31-35) Mark, in his third chapter relates that Jesus was so busy healing and helping, that He had no time to eat, and His disciples feared that He must be beside Himself. He loved His enemies who did evil unto Him, and He prayed for those who crucified Him. He walked in love unblamable in the sight of the all-seeing eye of His Father. He had come into the world to fulfill the command of love, and when He bowed His head on the cross He said: "It is finished." Everything the law demanded

had been done. That law which demands that we be perfect in love toward God and Man—this He had willingly and perfectly kept.

Still all the law fulfilled must be,
Else we were lost forever,
Then God His Son sent down that He
Might us from doom deliver;
He all the law for us fulfilled
And thus His Father's anger stilled,
Which over us impended.

(Luth. Hymnary No. 205 :5)

Christ's life was, indeed a marvelous life. God from heaven declared Himself "well pleased" with Him. (Matt. 17:5) From this one man He had received that all-surpassing love which all the rest had failed to render to Him. Men, too, extolled His numberless acts of love. In the last night which He spent on earth, that disciple who had been closer to Him than all the others looks back, as it were, over His past life and sums up his judgment of Him in these words: "Having loved His own, He loved them unto the end." (John 13:1)

This life had been full of self-denial, self-forgetfulness, and self-abasement. It had entailed great hardships, had forced upon Him unusual humiliations, had led Him into frequent danger. It was a life grossly misunderstood, and filled with much sorrow. It ended in seeming failure. Yet even in His last moments that one overmastering thought which had engrossed Him throughout His life was still in His mind: "Not what I will, but what thou wilt." (Mark 14:36) He prays for His tormentors, He absolves a penitent thief, and He arranges for the future welfare of His mother from the cross.

Men have attempted again and again to explain this life, but every attempt has finally proven unsatisfactory. It is held that Christ is the perfect man and His life the highest type of morality. He is the pattern of excellence that we are to copy; but it is evident that such an explanation is disappointing, to say the least. Just this is our trouble that we can not imitate it sufficiently well. It certainly was not Christ's purpose to show men by example what God demanded of them. This the law did, and the lives of all the saints of God, recorded in Scripture, proved that the lessons of the law were unachievable even by the best men. No, Christ lived His life in strict harmony and conformity to the law not for His own sake but for our sake. Beautifully does the Apostle Paul affirm this when he writes to the Galatians: "When the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." (Gal. 4:4) This is the great reason why He so carefully, in all points, at all places, fulfilled His Father's law. He was not,

of Himself, subject to the law. But, when you and I, and all men, who were in duty bound to keep that law could not, then He came to do this work in our place and stead. He, of Himself, was exalted far above the law. Because of this He was not in duty bound to keep the law on His own account.

If Christ had been only a man, as we are, then it would not profit us that He perfectly had kept the law. Then all that He did would only be for His own good. But He was a God-man. He had a divine nature as well as a human nature. The Son of God was a person before He became a man, and He did not give up His personality when He assumed a human nature. This God-man was Lord of the Law. (Matt. 12:8) As the Son of God He might have become man in another way than He actually did. His assumption of human nature did not necessarily involve that He must share the ordinary conditions of human life on earth. It did not involve that He **must** be born, and that He **must** live and develop as a child that is subject to parental authority, or that He **must** live as a member of a civil society whose laws He obeys; in short, it did not involve that He was personally in duty bound to comply with all the requirements of the law which is given to men and applies to men. But as Christ voluntarily assumed human nature, so He voluntarily subjected Himself to the law. That the son of God was "made under the law," or came to be under the law, was in accord with the purpose of the Father, and, therefore, also in accordance with the will of the Son. He was born under the law, made subject to it, of His own free will and choice. The purpose of this was, not that He might fulfill a personal duty which He owed, but that He might **redeem** them that were under the law. He was made subject to the law for our sake, that we might receive the adoption of sons. It is evident, then, that Christ's fulfillment of the law, His active obedience, is a part of His redemptive work, and was done all for us. We have not kept the law, we have sinned against it, we have lived ungodly lives, but Christ stood in our place, and in our stead lived a life with which God was, and still is, well pleased. This same truth is declared in many other places throughout the Bible. (cf. Rom. 5:18-19; 2 Cor. 5:21; Phil. 2, 8; Rom. 10:4; 1 Cor. 1:30)

That we have not kept the law can now no more prevent our salvation, because Christ has kept it for us. Though I have transgressed the whole law, yet Christ has fulfilled it all. He has thereby gained for me, and for all men, a righteousness in the law that far exceeds that which any scribe or Pharisee could ever show forth. If we now grasp, through faith, Christ's obedience and appropriate it unto ourselves as our own, then this is just as good and just as valid before God as though we had never broken the law, but had kept it most perfectly—"for Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) "He led Captivity captive." (Eph. 4:8)

The Son obeyed Him cheerfully,
And born of virgin mother,
Came down upon the earth to me,
That He might be my brother:
His mighty power doth work unseen,
He came in fashion poor and mean,
And took the devil captive.

(Luth. Hymnary No. 526-6)

II

CHRIST'S PASSIVE OBEDIENCE

We have already heard that God requires righteousness of us. This absolute, inflexible insistence on holiness and righteousness is not arbitrariness on the part of God. It springs from God's holy and righteous nature, which is forever unchangeable. Of ourselves we cannot render this obedience to God's law. Therefore God sent His own Son in the likeness of sinful flesh (Rom. 8:2), that by His obedience we might be made righteous.

The righteousness of God demands also that sin be punished. For it is written, "cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) We mortals are not competent to decide the question as to what punishment is a just and adequate punishment for our violations of the law of God. This question is not to be decided according to the ordinary notions prevailing among men. We must not forget that there is a vast difference between us and God, and between our relation and God's relation to sin and sinners. It is but natural that culprits and criminals should have other ideas concerning punishment and justice than the judge. What God's judgment is concerning sin and its punishment can be known only from His word which clearly declares that "the wages of sin is death," (Rom. 6:23) temporal as well as eternal. Thus by the death of the sinner the righteousness of God is indeed vindicated; but by an eternal punishment he is excluded from the joys of eternal life. But how could the sinner be properly punished, and yet be made partaker of eternal salvation? Scripture teaches that this was done and could be done only by the vicarious atonement of Christ, who became a curse for us, that we might be redeemed from the curse of the law. (Gal. 3:13) This is what we mean when we speak of Christ's passive obedience. It was an obedience which He rendered, and it was in full accord with the law of God.

Someone might object and say: "Since Christ has fulfilled the law in our stead, why should He also in our stead have suffered the punishment for our violation of the law? Would not one of these two things have been enough to satisfy the demands of divine justice? Would not the vicarious fulfillment

of the law render the vicarious punishment superfluous?" The answer to these, and similar questions must always be an emphatic "NO." Man is always in duty bound to fulfill the law. Whether man obeys the law or not, obedience to the law is a duty which man owes to God, and from which he is never exempted. If he never disobeys the law, he is, of course, not subject to any punishment. If he disobeys the law, it still continues to be his duty to fulfill the law, and besides, a penalty is imposed upon him. The payment of the penalty is not an alternative for obedience to the law, but an additional obligation. In this state (Minnesota) the law requires that the annual real estate taxes, (or at least one half of them) be paid before the first day of June. If not paid by that time a penalty is added. The payment of the penalty does not exempt a man from paying the whole tax, but is an additional obligation. The holy angels in heaven render perfect obedience to the will of God; they do not suffer any punishment. The devils, and the dead in hell, are suffering just punishment; but they are not fulfilling the law; they do not love God with all their heart, neither have they any concern for their neighbor's welfare. There is a very real distinction between fulfillment of the law and punishment for the violation of the law. The passive obedience of Christ did not render His active obedience superfluous; neither did His active render His passive obedience unnecessary. He came to fulfill the law; He was made under the law to redeem those who were under it. This also includes His paying the penalty of the law in our place and stead. If we were to be set free from every demand of the law by Him, He was obliged to pay our penalty for us. Much has been spoken and written about Christ's passive obedience. Again and again it is preached by our pastors. Our literature, church papers, books, periodicals emphasize it continually, and rightly so, because the Scriptures make much of it. Therefore, we desire in this essay to emphasize only one particular point of His passive obedience, namely this that the sufferings and death of Christ were an obedience which He rendered willingly and voluntarily.

The obedience which Christ rendered was a perfect obedience at all times. It's perfection also includes this that He was willing so to suffer and die. In all His bitter suffering and shame, and in the untold agony of the cross, He at all times made the Father's will His own. He did not render it passively in this sense, that He was unable to help Himself against the power of His enemies, or against the will of His Heavenly Father. Though His innocent body and sinless soul shrank in horror from the terrible ordeal through which He knew He had to pass, if His work were to be accomplished, yet He willingly yielded Himself to the task set before Him. "O, My Father, if this cup may not pass away from me, except I drink it, Thy will be done." (Matt. 26:42)

Thus He prays in dark Gethsemane, and He rises from the ground and in willing obedience is prepared to drink the cup. "Rise," He calls to His three sleepy companions, "Rise, let us be going; behold, he is at hand that doth betray me." (Matt. 26:46) He does not hide Himself, He does not flee from His enemies who seek His life. He knows that ere another sun shall set, He will be crucified, dead, and buried. Yet He goes to meet the band that has come to bind Him and lead Him captive to the slaughter. Much depends upon this, that we know and firmly hold fast to the fact that this was a **willing** obedience.

It need hardly be stated in a gathering like this that an unwilling obedience is no obedience at all. Yet, it certainly is something which needs to be preached to men in general, because men, as a rule, are so shallow and superficial in these things that they are quite content if they render to those in authority a mere outward obedience. They do what they are told to do and do it well, let us assume. They also refrain from that which is forbidden, and so they imagine they have done their duty, even though it were all done unwillingly and with a rebellious heart. Men must as a rule be satisfied herewith, but not so our God. In His sight this is no obedience. As a matter of fact, since Adam's fall there has never occurred one case of perfect obedience, no, not even in the lives of the most saintly of men. But what we are concerned with here is obedience in suffering, especially in suffering punishment for sins committed. It is a matter of common experience that men suffer punishment unwillingly; that they bear the penalty imposed upon them under the strong pressure of compulsion; that they suffer because they cannot help themselves. They do not give their heart's full consent to the justice of their punishment. They seek for themselves all manner of excuses and place on others most of the blame. Like Adam, they blame the woman, and, like the woman they blame the devil, and all together they blame the God that made them, and they will not admit that theirs is the sin and the guilt and God's is the holiness and justice. For this reason the whole human race without exception is doomed to abide in death forever. God demands a perfect obedience in the inmost spirit of man, also with regard to the manner in which man bears his punishment. As long as a man does not in his heart of hearts willingly agree to all that God in His infinite justice deems fit to do unto Him, he is not right with God, but remains in a state of rebellion and continually increases the amount of his sin and the burden of his punishment. Of themselves men will never confess that their sin has deserved such punishment, and that God in all His dealings with them is perfectly just and right. Of themselves they will never bear their punishment without murmuring against the Lord God. They will always hate the hand that justly smites them, instead of hating their sin and kissing the rod.

If, therefore, the children of Adam are to be delivered from eternal death, it is not enough that a substitute be found who bears their guilt and dies for them. The vicarious death of Jesus Christ would have been quite useless to effect the redemption of sinners, if it had not also been a voluntary death, a willing sacrifice, a sacrifice in perfect obedience, not only to God's law, but also to His way of enforcing the law and vindicating its justice by exacting the full penalty. Christ did this! He gave, from the depths of His soul, His unqualified and willing consent to the justice of the agony He endured and with all His heart agreed that His Father should in such manner join death to sin. He truly did hate the sin which had been laid upon His back, but He also did kiss the rod that smote Him. This is evident from every account of His passion. Not merely did He go to His sufferings with a willing mind; but in that hell of anguish, mockery and shame, He continued in the obedience to His Father's justice and never once turned back from His task. His fellowship with His Father remained unbroken, even while He suffered the Father's fiery wrath and curse because of the sin He was bearing. He remained a perfectly obedient son, in heart, mind and soul lovingly bound to the Father, even while the Father was punishing in Him, to the utmost, the sins of the world. And even though in a surpassingly dark moment of unutterable agony, He gave vent to His suffering in the startling cry: "My God, My God, why hast Thou forsaken me?" this cry revealed no murmuring heart, no rebellious spirit, but it was the cry of a soul that loved the Father and all His ways even then and would not let Him go. And so when the foreappointed hour had come, He voluntarily gave up His Ghost, His human soul, into the hands of His Father. Of His own free will He laid down His life, as He had foretold, (John 10:18; Matt. 20:28), and so with the sacrifice of His innocent sufferings and death, with the offering of a perfect obedience in dying as in living, Christ redeemed us. Christ did not die because His strength was exhausted, neither did He die because His human nature collapsed under the cross. His death was not due to the fact that He no longer was able to oppose His enemies, nor was it a natural termination of His life under existing circumstances. He could have lived longer had He so desired. This explains what we read in Mark 15:44 concerning the impression which the comparatively early death of Christ made on the mind of Pilate, who, from the experience he had had with many crucified criminals, knew that death by crucifixion was a slow death, the poor, condemned felons often lingering for days on the cross. "Pilate marveled," we read, "if He were already dead, and calling unto him the centurion, he asked him whether He had been any while dead." When Pilate spoke these words, Christ had been dead for about two hours. He died about three o'clock in the afternoon. (Matt. 26: 46-50)

Joseph of Arimathea went in to Pilate to "crave" the body "when the even was come." (Mark 15:42) That could not have been much earlier than five o'clock. Pilate would have marveled still more, if he had known the exact time of our Lord's death. But his wonder would have known no bounds, if he had been acquainted with the full truth concerning this altogether wonderful death. The Lord leaves us in no manner of doubt as to what is meant by the word "voluntary" as applied to His death. In John 10:17-18 He speaks in this wise; "Therefore does my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Yes, in full agreement with His Father's will, He obediently lays down His life. Not under any compulsion of exhausted nature, not on account of the cruelty of His enemies, but in willing and loving obedience to His Father, He lays down His life, gives it as a free offering, a spotless sacrifice. "He became obedient unto death, even the death of the cross." (Phil. 2:8)

This is Gospel indeed; this is glad tidings to all who sit in the shadow of death, doomed on account of their sins to fall a prey to eternal death from which there is no escape. This voluntary death of our substitute has a world of meaning, a heaven of consolation and hope for us all. For He died in our sins and for our sins. (I Cor. 15:3) His willing obedience even unto death, and in the very act of dying, was a vicarious obedience. So we are distinctly told by St. Paul, Rom. 5:19: "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." He being our substitute, His obedience is accounted by God as our obedience; His life our life; His death our death. (II Cor. 5:14) He having died for our sins, we, who identify ourselves with Him through faith, are looked upon by God as having died that same death, as having suffered that punishment and paid to the last cent our debt to God's holy law, and as having satisfied perfectly His divine justice. The wages of sin being death, and Jesus Christ, as the substitute of men, having died and thus received in full the wages that sin pays her servants, we have now no longer to expect or to fear that payment on the part of sin. "Her purse is empty!" She can no longer deal out death to those who are by faith one with Christ and partakers of His death as of His life. The part that faith plays in God's economy of salvation does not properly belong to the scope of this essay. But let us fix our attention upon, and firmly hold to, the great and glorious fact that by His willing obedience, active as well as passive, Christ has fully atoned for our sins, reconciled us to the Father, and made us children of God and heirs of eternal glory. Without this obedience there could never have been any hope for us. All the unsearchable riches of Christ

for the life and joy and hope of our souls have their source in the obedience of Christ and rest on it as a firm foundation.

"On Christ, the solid rock, I stand;
All other ground is sinking sand."

U. L. Larson

WHAT STANDS BETWEEN?

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

John 8.31-32

The implications of this verse from God's Holy Word are plain. Our loyalty to Scripture is a condition for three things: discipleship, knowledge of the truth, and freedom. Scripture teaches us that discipleship is the greatest blessing that can come to a person, for it includes forgiveness, salvation, righteousness, and perfect peace on earth and in heaven forever. Knowledge of the truth, as it is discussed in this text, is a knowledge that only God can give. When Jesus says that if we continue in His Word we shall know the truth, He means that we shall know the truth of our own sinfulness, of God's wondrous grace in Christ, of the only way unto eternal life. In fact, apart from the Word we can never know the truth, never know Christ, never be saved, never experience true peace and joy. And finally, if we continue in the Word, by the Word we shall be made free. This is a freedom high above that of the fondest human dreams. This is the freedom in Christ, the freedom from guilt, from sin, from punishment, from death, from Satan, from hell, from the Law. This is a freedom unto God, unto righteousness, unto life everlasting, unto peace and joy in time and eternity. It is a most important thing for us to "continue" in God's Word.

One of the greatest tragedies of our time is the fact that so many millions of people who have had the opportunity to know God's Word are departing from it. But a tragedy far greater is to see whole church denominations turning their back on their only hope, their only treasure, their only reason for existence. American Protestantism, in the main, is a ship without an anchor, for it has cast off the only stabilizing force it could possess, the Word of God. Catholicism, of course, for centuries has tried to operate with human tradition on an equal plane with Scripture. As an organization Catholicism has been a success; as a church it has been almost total failure. But saddest of all is to see the Lutheran Churches of America departing from the Word. It is true, of course, that many of these Lutherans brought with them from Europe the seeds of their present denials; but it is tragic, nevertheless, to see the churches which call Martin Luther their founder casting off that Word to which Luther was so faithful. The motto of Lutheranism has always been "the Word alone," but

in many Lutheran groups in America today that motto is not being followed.

Not only, however, is the Lutheran Church in America troubled by infidelity to Scripture; it is also a divided group. The basic reason for these divisions is that some groups officially and in actuality do not "continue" in God's Word. Among the several Lutheran groups in America are two of Norwegian extraction, the Evangelical Lutheran Church (formerly the Norwegian Lutheran Church in America, hereafter abbreviated "ELC") and the Norwegian Synod of the American Evangelical Lutheran Church (hereafter called simply the Norwegian Synod). These two groups have much in common. The present Norwegian Synod is the successor to a much larger body of the same name which in 1917 united with the Hauge's Synod and the United Norwegian Lutheran Church to form the Norwegian Lutheran Church in America, now the ELC. Thus the two groups are of common national and historical background. Both claim loyalty to the Word, to the three universal creeds, to Luther's Small Catechism, and to the Augsburg Confession; both use the same hymnbook, often the same catechism; both are located in the same geographical areas. One might well wonder why these two groups do not pool their forces and become one synod. The purpose of this paper is to show that, although there are many surface matters in common, actually there is a great difference between these two bodies which prevents their being in church fellowship. We shall attempt to answer the question, "What stands between" the ELC and the Norwegian Synod? Briefly, there are two reasons which forbid the Norwegian Synod to have church fellowship with the ELC: first, the ELC does not "continue" in God's Word, either in doctrine or in practice; and second, the Norwegian Synod, earnestly endeavoring to "continue" in God's Word, is forbidden by that Word to have fellowship with teachers of false doctrine and those who indulge in loose practice.

I

THE ATTITUDE TOWARD THE WORD

The basic reason for the Norwegian Synod's refusal of the hand of fellowship to the ELC is that the ELC does not "continue" in the Word. This is a serious charge. The ELC fails to "continue" in the Word in two respects: first, it does not maintain faithfully the sole **authority** and perfect **clarity** of Scripture; second, it does not teach and practice in accordance with God's authoritative and clear Word. Both the ELC and the Norwegian Synod confess that the Bible is the sole authority for faith and life. This is a good confession, but the ELC does not live up to it, as shall be shown later in this paper. However, there is another

point on which almost from the very outset the Norwegian Synod and the ELC disagree; that is, the clarity of the Word of God. The Norwegian Synod along with the entire Synodical Conference has always maintained that the Bible is a clear book, in accordance with such passages as Ps. 119.105, "Thy Word is a lamp unto my feet, and a light unto my path.", and 2 Pet. 1.19, "We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." The ELC, on the other hand, does not maintain that Scripture is clear. It treats the Bible as an obscure book in which one may find many variant interpretations and uncertain statements. True, the ELC holds to the inspiration of Scripture and claims that Scripture does not contradict itself, but the ELC does not confess that the Word is clear and comprehensible to simple Christians. Actually, the doctrine of verbal inspiration becomes a rather mechanical and unreal thing, if it is defended at the same time that the clarity and, above all, the authority of Scripture are denied. For what is the difference if Scripture is verbally inspired or not, if it is neither clear enough to be understood nor authoritative for all faith and life? This, then, is the basic reason for the Norwegian Synod's refusal of church fellowship to the ELC; the ELC does not uphold the authority and clarity of the Word. The ELC thus does not "continue" in the Word. However, this denial has deeper implications, for the ELC, because of the fact that it does not "continue" in the Word, is plagued with false doctrine and loose practice.

A. FALSE DOCTRINE

A great deal has been spoken and written concerning the history of the ELC, especially in regard to the theological controversies. For anyone interested in reading the history of these controversies and learning wherein the different parties either "continued" in or rejected God's Word, we would refer him to the publication of the Norwegian Synod written on the occasion of its ninetieth anniversary in 1943, entitled "Grace for Grace." We wish to mention only one historical document to point up the unscriptural position of the ELC, for this document to this day is the basis of the ELC. We are speaking of the **Madison Settlement** of 1912, which formed the basis for the union in 1917 of the former Norwegian Synod, Hauge's Synod, and the United Church. The Madison Settlement was drawn up in an attempt to settle the controversy on **Predestination** which had continued from about 1876 between the Norwegian Synod on the one hand and the groups later comprising the United Church on the other. Actually the Madison Settlement had to include far more than the doctrine of Predestination, for it is impossible to discuss this

teaching without considering such cardinal doctrines as Conversion, the Will of man, original sin, and even Justification. The Madison Settlement, as its name implies, was frankly and admittedly a compromise.

The Rev. S. Gunderson, one of the framers of the Madison Settlement, said, "The United Church has not changed a tittle of its doctrine, neither has the Synod. The Madison Settlement is a compromise." This statement was made in 1913, but lest anyone believe that the position of the ELC has changed in the past thirty-five years we quote from the "Lutheran Herald," official publication of the ELC, for May 18, 1948, p. 504, "When our Union Documents are termed 'compromises,' the expression is apt; one will search the record in vain to find that one party or another 'gave in.' The negotiators simply learned that the differences were not breaches of the unity of the faith, that a unity of faith had, in fact, been present all the time." To show the nature of this "unity of faith," we quote from the same issue of the "Lutheran Herald" a few words by the Rev. J. E. Jorgensen, one of the framers of the Madison Settlement, "During the discussion (in preparation of the Madison Settlement), it was revealed that the opinion was held by some that man's spiritual condition before conversion is that he is spiritually dead in trespasses and sins; and by others that he is not exactly dead but rather in a kind of neutral state, so that he is yet able to make his choice by his own power, between the way of life and the way of eternal damnation. (Phil. 2:12, "Work out your own salvation with fear and trembling.")

"It was found that another group agreed that sinful, unconverted man would eventually make such choice, but only after he received a new heart and had become a new creature, the workmanship of God the Holy Spirit. Thus what power of choice he would then have would be the gift of God and nothing of his own natural sinful power. . . . The writer of these lines is glad, and gives thanks to God, when he notes that our church now, both in teaching and preaching, is holding fast to the Articles of Union (including the Madison Settlement), as is also the case at the theological seminaries."

It should be clear to the most unobserving reader that the ELC has compromised the Word of God. We ask, who has given the ELC the right to compromise on any point of God's Word? Because the doctrine of Predestination is not preached every Sunday (although there are at least thirteen pericope texts in the three series used by the ELC which deal directly with the doctrine of Predestination, and many other texts in the same series which lend themselves to a discussion of the doctrine) makes it neither unimportant nor non-divisive of church fellowship. If God considers a matter important enough to reveal it to us through His

Word, we certainly ought to consider the matter important enough not to make it a matter of indifference.

The Madison Settlement, as shown above, settled nothing. The ELC has always called this document "the Madison **Agreement**," but in the "Lutheran Herald" for May 18, 1948, p. 509 the ELC confesses that the term "Madison Agreement" is "a somewhat unfortunate translation of the Norwegian. The word 'Settlement' is a far more accurate translation of the Norwegian word 'Opgjoer' than is 'Agreement'." This document simply declared that a member of the ELC can believe one of two "forms" on the doctrine of Predestination. One can either hold to the Scriptural teaching that God has predestinated us in Christ from the foundation of the world without any cause in us, His own grace and the merit of Christ being the sole causes; or he can believe that there is a third cause, namely man's faith which God foresaw in eternity and as a result of which He determined to save man. This second "form" or view is unscriptural and anti-scriptural, for it makes man's faith a cause of his predestination, a fact which Scripture denies. Furthermore, the Madison Settlement opens the door to other false doctrines. Thus it is clear that the ELC officially refuses to "continue" in God's Word. The sole authority of Scripture is set aside, when a man-made document is given equal authority with it. Is there any essential difference between this setting aside of the Word and that of the Popes? The authority of Scripture, and along with it the clarity of the Word, have been sacrificed on the altar of human compromise in the very foundation of the ELC.

But there are those in our time who are saying that the fears of the men who mistrusted the Madison Settlement in 1917, and especially of those who remained outside the union of 1917 to form the present Norwegian Synod, were unfounded. The very up-to-date pronouncements in the "Lutheran Herald" should show anyone that the ELC stands exactly where it did in 1917, giving room for truth and error. However, in addition to the official stand of the ELC in the Madison Settlement there are two other courses open to us to determine what the ELC actually teaches and believes. First, we can investigate the teachings at the seminary of the ELC, teachings which will be held, as they have in the past, by a majority of the students: and, second, we can see what is tolerated and made room for within the church itself. If a doctrine is taught at the seminary contrary to God's Word, if the clergy of the synod is informed, and if no synodical action is taken, we can with fairness assume either that the majority of the clergy agrees with the doctrine, or that it is indifferent to the truth. In either event the course of action is unscriptural. We shall now proceed to a discussion of the false doctrines taught at the seminary of the ELC and tolerated within the synod at large. We wish to make two points in passing:

All errors of the ELC, as taught at its seminary, can be documented by personal class notes of the writer or by testimony of pastors in the ELC; furthermore, the most serious of these errors have been reported to the entire clergy of the ELC with no action as yet taken to correct them.

1. The most serious aberration from the truth concerns the doctrine of **conversion by grace alone**. "Conversion . . . is the work of God by which man is, through the Gospel, transferred from a state of sin and wrath and spiritual death, in which by nature all men are, into a state of spiritual life and faith and grace in which alone the sinner can enjoy the benefits of Christ's redemption." (A. L. Graebner, *Doctrinal Theology*, St. Louis, 1910) The seminary of the ELC, however, teaches that conversion is not entirely a work of God, but that man also has some share; and this teaching is permitted by the Madison Settlement, as the above-quoted statement of the Rev. J. E. Jorgensen testifies.

Since the error of the ELC concerning the doctrine of Conversion affects many other teachings, it is well to give a brief summary of the position of the ELC, showing why this error arises. The prime thesis on which the doctrine of the ELC is built is that God will not violate man's personality. At first glance this statement seems perfectly harmless, for none of us believes in irresistible grace, and we all believe that man is not coerced but rather graciously drawn in conversion. We all agree that natural man has a personality, and that God works upon it. We agree that in conversion man is conscious and experiences many emotions. But sin has corrupted human personality, and thus human personality has been violated. God did not do this, but nevertheless the human personality is not what it should be. In philosophical circles it is claimed as impossible to conceive of a human personality without the power of free choice, for, it is claimed, the essence of human personality is free choice. This is fine philosophy, but poor theology; but the ELC has approached the whole subject from a philosophical rather than a theological and Biblical standpoint. The reasoning of the ELC is about as follows: Since we all agree that man always has the power to reject grace both before and after conversion (this is Scriptural), then it must logically (but, we add, not Scripturally) follow, that man also has the power to **accept** grace. Again, this is good logic, but poor theology, for the Bible teaches that man possesses the power only to reject. Scripture says in Rom. 8.7, "The carnal mind is enmity against God." To remain within the pale of the Lutheran Church, these teachers must admit that unregenerate man does not have free choice, which is always claimed for the inviolate personality; for in Luther's Explanation to the Third Article, which the ELC accepts, we read, "I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to

Him; but the Holy Ghost has called me through the Gospel." This forces these teachers to put in another step, namely, that God gives powers through the Call, by which man may exercise free choice, and thus decide for or against Christ. Thus, they believe they have taught both the Scriptural doctrine of salvation by grace alone, since these powers are imparted by grace, and also that they have preserved man's personality inviolate. However, like all other doctrines of God's Word, conversion cannot be **logically** explained. The term "by grace alone" is bandied about very freely, but in actuality it is denied.

In order to describe the position of the ELC in greater detail, we shall cite one or two analogies which have been used at the seminary of the ELC to illustrate the doctrine of conversion. Man is described as being sick and on an operating table. God is a doctor who tells him that he is sick and needs an operation. Man refuses to cooperate, but gradually, through the enlightenment of the Gospel, he is given powers enabling him to cease resisting and finally to say, "Go ahead, God, and operate." At this point conversion occurs. A second analogy describes God as a vacuum cleaner salesman who approaches man, the sinner in need of conversion. Salvation is the vacuum cleaner. God begins his sales talk through the Word, but man at first is disinterested. Gradually, however, through the so-called Enlightenment period, man ceases to put up arguments and finally signs on the dotted line. He is converted. Both of these analogies show that in the final analysis conversion and salvation depend upon man, for unless he makes an actual decision, he cannot be saved. Man is thus the deciding cause of his own conversion. Of course, all analogies break down, but as seen above, the teaching at the ELC seminary is in accord with these analogies.

The first **fault** in the teaching of the ELC is that it is completely unscriptural. There is nothing in the Bible which even remotely suggests that we convert ourselves by imparted powers. The second error in the approach of the ELC is that it takes away the glory from God and gives it to man, for man is regarded as the deciding cause. And the fact that the ELC claims that its teaching gives all glory to God in no way makes any difference, for when man is the deciding cause, he deserves much glory. But God's Word says, Eph. 2.8, "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.**" This one verse of Scripture refutes both errors of the ELC, for by the words "**and that not of yourselves**" it shows that from first to last salvation is a work of God without the least co-operation by man. And this verse gives all the glory to God by the words "**For by grace are ye saved**" and "**it is the gift of God.**" Our Confessions likewise declare clearly the glorious truth of the Word: "And it is nevertheless true that man before his conversion is still a rational creature, having an understanding and will;

however, not an understanding with respect to divine things, or a will to will something good and salutary. Yet he can do nothing whatever towards his conversion, and is in this respect much worse than a stone and block; for he resists the Word and will of God, until God awakens him from the death of sin, enlightens and renews him." Formula of Concord, Thor. Decl. II, 59.

In connection with the doctrine of Conversion the ELC teaches erroneously also on what is called the "Enlightenment period." We are all agreed that in the conversion of a sinner there are certain preparatory activities. God approaches man with the Law to convict of sin and with the Gospel to convert man. But Rom. 8.7, "The carnal mind is enmity against God," and I Cor. 2.14, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them," both show that until the moment of conversion man is opposed to God. There is no such thing as an Enlightenment period or intermediate state between spiritual life and spiritual death, any more than there is such a state between physical life and death. Christ says, "He that is not with me is against me." Matt. 12.30, Luke 11.23. This teaching of the ELC is simply another method of trying to abide by Scripture and yet make room for reason. The result is that reason is satisfied, but Scripture goes abegging. The above should suffice to show that the ELC does not maintain the sole authority of Scripture, for it seeks to accomodate itself to reason, which in this case is contrary to Scripture. Likewise the clarity of the Bible is denied, for passages which are perfectly clear and which plainly apply to the issue are either declared unclear or inappropriate.

2. So closely related to Conversion as to be almost a part of it is the doctrine of the **Will** of man. History has shown that it is practically impossible for one to teach error on the doctrine of Conversion and truth on the doctrine of the Will. The ELC at its seminary teaches that man's will is freed before conversion, thus enabling him to choose for or against Christ. This has been mentioned previously in connection with the discussion of the inviolate personality of man, but it deserves amplification. At the seminary of the ELC, it has been stated with all seriousness that man has two wills, the **voluntas** and the **arbitrium**, one of which is freed by the Call, before conversion, to enable man to choose Christ, the other remaining bound and manifesting itself in original sin. But Scripture plainly teaches that natural man is not such a free-agent personality as the ELC claims he is, for his will in spiritual things is bound before conversion. If man were a free-agent personality, he would no longer be a hopelessly lost sinner in need of God's boundless grace. The Fall has ruined man's personality by binding his will toward all that is evil. Scripture says, Eph. 4.17, "They (the unregenerate) walk in the

vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no, not one." Rom. 3.11-12. The Formula of Concord, Thor. Decl. II, 12 says, "Therefore the Scriptures deny to the intellect, heart, and will of the natural man all aptness, skill, capacity, and ability to think, to understand, to be able to do, to begin, to will, to undertake, to act, to work or to concur in working anything good and right in spiritual things as of himself."

As a further instance of error on the part of the ELC in regard to the doctrine of the Will, we might mention a class-room discussion which occurred in connection with the passage in the Formula of Concord where it is stated that man's will remains passive in conversion. This is one of the strongest statements in the Confessions against synergism or co-operation, yet it was twisted in such a way as to make room for the error of synergism. In Thor. Decl. II, 89 we read, "So also when Luther says that with respect to his conversion man is **pure passive** (purely passive), that is, does nothing whatever towards it, but only suffers what God works in him, his meaning is . . . that man of himself, or from his natural powers, cannot do anything or help towards his conversion, and that conversion is not only in part, but altogether, an operation, gift, and present, and work of the Holy Ghost alone, who accomplishes and effects it by His power and might, through the Word, in the intellect, will and heart of man . . . while man does or works nothing, but only suffers." It should be clear from the above that Luther is here not teaching that man by **suffering** the Holy Ghost to work on him is doing something of his own will or ceasing to resist the Holy Ghost. It is plain that this passage simply means, as is said in the next paragraph of the Formula of Concord, that the will of man is merely the "**Subjectum convertendum**," "that which is to be converted." But this passage was twisted to mean that even the Formula of Concord left the door open to allow man a small part in his conversion. This whole teaching of the ELC in regard to the Will of man is rationalistic and unscriptural. It indicates the position which reason holds as over against the Scripture. The Word, thus, in the ELC is not authoritative, but reason is.

3. Closely related to the doctrine of Conversion and the Will is the doctrine of **Original Sin**. Again at this point the synergistic teaching of the ELC has perverted the authority and clarity of the Word. Since the ELC insists upon man's self-determination in Conversion and the freedom of his will in the unregenerate state, it naturally follows that natural man cannot be quite

as depraved and wicked as we Lutherans have been wont to describe him. The special point on which the ELC teaches erroneously in regard to the doctrine of Original Sin is that it denies that unconverted man is spiritually dead. With the synergistic view of the ELC, it would be impossible for unregenerate man to be totally dead, since then he plainly could not take part in his conversion any more than a dead man can co-operate in his resurrection. But, they reason, if man is totally dead, then the reason that one is saved and another lost must lie in God Who raises one through the Gospel and allows another to continue on in death. However, they have determined a **priori** that man, not God, is the reason that one is saved and another lost. Thus it is absolutely essential, to the ELC, that the term "dead in trespasses and sins," as it is taught in Eph. 2.1; 2.5; and Col. 2.13, be softened to some extent. The statement from the Rev. J. E. Jorgensen also showed this fact. At the seminary of the ELC the students are taught that man is not really "dead" spiritually but only "under the sentence of death" or "asleep." Of course, a man "under the sentence of death" is still alive, and if his sentence were commuted he might go on to live for many years.

Scripture has thus been altered to make man an entirely different creature from what the Bible plainly declares him to be; certainly an arbitrary alteration. Then all the terms in the Bible which refer to conversion as rebirth, John 3; as quickening, Eph. 2; as creation, Col. 2, really only mean, by this method of thinking, a release from prison, but not a giving of new life or a resurrection from the dead. We are constrained to ask, was the Holy Ghost so limited in vocabulary that He was unable to distinguish between "dead" and "under the sentence of death?" What becomes of the authority of God's inspired Word, if we must now undertake to say what the Holy Ghost meant? Where is the clarity of Scripture, if the book is so dark that when it means to say "under the sentence of death," the best it can do is to say "dead?" And how can we be sure of anything in the Bible, if the book is so inaccurately written? God's Word with its authority and clarity has been sacrificed in favor of human reason. But God says, "If ye continue in my word, then are ye my disciples indeed."

Even if it conflicts with our reason to say so, we must confess that natural man is "dead in trespasses." That is the Scriptural doctrine of Original Sin. Our Confessions say the same: Formula of Concord, Thor. Decl. II, 11, "Now, just as a man who is physically dead cannot of his own powers prepare or adapt himself to obtain temporal life again, so man who is spiritually dead in sins cannot of his own strength adapt or apply himself to the acquisition of spiritual and heavenly righteousness and life, unless he is delivered and quickened by the Son of God from the death of sin." But the Rev. Jorgensen has assured us that some

of the framers of the Madison Settlement did not think that man was totally dead spiritually.

The clear-cut denial of the Scripture by the ELC demonstrates the terrible effect which comes from approaching theology with a preconceived notion. Scripture leaves us with many mysteries, and we must be content to let them remain as such. In regard to this whole subject the ELC teaches error because it begins with a subjective opinion, instead of letting God tell us how much and what He wants us to know. There is a whole host of Scripture passages arrayed against the synergism of the ELC, but because of the purely philosophical and psychological premise that man's personality cannot be violated, these Scripture truths are swept aside, and man is declared able to co-operate in conversion, to possess a free will and spiritual life before conversion. Such is the course of those who reject the authoritative and clear Word of God.

4. And now we come to the greatest example of synergistic presumption in the ELC, that a man is responsible for his own **Predestination**. This doctrine has been discussed earlier in connection with the Madison Settlement. The issue is simply this: Is predestination dependent upon anything that God foresees in man or not? The ELC, along with a great part of American Lutheranism, teaches that God predestinates us **in view of the faith** which in eternity He foresees we will possess in time. The ELC in the Madison Settlement officially "without reservation, accepts that doctrine of election which is set forth in . . . Pontoppidan's Truth unto Godliness (Sandhed til Gudfrygtighed), question 548, the so-called Second Form of Doctrine." Question 548 of Pontoppidan's work reads as follows: "What is Election? **Answer:** God has appointed all those to eternal life who He from eternity has foreseen would accept the offered grace, believe in Christ, and remain constant in this faith unto the end." Placing God's foreseeing of faith before His election or predestination makes man's foreseen faith a cause of predestination. This, of course, is synergistic, for according to Scripture grace always precedes man's faith, and not **vice versa**. The ELC also at its seminary teaches predestination in view of faith, and it is safe to say that fully 75% of the clergy of that body adhere to this view.

The first error involved in the position of the ELC is that God's foreknowledge is confused with His predestination. The Formula of Concord long ago settled this question, but it continually arises. Of course, God knows who shall eventually be saved and lost, but that fact is entirely separate and distinct from His decree of predestination. His foreknowledge extends to all people, but His predestination applies only to the beloved children of God and has no connection with those who are lost. We do

not believe the Calvinistic doctrine of reprobation, because God's Word does not teach it. On the other hand, for the same reason, we do not believe in predestination in view of faith. Scripture assigns only two reasons for our predestination, the grace of God and the merit of Christ. The ELC claims that it only assigns these two reasons too, but the statement from Pontoppidan and the use of the term "in view of faith" show that whether they admit it or not, they have made faith a cause of predestination. Especially when considered in the light of its synergism on Conversion, the teaching of the ELC in regard to the doctrine of Predestination is a completely synergistic teaching. Since the ELC is not content to leave as a mystery the question of why one is converted and another lost, it is also not content to leave as a mystery the question why one is predestinated to salvation and another not. And in solving these insoluble problems, as true synergists, they teach that the answer lies in man.

Scripture says, 2 Tim. 1.9, that God "hath saved us, and called us with a holy calling, **not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,**" Eph. 1.4-5, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: **Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;**" and Eph. 1.11, "In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will.**" The Formula of Concord says, Thor. Decl. XI, 5, "The eternal election of God, however, that is, God's ordination to salvation, does not extend at once over the godly and the wicked, but only over the children of God, who were elected and ordained to eternal life before the foundation of the world was laid, as Paul says, Eph. 1.4-5." Again we see that the ELC has set aside the authority and clarity of God's Word to favor a human notion. The ELC has refused to leave as a mystery that which Scripture makes a mystery. It has made man's faith a cause of his predestination, an idea which is totally foreign to Scripture; and it has accomodated its synergistic reason by making faith precede predestination, just as in conversion it has made man's decision precede faith, a free will precede conversion, spiritual life precede regeneration. In other words, throughout the whole doctrine of salvation man always takes the lead, and God with His grace has followed. There is only one name for such rationalizing, synergism.

5. We come next to a doctrine which is closely related to the foregoing, a doctrine which is the very heart of our Christian faith, **Justification**. It seems unbelievable that a church body which calls itself Lutheran could be in error on this teaching

which became the salvation of Martin Luther. And yet much of American Lutheranism, including the ELC, is in error on this central truth. Of course, it goes without saying that anyone who consistently teaches a synergistic doctrine of Conversion will teach erroneously on Justification, for a synergist makes faith something meritorious and a work of man, notwithstanding his protests to the contrary. But besides this, the error of the ELC is two-fold. The first error stems directly from its synergistic concept of Conversion. Scripture teaches that faith is a gift of God. This is entirely in accordance with the idea of salvation by grace alone, for, obviously, faith as a part of salvation then also is a gift of God's grace. In Eph. 2.8 the Holy Ghost tells us, "For by grace are ye saved through faith, and that not of yourselves, **it is the gift of God.**"; and in Phil. 1.29 He says, "For unto you it is given in the behalf of Christ, **not only to believe on him**, but also to suffer for his sake." But at the seminary of the ELC the students are taught that faith is **not** a gift of God. To call faith a gift would militate against the notion of man's inviolate personality, and this the synergistic teaching of the seminary of the ELC will not tolerate. The question is asked, "Is faith a **quantum** which can be given?" The answer, of course, at the seminary is that faith is not a **quantum**, and hence cannot be given. But Scripture and the Confessions, despite the rationalizing of the ELC, tell us that faith is given. It borders on the ridiculous to treat such flights of imagination seriously, but it is a sad fact that the majority of seminary students and pastors in the ELC seem to regard all this as entirely within the pale of Biblical Christianity. It is simply another plank in the structure of a theological system which uses the terminology of Scripture but denies the authority and clarity thereof.

The second error of the ELC in regard to the doctrine of Justification is a denial of the teaching of Objective Justification. The ELC has to confess faith in objective **reconciliation**, for in 2 Cor. 5.19 we read, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." But when reading this verse the ELC makes a purely philosophic distinction between reconciliation and justification. But what is the essential difference? Can we be reconciled and still not be justified? This is a mere quibbling over terms. Furthermore, the Scripture settles the problem completely in Rom. 4.25, saying, "(Christ) was delivered for our offenses and raised again for our justification." Just as Christ was delivered for the offense of all, so he was raised again for the justification of all. And in Rom. 5.18-19 the last vestige of doubt is removed; "Therefore as by the offense of one judgment came upon **all men** to condemnation; even so by the righteousness of one the free gift came upon **all men unto justification of life**. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made

righteous." The Brief Statement of the Missouri Synod sums up this teaching thus: "Scripture teaches that God has already declared the whole world to be righteous in Christ; Rom. 5:19; 2 Cor. 5:18-21; Rom. 4:25." Again we are constrained to say that the above treatment of clear Scripture shows the attitude of the ELC toward God's Holy Word.

6. Thus far we have had as our purpose to show how the ELC denies the authority and clarity of God's Word by its erroneous and rationalistic teaching concerning the doctrine of salvation. However, while this is certainly the most serious and far-reaching error, it is by no means the only one. Another teaching which is presented at the seminary of the ELC, which has been reported to the entire clergy of the synod, and which has found some credence among the clergy, is the belief in the opportunity for the conversion of the heathen after death. At the root of this error is the same old synergistic idea of the inviolability of human personality. The line of argument is as follows: Since man's personality cannot be violated, and since obviously many men die without the chance of either accepting or rejecting Christ, there must be a chance in the hereafter. Again, this is poor theology. For Scripture could hardly be clearer on anything than it is on the fact that there is no chance after death. In Luke 16:23 we are informed that "there is a great gulf fixed," so that one cannot pass from hell to heaven. In Heb. 9:27 we are told that "it is appointed unto men once to die, but after this the judgment." Nothing is said in this verse or elsewhere that would indicate that man has a chance either to hear the Gospel or be converted after death. To build a doctrine on the silence of Scripture is certainly a poor way to handle the Word. 2 Cor. 5:10 states: "For we must all appear before the judgment seat of Christ; that everyone may receive the things **done in his body**." The only conclusion we can draw from this verse is that judgment is to be made on the basis of this life, and after this life the chance for changing the judgment of Christ has passed. Need we say more to illustrate the completely antisciptural nature of the teaching of the ELC? And does this not demonstrate forcibly the terrible consequences of approaching the study of God's Word with preconceived notions? Here again reason sets aside the clarity and authority of the Word.

7. Closely related to the above is the erroneous teaching that the souls of the departed do not go directly to heaven or to hell but to some intermediate state. This error is based on a faulty handling of certain verses of Scripture. It is claimed that there is a distinction between the words **Hades** and **Gehenna** in the original language. A careful study shows that this is a non-existent distinction, and that the souls of the departed, except for the fact

that they are not as yet united with the bodies, are in the same state as they will be through all eternity. This point to some may seem to be a quibbling over words, but again the clarity and authority of God's Word are at stake. Nothing in Scripture is unimportant.

8. Another error tolerated within the ELC is **Pre-millennialism**. It is impossible within the scope of this paper to describe the various flights of fancy which pass for Scriptural truth in regard to this doctrine, for almost all Pre-millennialists have some particular peculiarity. Suffice it to say that in the past there have been at least two teachers at the ELC seminary who have propounded Pre-millennialism. A prominent pastor of the ELC gave a series of broadcasts on the subject, in which he favored this unscriptural teaching. The Lutheran Bible Institute of Minneapolis, a school which educates many pastors and missionaries of the ELC, has pre-millennialists on its staff, and there are any number of pastors in parishes of the ELC who believe and teach this unscriptural doctrine. In brief, Pre-millennialism may be defined as a literalistic use of the 20th chapter of the book of Revelation, involving the idea that Christ will return to reign visibly on earth for a thousand years before Judgment Day. The Gospels and Epistles of the New Testament clearly show that the language of Revelation on this point as well as on many others is figurative, apocalyptic language and was never intended to be taken literally. Pre-millennialism itself is a confession of the wrong use of Scripture with special error on the matter of the clarity of the Word. When a church body arbitrarily makes this teaching an open question and allows its members to believe and teach whatever they please, that church body demonstrates that in its opinion Scripture is neither clear nor authoritative. Such a church body is the ELC.

9. Still another error which often involves a study of the last things is the doctrine of the **Antichrist**. Actually this doctrine does not involve a study of the last things only, for the Antichrist of 2 Thess. 2 is present with us today too; but many see the Antichrist as some character arising shortly before the end of the world. Scripture plainly teaches in 2 Thess. 2 that the Pope at Rome is and will remain the Antichrist. Likewise, our Confessions are entirely clear on this matter, Schmalkald Articles, Part II, Art. IV, 10. But there does not seem to be a single seminary professor in the ELC who believes that the Pope is **the** Antichrist, and the number of pastors who do so is negligible. Here again the authority and clarity of Scripture are denied in the ELC.

10. In regard to the doctrine of **creation** the ELC also teaches erroneously. At the seminary the students are taught that

the term "day" as used in Gen. 1 refers to a long period of time and not to the calendar day. The students are taught that theistic evolution is a perfectly plausible and acceptable theory. But a study of Gen. 1 should be enough to convince anyone that the clear and natural meaning of "day" is a normal calendar day. Any other interpretation is strained and out of harmony with the text. Why then do they teach a longer creation period? Because they wish to accommodate themselves to the prevailing scientific views and theories. When Scripture and Science disagree, Science is wrong. Here again is a simple example of setting aside the clear and authoritative Word and placing human reason in its place.

11. The students at the seminary of the ELC are also taught the false doctrine known as **Progressive Revelation**. This teaching maintains that the Old Testament patriarchs and prophets had no knowledge of a personal Messiah, of the Holy Ghost, or of the Trinity. Furthermore, progressive revelation teaches that these Old Testament characters were saved not by faith in Christ, but by faith in the power of God. This is a plain denial of the doctrine that there is salvation in Christ alone, for if the people in the Old Testament era could be saved without faith in Christ, what is to prevent people in our era from being saved in the same way? It is especially strange that this view is held in the ELC, because those who are most eager in propounding it are just as eager to disavow any theory of inspiration which makes the writers of Scripture mere secretaries of the Holy Ghost. At that rate David must have been very confused when he wrote Ps. 110.1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." For David speaks here of two people called "Lord," but we know that David, the mightiest ruler of Israel, called only God "Lord." Thus David must either have been speaking of a conversation between the Father and the Son, as the New Testament in at least six places interprets the verse, or else he did not know what he was talking about. When Paul tells us in so many places that Abraham was saved by faith, Paul must have been thinking of faith in Christ, for otherwise the whole force of his argument would fall flat. When Jesus says that Abraham rejoiced to see His day, there was more than simply the belief in God's ability to save, in that rejoicing; there was the longing of true faith, the foreknowledge given by God, which is so beautifully described in Heb. 11. Here again, due to the influence of modernistic Reformed theology, the clear and authoritative Word is set aside and reason is enthroned in the ELC.

And finally we come to some teachings which do not necessarily destroy any doctrine of the faith, but which amount to a denial of the clarity of Scripture on the part of the ELC. The

students at the seminary of the ELC are taught that the account of Joshua and the stopping of the sun in Josh. 10.12-14 is poetry, not history. They are taught that Paul in Rom. 7.15-25 is speaking of an unregenerate man, an interpretation which is counter both to the analogy of Scripture, to the Lutheran Confessions, and to the interpretations of nearly every Christian commentator on the Bible. They are taught that John 3.5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," does not apply to Christian Baptism, a view which does much to destroy the importance of Baptism, a view which certainly renders Scripture an unclear book. They are taught that the "judgment" which comes as a result of unworthy participation in the Lord's Supper, 1 Cor. 11.25, is only a physical, not a spiritual judgment. These are some so-called exegetical points on which the ELC is in error. They show that the authority and clarity of Scripture are denied.

B. LOOSE PRACTICE

Having discussed the doctrinal aberrations of the ELC, and having endeavored to show that these errors arise out of a fundamental disloyalty to the Word of God, which is manifested primarily in a denial of the authority and clarity of Scripture, we now turn to the second result of this failure to "continue" in the Word; namely, to the instances of loose practice in the ELC. Disloyalty to the Word and false doctrine invariably produce loose practice.

1. The first kind of loose practice to result from a faulty attitude toward the Word is the neglect of church discipline on the congregational level and of **synodical discipline** on the level of the church at large. The ELC has succumbed to the temptation toward loose synodical discipline in regard both to doctrinal and moral lapses on the part of pastors in the group. Although the entire clergy, and especially the Church Council of the ELC, have been informed of the major part of the errors listed above, there is to date no evidence that anything has been done to correct the situation by way of a public retraction or correction. We trust that something has been done privately. There is perhaps no point in piling up a list of examples of lack of synodical discipline in the ELC. Let it suffice to say that both doctrinal and moral offenders have gone undisciplined in many instances. It may be argued that a synod is not a divine institution, and therefore that the rules for church discipline laid down in Mt. 18 do not apply to a synod. But we will all agree that a synod ought most certainly be an outward expression of an inward fellowship. The adherence to the Augsburg Confession and the Small Catechism as confessions make a synod a confessional group in which it is expected that the members subscribe to and teach according to

these confessions **because** they are in accord with the Word of God. And yet the confessions are violated on every hand and at the very heart of the ELC, at its seminary. But no synodical discipline is invoked, for it has completely broken down in the ELC. But God's Word says, I Cor. 1.10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Synodical discipline is in accord with God's Word. Failure to administer it is a sin. The ELC does not heed God's command, but does as it wishes. And it wishes only peace. The president of the seminary told this writer that the church was "big enough" for these various differences of opinion and tendencies. Synodical discipline is practically *passé* in the ELC.

2. With the failure of a synod to "continue" in God's Word and with its failure to practice synodical discipline all kinds of looseness arise. One of the most insidious and difficult symptoms of this looseness is **lodgery**. The ELC is filled with lodge members of every kind and description. By God's grace there still are a few pastors in the group who try to take a confessional stand but the great majority are disinclined either to keep lodge members from joining their congregations or to do much to get church members to give up their lodge membership. It is safe to say that there is hardly a single large city church and very few small town churches in the ELC, which do not have at least a sprinkling of lodge members. Some congregations are known to have specified when calling a man as pastor that he is never to oppose the lodge. The students at the ELC seminary are taught that they should discuss lodge membership with church members and prospects, and then allow the individual to decide whether with good conscience he can belong to both church and lodge. If the individual decides that he can conscientiously belong to both, the pastor should drop the matter. Thus the conscience becomes the supreme authority, and God's Word which tells us not to be "unequally yoked together with unbelievers," 2 Cor. 6.14, is no longer the sole authority for faith and life.

3. The ELC takes no definite stand against Veterans' organizations and Scouting, which are closely related to lodgery. The average pastor has no idea that these organizations have anything about them which is contrary to God's Word, although their ignorance is certainly no excuse, for even sketchy study of the principles of these groups should show their essentially deistic nature. It is quite common for an ELC pastor to act as chaplain for a national Veterans' organization or a mixed Scout group. A pastor of the ELC recently served as National Chaplain for the American Legion, and he had as one of his publicly stated

purposes an attempt to make the Legion a more religious organization. The "Lutheran Herald" every month devotes some space to the subject of church-sponsored Scout troops and Scout work. Not only are pastors who work with such groups involved in a deistic religion but also they are often involved in the grossest kind of unionism, both of which are forbidden in God's Word. The above-quoted passage from 2 Cor. 6.14, applies to every organization in which a religious creed or subscription is required, but in which the names of the Trinity and of Christ are, as a matter of principle, omitted. And such a passage as Rom. 16.17 or 1 Cor. 1.10 forbids unionistic prayer and worship with members of heterodox churches, even if they do confess faith in the Trinity and in Christ as Saviour. This confessional looseness is simply another of a long list of indications that the ELC does not have fidelity to the Word as its chief objective.

4. On such matters as funerals, baptisms, communion, and other pastoral functions, it is difficult to make any sweeping statements in regard to the practice of the ELC. But it has been this writer's experience, albeit limited to the area of the Twin Cities, that the pastors of the ELC are far more liberal than Scriptural practice allows, particularly with regard to Communion.

5. Another instance of loose practice in which the ELC denies both the authority and clarity of the Word is that of the position of women in the church. A professor at the seminary of the ELC once made it a practice to go about in the congregations, lecturing to them on the merits of woman's suffrage. The students at the seminary were told that it was just as well to let the women vote and not to make any trouble over the issue. It was even stated by a seminary professor that women should be allowed to preach. It is common to hear women conducting chapel exercises over the air at one or more of the church colleges of the ELC. The constitutions which are printed at the publishing house of the ELC and recommended for use in the congregations contain no clause forbidding woman's suffrage, or lodgery either, for that matter. But God's Word, which must always be our final authority, says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," 1 Tim. 2.11-12, and "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience . . . for it is a shame for women to speak in the church," 1 Cor. 14.34-35. It is contended that these verses apply only to the local situation at Corinth in the time of Paul, and thus they have no bearing upon us today. By the same token, John 3.16 applied only to Nicodemus. Here is as clear a case as can be found of

the denial on the part of the ELC of both the authority and clarity of Scripture.

6. In regard to the relation of Church and State, the ELC is also in error. The commonest example of this, of course, is the practice of baccalaureate services in connection with high school commencement exercises. A great many ELC pastors at one time or another have been involved in this activity which is a function of neither the Church nor the State. The president of the ELC took part in such a service by giving the invocation at the installation of the president of a large midwestern university. Several pastors of the ELC have served or are serving as chaplains of state legislatures. Participation in the chaplaincy of the Army and Navy was very common, and there are countless instances of participation in Memorial Day observances and the like. We are opposed to this kind of loose practice on two grounds. First, the United States Constitution maintains the principle that Church and State shall be entirely separate. As Christians, in obedience to the Fourth Commandment and to Rom. 13.1-2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God," we certainly want to abide by the Constitution of our country. Second, Scripture shows us plainly that there is to be a complete separation of Church and State: John 18.36, "My kingdom is not of this world," and Mt. 22.21, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Jesus disclaims for Himself the position of a state official when he says to the man who wanted Him to divide the inheritance for him, "Man, who made me a judge or divider over you?" Luke 12.14. The Scriptural teaching that the Church and State have each a definite realm also shows that we are to maintain strict separation. In our day the United States Supreme Court is showing the churches what they long ago should have learned from God's Word. Again the ELC has followed right along with the crowd, has listened to reason, to the world, but not to God's clear and authoritative Word.

7. And finally we come to the subject of **Unionism**, the clearest example on the practical level of the refusal of the ELC to "continue" in God's Word. This sin occurs on both the synodical and congregational level. In either case it is wrong. On the synodical level perhaps the most glaring case is the fact that the president of the ELC along with the entire Church Council have advocated that the ELC join the World Council of Churches, an organization which exists for the purpose of uniting all of Christendom in co-operation in religious activities without regard for doctrinal unity. That the highest officials should advocate

such a move shows clearly the degree of unionistic liberalism to which the body has sunk. There are many in the ELC who oppose this move, but they still retain fellowship with these unionistic leaders and seem unable to bring them under synodical discipline.

However, the trend toward unionism in the ELC is not something new. It dates back to the very beginning of the church organized in 1917. The Hauge's Synod, one of the constituent groups forming the ELC, in 1916 issued what is called "An Interpretation of Certain Provisions of the Articles of Union and the Constitution, adopted by Hauge's Synod," in which among other things it "interpreted" Article 3 of the Articles of Union. Article 3 reads: "The three bodies promise one another in all seriousness to observe the rule not to carry on churchly cooperation with the Reformed and others who do not share the faith and confessions of these bodies." But in "interpreting" this article, Hauge's Synod said, "The word 'cooperation' we understand to mean organized and continuous activity of a churchly character or also incidental and occasional reciprocal relations in the preaching of the Gospel and the administration of the Sacraments. On the other hand, we do not regard it as cooperation or unionism, when one occasionally takes part in weddings, funerals, Decoration Day programs, Chautauquas, graduation festivities at public schools, and the like, where ministers of other confessional groups also take part. Furthermore, we do not consider it contrary to this section to participate in such movements, which while they indubitably are of a religious nature, but embrace the whole Christian Church, as for example, ecumenical mission conferences, Student Volunteer Movement, Student Federation and Laymen's Missionary Movement. We consider these Christian religious movements more in the nature of practical enterprises than activities of a purely churchly character." This request was presented for vote to the meetings of the United Church and the former Norwegian Synod. The United Church voted unanimously to accept the Hauge's Synod into fellowship with this understanding, and the Synod also accepted this provision by a large majority. Thus from its very inception the ELC was committed to a unionistic policy. Is it any wonder that such suggestions as that of joining the World Council of Churches find much popularity in the ELC?

Furthermore, the ELC belongs to the International Missionary Council, a group organized for co-operative mission work without regard to doctrinal unity. The ELC holds membership in almost every "Lutheran" association. It belongs to the Lutheran World Federation, in which it is linked in pulpit and altar fellowship with the "Lutherans" of the liberal and unionistic State Churches of Europe, the Prussian Union church of Germany, and every kind of theological trend and tendency. It is common knowledge that the influence of Barthianism, which is really an error

on the doctrine of the Word, has permeated European Lutheranism to a large extent. The Lutheran World Federation already had declared itself a member of the World Council of Churches, thus implicating all its members in every evil of the Council. The ELC belongs to the National Lutheran Council, which includes bodies which are even more error-ridden than the ELC. Thus in the United Lutheran Church, there are many pastors who hold membership in the Masonic Lodge, pastors who deny the verbal inspiration of Scripture, the historicity and correctness of Scripture and many fundamental doctrines of the Christian faith. The United Lutheran Church is connected with both the World Council of Churches and the Federal Council of Churches of Christ in America, a most modernistic and unionistic group. The ELC is a member of the American Lutheran Conference, in which it is linked with the American Lutheran Church, in whose midst are again many who deny the verbal inspiration and correctness of Scripture, objective justification, salvation by grace alone, and other doctrines. The ELC as a member of the American Lutheran Conference is in fellowship with the Augustana Synod which is perhaps the most unionistic member of the Conference. For the Augustana Synod is connected with both the World Council and the Federal Council; it has pastors who teach evolution, synergism, a faulty doctrine of inspiration. The ELC as a member of the American Lutheran Conference is in fellowship with the Lutheran Free Church, another very unionistic group. The Free Church does not even require its pastors to subscribe to the Augsburg Confession **because** it is in accord with Scripture. This group has openly in its church papers attacked the doctrine of verbal inspiration, as has also the United Lutheran Church. The Free Church has always stood for a synergistic doctrine of Conversion and Predestination, and has harbored error on absolution, the Church and Ministry, and other points. With all of these groups the ELC is officially in fellowship on a synodical basis. But God's Word says, "Beware of false prophets." Mt. 7.15. Does the ELC honestly make God's Word the sole authority for faith and life, or is that simply a catchy phrase by which the hearts of the simple are deceived?

The same loose practice of unionism occurs on the congregational level in the ELC. There are some pastors in the ELC who are much better in their practice in this respect than is their synod, although actually every pastor is responsible for and a party to all the official acts of his synod. But, on the other hand, there are all too many pastors and congregations in the ELC practicing open unionism of every kind and description. The president of the ELC took part in a program in which he gave the invocation and the Catholic archbishop of St. Paul gave the benediction. The unionism required of and practiced by chaplains, especially Navy Chaplains, is common knowledge. One

pastor of the ELC was honorably discharged from the Navy when it was discovered that he had conscientious scruples against serving Communion to non-Lutherans. What about those who were not thus discharged? Many congregations of the ELC belong to local branches of the Federal Council of Churches. Some ELC pastors actually seem to court unionistic affairs, as, for example, a Minneapolis pastor who took part in a Sunday morning worship service in company with a Reformed minister, a Salvation Army worker, a Catholic priest, a Jewish rabbi, with music by a Masonic choir. Union Thanksgiving and Good Friday services are common, and such things as participation in Youth For Christ Rallies, Evangelistic campaigns, and activities with so-called Fundamentalist groups are in evidence. Thus both on the national and local level, synodical and congregational, unionism is rife in the ELC. The authority of God's Word is forgotten.

II

THE BIBLICAL DOCTRINE OF CHURCH FELLOWSHIP

As we said at the beginning, there are two reasons that the Norwegian Synod cannot have church fellowship with the ELC: first, that the ELC does not "continue" in God's Word either in doctrine or practice; and second, that the Norwegian Synod which earnestly endeavors to "continue" in God's Word is forbidden by that Word to have fellowship with teachers of false doctrine and those who indulge in loose practice. We have shown that the ELC does not "continue" in the Word in doctrine or practice. We shall now briefly consider the Scriptural principles which forbid us to practice fellowship with false teachers.

A. Scripture not only forbids us to have church fellowship with false prophets, but it also shows us what the God-pleasing practice of Christians is to be. In 1 Cor. 1.10 Paul admonishes, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This one verse of Scripture clearly shows what God wants us to do in this matter. First, we are to "speak the same thing." That does not mean "almost the same thing," or "the same thing on fundamental doctrines," but it means what it says, "the same thing." The goal toward which Christians must strive in matters of personal relationships as well as matters of church fellowship is to "speak the same thing." It is argued that no two individuals, to say nothing of two church bodies, can ever arrive at this goal. If that were true, what then are we to do with passages like Acts 4.32, where we are told, "And the multitude of them that believed were of one heart and of one soul: neither said any of

them that ought of the things which he possessed was his own; but they had all things common." Likewise the exhortations to unity in Rom. 15. 5-6, Phil. 1.27, 2.2 and elsewhere show that such a state can and should exist among Christians. The ELC with its Madison Settlement, which leaves several doctrines of God's Word matters of personal choice, can never even hope to obey the injunction laid down in 1 Cor. 1.10. The ELC has a unionistic basis, and as a result it is and will continue to be a unionistic church body.

The second point that 1 Cor. 1.10 teaches is that we are to "speak the same thing," **before** the "divisions" among us can be removed. In our day many are trying to heal the divided state of Christendom by **first** removing the divisions and **then** speaking the same thing. This is really the definition of a unionist, one who seeks to remove the divisions of the Church before first removing points of doctrine which have caused the divisions. In this connection we should also point out that the clause, "and that there be no divisions among you," also means what it says; namely, that to have divisions is wrong, that they should be healed by brotherly admonition and discussion, and that to leave them matters of indifference or open questions is contrary to God's Word.

And finally, 1 Cor. 1.10 shows that this agreement and the removing of divisions must be a sincere, from-the-heart action. We are to be "perfectly joined together in the same mind and in the same judgment." There is to be no hypocrisy, no equivocation, no double talk, no generalizing; but rather a sincere, genuine agreement both in word and in content. This verse forbids all the sophistry which is so common in such formulae as the confession of the World Council of Churches, which confesses Jesus as "God and Saviour," but then refuses to explain it, allowing each party to understand it according to his own lights. No, Scripture exhorts us to a true meeting of minds and hearts as the basis for church fellowship.

Jesus prays in His High Priestly Prayer in John 17 that His disciples "may be one," **even as He and the Father are one**. This verse is often misused by unionists to prove that the churches should all get together regardless of doctrinal differences; but Jesus' expression 'even as we are one,' John 17.22, shows that Christ wants His Church to be as unified outwardly as it is already unified inwardly in Christ; and furthermore, the verse shows that Christ just as earnestly wants this outward unity to be a true picture of the inward, a genuine unity of the kind that exists between Him and His Father. This outward unity is not to be a patchwork, a hodge-podge of every shade and tendency known to man.

Our Confessions re-echo the same sentiment. In the Formula of Concord, XI, 95 we read: "We have no intention of yielding aught of the eternal, immutable truth of God for the sake of

temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity, according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." What a denunciation this is of the unionistic, unscriptural compromises of the ELC.

B. Not only does God tell us in positive language what kind of church fellowship He desires, but also in very clear language He tells us that we are definitely to avoid false teachers and those who, denying the Word of God, do not "continue" in it. In Mt. 7.15 Christ warns us, "Beware of false prophets." Here again, if we are to be faithful to the Word, we must take this verse at its face value. Many have attempted to show that this and other verses do not apply to erring Christians but only to heathen. They have failed to prove their point. The verses themselves, as well as the many passages elsewhere in Scripture dealing with the importance of loyalty to the Word, show that, not only heathen, but also erring Christians are referred to in Mt. 7.15 and the other verses under discussion, such as Rom. 16.17, Tit. 3.10, etc. Christ says, Mt. 7.15, "Beware." The meaning and implications of this ought to be obvious. When we see a sign saying, "Beware of the dog," very few are so foolish as to go up to the dog and pet it or look at its teeth. Yet, strange to say, many Lutherans seem to think that "Beware of false prophets" means "fondle and embrace them." There are many other verses in Scripture; such as, Rom. 16.17, Titus 3.10, 2 John 9-11, which re-echo the warning of Mt. 7.15.

From these verses we can easily see that God forbids those who have the truth of His Word to become partakers of the sin of false doctrine by compromising or denying the truth in any way. To practice church fellowship with those who openly and persistently teach and practice contrary to God's Word is to become a partaker of their evil deeds. God has given us this direction in order that we may be protected from false prophets who come as wolves in sheep's clothing and destroy the sheep. He has also commanded us to avoid false doctrine, in order that we may hallow His name and glorify our Saviour. He has commanded us to avoid false teachers, in order that we may shame them and lead them to repent of their error. Our refusal of the hand

of fellowship must always be in love, a love for God and His Word, a love for the errorist who, we pray, will repent, a love for our own salvation and that of our fellow believers. God in His Word clearly shows us that church fellowship is to be established on the basis of complete and sincere agreement on all teaching of Scripture, that the hand of fellowship is to be withheld from those who persistently adhere to unscriptural teaching and practice, that we must always love these errorists and labor for their conversion to the truth, for the true unity of the visible Church, for the glory of our Lord, and for the salvation of all men. Since the ELC does not adhere strictly to Scripture, the Norwegian Synod is forced by the Word to withhold the hand of fellowship from the group which has so much in common with us. We must continue to testify to the truth of the Word in the fervent hope that the errorists of the ELC, and those of all groups, may be led to repent of their errors, to put their whole confidence in the clear and authoritative Word of God, and to labor for the truth with all of their talents and abilities.

In conclusion, it is our earnest desire and prayer that our heavenly Father will grant to the pastors and teachers of the ELC, who have been denying the truth, truly repentant hearts which will reach out with the one hope and desire to "continue" in His precious Word. God grant that we who have the truth may ever treasure and defend it, that we may always remain faithful to our dear Saviour and "continue" in His Word, and that we may testify so effectively, so graciously and in so kindly a spirit that by God's grace many others may be won to the truth of Faith Alone, Grace Alone, the Word Alone.

Soli Deo Gloria,

J. A. O. Preus

REPORT OF THE BOARD OF HOME MISSIONS

By the grace of God the Home Mission Board has again been permitted to carry on its work, with many evidences of blessings, in 12 parishes at a total expenditure of \$14,200.68. With humble thanks to God we acknowledge the Synod-wide contributions to this cause amounting to \$15,506.88. Truly hath God fulfilled His promises (Ps. 110:3) concerning His people that they "shall be willing in the day of His Power." We pray that by His Grace He will continue to grant this willingness, as we plan to go forward and expand our work in the year to come.

The Home Mission Board held six regular meetings, as scheduled, in order to carry on their work. One of these meetings was a joint meeting with the Board of Finances and the Board of Trustees to discuss the purchase of properties for the establishing of our Home Mission projects, and another was a joint meeting with the Church Extension Board for consultation on loans to Mission Congregations.

The business at these meetings was very much facilitated by the fact that the missionaries faithfully cooperated by rendering their bi-monthly reports, giving a very helpful resume of their work. These reports reveal that there has been steady progress in our mission work, contributions for both home and synodical purposes having increased and the final report showing a total increase of 92 souls for the year. These reports made it possible for the Board better to plan their work and also to watch over the welfare of their missionaries, so that none should be left in want of the necessities of life.

At the present time, 10 missionaries serving 19 congregations and preaching places are under the supervision of the Home Mission Board. During the year two parishes became self-supporting, thus reducing the number of parishes receiving support from 12 to 10. The two are Oslo Congregation at Volga, S. Dakota, and Pinehurst Congregation, Eau Claire, Wis. The Oslo Congregation returned all the subsidy checks they had received during the year, declaring their ability to meet their own needs; and the Pinehurst Congregation combined with the Concordia Congregation, left without pastor by the death of Pastor Lauritz Guttebo, and so became self-supporting.

The death of Pastor Guttebo was a distinct loss to the Home Mission Board, since he was most interested and active in the work of Home Missions and had just assumed the duties of Field Secretary of the Home Mission Board. The vacancy thus created in this office was temporarily filled by the former Field Secretary who served through the year.

A change has been made in our Tacoma, Washington, mis-

sion. The Rev. Alf Merseth who established the Lakewood Mission and worked with apparent blessing there for two years, accepted a call to Fertile, Minn., and Pastor Luther Vangen has been called to succeed him.

We rejoice to report that after many years of waiting and working, the work in our Michigan field has progressed to the point where we can now have two full-time workers, of which only one requires support from the Home Mission treasury. Suttons Bay is a self-supporting congregation and the two Holton congregations are being served by their own resident pastor, the Rev. Clarence Hanson having accepted the call to this field. The likelihood is that it will not be long before they also will be self-sustaining. The Holton congregations are now erecting their own parsonage in town and expect also soon to erect a church building.

The Northern Minnesota territory has been re-arranged, so that out of the new arrangement we have an additional parish consisting of two congregations at Hawley and Audubon. This parish has called Candidate of Theology Levine Hagen to serve them and has asked the Home Mission Board for subsidy to the extent of only \$600.00 for the first year. The re-alignment has helped to make other parishes that are self-sustaining and has thus reduced the cost of our operations in that territory.

In spite of several disappointing experiences in the field at Bagley, Minn., Pastor J. B. Unseth has been able to carry on with blessing in the outlying districts, bringing the Gospel to people who have not had services for many years. We pray God that this will also result in permanent blessing for the Church, even if it should be found necessary, in the interest of good stewardship, to discontinue maintaining the full-time services of one man in this area.

The Bethany Congregation at Mankato, Minn., has steadily progressed both in membership and in reduction of subsidy requirements. They have now undertaken the erection of their own church building. We thank God for this answer to our fervent prayers and pray that from it we will see abundant blessings in increased activity and growth in that congregation which occupies so important and strategic a position in the activities of our Synod. In view of a previous resolution of the Synod, that this building should be a joint endeavor on the part of the Synod and Bethany Congregation, the Home Mission Board in conformity with a fixed policy to appropriate moneys for the establishment of missions felt fully justified in appropriating \$10,000.00 for this building, this amount to be paid to the congregation at the rate of \$1,000.00 per year.

We commend the policy of the Bethany Congregation as well as the Emmaus Congregation in Minneapolis in reducing their subsidy requests by a fixed amount each year, and recom-

mend that all mission congregations endeavor to follow a similar policy.

The requests for subsidies for the coming year amount to \$12,793.20. This represents no increases in any requests, and in cases definite decreases. However, in view of the much increased rise in living costs the Mission Board felt called upon to increase some of the subsidies to the point where they would meet the established scale and to recommend an overall increase of 10% for all missionaries. The Home Mission Board therefore asks for the approval of a budget of \$15,973.72 for the coming year.

Respectfully submitted,

H. A. Theiste, Field Sec.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod thanks the gracious and merciful Lord for His rich blessings bestowed upon the work of our home missions as reported by the Home Mission Board.
2. The Synod instructs the Home Mission Board to examine carefully and approve all building plans before granting any appropriations to Home Missions for building purposes.
3. The Synod instructs the Home Mission Board to consult a competent architect on all building plans.

NEGRO AND FOREIGN MISSIONS

No extensive report on our Synodical Conference Mission work among the Negroes in our own land as well as in Nigeria is being submitted to this convention for this reason: The general executive secretary of our Synodical Conference Mission Board, the Rev. Karl Kurth, will be here in person and will bring us a detailed report of the work both at home and abroad. That, we trust, will be more informative and inspiring than any lengthy report of your representative on the general Mission Board.

When our synod elected me to this position I stated that it would be impossible for me to attend every meeting (monthly) of the Mission Board, but that I would be willing to serve as a representative of our synod when the Mission Board met in its quarterly plenary sessions. With this, both our synod and the Mission Board were satisfied. But the Board asked me to have a Norwegian Synod man act as my alternate whenever that was possible. In this capacity the Rev. Eivind Unseth of Chicago has functioned.

I have attended all the plenary sessions of the Mission Board the past year, each meeting being a two-day session. The work

of the Negro mission is expanding, and one of the far-reaching principles on which we have agreed is the establishment of a native church in distant Africa, at the earliest possible date. We have decided upon this course because of the evident up-surge of nationalism throughout the world as a result of the late war. The time may not be so far distant when foreigners will no longer be welcomed on the mission field. Then it will be well to have an indigenous church which can stand on its own feet.

As a synod we ought to have an especial interest in the Nigerian mission, now that one of our own pastors, the Rev. Paul Anderson, is on the Field. We hope to have articles from him appearing in our **Lutheran Sentinel** in the not too distant future. He has barely had time to orient himself in Africa. Let us not forget to include him, as well as all of our missionaries, in our daily prayers at the throne of grace. We have as a synod met our proportionate share of the budget assigned us. That budget will, naturally, be increased for the next biennium. But may we not be found wanting in our readiness to support those who have willingly offered themselves as our representatives on the foreign field. The prerogatives which are ours as God's elect have no sooner been stated by Peter in his first Epistle general when he points out the responsibilities which these prerogatives entail: "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light." I Pet. 2, 9. May we ever keep that apostolic injunction in mind!

Norman A. Madson

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education has held two meetings since the 1947 Convention.

Christian Day Schools were in operation during the past year in the following twelve places: Princeton, Minn.; Mankato, Minn.; Albert Lea, Minn.; Lime Creek, Iowa; Sombra, Iowa; Western Koshkonong, Wis.; Madison, Wis.; Parkland, Wash.; Jerico, Iowa; Saude, Iowa; and St. Mark's at Chicago, Ill.

Two Teachers' Conferences were held during the year, one at Mankato and the other at Norseland.

Superintendent C. M. Gullerud reports that he has visited all except two of our Day Schools during the school year; that during the course of these visits he preached at the dedication service of the Jerico School and spoke for a mothers' club at Western Koshkonong, Wis.

The Board of Christian Elementary Education has sponsored the "Christian Day School Bulletin," which is published

monthly during the school year. All our pastors, teachers, school-board members, some parents, some pastors outside our Synod and several by special request have received copies. This Board also sponsored the printing of 1350 extra copies of the November 27th, 1947 issue of the special Christian Day School issue of the Sentinel.

Subsidies for the year amounted to \$900.00.

It has been reported to us that plans are being made to hold Summer School sessions for our Day School teachers at Bethany College. This plan will make it possible for our teachers to attend Summer School sessions which will benefit us all. When this school is opened, it is hoped that every congregation having a school will make it possible for its teacher to attend. Your Board makes the following recommendation:

That Synod recommend that local congregations discuss the subject of Day Schools in their voters' meetings as a help to getting schools started in their midst.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON ELEMENTARY EDUCATION, AS ADOPTED

1. We encourage Parent-Teachers' meetings for our Christian Day Schools.
2. We ask the Christian Day School Committee to edit another issue of the Sentinel for the benefit of Christian Day Schools during the coming year.
3. We urge our Christian Day School teachers to take up summer courses offered by educational institutions of the pure doctrine, and our congregations to bear their teachers' expenses in such courses.
4. We recommend that local congregations discuss the subject of Day Schools in their voters' meetings as a help to getting schools started in their midst.
5. We ask our Christian Day School Committee to see to it that competent persons review text books for elementary school use, and that the reports of such reviews be published in our Christian Day School bulletin.
6. We rejoice that the Holy Spirit has moved the Jerico congregation, New Hampton, Iowa, and St. Mark's congregation in Chicago to establish Christian Day Schools, and we hope that their example will be followed by other congregations.

REPORT OF PUBLICATION BOARD

With gratitude to God we mark the close of another year of activity in the publication of the Truth that makes us free.

Your Publication Board has held two meetings the past year. The Annual Report for last year was completely sold out. The 1948 Folkekalender had fewer sales, which is to be ex-

pected, as every year there are fewer readers of Norwegian. We should try to reach all who long for this language, as many of them were staunch builders of our Synod in the past. Let us honor them and not neglect them.

Dr. S. C. Ylvisaker's essay on "Prayer" has been published in an attractive booklet, selling for 25c a copy.

There has been a little increase in the subscription list of the Sentinel, but Tidende has remained about the same. Once more we urge all our congregations to adopt the blanket subscription plan to increase our circulation. Each congregation should carefully supervise the collection of subscription money, since our printing costs have about doubled.

We recommend that the Synod consider the advisability of having our Theological Faculty at Bethany act as the Editorial Board of Tidende and Sentinel.

We also recommend that the management of Tidende and Sentinel be placed in the business office of Bethany College.

H. A. Preus, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod is grateful to God for the testimony which it is privileged to bear through its publications and for the assurance that the Lord of the Church will bless this testimony.
2. The Synod encourages the Board of Publications to publish an English Annual as soon as feasible.
3. The Synod instructs the Board of Publications to publish tracts on such subjects as: The Difference Among Lutherans; Marriage; Christian Burial and Communion Attendance.
4. The Synod authorizes the Pastoral Conference to elect an advisory committee to assist the Editors of our church papers.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

Your Board of Charities and Support recommends that its funds be classed among the essential funds of synod so that contributions will flow into it in such proportions as to make it possible to supply suitable help to those in need.

REPORT OF THE OLD PEOPLE'S HOME BOARD

The Old People's Home Board carefully investigated the possibility of opening up an Old People's Home in the house at 631 S. Second St., Mankato, Minnesota, in accordance with the

authorization of the 1947 Convention. The Board found that the cost of repairing the building to conform to the state health recommendations and the recommendation of the state Fire Marshall, made it inadvisable to open an Old People's Home in the present building.

We therefore make the following recommendations for the Synod's consideration:

1. That the present house be sold at once.
2. That the Synod take steps at this convention towards the erection of an Old People's Home—
 - a) Begin solicitation of funds as soon as possible, the gathering of money to be done by a solicitor.
 - b) Provide for plans, (building plans, management, etc.)
 - c) Decide in what city or locality the Old People's Home shall be erected.

Note: No construction to be undertaken until money is available, or building conditions are more favorable.

3. That the Synod adopt the plan of selling Christmas Seals for the support of an Old People's Home.

Respectfully submitted,

G. Solli, Sec.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT

Inasmuch as to the present time the work of our Synod has centered chiefly on the important work of missions and higher education, much remains to be done in the field of eleemosynary work. The importance of this phase of the church's work is clearly expressed in the Word of God 1 John, 3, 17:18: "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Several attempts have been made, without success, to begin work in the field of caring for the aged. Hindrances have arisen which have not permitted us to begin work in this area of Christ-commanded activity. In view of the present situation resolved:

1. That the house, purchased to be used as an Old People's Home located at 631 S. Second St., be sold at once.
2. That the remaining portion of the four and a half acres located on Marsh St., be designated as a site for the Old People's Home.
3. That the Synod's standing committee for the Old People's Home be authorized to have plans drawn up for a Home, and to secure a contractor's estimate regarding the cost.
When this estimate is at hand, the standing committee shall publish in the pages of Lutheran Sentinel the amount of money on hand and the amount needed to complete such a structure.

4. That the Old People's Home Board engage a solicitor to visit our congregations and receive contributions toward such a building.
 5. That the Old People's Home Board carefully investigate a plan whereby housing units might be erected by individuals at their own cost around this central building, and report their findings to the next convention.
 6. That the Board immediately draw up rules and requirements governing the admission of applicants.
 7. That the Synod refer the matter of the sale of Christmas Seals to the Committee for Young People's Work, as a worthy project to be undertaken by our Young People toward the maintenance of the Old People's Home.
 8. The Synod charges the Board of Charities and Support to investigate, by personal visit, the actual needs of our retired pastors, or their widows or orphans, and provide for regular aid in keeping with their needs.
 9. The President of the Synod shall appoint a committee to work out a system for caring for retired pastors and workers in the church.
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ARMY-NAVY COMMISSION REPORT **1948**

Another year has passed in which God has seen fit to grant our nation peace. We pray that this peace may continue. The present national condition has permitted your Army and Navy Commission to remain inactive.

However, a survey has been made of the congregations in order to determine the number of members still in the nation's military service and the number of veterans still hospitalized.

Your commission recommends that the congregations continue to keep in touch with their members in military service by means of the Sentinel, bulletins, letters and other suitable material.

For the benefit of those who may desire the services of the Armed Services Commission (Missouri Synod) the new address is: 736 Jackson Place, N. W., Washington 6, D. C.

H. L. Bremer, Secretary

RECOMMENDATIONS OF THE ARMY AND NAVY COMMITTEE **(as adopted)**

1. We call attention to Paragraphs 3 and 4 of the report of the Army and Navy Commission printed above.
2. In view of the fact that the Chaplaincy question can now be considered in an objective manner, and that a nation-wide draft is being considered, we request the chairman of the Pastoral Conference to appoint a committee at this Convention to make a diligent study of the Chaplaincy question, and to bring their report to the General Pastoral Conference this year.

PASTORAL CONFERENCE RECORDS

The Minutes of the General Pastoral Conference were reviewed by the committee. These minutes revealed in one point that a stipulation by the conference was not carried out. This was in regard to the Rules for Visitors, which were to be distributed to our congregations for consideration six months before this Synodical Convention. The Iowa-Southeran Minnesota Conference records were also reviewed.

The minutes show a zeal for the truths of Scripture and the welfare of our Synod.

OVERTURE TO SYNOD REGARDING YOUNG PEOPLE'S WORK

The 1947 meeting of the General Pastoral Conference elected the undersigned as a committee to bring recommendations regarding young people's work within our synod to this convention of the synod. Following are our recommendations.

- 1) that the Synod elect a "standing" board for young people's work;
- 2) that this board shall be made up of one pastor and one layman from each circuit of synod and the president of Bethany Lutheran College;
- 3) that at this convention half of the membership of this board shall be elected for a term of one year and the other half for a term of two years, and that thereafter one-half of the membership of this board shall be elected at each convention, the term of office being two years;
- 4) that this board now to be elected lay plans for permanent joint work among the young people's societies in the congregations of the synod and present those plans to the next convention of the synod;
- 5) that meanwhile this board shall immediately make plans for such work during this year and carry them out in such a manner as the board deems advisable;
- 6) that this convention discuss:
 - a) the possibility of having a convention and choral union this summer;
 - b) topic discussion material;
 - c) the formation of regional groups.

Signed: Stuart Dorr
Luther Vangen

OVERTURE FROM THE NORTHWEST DISTRICT PASTORAL CONFERENCE

That the Synod set up a Board which shall study the various fraternal organizations and keep the Synod informed as to their objectionable features.

REGARDING DATE OF NEXT CONVENTION

In the interest of better planning be it resolved that the Synod at this session set the date for its next convention and to that end instruct the committee on miscellaneous matters to study the various possibilities and bring in a recommendation for a suitable date before the convention closes.

RECOMMENDATIONS OF THE COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

Re: Young People's Overture

1. The Synod shall elect a committee to make a thorough study of the whole field of young people's work in our church.
2. The results of this study are to be presented to the next convention.
3. The Synod encourages the present Young People's organization to continue with its work this year.

Re: Fraternal and like organizations

1. We recommend that the Synod elect two pastors and one professor to serve as a Board of Fraternal and like organizations.
2. We recommend that the term of office be two years, except that for this first year 1 pastor be elected for only 1 year.

Re: Date of 1949 Convention of Synod

The Synod asks the general Pastoral Conference to recommend to the President an agreeable date for next year's convention of Synod.

OVERTURE TO THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE ADOPTED BY THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH IN CONVENTION ASSEMBLED JUNE 11, 1948.

I To our joy the Missouri Synod at its Centennial Convention in July, 1947, reaffirmed the Brief Statement and thus did much to clear the air within the Synodical Conference. Where the documents under consideration in the attempts to reach doctrinal agreement between the Missouri Synod and the American Lutheran Church were contradictory, unclear and misleading, the Brief Statement

- a) states the doctrines at issue clearly, definitely and correctly;
- b) includes the antitheses and with the same clearness, definiteness and correctness;
- c) lays down the correct principles in the question of Unionism;
- d) by this action of the Missouri Synod, in these matters now stands alone as a confession in this Synod.

There should therefore be no doubt any more with regard to the position of the Missouri Synod in these moot questions.

II By vote the Missouri Synod has furthermore set aside the other union documents of 1938 as a doctrinal basis for establishing fellowship with the American Lutheran Church.

III Contrary to the spirit and letter of the Brief Statement and in violation of the accepted principles of the Missouri Synod regarding doctrinal discipline, *some in the Missouri Synod have by their actions anticipated an agreement with the American Lutheran Church, which does not exist. They have held unionistic services, conducted joint prayer, have carried on joint church work, and have united in other brotherly associations with its members. The editors of the Lutheran Witness have added to the confusion by publishing interpretations of the 1947 resolutions which in effect nullify the original resolutions. These are matters which can not be set aside or disregarded without at the same time setting aside and disregarding the Word of God, the Lutheran Confessions, our brotherly pact in the Synodical Conference, and the Brief Statement so recently reaffirmed.

* Brief Statement, § 29: "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is **actually** taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20, 30; 1 Tim. 1, 3.

IV We have continued to hope that the Missouri Synod would take action against the offenders, and we have awaited such action with patience. Instead, the offenders have not only been continued as members in good standing and in such offices as they held, but some have even been assigned to new offices and greater responsibilities. Offended brethren and synods have been given very little comfort, if any, when protests have been made.

V It is an evident fact that the offenders have deviated from the path of orthodoxy followed by our faithful fathers. Failure to exercise doctrinal discipline against these inevitably breeds distrust, and we can not cooperate properly in the Synodical Conference if confidence in each other, either by synods or by individuals, has been lost.

VI What can and should be done in the present emergency?

- a) Some are already now seriously considering the declaration of an open breach, in order that the purity of our public confession may be preserved and that they may not be accounted co-guilty in the toleration of false teachings and practices and of the resultant offense which is caused in the church of God.
- b) We are convinced, however, that all has not been done among those who are brethren to settle their differences as this should be done, namely by discussions of these differences on the basis of the Word of God. Let us resolve to drop for the time being all doctrinal discussions with our opponents, and such relations which imply doctrinal agreement with our opponents, in favor of discussions with our acknowledged brethren in the Synodical Conference, that all may be convinced of the deep meaning and the implications of the Brief Statement, the sacred worth of the Confessions which have been delivered to us, and the eternal truth of that inspired Word upon which the Synodical Conference has based its position since its inception.

Chr. Anderson
N. A. Madson
S. C. Ylvisaker

RECOMMENDATIONS OF THE CONVENTION COMMITTEE OF DOCTRINAL MATTERS (As Adopted)

1. In the matter of the union of the brethren of the "Sächsische Freikirche" with the former "Breslau Synod," the documents in the case have been read with approval by several of our pastors, and have been reviewed favorably in the Quartalschrift of the Wisconsin Synod, and in the Theological Monthly of the Missouri Synod. The Synod expresses its sincere gratitude to God for this new evidence of the

uniting force of the Gospel; and refers the documents in the case to the Pastoral Conference for study, eventual recommendation with regard to our action in the matter to be made to the next Synod Convention.

2. In the matter of the doctrinal developments in our own Synodical Conference, the Synod makes its own the overture to the Synodical Conference proposed by our Union Committee, as printed above.

BOARD OF REGENTS' REPORT

Since the 1947 convention of the Synod your board has held seven meetings, two of them being joint meetings with the Synod's Finance Committee.

We refer you to the reports of the President of the College and the Dean of the Seminary for details as to administration, etc.

At the 1947 convention the Synod authorized certain major repairs and improvements at the College (1947 report, page 55, par. 1). Following are the repairs and improvements which have been made to date: The installation of adequate fire-escapes, the improvement of the electrical wiring system, the purchase of new chairs for the dining room, the extensive repair of the plumbing system, the installation of a "walk-in" refrigerator in the kitchen, the purchase of a practice organ, the construction of piano and organ practice rooms on the fourth floor of the girls' dormitory.

The 1947 convention directed the Board to study the proposal to reduce fees for pre-theological students (1947 report, page 55, par. 4, b), and to act upon the basis of its study. In considering this matter your Board also gave attention to the suggestion made by one of the regional pastoral conferences in the Synod that such reduction be made also for Normal students. Eventually, after consulting with the Synod's Finance Committee, the following resolution was adopted: "That **we report** to the Synod that we cannot see our way clear to drop the tuition charges for pre-theological and Normal students." The following figures will show why this resolution was adopted: In the school year 1947-1948 there were 26 pre-theological students; the tuition for this group amounts to \$2600. There were 31 Normal students; the tuition for this group amounts to \$3100.00. If tuition charges for both groups were to be dropped this would amount to \$5700.00. Your Board did not believe that it could drop these amounts of income; the condition of the treasury would not permit it. For it must be borne in mind that the dropping of these fees for these groups does not cut down the expenditures from the College treasury by so much as one dollar; it serves only to reduce the income by the amounts mentioned.

We respectfully request the Synod to give consideration to the following repairs and improvements:

- 1) The need for more classroom space is becoming acute; where once such room was needed for from 60 to 100 students, now it must be provided for 220. Especially is the pinch felt in regard to the science laboratories. The space now occupied by the laundry room would make an excellent chemistry laboratory; the room in the classroom building now held for the Otteson Museum is also needed. We therefore REQUEST;
 - a) that the Synod provide the means for moving the laundry room to the attic of the boys' and girls' dormitories;
 - b) that the Synod provide another place for the Otteson Museum.
- 2) The window frames of the college buildings are greatly in need of paint; we therefore request that the Synod provide the means for having the window frames painted.
- 3) The need for more dormitory space is becoming greater each year. During 1947 - 1948 about 15 students were provided room off the campus. It has come to our attention that by building smaller dormitories, living space can be provided at a much lower cost per student than by building larger dormitories (about \$1000 as compared with \$2,000 per student). We have thought of units housing about 20 students each. Because the need is there, we request:
 - a) that the Synod approve the plan of building one or two such smaller dormitory units;
 - b) that the Synod approve the plan of soliciting funds for one or two such buildings from private sources;
 - c) that the Synod state that no such building shall be undertaken before the next convention of the Synod unless all the funds for it are on hand.

We beseech the members of the Synod always to remember their mission at Bethany, both with their prayers and with their work and gifts. For, surely, at Bethany the Lord has set before us an "open door." Here the Word is taught in a most thorough-going fashion; here, certainly, a sincere effort is being made so to teach the Gospel of Christ that those who study here may know what this means:- "The life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me," Gal. 2, 20. When we use the word "mission," we ask you to remember that Bethany's work reaches far, far beyond the borders of our own synod; this is the "open door" which the Lord has set before us. Such work invites us to devote to it the best that we have. May God, for Jesus' sake, move us to such devotion!

REPORT OF BETHANY COLLEGE PRESIDENT

Since the report of the Board of Regents is quite complete, it will be possible to confine this report to some few essentials.

The statistics for the year 1947-1948 are as follows:

Total number of students, 232, distributed thus:

Theological Seminary, 5 (Seniors, 2; Middlers, 2; Freshmen, 1)

College, 113 (Post-graduates, 4; Freshmen, 64; Sophomores, 45. Boys, 52; girls, 61.)

High School, 114 (Freshmen, 26; Sophomores, 27; Juniors, 29; Seniors, 32. Boys, 43; girls, 71.)

By Synods: Norwegian, 71; Missouri, 105; Wisconsin, 39; non-Synodical Conference, 12.

Of the teachers the following will leave us at the end of this school year: Mr. Jerome Albrecht to return to the theological seminary at Thiensville; Miss Eleanor Odegard to be married; Mr. Martin Galstad on a year's leave of absence to study at the University of Minnesota. Mr. Holte and Mr. Bittner have been asked to remain at Bethany on a permanent basis, Mr. Bittner to assume full-time duties as teacher and coach. We have been fortunate in securing Mr. Henry Eickhoff to teach in the department of music and Mr. Eugene Weber as dean of boys, assistant coach and part-time teacher, and Miss Christiania Peters to teach in the German department. Two other teachers will be needed to bring the staff up to its regular quota.

We are glad to be able to say to our Synod that God has graciously kept His hand of mercy and loving care over our school, its students and teachers, so that no serious cases of sickness and only one case of dismissal need be reported. We do not hesitate to commend our teachers and the great majority of our students for their faithfulness and attitude of Christian consecration also during the course of this year.

In the matter of needs and improvements in the physical plant we refer to the report of the Board of Regents, asking that these will be considered seriously by our Synod. With regard to possible improvements in the general conduct of the school it is sufficient to point to the fact that a substantial committee of the Board and of the Faculty is making a careful study of such matters in the light of the increased attendance and of present-day conditions with the view to eventual adjustments. Any significant changes will, of course, be reported to the Board and the Synod. As it is, the development which is of most significance is the possible introduction of a summer course (seven weeks) in the near future for our Christian day school teachers and a vacation Bible school (three sessions of two weeks each) for those who might be interested in spending their vacation thus profitably.

These plans will be published when they have been developed further.

We hereby commend Bethany with its students, its teachers, its sacred cause, to the prayers and the earnest concern of our dear Synod.

S. C. Ylvisaker

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod instructs the Board of Regents to make provision for establishing a Summer School at Bethany Lutheran College, beginning in the summer of 1949.
2. The Synod supports the Board of Regents' resolution regarding tuition charges for pre-theological and normal students, and asks that more attention be directed to the existing Student Aid Fund.
3. With regard to improvements and repairs on the Bethany campus;
 - a) The Synod adopts the Board of Regents' requests as stated under numbers one (a & b) and two of its Report; and further,
 - b) The Synod resolves to ask for a Synod-wide Altar Offering on Bethany Day to provide the funds for these undertakings.
4. The Synod approves the Board of Regents' request as listed under number three (a, b, & c) of its Report.
5. The Synod makes the closing statement of the Report of the Board of Regents its own.
6. With reference to the Bethany Campus Development Association (see 1947 convention report, page 55, par. 3), the Synod—
 - a) Requests the Association to continue its work until the next convention of the Synod; and
 - b) Requests permission to begin immediately to use the proposed addition to the campus of Bethany Lutheran College.

REPORT OF THE CHURCH EXTENSION BOARD 1947 - 1948

The Church Extension Board held two meetings during the past year. Much of the work has been done by correspondence between the members of the Board. The following new loans have been granted: A loan of \$5,000.00 to the Home Mission Treasury to be used in securing a church for the Lakewood, Washington, Mission; a loan of \$2,500.00 to Our Saviour's Lutheran Church of Hawley, Minn., for a church building; a loan of \$3500.00 to Parkland Evangelical Lutheran Church for a church building; a loan of \$6000.00 to Bethany Lutheran Church of Mankato, Minn., for a church building.

Debtor	Original Loan	Amount Unpaid	Paid this year	Due
First Wild Rice, Ulen, Minn.	\$ 900.00	\$ 160.00	.....	Dm'd
Home Mission Treas. (Assumed from Holy Cross, Madison, Wis.)	5800.00	250.00	250.00	'51
Concordia, Eau Claire, Wis.	2425.00	1705.00	75.00	'51
Concordia, Eau Claire, Wis. (Sp. Wis. Corp.)	4000.00	3580.00	140.00	'52
Emmaus, Minneapolis, Minn.	6900.00	6900.00	.....	'53
Home Mission (Lakewood, Wash.) ..	5000.00	4541.74	458.26	'57
Cross Lake, Lengby, Minn.	1200.00	240.00	120.00	'49
Our Saviour's, Amherst Junct., Wis.	500.00	100.00	50.00	'49
Our Saviour's, Hawley, Minn. (Loan made Nov., 1947)	2500.00	2500.00	.....	'57
Bethel, Sioux Falls, S. Dak.	3700.00	3476.00	60.00	'49
Redeemer, New Hampton, Iowa	1200.00	894.90	55.10	Dm'd
Our Redeemer, Currie, Minn.	1600.00	1400.00	.....	'54
Parkland Ev. Luth., Parkland, Wash. (Loan made Feb., 1948)	3500.00	3500.00	.....	'58
Pinehurst Ev. Lu., Eau Claire, Wis.	3500.00	3220.00	245.00	'57
Salem, Eagle Lake, Minn.	1500.00	880.00	160.00	'54
Immanuel, Lengby, Minn.	150.00	58.35	50.00	'49
Trinity, Calmar, Iowa	5000.00	4700.00	300.00	'55

T. N. Teigen, Secretary

RECOMMENDATIONS OF THE CHURCH EXTENSION COMMITTEE, AS ADOPTED

1. The Synod notes with satisfaction that most congregations with loans have made payments on their debt during the last year. In view of the urgent need of Church Extension funds for our new and expanding fields, the Synod encourages all congregations concerned to still greater efforts in the coming year.
2. The Synod reminds the congregations of its earlier recommendations that Memorial Gifts be designated to the Church Extension fund.

REPORT OF THE BOARD OF TRUSTEES

In accordance with authorization given by the Synod, the Board of Trustees purchased one home for Bethany teachers at 1143 E. Main Street at a cost of \$4,125.00. Likewise it purchased a home for the dean of the seminary at 1115 E. Main Street at a cost of \$9800.00. Additional sleeping rooms were built into this home.

Painting and repairs were authorized as needed at several teachers' homes.

According to instructions from the Synod, (page 71 of the 1947 Report), the Board of Trustees conveyed to the Bethany Congregation of Mankato the North 150 feet of the property on Marsh Street, as described in the 1947 Report.

A satisfaction of mortgage releasing the trust deed was executed by J. W. F. Pieper, trustee for the Bethany College bond holders, and duly recorded.

During the year the Synod was notified that it was designated as legatee in the will of Ellen Aslakson, deceased, of Holton, Michigan. The Board of Trustees advised the administrator to liquidate the assets of the estate and to make distribution in cash. The final report has not been made.

Martin Galstad, Secretary

FINANCE BOARD REPORT

With all honor and thanksgiving to the God of Grace for His continued blessing upon our endeavors in His Church, your Finance Board is pleased to report that Synod's income by **regular** contributions was this past year the greatest in the history of the reorganized Synod. May it please Him who has made this record possible not to let us rest on this accomplishment, but to enable us to advance yet more in this phase of the Lord's work as we continue to grow also in grace and the knowledge of His salvation.

In accordance with the instructions of the Synod as to its work, your Board met a number of times during the past year, on various occasions also in conjunction with other Boards. One meeting was held with representatives of all Synodical Boards that requested funds for operation during 1947-48.

In order to instill in our members a spirit of more regular giving to Synodical purposes, your Board during the year provided monthly envelopes for those congregations requesting them. In most instances these envelopes replaced the special offering envelopes which had been employed before.

With due concern for the advancement of the work of the Synod, your Finance Board presents the following recommendations:

1. With reference to the Special Collection we recommend:
 - a) That Bethany College be granted the \$2300.00 (approximate) which it spent previous to and above its original allotment of \$5000.00.
 - b) That the \$1625.59 remaining in the fund at the close of the fiscal year be allocated to the Old People's Home Fund.
2. The Board calls the attention of the Synod to the fact that the deficit incurred in the publication of **Tidende** and **Sentinel** was \$1205.00 during the past year and

\$938.00 during the previous year. We therefore recommend:

- a) That the Synod take steps to liquidate the present deficit.
 - b) That the Synod instruct the Publication Board to raise the price of subscription to **Tidende** and **Sentinel** to avoid future deficits.
3. We **again** recommend that the meeting expenses of each Board be paid from its own funds. Cf. 1947 Convention Report, p. 57, par. 3. The expenses of the Boards having no funds are to be paid from the Synod Fund.
 4. We heartily recommend that each congregation employ at least monthly envelopes for synodical giving. Such envelopes will again be furnished by the Finance Board **upon request**.

In consideration of the increasing financial responsibilities of the Synod, may we strive to avoid deficits during these critical times in order that we may not be hindered in our future endeavors which we undertake by authority of the Great Commission.

JUUL B. MADSON,
Secretary

TREASURER'S REPORT

(Subject to Audit)

ARMY-NAVY COMMISSION

Balance May 1, 1947.....	\$		\$	75.79
Contributions				50.63
Balance April 30, 1948.....		126.42		
	\$	126.42		126.42

BETHANY AUXILIARY

Contributions	\$		\$	40.00
Paid to Bethany College.....		40.00		
	\$	40.00		40.00

BETHANY COLLEGE

Deficit May 1, 1947.....	\$	2,054.64	\$	
From Hanson Fund.....				436.00
Convention Offering				2,814.72
20th Anniversary Offering.....				3,832.23
Contributions Regular				3,216.78
Loans for repairs.....				11,200.00
Transferred from Christianson est.				882.71
Paid for repairs, Bethany College.....		12,460.82		
Subsidy Bethany College.....		7,000.00		
Balance April 30, 1948.....		866.98		
			\$22,382.44	\$22,382.44

BETHANY COLLEGE DEBT FUND

Balance May 1, 1947.....	\$		\$	307.34
Balance April 30, 1948.....		307.34		
	\$	307.34	\$	307.34

BETHANY SCHOLARSHIP

Balance May 1, 1947.....	\$		\$	41.10
Contributions				41.44
Balance April 30, 1948.....		92.54		
	\$	92.54	\$	92.54

BETHESDA LUTHERAN HOME

Contributions	\$		\$	211.40
Paid to Bethesda Lutheran Home.....		211.40		
	\$	211.40	\$	211.40

LUTHERAN CHILDREN'S FRIEND SOCIETY

Contributions	\$		\$	41.50
Paid to Lutheran Children's Friend Society.....		41.50		
	\$	41.50	\$	41.50

CHRISTIANSON ESTATE

Balance May 1, 1948.....	\$	882.71	\$	
Transferred to Bethany College Fund.....				882.71
	\$	882.71	\$	882.71

CHRISTIAN DAY SCHOOL FUND

Balance May 1, 1947.....	\$		\$	2,579.31
Contributions				1,677.41
Transferred from Special Collection.....				500.00
Paid to Bethany Lutheran Church, Mankato.....	450.00			
Paid to Holy Cross Lutheran Church, Madison.....	450.00			
Bulletin Expense.....	18.96			
Balance April 30, 1948.....		3,837.36		
	\$	4,756.32	\$	4,756.72

CHURCH EXTENSION FUND

Balance May 1, 1947.....	\$		\$	5,839.14
Payments on Loans.....				1,683.36
Transferred from Special Collection.....				1,000.00
Transferred from Gjoitil Est.....				10.00
Contributions				1,172.75
Loan to Home Missions.....	5,000.00			
Loan to Our Saviour, Hawley, Minn.....	2,500.00			
Loan to Parkland Lutheran Church.....	3,500.00			
Loan to Pinehurst Luth. transferred to Wisc. Corp.....				3,500.00
Balance April 30, 1948.....		2,205.25		
	\$	13,205.25	\$	13,205.25

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1947.....	\$	\$25,489.35
Loan to Home Missions.....		5,000.00
Loan to Our Saviour, Hawley, Minn.....		2,500.00
Loan to Parkland Lutheran Church.....		3,500.00
Loan to Pinehurst Luth. transferred to Wisc. Corp.	3,500.00	
Paid on Notes Rec.....	1,683.36	
Balance April 30, 1948.....	31,305.99	
	<u>\$36,429.35</u>	<u>\$36,429.35</u>

CHURCH EXTENSION WISCONSIN CORPORATION

Balance May 1, 1947.....	\$	\$ 779.29
Received from Rein Estate.....		6,000.00
Payment on Loans.....		280.00
Loan to Pinehurst Lutheran Church.....	3,500.00	
Balance April 30, 1948.....	3,559.29	
	<u>\$ 7,059.29</u>	<u>\$ 7,059.29</u>

CHURCH EXTENSION WISC. CORP. CAP. ACCOUNT

Balance May 1, 1947.....	\$	\$ 3,720.00
Loan to Pinehurst Lutheran Church.....		3,500.00
Payment on Loans.....	280.00	
Balance April 30, 1948.....	6,940.00	
	<u>\$ 7,220.00</u>	<u>\$ 7,220.00</u>

CHURCH EXTENSION HANNAH INGEBRETSON

Balance May 1, 1947.....	\$	15.00
Balance April 30, 1948.....	15.00	
	<u>\$ 15.00</u>	<u>\$ 15.00</u>

COLORED MISSIONS

Credit Balance transferred from Nigeria Missions.....	\$	\$ 2,777.14
Def. transferred from Negro Missions.....	1,090.99	
Contributions		1,545.50
Payments	1,154.00	
Balance April 30, 1948.....	2,077.65	
	<u>\$ 4,322.64</u>	<u>\$ 4,322.64</u>

DEAF INSTITUTE

Contributions	\$	\$ 56.00
Payments to Deaf Institute.....	56.00	
	<u>\$ 56.00</u>	<u>\$ 56.00</u>

FADNESS FUND

Deficit May 1, 1947.....	\$ 237.32	
Deficit April 30, 1948.....		237.32
	<u>\$ 237.32</u>	<u>\$ 237.32</u>

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

GJOITIL ESTATE

Balance May 1, 1947.....	\$		\$	10.00
Transferred to Church Extension.....		10.00		
	\$	10.00	\$	10.00

O. M. GULLERUD MEMORIAL FUND FOR INST. MISSIONS

Balance May 1, 1947.....	\$		\$	131.00
Balance April 30, 1948.....		131.00		
	\$	131.00	\$	131.00

THOMAS AND LOUISE HANSON FUND

Balance May 1, 1947, Bonds.....	\$		\$10,900.00
Balance Cash May 1, 1947.....			65.98
Interest on Fund from Synod Fund.....			436.00
Paid to Bethany College Fund.....		436.00	
Balance Cash April 30, 1948.....		65.98	
Balance Bonds April 30, 1948.....		10,900.00	
	\$11,401.98		\$11,401.98

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance Bond May 1, 1946.....	\$		\$	348.30
Interest on Bond from Synod Fund.....				13.93
Paid to Mrs. W. T. Christenson.....		13.93		
Balance Bond April 30, 1947.....		348.30		
	\$	362.23	\$	362.23

HOME MISSIONS

Balance May 1, 1947.....	\$		\$	4,061.13
Contributions				14,793.58
Charged to Bagley Res.....				3,000.00
V. J. transferred to Lakewood Missions.....	3,479.72			
Subsidy Refund.....				20.66
Payment on Holy Cross Note.....	250.00			
Oslo Lutheran Church.....	713.30			
Emmaus Lutheran Church, Minneapolis.....	504.00			
First Evanger Lutheran Church, Fertile.....	330.68			
Trinity Lutheran, Calmar, Iowa.....	936.00			
Pinehurst Lutheran Church, Eau Claire.....	480.00			
Bethany Lutheran Church, Mankato.....	405.00			
Salem Lutheran Church, Eagle Lake.....	187.92			
Bethel Lutheran Church, Sioux Falls.....	2,280.00			
Our Saviour Lutheran, Amherst Junction.....	396.00			
Rev. U. L. Larsen.....	1,400.00			
Redeemer Lutheran Church, New Hampton.....	864.00			
Rev. J. B. Unseth.....	1,725.00			
Rev. Alf Merseth.....	2,040.00			
Grace Lutheran, Manitowoc.....	396.00			
Scandinavia Lutheran Church, Holton.....	423.30			
Immanuel Lutheran, Holton, Michigan.....	225.00			
Student LeVine Hagen.....	98.40			
Expenses on Bagley Residence.....	87.82			
Church Extension.....	458.26			
Refund from Oslo Lutheran Church.....				713.30

Transferred from Special Collection.....		1,500.00
Balance April 30, 1948.....	408.27	
	<u>\$24,088.67</u>	<u>\$24,088.67</u>

INDIGENT PASTORS

Balance May 1, 1947.....	\$	\$ 743.02
Contributions		738.57
Payments to:		
Rev. John Hendricks.....	180.00	
Rev. A. J. Torgerson.....	100.00	
Balance April 30, 1948.....	1,201.59	
	<u>\$ 1,481.59</u>	<u>\$ 1,481.59</u>

JUBILEE FUND

Interest Received on Bond.....	\$	\$ 7.92
Contributions		5.00
Balance April 30, 1948.....	12.92	
	<u>\$ 12.92</u>	<u>\$ 12.92</u>

JUBILEE FUND BONDS AND STAMPS

Balance Bonds and Stamps May 1, 1947.....	\$	\$ 188.90
Bonds Cashed.....	149.75	
Balance Bonds and Stamps April 30, 1948.....	39.15	
	<u>\$ 188.90</u>	<u>\$ 188.90</u>

LUNDE STUDENT AID FUND

Balance May 1, 1947.....	\$	\$ 45.00
Balance April 30, 1948.....	45.00	
	<u>\$ 45.00</u>	<u>\$ 45.00</u>

MISCELLANEOUS

Contributions	\$	\$ 531.44
Paid as designated.....	492.41	
Balance April 30, 1948.....	39.03	
	<u>\$ 531.44</u>	<u>\$ 531.44</u>

REV. J. A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1947.....	\$	\$ 585.35
Contributions		25.00
Balance April 30, 1948.....	610.35	
	<u>\$ 610.35</u>	<u>\$ 610.35</u>

NEGRO MISSIONS

Deficit May 1, 1947.....	\$ 1,160.71	
Transferred to Colored Missions.....		1,160.71
	<u>\$ 1,160.71</u>	<u>\$ 1,160.71</u>

NIGERIA MISSIONS

Balance May 1, 1947.....	\$		\$ 2,777.14
Transferred to Colored Missions.....		2,777.14	
	\$	2,777.14	\$ 2,777.14

HANNAH OTTESON STUDENT LOAN FUND

Balance May 1, 1947.....	\$		\$ 522.05
Balance April 30, 1948.....		522.05	
	\$	522.05	\$ 522.05

RADIO ACTIVITIES

Balance May 1, 1947.....	\$		\$.25
Contributions			53.00
Paid to designated stations.....	\$	53.25	
	\$	53.25	\$ 53.25

RESERVE FUND

Balance May 1, 1947.....	\$		\$ 25.00
Transferred to Special Collection Fund.....		25.00	
	\$	25.00	\$ 25.00

SEMINARY FUND

Balance May 1, 1947.....	\$		\$ 3,288.98
Contributions			4,155.41
Transferred from Special Collection.....			2,000.00
Dean's Salary	2,700.00		
Books and Magazines.....	75.65		
Moving Expense	61.29		
Tuition for Students.....	202.50		
Teachers' Salaries	1,589.00		
Balance April 30, 1948.....	4,815.95		
	\$	9,444.39	\$ 9,444.39

SENTINEL AND TIDENDE

Subscriptions	\$		\$ 2,487.24
Printing Expense.....		3,692.47	
Deficit April 30, 1948.....			1,205.23
	\$	3,692.47	\$ 3,692.47

SPECIAL COLLECTION

Balance May 1, 1947.....	\$		\$ 5,874.54
Contributions			4,726.05
Transferred from Reserve Fund.....			25.00
Transferred to Seminary Fund.....	2,000.00		
Transferred to Home Missions.....	1,500.00		
Transferred to Church Extension.....	1,000.00		
Transferred to Old Peoples Home.....	2,000.00		
Transferred to Christian Day School.....	500.00		
Paid to Bethany Lutheran Church, Mankato.....	2,000.00		
Balance April 30, 1948.....	1,625.59		
	\$	10,625.59	\$10,625.59

SPECIAL COLLECTION BONDS

Balance Bond May 1, 1947.....	\$		\$	962.00
Balance Bonds April 30, 1948.....		962.00		
	\$	962.00	\$	962.00

STUDENT FUND

Balance May 1, 1947.....	\$		\$	234.49
Contributions				201.00
Loans to Students.....		135.00		
Balance April 30, 1948.....		300.49		
	\$	435.49	\$	435.49

SYNOD FUND

Deficit May 1, 1947.....	\$	5,359.63	\$	
Contributions				6,530.93
Refund Board Expenses.....				50.30
Returned Paint.....				19.00
Sale of Theological Books.....				86.10
Refund Bethany Insurance.....				118.04
Sale of Deerfield Lot.....				25.00
Residence Expense:				
President Residence.....		600.26		
Krogstad Residence.....		296.16		
Solfer Residence.....		856.82		
Schmidt Residence.....		135.50		
Tufte Residence.....		599.32		
Schnider Residence.....		21.20		
Mitchell Residence.....		153.95		
Krogstad Residence.....		60.00		
Gaughnour Residence.....		50.00		
Old Peoples Home.....		120.00		
Bethany College Insurance.....		571.75		
Bethany College 20th Anniversary Expense.....		92.90		
Theological Library.....		254.50		
Paid to Bethany College for Treasury Office.....		300.00		
Float and Exchange.....		66.57		
Treasurer's Office Expense.....		57.69		
President Office Expense.....		174.31		
Miscellaneous		29.64		
Charities and Support Board.....		7.40		
Board of Regents.....		188.98		
Finance Board.....		34.60		
Board of Trustees.....		39.00		
Church Extension Board.....		48.84		
Old Peoples Home Board.....		27.28		
Home Missions Board.....		654.45		
Christian Day School Board.....		36.26		
Term Question Committee.....		75.66		
Union Committee.....		27.14		
Deficit April 30, 1948.....				4,560.37
	\$	11,389.74	\$	11,389.74

TWIN CITY MISSIONS

Balance May 1, 1947.....	\$		\$	72.87
Contributions				87.90
Paid Twin City Missions.....		160.77		
	\$	160.77	\$	160.77

WAR RELIEF

Balance May 1, 1947.....	\$		\$	90.50
Paid for War Relief.....		90.50		
	\$	90.50	\$	90.50

WHEATRIDGE SEALS

Contributions	\$			898.11
Paid Wheatridge.....		898.11		
	\$	898.11	\$	898.11

PROPERTIES

Purchase price or cash bal. fwd.	Loans	Payments on Loans	Receipts	Expense	Cash Balance	Notes Payable
			BAGLEY RESIDENCE			
3000.00 price	3000.00	.....	.....	34.50 Insurance 59.20 Tax	93.70 def.	3000.00
			GAUGHNOUR RESIDENCE			
4125.00 price	856.00	.....	.....	20.00 Improvements	3301.15 def.	856.00
			KROGSTAD RESIDENCE			
2775.41 def.	.....	.....	.....	13.01 Improvements 77.00 Travel Exp. 200.00 Refund	3050.42 def.	3000.00
			LAKE WOOD MISSIONS			
3635.00 price	2000.00	.....	3479.32 V. J. Offering	498.00 Moving 570.00 Bldg. 3.13 Tax	373.59 cr.	2000.00
			MITCHEL RESIDENCE			
9800.00 price	5000.00	.....	.....	1708.12 Bldg. Exp.	6508.12 def.	5000.00
			Monich Property			
1762.47 def.	.....	216.00 on contract	.....	143.00 Improve.	1821.47 def.	.....
			OLD PEOPLES HOME			
436.41 cr. bal.	.....	.....	957.35 Contrib. 2000.00 Sp. Coll.	775.73 Maint. & Repairs	2718.03 cr.	4000.00
			Residence Fund			
428.07 cr.	.....	.....	.....	.....	428.07 cr.	4350.00
			SCHMIDT RESIDENCE			
124.89 def.	.....	.....	.....	55.58 Taxes	180.47 def.	2500.00
			SCHNEIDER RESIDENCE			
8500.00 price	5500.00	655.89 on contract	.....	.....	655.89 def.	4844.11
			SOLFER RESIDENCE			
2262.11 def.	.....	1000.00	3440.00 Rent from Bethany	.....	177.89 cr.	3000.00
			TUFTE RESIDENCE			
1432.15 def.	.....	700.00	.....	86.29 Taxes	2218.48 def.	4000.00
					<u>14,132.12 def.</u>	<u>36,550.11</u>

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

1. The Synod adopts the first paragraph of the Finance Committee's report as its expression of gratitude to God for a successful financial year.
2. The Synod adopts the report of the Board of Trustees.
3. The Synod adopts the recommendations of the Finance Board with reference to the Special Collection.
4. The Synod resolves that the expenses of Boards be paid from their respective funds. The expenses of Boards and Committees which have no separate accounts are to be paid from the Synod Fund.
5. The Synod recommends and urges that each congregation employ monthly envelopes or some other systematic method of contributing to Synodical purposes.
6. The Synod Trustees, Board of Regents, and the Finance Board shall, until the next convention,
 - a) study the advisability of having called teachers at Bethany own their own homes, and
 - b) at the next convention propose conditions on the basis of which present Synod-owned residences can be conveyed to those teachers who may wish to purchase their homes.
7. Allowance for traveling expenses of Board members shall be increased to four cents per mile; allowance for meals may be up to \$1.75 per day.
8. Whereas the Finance Board, in order properly to carry out its primary functions of establishing a working budget for the Synod and of supervising the ways and means of meeting this budget, must of necessity have a complete picture of the needs of every Board and also have assurance as to what extent the Synod is willing to extend the work of each Board,

Therefore, be it resolved, that every Board be instructed to submit its complete budget figure for the year along with its annual report to the Synod.
9. Resolved, that the Synod shall pay from the Bethany College Fund the regular salary, tuition, room rent and books of the Bethany College teacher, Prof. M. Galstad, who is to attend the University of Minnesota this coming year.
10. Resolved that the proceeds of the Ellen Aslakson estate of Holton, Michigan, be allocated to the Home Mission Treasury.
11. WHEREAS, Louise Hanson, by the terms of her last will and testament dated May 19, 1930, bequeathed and devised a certain residue of her estate to the Norwegian Synod of the American Evangelical Lutheran Church, a Corporation under the laws of the State of Minnesota, and

WHEREAS, said Norwegian Synod has received the sum of \$10,900.00 from said bequest, which sum has been set aside as "The Thomas and Louise Hanson Memorial Fund," the principal to remain intact and to be used for educational, benevolent and religious purposes.

NOW THEREFORE BE IT RESOLVED, by the Norwegian Synod of the American Evangelical Lutheran Church in convention assembled that said sum of \$10,900.00 so received pursuant to the terms

of the last will and testament of Louise Hanson be and it hereby is set aside to remain intact.

BE IT FURTHER RESOLVED, that the trustees of the Norwegian Synod of the American Evangelical Lutheran Church be and they hereby are charged with the duty to manage and invest said trust fund and to pay the interest so received from said trust fund to Bethany Lutheran College at Mankato, Minnesota, to be used by said Bethany College in carrying out its educational and religious work.

12. Resolved, to purchase the following property: the west three-fourths of lot five and all of lot six in block nine of Hinckley's addition to Mankato, Minnesota, at a price of approximately \$5,000.00.
13. Resolved, that the increased needs of the Bethany College Fund be given special emphasis by the finance committee when it publicizes the Synod's budget in **Lutheran Sentinel**.
14. Resolved, that the balance in the Bethany College Debt Fund be applied to present debts of the College.
15. Resolved, that the Board of Trustees be authorized to sell the houses on the following property: the west three-fourths of lot five and all of lot six in block nine of Hinckley's addition to Mankato, Minnesota.

NOTES ON THE CONVENTION

The 1948 Convention was well attended throughout, there being larger audiences this year than usual. A major share of the time went to discussion of the doctrinal papers and of the Overture to the Synodical Conference. Each session opened with devotional exercises. The morning devotions were conducted by Pastors D. Pfeiffer, W. C. Gullixson, M. E. Tweit and H. A. Preus, who gave short sermons on appropriate texts. The afternoon and evening devotions were conducted by Rev. G. Guldberg, Cand. of Theol. Iver Johnson, and Pastors Grant Quill, Robert Preus and W. C. Gullixson.

At the Monday afternoon opening, Rev. Chr. Andersen gave a brief Memorial address for the departed brethren, Rev. L. S. Guttebo and Rev. Jos. Runholt. Tuesday evening, the Pastoral Communion Service was held, with Rev. F. R. Weyland delivering the Confessional Address, on Is. 6, 1-8, and Dr. S. C. Ylvisaker the Pastoral Sermon on Matth. 7, 28-29.

Much of the Wednesday morning session was devoted to the cause of the Negro and Nigeria Missions. Rev. Karl Kurth, Executive Secretary of the Synodical Conference Mission Board, was present and gave an interesting account of the work of the Negro Mission in this country, explaining particularly what the new policy of "integration with the work of the several districts and synods of the Synodical Conference" meant; and told about his visit to Nigeria, where great strides are being made toward making the Lutheran Church there a self-propagating and self-supporting synod.

A message was received from Pres. C. H. Petersen of the Free Church in Germany, reporting on the union with the so-called "Breslau Synod" in Germany. This matter was referred to the Pastoral Conference for study. Greetings were also received from Rev. J. Hendricks, Prof. C. A. Moldstad, Rev. M. O. Dale, Rev. N. Oesleby and Rev. E. L. Runge of the Missouri Synod, Latimer, Iowa. The Synod sent greetings to these brethren in return. It also sent letters of condolence to the following: Mrs. L. S. Guttebo, Mrs. J. R. Runholt and family, the C. J. Quill family and Rev. A. J. Torgersen and family.

Dr. S. C. Ylvisaker announced that a donation of \$2,454.75 had been received from one who wished to remain anonymous for the time being. The Synod resolved to apply this on the purchase of two lots which jut into the Bethany Campus, one of these properties to be held in memory of Rev. John A. Moldstad, in accordance with the donor's request, and one in memory of the donor.

The Thirty-first Regular Convention of the Norwegian Synod closed Thursday, June 10th at 5:40 p. m., with brief devotional exercises, conducted by the Chaplain: Hymns 34, 1-3 in the Lutheran Hymnal, the reading of Psalm 89, 1-18, Prayer, Hymn 34, v. 4, and the Blessing.

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 Olson, Treasurer; Prof. M. Galstad, Alternate

Board of Trustees

Prof. Martin Galstad, Mr. Martin Stene of Lime Creek (3 years, elected 1946)
Rev. Paul Ylvisaker, Mr. John Melaas, Madison, Wis. (3 years, elected 1947)
Rev. H. A. Preus, Mr. Olaf Vangen, Mankato, Minn. (3 years, elected 1948)

Wisconsin Board of Trustees

Mr. John Melaas, Chairman; Mr. Martin Stene, Prof. M. Galstad, Rev. P. Ylvisaker, Rev. H. A. Preus, Mr. Olaf Vangen.

Board of Regents for Bethany Lutheran College

Rev. Chr. Anderson; Mr. Chr. Olsen, St. Peter, Minn. (4 years, elected 1945)
Rev. Stuart Dorr; Mr. A. T. Huso of Northwood, Iowa (4 years, elected 1946)
Rev. E. G. Unseth; Mr. Kenneth Camp, Foley, Minn. (4 years, elected 1947)
Rev. S. E. Lee, Rev. M. E. Tveit (4 years, elected 1948)

President of Bethany College

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

Editor of "Luthersk Tidende"

Rev. Geo. Lillegard

Editor of "Lutheran Sentinel"

Rev. A. Strand

Business Manager

Mr. Erling Petersen, Chicago, Ill.

Railroad Secretaries

Rev. Chr. Anderson, Rev. E. G. Unseth
Assistant to Rev. Anderson, Rev. S. Lee
Assistant to Rev. Unseth, Rev. A. Strand

Circuit Visitors

Rev. E. Ylvisaker—Alternate: Rev. E. G. Unseth (1 year, elected 1948)
Rev. C. M. Gullerud—Alternate: Rev. Chr. Anderson (4 years, elected 1945)
Rev. Milton Otto—Alternate: J. A. Petersen (2 years, elected 1947)

Finances

Rev. Juul Madson, Rev. Milton Otto, and John Werner of Tracy, Minn.
(2 years, elected 1947)
Nils Faugstad, Scarville, Iowa; Claude Bergum, Eau Claire, Wis. (2 years,
elected 1948)

Publications

Rev. S. E. Lee, Mr. Oscar Pedersen, of Minneapolis, Minn. (2 years, elected
1947)
Rev. H. A. Preus, Mr. E. S. Trondson, of Fairview, Minneapolis, Minn.
(2 years, elected 1948)

Home Missions

Rev. E. Ylvisaker, Rev. H. A. Theiste, Mr. Oscar Runholt of Cottonwood,
Minn., Mr. O. M. Wilson of Madison, Wis. (2 years elected 1947);
Rev. G. Guldberg, Clifford Dale of Scarville, Iowa, Prof. B. W. Teigen
(2 years, elected 1948)

Foreign Missions

Rev. Nils Oesleby, Mr. Nick Dashcund, St. Paul's, Chicago, Ill. (2 years
elected 1947)
Rev. E. G. Unseth, Mr. Paul Staff, Chicago, Ill. (2 years, elected 1948)

Church Extension

Mr. Edwin Merseth, Clearbrook, Minn. (2 years, elected 1947)
Rev. J. B. Unseth (1 year, elected 1948)
Rev. A. Merseth, Mr. Otto Bolstad of Fertile, Minn. (2 years, elected 1948)

Charities and Support

Rev. A. H. Strand, Mr. A. C. Schey, St. Mark's Chicago, Ill. (2 years,
elected 1947)
Rev. A. Gullerud, Mr. B. Torgeson of Our Saviour's Madison, Wis. (2 years
elected 1948)

Christian Day School

Mr. Stanley Ingebritson, Mankato, Minn. (2 years, elected 1947)
Prof. J. A. O. Preus, (1 year, elected 1948)
Rev. G. A. R. Gullixson, Mr. Bennett Hanson of St. Peter, Minn. (2 years
elected 1948)

Student Aid Fund

Rev. Juul Madson (3 years, elected 1946)
Mr. Christian Olson of Nicollet, Minn. (3 years, elected 1947)
Rev. F. Weyland, (3 years, elected 1948)

Custodian of Memorial Library

Prof. Rudolph Honsey

Auditing Committee

Rev. S. E. Lee, Rev. M. Tweit

Army and Navy

Rev. G. Guldberg (3 years, elected in 1946); Rev. H. Bremer (3 years, elect-
ed 1947); Rev. G. Quill (2 years, elected 1948)

Old People's Home Board

Rev. C. Hanson, Mr. G. E. Soli, Mankato, Minn.; Mr. O. L. Pedersen,
Minneapolis, Minn. (elected for 2 years, 1947)
Rev. T. N. Teigen, Mr. Oscar Swenson, St. Peter, Minn., (elected for 2
years, 1948)

Synodical Conference Delegates

Rev. S. E. Lee—Alternate Rev. S. Dorr.
Rev. G. O. Lillegard—Alternate Rev. G. A. R. Gullixson
Mr. O. M. Wilson—Alternate Mr. John Melaas
Mr. H. Bergengren—Alternate Mr. Oscar Swenson

Union Committee

Rev. Chr. Andersen, Prof. N. A. Madson, Dr. S. C. Ylvisaker

Young People's Work Committee

Prof. J. A. O. Preus, Rev. S. Dorr, Rev. Jos. Petersen

Committee on Fraternal Organizations

Rev. C. M. Gullerud, (for one year) Rev. Jos. Petersen, Prof. C. U. Faye
(for 2 years)

PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap- tisms	Con- firmed	Children	Adults	Children	Adults	Communed	Marriages	Burials	English	
			Baptized	Confirmed	Voting											
1.	Andersen, Chr.	Rock Dell	262	192	86	7	5	287	2	1	2	287	2	1	2	
2.	Andersen, Chr.	Belview, O. S.	135	91	41	4	1	111	1	2	48	111	1	2	48	
3.	Andersen, Chr.	Delhi, 1st E. L.	45	29	13	4	2	42	1	1	32	42	1	1	32	
4.	Branstad, R.	Sutton's Bay, 1st	135	104	35	7	2	5	6	200	5	200	5	1	55	
5.	Bremer, H.	New Hampton, Red.	71	49	20	4	2	28	1	1	56	28	1	1	56	
6.	Dale, M. O.	Amherst Jct., O. S.	91	73	28	1	3	74	2	2	27	74	2	2	27	
7.	Dale, M. O.	Manitowoc, Grace	52	29	12	2	3	1	1	1	27	1	1	1	27	
8.	Dorr, S.	Tracy, Zion E. L.	175	126	29	4	3	384	3	1	66	384	3	1	66	
9.	Dorr, S.	Currie, O. R.	29	18	6	6	1	60	1	1	58	60	1	1	58	
10.	Guldberg, G. F.	W. Prairie, N. E. L.	95	76	36	2	1	78	2	2	32	78	2	2	32	
11.	Guldberg, G. F.	Thompson, E. L.	77	58	24	3	1	56	2	2	32	56	2	2	32	
12.	Guldberg, G. F.	Forest City, E. L.	74	57	21	2	5	72	2	1	33	72	2	1	33	
13.	Gullerud, A.	E. Paint Creek, N. L.	100	85	38	2	1	66	1	1	38	66	1	1	38	
14.	Gullerud, A.	W. Paint Creek, N. L.	89	73	30	3	1	53	1	1	37	53	1	1	37	
15.	Gullerud, M.	Mankato, Beth.	174	106	30	7	3	696	3	3	65	696	3	3	65	
16.	Gullerud, M.	Eagle Lake, Salem	109	71	17	6	2	3	4	166	1	2	58	1	2	58
17.	Gullixson, G. A. R.	W. Koshkonong	314	252	70	5	6	321	3	7	69	321	3	7	69	
18.	Gullixson, W. C.	Parkland, E. L.	198	135	37	12	3	287	2	3	65	287	2	3	65	
19.	Hansen, E.	Oslo, E. L.	112	72	35	6	1	40	1	1	27	40	1	1	27	
20.	Hanson, C.	Holton, Im. L. C.	71	51	16	4	1	89	3	1	38	89	3	1	38	
21.	Hanson, C.	Holton, Scandian.	55	30	9	2	1	40	2	1	38	40	2	1	38	
22.	Harstad, A. M.	Princeton, O. S.	330	216	85	13	2	370	6	4	61	370	6	4	61	
23.	Larsen, U. L.	Clearbrook, Conc.	64	50	18	2	3	78	2	1	20	78	2	1	20	
24.	Larsen, U. L.	Fosston, Cross L.	65	56	20	1	3	48	2	2	20	48	2	2	20	
25.	Larsen, U. L.	Lengby, Imman.	26	17	7	1	1	32	1	1	24	32	1	1	24	
26.	Larsen, U. L.	Gran. N. L.	15	10	6	1	1	12	1	1	18	12	1	1	18	
27.	Larsen, U. L.	Chester, E. L.	14	12	5	1	1	14	1	1	14	14	1	1	14	
28.	Lee, S. E.	Mpls. Emmaus	224	165	23	14	3	353	4	1	71	353	4	1	71	
29.	Lillegard, G. O.	Boston, Norw. L.	235	133	37	7	2	393	2	3	61	393	2	3	61	
30.	Madson, J. B.	Northwood, 1st Shell R.	194	144	52	5	6	170	3	3	52	170	3	3	52	
31.	Madson, J. B.	Somber, N. L.	112	72	29	3	1	98	1	2	48	98	1	2	48	
32.	Merseeth, A.	Lakewood, E. L. Wash.	27	11	3	8	4	9	1	1	57	9	1	1	57	
33.	Oesleby, N. C.	Madison, O. S.	413	318	125	14	1	463	6	8	66	463	6	8	66	
34.	Otto, M. H.	Saude, L.	174	136	42	6	1	369	1	2	58	369	1	2	58	
35.	Otto, M. H.	Jerico, L.	390	280	120	5	4	645	2	3	60	645	2	3	60	
36.	Petersen, Jos.	Pinehurst	251	136	41	12	7	328	5	2	60	328	5	2	60	
37.	Petersen, Jos.	Seymour Mission	51	33	2	2	1	152	1	1	34	152	1	1	34	
38.	Petersen, J. A.	Scarville, N. E. L.	81	63	27	3	1	210	4	1	28	210	4	1	28	
39.	Petersen, J. A.	Center, N. E. L.	151	110	39	5	2	386	3	3	53	386	3	3	53	
40.	Pfeiffer, D. L.	Cottonwood, E. L.	140	105	25	6	5	183	2	7	60	183	2	7	60	
41.	Preus, H. A.	Calmar, Trin.	127	92	38	4	1	218	3	60	60	218	3	60	60	
42.	Preus, Rob.	Mayville, 1st A. L.	178	121	55	9	5	30	3	1	60	30	3	1	60	
43.	Preus, Rob.	Bygland, L. S.	30	19	7	1	2	320	5	3	61	320	5	3	61	
44.	Quill, G. C. J.	Albert Lea, O. S.	262	167	41	8	1	118	1	52	52	118	1	52	52	
45.	Runholt, J. R.	Audubon	136	90	35	9	3	83	5	4	55	83	5	4	55	
46.	Runholt, J. R.	Ulen, 1st Wild Rice	186	139	51	11	1	3	1	1	66	3	1	1	66	
47.	Runholt, J. R.	Ada, Zion	5	5	2	1	1	60	1	1	60	60	1	1	60	
48.	Runholt, J. R.	Sheyenne	20	11	5	1	1	110	2	57	57	110	2	57	57	
49.	Strand, A.	St. Mark's, Chicago	250	213	60	15	3	636	10	13	66	636	10	13	66	
50.	Teigen, T. N.	Sioux Falls, Bethel	75	31	9	12	1	60	1	1	60	60	1	1	60	
51.	Theiste, H. A.	Mpls. Fairview	475	339	52	13	1	700	12	9	84	700	12	9	84	
52.	Tweit, M. E.	Nicollet	307	235	90	11	1	435	3	5	60	435	3	5	60	
53.	Tweit, M. E.	Norw. Grove	104	74	32	7	2	3	161	3	58	161	3	58	58	
54.	Unseth, E. G.	St. Paul's, Chicago	175	130	25	20	3	338	11	4	62	338	11	4	62	
55.	Unseth, J. B.	Clear Water, E. L.	24	15	7	2	1	15	1	21	21	15	1	21	21	
56.	Unseth, J. B.	Bagley	2	1	1	1	1	8	1	30	30	8	1	30	30	
57.	Unseth, J. B.	Ebro Corner	2	1	1	1	1	10	1	17	17	10	1	17	17	
58.	Unseth, J. B.	Ebro	2	1	1	1	1	110	2	52	52	110	2	52	52	
59.	Vangen, L.	Lake Mills, E. L.	133	104	32	3	2	77	1	49	49	77	1	49	49	
60.	Vangen, L.	Lime Creek, E. L.	84	66	31	2	1	318	7	9	60	318	7	9	60	
61.	Weyland, F. R.	Thornton	158	103	36	7	1	475	7	9	60	475	7	9	60	
62.	Ylvisaker, E.	Madison, Holy Cross	570	238	111	26	3	61	1	41	41	61	1	41	41	
63.	Ylvisaker, P.	Manchester	63	43	17	1	3	138	1	46	46	138	1	46	46	
64.	Ylvisaker, P.	Hartland	155	105	39	5	5	60	2	27	27	60	2	27	27	
65.	Zagel, H. M.	Story City, Beth.	16	15	7	1	1	246	5	5	63	246	5	5	63	
66.	Vacant.	Eau Claire, Conc.	304	163	48	24	11	8	1	54	54	8	1	54	54	
67.	Vacant.	Hawley, O. S. L.	28	14	7	3	1									
68.	Vacant.	Clayton, Wis.	2													

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

FOR YEAR 1947

Services			Day School	Sunday Schools	Other Schools	Stds.	Contributions							
	Aver. Attendance	Norwegian	Aver. Attendance	Enrollment	Teachers	Days Taught	Enrollment	In Church Sch. In Public H. S. & Colleges	For Home Purposes	For All Outside Purposes	Value of Property	Debt on Property		
1.	111	14	68	42	1	10	12	15	4 643 00	2 353 00	20 000 00			
2.	47			29	1	11	23	7	888 00	402 00	3 500 00			
3.	22			9					660 00	95 00	7 500 00			
4.	65			25	3	10	12	2	2 563 35	321 04	10 000 00			
5.	29			9	2	10	18	1	1 695 81	68 35	5 000 00	1 100 00		
6.	35					37	10	1	2 966 00	246 70	10 000 00	750 00		
7.	40			17	4			3	480 00	220 00	1 900 00			
8.	85			35	5	19	30	6	5 452 25	940 32	30 000 00			
9.	15					40	7	1	345 61	12 74	1 800 00	1 144 90		
10.	30			29	4	10	29	1	644 15	503 47	5 000 00			
11.	45			29	4	10	29	4	649 71	107 43	5 500 00			
12.	50			15	3	10	21	8	1 724 54	121 48	3 500 00			
13.				8	1	15	11	5	1 527 60	215 13	9 800 00			
14.				12	1	15	16	6	1 512 02	511 29	9 700 00			
15.	130		24	1	38	4	15	18	14	4 375 00	1 014 95	15 000 00	5 500 00	
16.	41			15	3			1	3	800 00	180 00	4 000 00	1 720 00	
17.	92	1	26	1	20	2		5	16	7 386 30	1 749 01	5 800 00		
18.	92		36	*1	65	6	11	55	6	8 825 13	718 52	61 300 00	2 700 00	
19.	70	6	50		30	6	10	13	4	1 400 00	500 00	5 000 00		
20.					29	3		1	15	881 50	136 53			
21.				13	1			1		637 09	74 46	5 000 00		
22.	140	12	25	28	1	64	6	19	30	3 700 00	2 000 00	20 500 00		
23.		12			16	2	14	12	2	1 000 00	500 00	4 500 00		
24.		4					20	22	8	400 00	200 00	3 000 00	260 00	
25.							20	3	2	200 00	150 00	400 00	50 00	
26.		2					20	15	1	50 00	50 00	400 00		
27.		6					30	2	2	175 00	75 00	80 00		
28.	83		†2		66	9	20	60	1	10	3 676 66	251 18	19 000 00	14 000 00
29.	68	8	20		49	8	13	16	2	16	5 282 16	1 470 20	50 000 00	1 300 00
30.					37	5	15	20	1	15	1 889 00	675 00	10 000 00	410 00
31.				12	1	24	4		4	4	1 815 00	603 00	10 000 00	410 00
32.	15			18	4						500 10	20 93	6 000 00	260 56
33.	50	1		10	*1	30	4	10	20	1	9 000 00	1 500 00	50 000 00	2 000 00
34.	83			16	1				3	3	3 131 63	4 691 22	15 000 00	
35.	166			18	1		34	37	2	16	4 958 87	3 965 59	20 000 00	
36.	83				86	9	10	36	18	3	191 00	215 65	15 000 00	3 800 00
37.	33			26	3						205 00			
38.	55	8	32		10	1	30	10	2	4	2 300 23	995 12	14 600 00	1 000 00
39.	70	4	15		22	4	20	16	11	4	579 27	902 12	13 000 00	
40.	70				24	2	10	10	1	8	2 801 68	691 79	8 000 00	
41.	55	2	12		28	5	20	22	1	5	3 000 00	396 77	15 000 00	5 000 00
42.	60	1	30		26	5	10	23	1	24	1 800 00	550 00	5 000 00	
43.	25			8	2	10	8	1	8		525 01	680 00	3 500 00	
44.	123			14	1	92	15	14	16	22	3 844 95	948 55	21 000 00	
45.				35			14					2 000 00		
46.				15								3 500 00		
47.														
48.														
49.	131			30	1	75	9		5	20	10 469 00	2 325 00	50 000 00	
50.	50			45	7	15	42		1	1	1 300 00	250 00	10 000 00	6 000 00
51.	126	28	13		136	12	10	34	6	25	12 960 76	2 007 37	7 500 00	
52.	130	2	34	17	1	25	4	20	22	8	4 512 01	2 265 89	45 000 00	
53.	36	2	12		6					4	768 50	444 10	15 000 00	
54.	104	2	20		40	5			15	5	529 51	967 97	40 000 00	
55.	19	1	12		6	1					75 00	74 01	1 700 00	
56.	12	16	13				10	10	1		23 25	149 52		
57.	13										8 66			
58.	25			12	1	10	21		3		10 00	51 82		
59.	62	3	25		27	3	24	21	2	20	1 337 61	1 074 98	4 000 00	
60.	40	3	29	13	1				4	1	920 90	415 00	7 400 00	
61.				38	5	20	9	2	13	2	820 83	997 53	10 500 00	
62.	170		*12		110	8	10	55	1	33	6 200 00	350 00	35 000 00	4 000 00
63.		1		20	3	15	17	2	5	1	390 00	1 189 00	5 500 00	
64.		2		26	3	10	18	3	6	2	649 00	476 00	14 000 00	
65.	16										370 00	100 00	2 000 00	
66.	75			92	8	29	89			2	789 00	559 19	23 000 00	4 400 00
67.														
68.														
3287 141 410 258 12 180 32 12 759 1020 85 471 162 207 99 45 729 58 851 580 00 55 805 46														

* Union School.

† Attending Schools of Sister Congregations.

TABULATED LIST OF CONTRIBUTORS.

	Pastor	Congregation	Home Missions	Synod Fund	Bethany College
1.	Anderson, Chr.	Belview	166 34	135 85	96 92
2.	Anderson, Chr.	Delhi	31 70		34 05
3.	Anderson, Chr.	Rock Dell	647 95	441 45	225 25
4.	Branstad, R.	Suttons Bay	251 26	150 00	56 70
5.	Bremer, H. L.	New Hampton	139 87		2 00
6.	Dale M. O.	Amherst Junction	65 05	41 70	44 35
7.	Dale, M. O.	Manitowoc	114 25	16 75	91 22
8.	Dorr, S.	Currie	12 74		
9.	Dorr, S.	Tracy	417 11	150 37	112 30
10.	Gullerud, A.	W. Paint Creek	150 49	168 33	111 00
11.	Gullerud, A.	E. Paint Creek	133 60	115 00	125 50
12.	Gullerud, C. M.	Eagle Lake	67 64	22 65	48 25
13.	Gullerud, C. M.	Mankato	394 57	201 48	239 70
14.	Guldberg, G.	Forest City	85 06		21 25
15.	Guldberg, G.	Thompson	114 98	9 15	20 00
16.	Guldberg, G.	West Prairie	86 00		6 00
17.	Gullixson, G.	Western Koshkonong	783 17	103 00	314 03
18.	Gullixson, W.	Parkland	61 24	70 15	234 00
19.	Vacant	Eau Claire	251 20	24 86	45 00
20.	Hanson, C.	Holton, Immanuel	82 21	18 00	41 25
21.	Hanson, C.	Holton, Scandinavian	17 12	3 00	10 00
22.	Hansen, E.	Oslo	189 94	1 00	112 50
23.	Harstad, A.	Redtop	10 00	15 00	55 00
24.	Harstad, A.	Princeton	1 698 32	100 00	360 13
25.	Larsen, U. L.	Concordia	197 99		78 00
26.	Larsen, U. L.	Cross Lake	66 58		8 50
27.	Larsen, U. L.	Lengby	29 45		12 50
28.	Larsen, U. L.	Chester	20 50		26 00
29.	Lee, S. E.	Emmaus	55 00	93 47	25 00
30.	Lillegard, G.	Boston	100 00	105 00	215 30
31.	Madson, J.	Northwood	170 65	375 84	70 50
32.	Madson, J.	Somber	248 63	87 00	95 25
33.	Merseeth, ..	Parkland	15 93		2 00
34.	Oesleby, N.	Madison	551 63	465 24	807 69
35.	Otto, M.	Saude	762 01	308 35	354 10
36.	Otto, M.	Jerico	759 59	432 80	290 37
37.	Petersen, J. A.	Scarville	162 37	126 30	274 27
38.	Petersen, J. A.	Center	145 15	95 81	196 72
39.	Petersen, J.	Pinehurst		5 00	30 00
40.	Pfeiffer, D. L.	Cottonwood	376 54	156 09	112 27
41.	Preus, R.	Fertile	148 58	20 75	38 00
42.	Preus, R.	Mayville	196 68	273 24	121 50
43.	Preus, R.	Bygland	19 00	327 00	418 00
44.	Preus, H. A.	Calmar	87 15	61 40	64 00
45.	Quill, G.	Albert Lea	733 66	192 34	103 85
46.	Vacant	Ulen	43 00	8 00	81 00
47.	Vacant	Audubon	60 43		1 00
48.	Vacant	Sheyenne	10 00	1 00	
49.	Strand, A.	Chicago	390 77	172 71	573 23
50.	Teigen, T.	Sioux Falls	98 53	3 00	78 55
51.	Theiste, H.	Minneapolis	467 95	410 34	390 39
52.	Tweit, M.	Nicollet	929 49	165 54	690 99
53.	Tweit, M.	Norwegian Grove	168 60		115 45
54.	Unseth, E.	Chicago	199 08	234 30	285 28
55.	Unseth, J.	Bagley	92 32		25 00
56.	Unseth, J.	Ebro Corner	58 93		
57.	Unseth, J.	Clearwater	19 85	10 00	5 00
58.	Vangen, L.	Lake Mills	323 23	162 20	102 03
59.	Vangen, L.	Lime Creek	55 60	51 85	73 00
60.	Weyland, F.	Thornton	242 21	5 00	171 21
61.	Ylvisaker, E.	Madison	265 15		100 00
62.	Ylvisaker, P.	Hartland	206 66	10 00	162 05
63.	Ylvisaker, P.	Manchester	198 43	15 00	159 85
64.	Zagel, H.	Story City	10 00	30 00	15 76
65.	Miscellaneous		531 26	394 10	1 133 62
			15 190 39	6 586 32	9 913 63

MAY 1, 1947 TO APRIL 30, 1948

	Church Extension	Christian Day School	Seminary Fund	Miscellaneous	TOTALS
1.			28 56	1 00	428 67
2.		13 31	10 00	3 00	92 06
3.	12 00	67 01	149 65	1 00	1 544 31
4.		23 72		37 00	518 68
5.		5 00		6 00	152 87
6.		17 05	38 50	49 70	256 35
7.		14 25	21 75		258 22
8.					12 74
9.	156 53	61 86	152 60	50 00	1 100 77
10.		55 48	20 96	43 00	549 26
11.		31 20	13 63	24 50	443 43
12.		30 08	13 05	19 00	200 67
13.	29 56	36 69	90 19	95 35	1 087 54
14.				61 33	167 64
15.			10 60	25 83	180 56
16.		36 44	21 33	44 39	194 16
17.	6 000 00	56 19	126 47	43 00	7 425 86
18.		42 00	83 00	81 55	446 94
19.	23 00	33 66		55 00	524 06
20.	4 00			18 35	197 47
21.					30 12
22.		37 00	107 90	158 25	506 59
23.		15 00		40 00	135 00
24.	44 00	60 22	10 00	570 10	2 842 77
25.			28 00		303 99
26.				2 00	77 08
27.					41 95
28.					46 50
29.	5 00	25 00	31 27	5 00	239 74
30.		20 00	55 00	277 75	773 05
31.	12 50	27 13	73 95	10 00	740 57
32.	84 00	26 45	84 30	659 45	1 285 08
33.					17 93
34.		89 94	303 90	176 22	2 394 62
35.	4 00	161 50	169 27	1 861 19	3 620 42
36.	7 00	9 00	287 10	2 029 65	3 815 51
37.	53 36	38 35	192 05	43 02	889 72
38.	50 62	35 42	95 80	96 76	716 28
39.				6 00	41 00
40.			36 46	32 25	713 52
41.		3 00		50 33	260 66
42.				2 07	593 49
43.		17 00			781 00
44.		23 20		59 00	294 75
45.		65 27	78 55	166 68	1 340 35
46.					132 00
47.					61 43
48.					11 00
49.	115 20	35 53	106 13	485 66	1 879 23
50.		30 16	30 33		240 57
51.	228 92		284 08	384 55	2 166 23
52.	192 01	181 95	278 66	150 50	2 589 14
53.	54 05	56 75	60 75		455 60
54.		3 00	116 54	95 00	933 20
55.			5 00	12 50	134 82
56.				95	59 88
57.			5 00	1 00	40 85
58.	6 00	42 04	47 70	50 75	733 95
59.			48 60	113 01	342 06
60.		9 25	68 80	359 05	855 52
61.				9 00	374 15
62.		13 19	63 95	55 00	510 85
63.		29 22	82 35	22 70	507 55
64.		14 00	16 50	60 00	146 26
65.	61 00	85 00	412 38	821 88	3 439 24
	7 142 75	1 677 51	3 960 61	9 426 27	53 897 48

THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Anderson, Paul G.	Nung Udo Nyo Dis, Calabar Prov., Nigeria, Br. W. A.
Branstad, Raymond	Suttons Bay, Mich.
Bremer, H. L.	New Hampton, Iowa
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	710 S. Foley, Champaigne, Ill.
Fremder, Prof. A.	1052 Marsh St., Mankato, Minn.
Galstad, Prof. Martin	Bethany Lutheran College, Mankato, Minn.
Guldberg, Gottfred	Thompson, Iowa
Gullerud, Arvid	Waterville, 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.
Hagen, LeVine	Audubon, Minn.
Hansen, Emil	Volga, S. D.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	Princeton, Minn.
Hendricks, John, P. Em.	1101 14th Ave., S.E., Minneapolis, Minn.
Holte, Prof. N.	Bethany Lutheran College, Mankato, Minn.
Honsey, Prof. Rudolph	Bethany Lutheran College, Mankato, Minn.
Ingebritson, H.	2632 Garfield Ave., S., Minneapolis, Minn.
Johnson, Iver	Lake Mills, Iowa
Larsen, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Madson, Juul	Northwood, Iowa
Madson, Prof. N. A.	Bethany Lutheran College, Mankato, Iowa
Merseeth, A.	Fertile, Minn.
Moldstad, Prof. C. A.	Brewster, Mass.
Oesleby, Nils C.	13 S. Hancock St., Madison 3, Wis.
Otto, Milton	Lawler, Iowa
Petersen, Joseph	Route 1, Eau Claire, Wis.
Petersen, J. A.	Scarville, Iowa
Pfeiffer, D. L.	Cottonwood, Minn.
Preus, H. A.	Calmar, Iowa
Preus, Prof. J. A. O.	509 S. 4th St., Mankato, Minn.
Preus, Robert	Mayville, N. Dak.
Quill, Grant	324 College St., Albert Lea, Minn.
Strand, A.	4218 Wabansia Ave., Chicago, Ill.
Teigen, Prof. B. W.	1047 Main St., Mankato, Minn.
Teigen, Torald N.	917 So. Grange Ave., Sioux Falls, S. D.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
Twet, Milton E.	St. Peter, Minn.
Unseth, Eivind	2219 W. North Ave., Chicago 47, Ill.
Unseth, J. B.	Bagley, Minn.
Vangen, Luther	8941 Gravelly Lake Dr., Tacoma 9, Wash.
Weyland, F.	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.

THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

1947 - 1948

Aaberg, Theodore.....	Jerico, Iowa
Anderson, Orla.....	Saude, Iowa
Gullerud, Lois.....	Cottage Grove, Wis.
Harstad, Rev. A. M.	Princeton, Minn.
Hilton, Neil.....	Chicago, Ill.
Ingebritson, M. J.	Parkland, Wash.
Jordahl, Ione.....	Somber, Iowa
Lillegard, Elizabeth.....	Mankato, Minn.
Lillegard, Marjorie.....	Madison, Wis.
Olson, Melvina.....	Norseland, Minn.
Tyssen, Emma.....	Albert Lea, Minn.
Vogland, Annette.....	Lime Creek, Iowa

TEACHERS AT BETHANY LUTHERAN COLLEGE

1948-1949

Anderson, Ella.....	1143 E. Main St., Mankato, Minn.
Anderson, Sophia.....	1143 E. Main St., Mankato, Minn.
Bittner, Victor.....	Bethany Lutheran College, Mankato, Minn.
Gullerud, Dagny.....	429 Division St., Mankato, Minn.
Busch, Lydia.....	Bethany Lutheran College, Mankato, Minn.
Eickhoff, Henry.....	Bethany Lutheran College, Mankato, Minn.
Kurth, Doris.....	Bethany Lutheran College, Mankato, Minn.
Luebke, Olga.....	Bethany Lutheran College, Mankato, Minn.
Peters, Christiana.....	Bethany Lutheran College, Mankato, Minn.
Weber, Eugene.....	Bethany Lutheran College, Mankato, Minn.
Ylvisaker, Barbara.....	Bethany Lutheran College, Mankato, Minn.

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