

The Clergy Bulletin

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Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa

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September 1950

No. 1.

Poems Worthwhile

CONFIRMATION ANTHEM

God, our Creator, Redeemer, and Comforter, holy,
Thou who art worshipped alone by the heart that is lowly,
Grant us, we pray,
Hearts that are humble always,
Trusting Thy pardoning grace solely!

When we foregather in memory of our Confirmation,
Mindful of truths that have taught us the way to salvation,
Grant us, O Lord,
That we prove true to Thy Word,
Pay Thee unfeigned adoration!

And when our pilgrimage here in the valley is ended,
When we by grace have at last to Thy glory ascended,
(Grant that our song,
(Swelling the jubilant throng,
(Hicmage may pay Thee unblended!)

Repeated by soprano & alto.
Repeated by full chorus.
- Submitted by Norman A. Ladson

HUMILITY

Humility, the fairest, loveliest flower
That grew in Paradise, and the first that died,
Has rarely flourished since on mortal soil.
It is so frail, so delicate a thing,
'Tis gone, if it but look upon itself;
And they who venture to believe it theirs
Prove by that single thought they have it not.

- Tryon Edwards

YOUR PLACE

Is your place a small place?
Tend it with care! -
He set you there.

Is your place a large place?
Guard it with care! -
He set you there.

Whate'er your place, it is
Not yours alone, but His
That set you there.
- John Oxenham

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

(Concluded)

. . . Certain words hold a different meaning. For instance, the adjective "adolos", applied to milk in 1 Pet. 2, 2, probably means, as often with other foods, "pure" rather than as in the case of persons "sincere". The Greek noun "haplotes", from the adjective which literally means "single" or "simple" (haplous), has acquired in the period of the New Testament a frequent reference to liberality or generosity. Cf. Rom. 12, 8; 2 Cor. 8, 2; 9, 11. 13.

SHORTCOMINGS OF THE REVISED STANDARD VERSION

There are things we do not like about the Revised Standard Version.

- It contains several mistranslations.
Mistranslations Luke 1, 3: In the prolog to the Gospel according to
----- Luke the revisors mistranslate the Greek word "an-
then". The King James correctly translates "from
the first". The R. S. V. has "for some time past".
Luke 2, 49: This from the story of Jesus in the Temple. The R. S. V.
has "I must be in My Father's house." The Greek in "en tois tou pat-
ros mou", which means "in the affairs of my father", "the things of
My Father", "My Father's business."
Luke 12, 25: The R. S. V. has, "And which of you by being anxious can
add a cubit to his span of life?" The Greek word "helikia" means
"stature" as well as "length of days".
Luke 23, 47: The words of the Roman officer at the Cross. The R. S. V.
has him say: "Certainly this man was innocent." The Greek, however,
used the word "dikaios", "just".
John 1, 5: The R. S. V. has: "The light shines in the darkness, and
the darkness has not put it out." The Greek word is "katalambano", a
word frequently used by Greek philosophers in the sense of "to grasp",
"to understand", or "to comprehend". Prof. David M. Robinson, who has
lived much in Greece, verifies the fact that this Greek word is still
used in Modern Greek for "comprehend".
Rom. 12, 1: In the R. S. V. this verse reads: "I appeal to you there-
fore, brethren, by the mercies of God, to present your bodies as a
living sacrifice, holy and acceptable to God, which is your spiritual
worship." The Greek word which it renders "spiritual" is "logiken",
"reasonable", "rational".
1 Cor. 2, 13: The R. S. V. has this strange translation: "And we impart
this in words not taught by human wisdom but taught by the Spirit, in-
terpreting spiritual truths to those who possess the Spirit." The cor-
rect translation appears in the foot notes. "Interpreting spiritual
truths in spiritual language," or "comparing spiritual things with
spiritual."
Gal. 4, 3: In this passage Moffatt's strange translation "elemental
spirits of the world" has been adopted by the R. S. V. The King James
has "elements of the world". The American Standard has, "rudiments of
the world" which was quite acceptable.
1 Tim. 3, 2: The R. S. V. states that "a Bishop must be...married only
once." The King James has the correct translation, "husband of one wife".
Here, again, Moffatt's erroneous translation has been incorporated in
the R. S. V. Goodspeed, too, in his version translates, "only once
married". In this verse interpretation has taken the place of transla-
tion, and the sense of Scripture has been altered. However, we are

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happy to see that Moffatt's entirely wrong translation of the words of institution of the Lord's Supper "Take and eat this, it means My body" and Goodspeed's wrong translation of the "righteousness of God" so as to read "uprightness of God" are not repeated in the R. S. V. Titus 1, 6; This verse contains the same mistranslation as 1 Tim. 3, 2. 2 Pet. 1, 21; In this verse the Greek word "thelema", "will", has been translated "impulse", and the verse then reads: "no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

Rom. 3, 30 and Rom. 10, 5-6: In these two passages a mistranslation of prepositions destroys the proper relation of righteousness and faith. In Rom. 3, 30 the R. S. V. translates: "He (God) will justify the circumcised on the ground of (ek) their faith and the uncircumcised because of (dia) their faith." In Rom. 10, 5-6 the R. S. V. translates: "Moses writes that the man who practices the righteousness which is based on (ek) the law shall live by it. But the righteousness based on (ek) faith says....." The Apostle never speaks of righteousness as being "on the ground of" faith, or "because of" faith. It is always "by" faith or "through" faith.

The above is by no means a complete list of the mistranslations found in the R. S. V. The revisers have in many cases seemingly failed to sense the simple meaning of the Greek. Dr. Scott, the classical Greek scholar, concludes a review of the R. S. V. by saying (with classical sorrow): "The thing of this Version which distresses me most is the irreverent disregard for the simple meaning of the original, and while reading it I feel as Hamlet felt, when he chanced upon the jovial grave-digger: 'Has this fellow no feeling of his business, that he sings at grave-making?'" (Note: A part of Dr. Scott's review of the R. S. V. for the Classical Weekly, Jan. 6, 1947, is reprinted in the Concordia Theological Monthly, August 1947, page 617.

----- The R. S. V. has other faults which disturb us.
Deity of Christ There are passages where the deity of our Lord is
----- put in question contrary to the Greek text.

There are instances (cf. also John 1, 18; Acts 20, 28; 2 Thess. 1, 12) where the R. S. V. fails to give the title of God to Christ where Nestle's Text does. In Rom. 9, 5 the R. S. V. seems to go far out of its way in order to avoid calling Jesus God. According to Nestle's text the verse should read: "Whose are the fathers and of whom is Christ according to the flesh, Who is God over all, blessed into eternity, Amen." The Norwegian Version has a very exact rendering of this verse. But in the R. S. V. this verse is translated: "To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen." The correct rendering is listed in the foot-note only as another possibility.

In Hebrews 1, 8 the R. S. V. rightly translates "But of the Son he says, 'Thy throne, O God, is for ever and ever.'" But a foot-note suggests "Or God is thy throne."

The archaic forms of the pronouns "thou", "thee", and "ye" have almost disappeared. "Thou" and "Thee" are retained when the Deity is addressed, but they are not used in addressing Christ. (Note: In defense of the revisers it has been held that the simple form of the pronoun is used in addressing Christ because the people of that day did not recognize him as God. However, in John 6, 69, Peter did recognize the deity of Christ and confessed Him as the Son of the Liv-

ing God.) An inconsistency appears in Gal. 4, 27, where "thou" is used twice in words not forming an address to the deity.

The revisers have been criticised for their rendering of the word "monogenes". The word "monogenes" appears nine times in the New Testament. In three passages in Luke it is used of persons. Luke 7, 12 of the widow's son of Nain; Luke 8, 42 of Jairus' daughter; and Luke 9, 38 of the epileptic boy. In six passages the word is used of Christ. They are John 1, 14; 1, 18; 3, 16; 3, 18; Heb. 11, 17; and 1 John 4, 9. In all nine passages whether used of persons or of Christ the Greek word is "monogenes". The R. S. V. in all nine cases translates this word "only". The Norwegian Version translates "enbaarne" throughout. The German and the King James, however, make a distinction. When used of persons the word is rendered "einiger" or "only", but when used of Christ it is rendered "eingeborner" or "only begotten". When used of God the "monogenes" has quite a different force than when used of persons. Luther recognized this and made a distinction in his translation. The King James Version leaned heavily on Luther. We will not particularly object to the substitution of "only" for "only begotten". (Note: Monogenes, fr. monos and genos. Genos = offspring, family. Monos = "single of its kind", "only"..... used of only sons or daughters (viewed in relation to their parents). So also in the Scriptures... Cf. Thayer.) The relation of the Son to the Father as it is revealed to us in the Scriptures we confess in the Apostolic Creed with the words, "His only Son." The revisers have tried to be consistent. However, we are sorry to say that modernistic scholars have already pointed to this change in the R. S. V. with satisfaction maintaining that it supports their anti-scriptural and un-Christian views concerning the divine origin of Jesus Christ. (Note: Theologische Quartalschrift, October 1946, page 298, in A. Schaller's review of the R. S. V.)

Text Criticism The revisers might have been more conservative in handling matters of textual criticism. Mark 16, 9-20 is not printed as a part of the text, but in the lower margin under the heading: "Some texts and versions add as 16, 9-20 the following passage." Although many scholars do not consider this passage to be genuine, the evidence for their contention is not so clear. It should be evident to any reader that this Gospel could not have been ended thus in mid-air as the end of verse eight would leave it. To the reader of the Greek this absurdity becomes the more apparent for in that case the Gospel of St. Mark would end with the words, "ephobounto gar."

The same criticism applies to the omission in Luke 22. The latter half of verse 19 and all of verse 20 are omitted, thus striking out this Evangelist's reference to the consecration of the cup in the Lord's Supper.

John 7, 53 - 8, 11, the narrative of the adulteress, has been printed in small type, as it is also in Nestle's text.

In 1 Cor. 10, 3-4 the Greek word "pneumatikos" is translated "supernatural". A foot-note correctly says: "Greek spiritual". This is an instance where the revisers have not adhered to the simple meaning of the Greek. The proper word should have been placed in the text and the foot-note eliminated.

Direct quotations are enclosed in quotation marks. But John 3, 16 is not enclosed in quotation marks on the presumption that these words were not uttered by Christ but were inserted by way of comment by the Evangelist.

The Greek text of this revision is not that of Westcott-Hort, or Nestle, or Souter; though the readings adopted will, as a rule, be (Clergy Bulletin: X,1)

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found either in the text or the margin of the 17th edition of Nestle (Stuttgart, 1941). The Greek text upon which this revision is based is discussed at length in Chapter V of "An Introduction to the R.S.V."

As we read the pages of this "Introduction" we were introduced in part to the theology of the revisers. The booklet showed also what these men think about the doctrine of inspiration. Prof. Wm Hendriksen of Calvin Seminary, Grand Rapids, Mich., concludes his review of the R. S. V. by stating that "the work of translating the New Testament anew should be undertaken by men who have at least the following qualifications: (1) They should know their languages: Greek, Hebrew, Aramaic, Syriac, English. (2) They should be able to exercise sane judgment with respect to problems of textual criticism. (3) They should be firmly determined to produce a translation that will faithfully reflect the original. (4) They should believe in the infallibility of the Bible." This is similar to the rule of Dr. F. Pieper that no one should undertake to expound the Bible who does not believe it to be the infallible Word of God. (Note: Prof. Hendriksen's review of the R. S. V. appeared in the Calvin Forum, April 1946. Part of it is printed in the Concordia Theological Monthly, June 1946, page 464.)

IN CONCLUSION

No one will deny that the R. S. V. stands head and shoulders above the previous revisions. No future revision of the New Testament will dare to ignore it. Meanwhile it will be of much help to pastors and teachers in the Church.

Adopting a new version of the Bible, when a day for that step comes, will entail many changes. Much of our religious literature will have to be revised, including catechisms, Bible histories, liturgies, and devotional literature. As the years go by such changes become more and more urgent. We hope that a better revision will appear in the not-too-distant future. We are grateful for the many fine improvements to be found on every page in the R. S. V. We like its general style and language. But we should like to see another revision with a more consistent rendering of the Greek.

Tacoma, Washington
July 1948

- Luther I. Vangen

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SEPARATION OF CHURCH AND STATE TODAY.

The principle of separation of Church and State in the United States is the greatest blessing our government could ever provide for us Christians, for it is interwoven with that political treasure we call liberty, and thus liberty (not license) is guaranteed us from God and from government.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," states Article I of the Bill of Rights. This amendment was proposed by Madison (then a representative) who together with Jefferson had fought successfully in Virginia (1784) to pass a law forbidding the interference of civil authority with religious opinion. The first amendment was passed by the United States House and at first rejected by the Senate, but later it was passed there also. As President in 1811, Madison vetoed a Congressional bill providing for the incorporation of church organizations and later vetoed a bill which gave public lands to a church. All states now have clauses for religious freedom. The Supreme Court in the 1890 Utah case declared, however, that the National Government has "a perfect right to prohibit polygamy and all other open offenses against the enlightened sentiment of mankind, notwithstanding the pretense of religious convictions by which they may be advocated and practiced."

The Fourteenth Amendment applies the First Amendment's guarantees to the states by saying: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." The Supreme Court has held that this prohibits only actions by the legislative, the executive, or the judicial departments of State governments.

The practical application of the principle of separation is vital to our church work today, for any abridgment of this ideal is a rebuke of government and a reliance of the Church upon an outside support in doing its God-given work of obeying the Great Commission. Popular in some states today is the Released-time Church School which is provided for by some state laws and negotiated by its public officers through the public school systems. We should note that the amount of public funds is not the deciding factor in determining whether or not the Released-time school is legal; whether one piece of paper or a whole classroom, or whether only the superintendent arranges the necessary details or if the whole faculty is provided in the teaching of the religion classes, the same principle of legality applies: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States," Art. XIV, Sec. 1, Bill of Rights.

Some people mistakenly think that the March 8, 1948 ruling of the Supreme Court in the Champaign, Illinois case refers only to the use of the publicly-owned school room (a practice which was allowed there). The 8 to 1 decision of the Court states therein: "The...facts...show the use of tax-supported property for religious instruction and the close co-operation between the school authorities and the religious council in promoting religious education."

"The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects.

"Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they

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attend the religious classes.

"This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the first amendment (made applicable to the states by the 14th)." (Underlining mine.)

The text of the ruling also delineates the local practice of dividing the pupils into one of three groups - Protestant, Catholic, or Jewish - and of obtaining parents' consent by their signing a printed card. "Instructors were subject to the approval and supervision of the superintendent of schools." This was gross violation, but petty violation is also violation.

In Minnesota the permission of released-time was granted by the State. After the March 1948 ruling of the Supreme Court, Attorney J. A. A. Burnquist gave an opinion to Dean Schweickhard: "In passing upon the constitutionality of the Minnesota statute a different position might be taken."

"Until the practice heretofore pursued under Minnesota laws is challenged and all the facts in any particular case are presented to us, this department is not in a position to make a ruling thereon." (Underlining mine.)

The Supreme Court, however, overruled a mixture of Church and State in Illinois, essentially the same as all released-time schools, and declared: "Here not only are the state's tax-supported public school buildings used for the dissemination of religious doctrine. The state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through the use of the state's compulsory public school machinery. This is not separation of Church and State."

Jefferson had stated that the First Amendment was to be "a wall of separation between Church and State." This is the old American way and it is Christian. It is our personal duty to instruct in the Christian faith, and this precious duty must not be handed over even partially to the State. To do so would be to deny the power God has given us.

Let us, then, actively uphold the responsibility and joyfully use the privilege of both Christian liberty and of American citizenship by following our United States Supreme Court's advice: "Both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere."

In the Champaign Case we see a challenge to the Christian Church which presents one of two possibilities: an education in a spiritual vacuum or a Christian nurture in a Christian Day school. Those are the two possibilities before us. Which way shall we turn? By God's grace let us support in work, prayer, and word the cause of the Christian Day school!

- Norman Ejug Harstad

* * *

"Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do."

"Adhering to...the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights." - Thomas Jefferson, "Act for Establishing Religious Freedom"

IMPRESSIONS GAINED AT FT. WAYNE, IND.

One word will pretty well summarize the situation in the Synodical Conference today -- and that word is CONFUSION. That was evident right from the beginning, after the reading of the President's Message and report by our Dr. S. C. Ylvisaker. Hardly had he finished the same, in which he called attention to the problems belaboring the Synodical Conference today (such as disagreement on the doctrine of the Church, the so-called distinction made between Joint-Prayer and Prayer Fellowship, the indefiniteness of Doctrinal Agreements, and the accompanying problems of Scoutism and the Chaplaincy question) when the president of the Missouri Synod arose to protest to some of Dr. Ylvisaker's remarks. A number of others also took exception to the address, while there were some Missouri men who defended it. So the address was referred to the standing Committee on Inter-Synodical Relations for study and recommendation. (The Norwegian members present reviewed this message with the Doctor and with a few suggested changes in expression approved of it unanimously.)

This committee later reported as follows -- they granted Dr. Ylvisaker the right and the duty to say what he did, but stated that they were problems "as viewed by him", and resolved that the Inter-Synodical Relations Committee continue studying the problems to bring about an early Scriptural agreement. The Missouri members of the committee in a footnote expressed their disagreement with some points of the address. Later the Slovak members said they disagreed with some too, but did not list their name beside Missouri's, since they felt that it was the latter who seemed most offended.

There was a motion not to print this message in the Proceedings, but the Missouri constituency was told that it could not afford to use its majority vote to urge that. Before the discussion was over Dr. Ylvisaker read his message again, which in essence was the same as in its first reading. The changes he did make did not detract one bit from the stand he took. The above-mentioned Committee's report was finally adopted, with the Convention urging the Missouri members of that committee to withdraw that footnote.

The confusion referred to before was quite evident when the President's message was under discussion. Remarks were made on and off the floor that the matters referred to were still under discussion and therefore should not have been criticized, that the Vice-President (Ylvisaker) was using his office to foist his subjective opinions upon the Conference, that such matters should "go through the proper channels" before being debated publicly. Besides, there were some rather uncomplimentary remarks made, too, in private conversations.

Again, ^{that} there is confusion in Missouri itself was noted when the standing Inter-Synodical Relations Committee's report on the "Association of Lutheran Seminarians" was considered. This committee, representing all four synods, unanimously took exception to membership in that association, which matter they asked the body of the seminary concerned to set aright. To that Dr. Sieck of the St. Louis Seminary took a decided "exception" and in doing so made some very definitely un-Lutheran remarks. It came as quite a surprise to the whole Convention when Dr. Behnken then and there arose and rebuked Dr. Sieck for not giving heed to a protest registered by him twice in person and sent him twice by his synodical head on this matter. From this and other things it seemed to dawn on at least some of the Missouri brethren that all is not well in their body.

IMPRESSIONS GAINED AT FT. WAYNE

A statement read to the Convention by one individual revealed that there is a lot of "muddleheaded" thinking (as Dr. Fuerbringer once said) in some quarters as to the manner in which disagreements should be solved.

Further confusion resulted from the emphasis placed on procedure when discussing Synodical Conference affairs. To a certain extent there was some point to that, but it became evident by the many "points of order" when controversial subjects were broached, that proper "procedure" rated higher than did what is proper according to Scripture. Add to this an in-experienced chairman, which Dr. Barth in private readily admitted to the undersigned he was, and you have quite a situation.

Because of the aforementioned "shibboleth" it was almost impossible to get any discussion on the "Common Confession" on the floor. Several memorials on the matter were as good as ruled out of court, on the grounds that the Synodical Conference was not the forum before which that should be discussed, as Dr. Behnken had just at this meeting delivered the document to the individual synods for study and action. In this connection the remark was made that the Wisconsin and Norwegian Synods should not exercise their veto power like the Russians to obstruct a favorable treatment of the "Common Confession."

In general, much of the heated debate on the floor on the current issues was generated pro and con by Missouri's own constituency. Our men spoke but seldom, but when they did it was to the point and with telling effect. The Wisconsin men likewise aligned themselves on the conservative side, with some very pointed arguments advanced by some of their able leaders. In fact, one of their number practically held the Convention at bay for refusing him a hearing; the Convention had to yield, rather than have the minutes report such a refusal (which he was going to demand). His statement was short -- he was promising not to keep silent on the "Common Confession" especially, lest Missouri at a moment adventitious to it, later say "Why didn't you say something before."

There were those who at one time in the meeting feared that Wisconsin and Missouri men were walking out of the Convention. Some Missouri men would like that, so people would not say that they broke up the Synodical Conference. It was quite evident that the situation in the Synodical Conference is today a precarious one. One went away from the meeting with a heavy heart.

On the business before the Convention there seemed to be unanimity, that is, on the matters relative to our joint Negro and Nigeria mission work. And there were some rather lengthy reports acted on by the Convention.

A very heartening aspect of the Convention was the series of devotions on the individual petitions of the Lord's Prayer. They were gems and the preachers spoke quite pointedly and frankly. The speakers were all Missouri men of the South Wisconsin District. If the Synodical Conference affairs can be handled in the same spirit there is still hope.

—Milton H. Otto

(Editor's note: The writer of the above paper informs us that this review was suggested by our Synodical President, in addition to the more or less official one which appeared in the SENTINEL. — F.R.W.)

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ACROSS THE EDITOR'S DESK

THE CLERGY BULLETIN is published by the authority of the General Pastoral Conference of the Norwegian Synod of the American Evangelical Lutheran Church, affiliated with the Synodical Conference. The date of publication is the 17th of each month. Articles of a theological nature will henceforth appear in Section One (green), and news announcements, etc. in Section Two (yellow). Kindly send articles and announcements for publication to the editor before the 15th of the month. Both sections of the BULLETIN will be sent monthly to all Synod pastors, professors, and theological students. Section One will be sent to interested individuals outside of the Norwegian Synod who request it. The expenses involved in issuing this paper are paid through the pastors' equalization fund. Hence, we have no subscription price. However, contributions from non-members will be gratefully received. Kindly address all communications to the editor: Rev. F. R. Weyland, Thornton, Iowa, Box 143.

IOWA-SOUTHERN MINNESOTA CIRCUIT MEETING

D.v., the Iowa-Southern Minnesota Circuit will meet at the Lake Mills (Iowa) Synod Lutheran church, Iver C. Johnson, pastor, on October 10th, beginning at 10:00 a.m. Kindly send two delegates from each congregation. The topic for discussion will be "The Lord's Supper." Further information will be sent to the congregations by the secretary.

per: Grant C. J. Quill, Sec'y

IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE

D.v., the Iowa-Southern Minnesota Pastoral conference of the Norwegian Synod will meet at the Lime Creek (Iowa) Synod Lutheran Church, the Rev. Iver C. Johnson, Pastor, on October 11th, beginning at 9:00 a.m. with a Communion service.

The following essays are on the program:

1. Original Sin (Form. Conc. Art. I), by G. F. Guldberg
2. The First Seven Days of the World -- YOM, by Iver C. Johnson
3. Continuation of 2 Thessalonians 2, 1-10, by Howard L. Bremer

Arrangments for night's lodging after the Circuit meeting may be made with the host pastor.

- F. R. Weyland, Sec'y

NORWEGIAN SYNOD TEACHERS' CONFERENCE

Program for Teachers' conference to be held at Princeton, Minnesota, on Friday, October 13th, beginning at 9:00 a.m.

1. Music in the Christian Day School, by the Rev. A. M. Harstad
2. Newer Trends in Education, by Prof. Martin Galstad
3. Arithmetic Demonstration, by Miss Vernice Dubberke
4. Value and Use of School Records, by Miss Melvina Olson

5. Report from Superintendent, by the Rev. G. A. R. Gullixson
 6. Round-Table discussion of topic or topics to be selected.
- J. B. Madson, Chairman

SPECIAL GENERAL PASTORAL CONFERENCE - November 14-16, 1950

The General Pastoral Conference of the Norwegian Synod will hold a special session November 14-16, 1950 at Our Savior's Lutheran Church, Albert Lea, Minnesota, the Rev. Grant C. J. Quill, Pastor. The opening session will begin at 10:00 a.m.

PURPOSE:

- (1) The Missouri Synod has officially referred the COMMON CONFSSION to our Synod for action.
- (2) The Synodical Conference delegates will report on the proceedings at Fort Wayne.
- (3) Possible report, at least in part, of the American Lutheran Church convention to be held at Columbus, Ohio during the first part of October.

ARRANGEMENTS:

Lodging will be provided in the homes of the Albert Lea and surrounding Synod church membership. If you must arrive on Monday, the 13th, or if you cannot be present at all or for a part of the conference, please notify the undersigned so that lodging can be arrange accordingly.

- G. C. J. Quill, Sec'y

Since the document known as the "Common Confession" has by the president of the Missouri Synod been submitted to our Norwegian Synod for study, our Synod's Union committee deems it advisable that our General Pastoral conference this fall devote the greater portion of its sessions to such a study. Having been asked to submit a program TO be followed in such a discussion, your Union committee submits the following:

1. Inspiration of Scripture ("Content and fitting word") - Norman A. Madson
2. "The Holy Scriptures in their entirety" - S. C. Ylvisaker
3. Justification ("secured and provided for all men") - J.A. Petersen
4. Conversion (Settled in two sentences) --C. M. Gullerud
5. The Church ("error" - ALL error? - Prayer fellowship? - Unscriptural co-operation) - Geo. O. Lillegard
6. The Antichrist ("still clearly discernible in the Roman papacy") - David L. Pfeiffer
7. Election - Ahlert Strand

The Union committee suggests that in your criticism you be as constructive as possible, lest we be accused of negativism. We expect all our pastors to have supplied themselves with a copy of this "Common Confession" and to have made a careful study of it before coming to the pastoral conference.

Note to essayists: if at all possible, do not go beyond three typed pages in your discussion of the subject assigned to you. We want sufficient time for discussion.

On behalf of the Synod's Union Committee,
Norman A. Madson

Mankato, Minnesota, Sept. 7, 1950

FROM THE BOARD OF SUPPORT

Soon we will gather for Pastoral Conference. We will have a Communion service for the pastors. Could we not also have an offering in connection with this service? An offering for the Board of Support, for the "Indigent Pastors' Fund"? And it should be a good offering. We are all "broke". We don't have any oil wells in our backyards. But this offering twice a year, would be a real opportunity for us to help our retired fellow pastors, their widows and minor children. Let's get together on this and thus practice what we preach.

- Nils C. Oesleby

WEDDING BELLS

In the past month of August two of our brethren were united in marriage. On August 6th Prof. Rudolph Hånsey of Bethany Lutheran college was married to Miss Elizabeth Lillegard by the bride's father, the Rev. Geo. O. Lillegard at the Harvard Street Lutheran Church, Cambridge, Massachusetts. And on August 16th President C. M. Gullerud, pastor of Mt. Olive Lutheran congregation in Mankato, Minnesota was united in holy wedlock with Miss Martha Brudvig, formerly of Scarville, Iowa by the Rev. J. A. Petersen at the Scarville Synod Lutheran Church. We wish these brethren and their brides God's abundant blessings in their Christian homes.

TWO DEDICATION SERVICES

On August 20th Our Savior's Lutheran congregation of Albert Lea, Minnesota had a special re-dedication service for its newly decorated church interior and church furniture. The Rev. A. M. Harstad preached the dedicatory sermon, using as his text Romans 4, 13-16: "How Shall a Christian Be Sure of His Salvation?" In the afternoon of the same day Our Savior's dedicated its new Master Touch electric organ. In this service Mrs. F. R. Weyland presented a recital of Preludes, chorales and variations, and arias, and the choir presented a number of chorals. In preparation for this dedication service Pastor Quill has edited "A History of Our Savior's Lutheran Church". We wish this congregation God's continued grace and blessing for the trying years ahead.

On August 27th Richland Ev. Lutheran congregation had a special service for the dedication of its new Baldwin electronic organ. The congregation's pastor preached the dedication sermon, using as his texts Genesis 3, 8-9 and Matthew 11, 28: "How God Seeks to Establish Harmony Between Fallen Man and Himself." In the evening of the same day Prof. Alfred Fremder of Bethany Lutheran college presented a dedicatory organ recital. For further details, see the enclosed program folder.

- F. R. Weyland

CHANGES OF ADDRESS

Rev. A. J. Torgerson - 703 - 32nd Street South, Yakima, Washington
(Formerly 3238 28th Ave., West, Seattle 99, Washington)
Rev. F. R. Weyland - Box 143, Thornton, Iowa (Formerly Box 46)

WHERE DO WE STAND FINANCIALLY?
* * * * *

The latest issue of our SENTINEL reveals what each congregation in Synod has done by way of supporting the work of our Synod. There are just 13 congregations which contributed \$200. or more for such work during the first quarter of our fiscal year. The list there given totals \$7,341. when we should have raised \$12,000. in those first three months.

It is interesting to note that it was not just the larger congregations which contributed the larger amounts; some of them were small ones; also, some of the larger ones have very little credited to them. What it means is this -- we must all get to work now and arouse the interest of our people in our Synod and its work, for we cannot afford to go behind \$4,000 every quarter.

On August 31st the following deficits were registered: Home Missions \$1967; Synod Fund \$3265; and Bethany College \$3676, which includes the \$3,000 it did not receive on last year's budget. Every cent allowed in the budget of \$47,850 for these three purposes will be spent; let us contribute the needed funds before a deficit is created, rather than add an extra burden on to future years.

Look at the last line on the last page of the SENTINEL, where every month the AMOUNT NEEDED is plainly given. From August let till next April 30th we should contribute an average of \$4500. per month. for synodical purposes; it originally was \$4,000. per month. The facts are constantly before us in the SENTINEL; let us act upon them.

- M. H. Otto, Chairman

ANNOUNCEMENT
* * * * *

PLEASE NOTE!

Will those pastors who desire envelopes for their synodical offerings for the calendar year 1951 please notify the undersigned at once as to how many monthly sets of 12 they want?

After this year the Finance Board will no longer furnish such envelopes, but asks each pastor to make his own provision for synodical offering envelopes when ordering those for his local congregation(s).

-- M. H. Otto

OLD PEOPLE'S HOME
* * * * *

We have just received the O.P.H. material from the Rev. G.C.J. Quill. Now that's something we can work on! Let's get busy on this project of Christian charity right away. Let's also use the direct-by-mail service on O.P.H. Christmas seals. - incidentally, the Graphic Publishing Co., of Lake Mills, Iowa, has done a fine job of printing the O.P.H. dodgers.

- F. R. W.

CORRECTION AND ADDITION

" " " " " " " " " " " "

In the announcement of the Special Pastoral Conference to be held November 14-16 on page 11 of this issue of the BULLETIN, kindly make the following correction: "3. Justification (secured and provided for all men) - by G. A. R. Gullixson" (Not by J. A. Petersen, as given on page 11.)

Addition: "Pastor Lillegard suggested that in addition to the papers on the SEVEN points listed we also have a summary of what other Lutheran publications have said about the Common Confession. We have assigned that to Prof. Rudolph Honsey, who has been informed of same, and has promised to take it. Add, therefore, as an 8th subject:

8. "What Other Lutheran Publications Have Said About the Common Confession" - Rudolph Honsey:

per: Norman A. Madson

ANOTHER ADDITION

" " " " " " " " " " " "

Although our request has not worked itself through the "proper channels" as yet, yet the Chaplaincy Committee (consisting of A.M. Harstad, D.L. Pfeiffer, and F.R. Weyland) deem it wise to set aside a portion of the time at our forthcoming Special Pastoral Conference to have the Rev. E. R. Blakewell of Milwaukee explain the work of the Lutheran Spiritual Welfare Commission for men and women in military service. We have some very favorable offers from the Wisconsin Synod commission.

-- F. R. Weyland

NEWS FROM BETHANY

" " " " " " " " " " " "

Prof. J. A. O. Preus has accepted the call extended to him by the new Luverne-Rose Dell, Minnesota parish which has made application for membership in our Synod. His work at Bethany has been taken over by the other men. This necessitates the dropping of a couple of courses and the increased overloading of some of the teachers.

--Stuart A. Dorr, Sec'y of
the Board of Regents

We wish Brother J. A. O. Preus God's blessings in his new field of activity in the Church, and beseech the Lord to give our faculty at Bethany added strength to carry the extra load. - Editor

The Clergy Bulletin

Published by authority of General Pastoral
Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa

Vol. X

October 1950

No. 2.



THE GEM OF THE REFORMATION

" " " " " " " " " "

REFORMATION

" " " " " " " " " "

By Luther's hand a little gem
Was brought out from an ancient mine
Where precious pearls of priceless truth
In all their early beauty shine.

This gem unfolds the Law of God
That we might know what He requires
And walk the way of His commands
In deeds and words and in desires.

It tells us how the worlds were framed
And man before his Maker stood
To prove the power of Him Who spake
And found His works were very good.

It glorifies a Father's love,
A love that did not spare to give
His Son to shed His sacred blood,
That sinners might not die, but live.

It praises God, the Holy Ghost,
The Teacher of all saving grace,
Who guides us into all the truth
And makes our hearts His dwelling-place.

It tells us how we ought to pray,
As our dear Lord Himself has said,
It speaks of "water and the Word"
And of the "breaking of the bread."

We prize this Reformation gem
And pray that God may bless its way
In church and school and in the home
For time and for eternity.

- W. M. Czamanske

"A MIGHTY FORTRESS IS OUR
GOD,"
'Twas Luther's song and lay;
Its echoes rang through
every land
Are ringing still today.

"WITH MIGHT OF OURS CAN NAUGHT
BE DONE,"
God's Church must still con-
fess;
In all her battles only God
Can shield, protect, and bless.

"THO DEVILS ALL THE WORLD
SHOULD FILL,"
Take courage, little flock.
The gates of hell shall not
prevail;
We stand upon the Rock.

"THE WORD THEY STILL SHALL
LET REMAIN,"
'Twas Luther's battle cry;
And 'round its banners, wide
unfurled,
We'll rally till we die.

- W. M. Czamanske

HERMAN AMBERG PREUS

(Biographical essay delivered at the General Pastoral Conference, held at Bethany Lutheran College, Mankato, Minnesota, April 13, 1950.)

HERMAN AMBERG PREUS, one of the founders and fathers of the Norwegian Synod, was born June 16, 1825 in Christiansand, Norway. His ancestors were Germans, the earliest known being Hans Preus, a rich estate owner, living at Eisfeldt, Sachsen-Meiningen. This man's son settled in Norway about the year 1700. Preus's grandfather was a Lutheran clergyman, pastor at Haabel; his father a college president; and his mother, a member of the illustrious Keyser family, daughter of bishop John Keyser. He received a fine preparatory education at home, and spent the years 1843-1848 at the University of Norway, receiving the degree of A. B. in 1843, and that of Candidate of Theology in 1848. Among his teachers at the seminary were the learned professors Dr. C. P. Caspari and Dr. Gisle Johnson. After his graduation he devoted the next three years to teaching in the capital city. On New Year's Day 1851 he received a call from three congregations in Wisconsin, known as Spring Prairie, Bonnet Prairie and Norway Grove to become their pastor, and after due deliberation accepted it.

Before leaving Norway he married his cousin, Caroline Dorteia Keyser, daughter of Christian Keyser, professor in Dogmatics at the University of Christiania (Oslo). The marriage took place May 5, 1851, the Rev. M. B. Landstad officiating. Shortly afterwards they started for the "New World" and landed on its shores July 10, after a voyage of seven weeks on the ocean. On the Eighth Sunday after Trinity Preus preached his inaugural sermon at Spring Prairie, using the Gospel for that day, Matthew 7, 15ff., as his text. Upon their arrival at Spring Prairie there was no parsonage to move into, so they spent the first months in a room 8x12 feet which a hospitable pioneer family gave up for them. In January of the following year they moved into the parsonage, which was built during the fall and early winter. This was a log house, one and a half story high, with two small rooms downstairs and three smaller ones upstairs.

There were no church buildings, and Preus had to enter upon his work as minister by preaching in small log cabins which were literally packed, while occasionally a large number of people had to stand outside the open doors and windows during the services.

During the first years much of the pastor's time and strength was absorbed in making sick-calls. There was much fever and ague in the settlement, and it was difficult to obtain any medical aid. This was worst about two years after Preus had arrived, when cholera raged in almost every home. Once a Yankee doctor sent word to him asking if he could help at a house which was visited both by sickness and death, and no help to obtain. When Preus immediately complied, got the man of the house buried and nursed the sick, the doctor said, "That man will get along in America."

Besides serving the three congregations which had called him as their pastor, Preus made many missionary journeys to settlements which were without pastors. He thus preached at numerous places within a radius of fifty miles and sometimes at places located over a hundred miles from his home. It has been estimated that his travels averaged 7500 miles a year for several years before there were any railroads in that part of the country. During this pioneer period Preus often for weeks at a time conducted services every day, instructed the

HERMAN AMBERG PREUS

children and performed other ministerial acts. Being endowed with an iron constitution he was able to bear up under the strain. By and by four more congregations were added to his original charge. His qualifications soon assigned to him a prominent position in the Lutheran Church in America. The three pastors from Norway, who were here before Preus came, had felt the need for a closer union between the congregations founded in this country, if the work was to be carried on effectively and properly. Preliminary steps were therefore taken in January 1851 to organize a union of Norwegian Lutheran churches. At the meeting held on January 4th and following days there were three pastors and thirty representatives from eighteen congregations. At this meeting a Constitution consisting of twelve paragraphs and seventeen by-laws was adopted which should be sent to the congregations for acceptance or rejection and reported on at a later meeting. The next "church meeting" was held in Muskego, in February 1852. Before this meeting three additional pastors had arrived from Norway, among them, the Rev. H. A. Preus. At this meeting objections were made against some of the paragraphs found in the Constitution adopted by the 1851 Convention, the most serious one being directed against Par. 2, which contained the Grundtvigian error that the Apostles' Creed, as used in the baptismal ritual, is inspired and is to be regarded as "a living Word" according to which the written Word of Scripture must be interpreted. The paragraph read: "The doctrine of the Church is that which is revealed through God's Holy Word in our baptismal covenant and also in the canonical books of the Old and New Testaments, interpreted in agreement with the Symbolical Writings of the Church of Norway, which are: 1. The Apostolic Creed, 2. The Nicene Creed, 3. The Athanasian Creed, 4. The Unaltered Articles of the Augsburg Confession, which was delivered to Emperor Charles V at Augsburg 1530, 5. Luther's Small Catechism." (Cf. "Grace For Grace", p. 35.)

At the Convention in 1852 it became apparent to many that the clause, "in our baptismal covenant", had been given a very prominent place in the preliminary draft of a constitution adopted the previous year. Preus, who already before he left Norway, had noticed this, moved that the words "in our baptismal covenant and also" be stricken from the second paragraph, giving as his reason that this expression not only seemed to him to be ambiguous and contradictory, but might contain a doctrine which is not in harmony with Scripture and the Confessions of the Lutheran Church. His motion was adopted.

After another preliminary meeting held at Eastern Koshkonong Preus together with six other pastors and representatives from twenty eight congregations organized in 1853 the Norwegian Synod of America. At the annual meeting of the Synod in 1854 he was elected a member of the executive committee, and since that date till his death forty years later, he was one of the most prominent and influential men in the Synod. Preus, Laur Larsen, U. V. Koren, and J. A. Ottesen have justly been called the "venerable fathers" of the Norwegian Synod; and the Rev. A. Bredesen says: "If any man, before all others, deserves to be designated as the Patriarch of our Church in America, that man is Herman Amberg Preus."

Among all the prominent Scandinavian American pioneers, it is quite difficult to find a man that was more conservative than he. Even in cases when it is difficult to understand how the doctrine and practice of pure Lutheranism would have suffered by yielding a little, he was too inflexible and too frank to practice what may be called diplomacy or policy. Realizing the power of the press, he devoted much time to the publication of "Kirkelig Maanedstidende," the organ of the Synod,

and was appointed editor-in-chief of it in 1859, discharging his duty as such during the next nine years. In 1862 he was elected president of the Synod and so satisfactory were his services in this capacity that he was re-elected at every subsequent meeting as long as he lived. He was a strong man; but his endurance was often severely tested. Said a personal friend of his: "When he had to travel day after day he would sit up and work half of the night, and yet the next day be as vivacious as ever in preaching or debating, or presiding at some meeting." In the early seventies he traveled several thousand miles a year, and in one year he covered no less than eight thousand miles, of course mostly by train. The division of the Synod into three districts in 1876, relieved him of a part of the burdens which had become too onerous for almost any one man. His fine physique and his frankness won the sympathy of the people, and his earnestness and sincerity inspired thinking men and women with confidence. His character was a rare combination of gentleness and firmness. Even his physiognomy was striking, and it is said that Prof. Walther, upon first seeing him exclaimed: "Ein determinierter Kerl!" "A determined man!" He was not hasty in forming an opinion, but when he, in accordance with the Word of God, had reached a conviction he remained unshaken as few.

Being human, he also had his faults as everyone else. He was not always as gentle and yielding as could have been desired. In his polemical writings, especially during his earlier years, he no doubt ought to have expressed himself in less harsh tones and in more modest expressions. On the other hand, his heart was highly responsive to the sufferings of his fellowmen, and his generosity was more than ordinary. Experience has taught him the difficulty of building up churches in new settlements, and throughout his career as president of the Synod he was particularly solicitous about the needs of the frontier missions. Another marked feature of his lifework was his untiring efforts of establishing Christian schools for the children. In 1866 he expressed himself on that subject as follows: "It is our endeavor to arrange our parochial schools so that the English Common Schools may become superfluous to our church members. This, of course, can only be accomplished by taking up such branches in the parochials as are taught in the English schools. It involves many difficulties, but we must work with this purpose in view." And again in 1893: "Strive with all your might to build up good parochial schools! Try earnestly to give your children a Christian education. The growth of the Lutheran Church, nay, its very existence, largely depends upon this; for the future belongs to the rising generation."

Preus was a Lutheran of the old school. The following expressions from his report to the Synod in 1893 remind one of the very language of Luther himself: "At this moment an exceedingly dangerous tendency pervades nearly all Christian denominations in the world. It may not be the aim of the leaders and their followers, but it is the aim of the originator of this tendency, Satan, the Deceiver, to get rid of the absolute divine authority, by rejecting the biblical doctrine of the inspiration of the Scriptures." Having reviewed this tendency in the great Protestant churches in America and Europe, he continues: "We see the error threatening our very lives, and the spiritual atmosphere surrounding our church people is full of its poisonous microbes. The Scriptures are subjected to the judgment of the reason, and doctrines of men take the place of the divine articles of faith. The foundation of Christianity and of Holy Writ, which is the Prophets and the Apostles, with Christ as the chief Corner-stone, is thus undermined; justification by faith alone becomes a problem, divine certainty of faith yields to uncertainty and doubt, and the sinner is deprived

(Clergy Bulletin: X,2)

of his consolation and peace." The Catholics also received some attention in the same Report: "The Catholic Church stretches forth its arms for prey. Its efforts to get the common schools into its clutches are well-known; in direct violation of the Constitution it appropriates the money of the State for its church schools, and struggles for the acquisition of political power, in order to utilize it in the service of the Papal Church. Woe to the Protestant churches if it succeeds! For still the Papal Church thirsts for the blood of 'heretics!'" The materialism of the age was sized up thus: "Last but not least, the Synod will faithfully testify against the increasing worldliness, pursuit of riches, and love of pleasure. Our age is materialistic, it wants something for the eyes, something tangible. Here is the greatest danger that the Church may become secularized." These expressions give us a somewhat reliable insight into the working of the mind of the man who spoke them. They sprang from the intense conviction of a singularly sincere man. He was zealous in proclaiming the truth as found in the Word of God and did not ask, "What will people say? or, What will be the result?" Although he met with opposition because of his straightforwardness and for his defence of the truth, he found himself surrounded by true and trusty followers, whose devotion made life's arduous task less irksome. The great bulk of his parishioners looked up to him as a respect-inspiring, yet loving and tender father. His family relations are described to have been most beautiful and happy, even though he demanded strict obedience from the children.

His life was not without streaks of shadow, however, as when his beloved wife was taken from him by death in 1880, and in 1883 when on Thanksgiving Day his youngest son was killed in an accident at Decorah where he that fall had entered Luther College. That same year, on Good Friday, a majority of the Norway Grove congregation which he had served as pastor for thirty years, deposed him, declaring that he taught false doctrine concerning Election and because he refused to subscribe unconditionally to resolutions adopted by said majority. Upon receiving the news of his being deposed, he said: "Father, forgive them, for they know not what they do."

Preus wrote a large number of contributions to the organ of the Synod. His "Seven Lectures on the Church Conditions Among the Norwegians in America," 144 pages, published in 1867; and "Ofteidal's and Wenaas's Wisconsinism" and "Open Declaration", covering 146 pages and published in 1876 are valuable contributions to the history of the Norwegian-American Lutheran churches.

Preus made visits to Norway in 1866 and in 1888. On the former occasion he delivered the Seven Lectures mentioned above, thereby arousing interest in American Church affairs among the Norwegians. He also spoke at the funerals of his youngest sister and that of his father, the latter having reached the age of 88 years. In the spring of 1876 his silver wedding was remembered by a few old friends who gathered at his house. In the fall of the same year the Twenty Fifth anniversary of his entering upon the service as a minister of the Gospel was fittingly celebrated by a large concourse of people in a grove near his home; and in June 1887, at the annual meeting of the Synod, at Stoughton, Wisconsin a great number of his friends devoted one evening to a commemoration of the work accomplished by him during the twenty five years he had served as president of the Synod.

It has been mentioned that Preus possessed an iron constitution and great endurance for work; but he was not altogether spared from sickness. Thus in 1871 and 1872 he suffered from a malignant small-

pox and in 1874 he became severely afflicted with erysipelas in the head so it was feared that he would not recover. From the beginning of January 1893 and throughout the winter and spring he again was very sick, supposedly from a heart attack. His life was spared also this time and he recovered so that his health was fairly good until the day of his death.

The following year he attended the conventions of both the Eastern and Minnesota Districts of the Synod. The Convention of the Minnesota District was held at Starbuck from June 21st to 27th and was the last Synod meeting it was allotted to him to attend. On his way from this Convention he went to Lee, Illinois to visit his son-in-law and daughter, the Rev. and Mrs. Jorgen Nordby. He arrived there on Saturday and on Sunday morning, July 1st, he attended the services at the church when his granddaughter was confirmed. On retiring to his bedroom that evening he asked for a Bible and apparently seemed well and strong. About midnight he became ill and soon realized that death was approaching. Retaining consciousness to the last, he said to those about him: "Greet my congregations!" "Greet the brethren!" Turning again in prayer to the Savior, he said: "O Lord Jesus, I am a great sinner, but Thou art a merciful Savior. Help me, Lord Jesus! Lord Jesus Christ, my Savior blest, my hope and my salvation!" Then he recited these words from the hymn: "I have Thy Word, Christ Jesus, Lord, Thou never wilt forsake me; This will I plead in time of need; O help with speed, When troubles overtake me!" A few moments later he died peacefully at the age of 69 years.

On Tuesday a funeral service was held at Lee, Illinois, where Rev. V. Koren spoke a few words at the house and at the church where Rev. — K. Bjorgo preached the sermon. The following day the corpse was brought to his home on Spring Prairie. Here the burial took place on Friday, July 6, 1894, the Rev. V. Koren preaching the funeral sermon and the remains laid to rest beside those of his wife in the Spring Prairie cemetery, at Keyser, Wisconsin.

- J. B. Unseth



MISSOURI SYNOD RESOLUTIONS

(Milwaukee 1950 Convention)

Re: COMMON CONFSSION - Resolution No. 14

- WHEREAS, By the grace of God the Committee on Doctrinal Unity of Synod and the Committee on Fellowship of the American Lutheran Church have jointly produced the document known as the "Common Confession"; and
- WHEREAS, We find in this document nothing that contradicts the Scriptures; and
- WHEREAS, We are of the conviction that, under God, our Synod should seek the God-pleasing unity with all Lutherans; therefore be it
- RESOLVED, That we rejoice and thank God that the "Common Confession" shows that agreement has been achieved in the doctrines treated by the two committees; and be it further
- RESOLVED, That we accept the Common Confession as a statement of these doctrines in harmony with Scriptures; and be it further
- RESOLVED, That, if the American Lutheran Church, in convention assembled, accepts it, the "Common Confession" shall be recognized as a statement of agreement on these doctrines between us and the American Lutheran Church.

And:

- WHEREAS, not all phases of the doctrines of the Scriptures are treated in the "Common Confession", and
- WHEREAS, further study or future developments may show the need of clarification or expansion of the "Common Confession"; be it therefore
- RESOLVED, That additional statements, originating in the same manner as the present "Common Confession", may be submitted to future conventions of our Synod and the American Lutheran Church for adoption.

Re: DOCTRINAL UNITY - Resolution No. 15

- WHEREAS, Our Committee on Doctrinal Unity states in its report (p. 440) "since the practice of the church must agree with the doctrine, your committee recommends that matters of church practice, especially the attitude of Lutheran congregations toward lodgery and unionism and similar issues, be carefully studied and that for this purpose the President, the Vice Presidents, and the District Presidents of our church endeavor to hold conferences with the President, Vice Presidents, and District Presidents of the honorable American Lutheran Church to survey the problems in the field and to see how uniformity in church practice can be brought about;" and
- WHEREAS, our committee further recommends (p.440) that "a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as a steering committee and clearing house"; therefore be it
- RESOLVED, That the recommendations of the Committee be accepted; and be it further
- RESOLVED, That every effort be made to hold the suggested meetings for the purposes mentioned, and be it further
- RESOLVED, That a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as our steering committee and clearing house for all questions with regard to the "Common Confession" or any other aspect of the matters of fellowship between the two church bodies.

Resolution No. 16

- WHEREAS, The Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent synods without the consent of every synod in the Synodical Conference; and
- WHEREAS, The American Lutheran Church already in 1938 declared itself ready to place the agreement reached with the Missouri Synod before its sister synods for approval and acceptance; therefore be it

- RESOLVED, That we request our President to place this matter before the Synodical Conference in order to secure the consent of the constituent synods to the course of action outlined in these resolutions; and be it further
- RESOLVED, That our President inform the President of the American Lutheran Church of our action and request him, if the convention of the American Lutheran Church takes favorable action on the "Common Confession", to place the agreement reached with us before its sister synods for approval and acceptance.

Resolution No. 17

- WHEREAS, Several steps remain to be taken before church fellowship can be established between us and the American Lutheran Church, as outlined in the foregoing resolutions; therefore be it
- RESOLVED, That when by the grace of God everything necessary for fellowship has been accomplished, this fact is to be announced officially by the President of Synod. Until then no action is to be taken by any member of Synod which would overlook the fact that we are not as yet united.

Re: PRAYER FELLOWSHIP AND JOINT PRAYER
Resolution No. 20

- WHEREAS, Synod has been asked to declare that "there is no scriptural basis for a distinction between prayer fellowship and joint prayer"; and
- WHEREAS, this question required further study; and
- WHEREAS, the President of Synod has been directed to provide such a study; therefore be it
- RESOLVED, that this question be held in abeyance until the treatise on "Prayer Fellowship" has been published; and be it furthermore
- RESOLVED, that if further clarity is needed on the question, it shall be referred to the Advisory Committee on Doctrine and Practice. (Synodical Handbook Section 2.109)

Re: NATIONAL LUTHERAN COUNCIL - Resolution No. 5

- WHEREAS, the constitution of the National Lutheran Council lists among its purposes and objectives joint activities in church work, such as missions, education, and student service (Article III, g.) despite a lack of doctrinal agreement. (Cf. Preamble of the Constitution of the Council: "...cooperation in which does not affect their distinctive principles;" and Book of Memorials, p.531: "Doctrinal Differences Do Exist.")
- WHEREAS, therefore much of the program of the Council is of unionistic nature, as is plainly shown in the majority report of the Committee on Membership in the National Lutheran Council; and
- WHEREAS, recent developments show that there are unsettled organizational problems within the National Lutheran Council involving the possibility of organic union of the participating bodies of the Council, (Cf. Book of Memorials, pp.430ff.) therefore be it
- RESOLVED, that under the present conditions we decline to apply for membership as a participating body in the National Lutheran Council.

Resolution No. 6

- WHEREAS, there are certain areas of purely external endeavor, in which our church may participate, as it has done in the past; be it therefore
- RESOLVED, that we express our continued willingness to cooperate with the National Lutheran Council, wherever it can be done without compromising Scriptural principles.
- AMMENDMENT: Praesidium to appoint commission to study the problem and carry on negotiations with N. L. C. without compromise of principles.

MISSOURI SYNOD RESOLUTIONS

Re: ENGAGEMENT - Resolution No. 8

WHEREAS, Synod is asked to state its position on engagement, therefore be it
RESOLVED, that we hold to the position expressed in our Synodical Catechism in Question 61 which reads: "What is marriage?" "Marriage is the lifelong union of one man and one woman unto one flesh. Marriage was instituted by God and is entered into by rightful betrothal, or engagement."

Resolution No. 9

WHEREAS, Differences have arisen in answer to the question, "Is engagement tantamount to marriage?" and
WHEREAS, Our theological faculties at St. Louis and Springfield have taken this matter under consideration at the request of President Behnken, therefore be it
RESOLVED: That we request the two faculties to clarify the opinions expressed in connection with the question and that with the approval of the Praesidium of Synod, the report of the faculties be submitted to our pastors and congregations.

Re. ROMANS 16:17-18 - Resolution No. 10

WHEREAS, the convention has been requested in a number of memorials to state its position on Romans 16:17-18; and
WHEREAS, it is necessary to have a statement on principles on the basis of which many questions which have arisen in our midst can be decided, be it
RESOLVED, that Synod adopt the following statement:
1. We reaffirm, as Scripturally correct, the use of Rom. 16,17 in the constitution of Synod, the Synodical Catechism and the Brief Statement.
2. In this passage and in many others (e.g. Matt. 7:15, Acts 20,27-30, Gal.5:9-10 19-21, I Tim.1:3, II Tim.2:14-18, Titus 3:10, II John 10-11) Scripture warns against unionism and the tolerance of error and requires that we deny church fellowship to all who persist in false doctrine. Under church fellowship we include pulpit fellowship, altar fellowship and prayer fellowship as defined by the Synodical resolutions of 1944 (Proceedings, p.251f) and 1947 (Proceedings, p.517f).
3. In the application of the principle of the denial of church fellowship we must recognize the following: Many situations arise which plainly involve unionism and many others which obviously do not. Both unionism and separatism must be avoided. There are also many situations especially in the area of joint church work which can be judged only on the basis of an accurate knowledge of the conditions present. We therefore hold that the principle of the denial of church fellowship is not to be applied mechanically or legalistically nor is it to be weakened or made relatively meaningless by a failure properly to apply it. The procedure must be both charitable and definite. It must not be forgotten that charity extends toward all the brethren that are in church fellowship with us as well as to others.

Resolution No. 11

WHEREAS, Synod stated in 1947 that, in the issues being studied in our midst on the basis materials supplied by the president "The subject matter is such as to call for time and patience, so that all pastors and laymen may have an opportunity to study the same in a quiet, earnest and prayerful manner (a course which the church should always follow), " and
WHEREAS, the pamphlet Exegesis on Romans 16:17-ff has only recently appeared; therefore be it
RESOLVED, that we request all pastors, teachers and laymen diligently to study Romans 16:17,18, as well as related texts, so that through the gracious operation of the Holy Spirit the clear doctrine of the Scriptures contained in them may always be held and properly applied among us.

Resolution No. 12

WHEREAS, the question of "official" interpretation, or exegesis, has been raised among us; be it

RESOLVED, That Synod recognizes that there may be legitimate difference of opinion in purely exegetical matters (Cf. para.48 of Brief Statement), but that this liberty does not extend farther and that no interpretation may be held which is contrary to the analogy of faith; and be it further

RESOLVED, that all members of Synod should guard against an abuse of this liberty, which would cause confusion and disturbance in the synod.

Re: SISTER SYNODS - Resolution No. 13

WHEREAS, the brethren of the Evangelical Lutheran Joint Synod of Wisconsin and Other States and the brethren of the Norwegian Synod of the Evangelical Lutheran Church have addressed letters to our Synod on matters of doctrine and practice within our church; be it therefore

RESOLVED, that we gratefully acknowledge in these letters of the brethren an evidence of sincere concern for the welfare of God's kingdom, and be it

RESOLVED, that we acknowledge the right and duty of our brethren in the Synodical Conference to call to our attention matters of doctrine and practice within our Church that have disturbed them, and be it

RESOLVED, that we ask the Praesidium to answer the letters of the brethren of Wisconsin Synod and the Norwegian Synod on the basis of the action of this convention.

"THEREFORE THE WORLD HATETH YOU"

John 15: 18-19

In his little book "The Church and the World," Richard Niebuhr writes that the history of the Christian Church in any era can be told in three words: conflict, alliance, identification. The natural state between the Church and the world is a state of tension. There is constant conflict; for the Church, in leading men to God and teaching them moral virtues, must necessarily come into conflict with the world, which is opposed to God and His kingdom. Gradually, however, the Church and the world tend to "get together." Both compromise their principles to some degree. The Church "goes easy" on the world, and the world concedes that the Church "is not so bad" and "has its good points." As time passes, there is less conflict, less tension, because the line of demarcation between world and Church grows more and more faint. Finally there is complete, or almost complete, identification. The Church has grown rich and powerful and makes common cause with the world in many things. Christians and non-Christians in both their private and public lives seem very much alike. The line of demarcation between the Church and the world is all but obliterated.

"The world hates you," says Jesus. There is bound to be conflict between the Church and the world, between those who love Jesus and those who hate Him, between those who build and those who destroy His kingdom.

Prayer: Lord Jesus, grant grace to all Thy children to love Thee truly and to do Thy work among men, undismayed by the hatred of the world, that Thy name may be glorified. Amen.

- From "Portals of Prayer," No. 100, page 23

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The Clergy Bulletin

* Vol. X

October 1950

No. 2.

FINANCE BOARD
Release No. 4

LET US NOT BECOME WEARY
" " " " " " " " " " " " " " " "

By this time our synodical treasurer should have received \$20,000 for the budgeted funds. HE HAS NOT RECEIVED EVEN \$15,000. At that rate we shall fall far short of our goal of \$47,850 for this fiscal year.

However, the "dry" season is now over. Mission festivals and other occasions for special offerings are on the calendar. Let's make the most of the opportunities we have on such days.

To be sure, inflation has affected our members' incomes. We should not fail to impress upon them that the Synod is affected too and therefore needs about \$2.00 for every \$1.00 of ten years ago. Furthermore, it is far easier to give in amounts sufficient to meet our needs now than to fall in arrears and later try to make up that deficit in addition to carrying the burden of the then current needs.

If we can through our ministry lead our people to see and appreciate how much God has loved us, how immeasurably great His grace, which can save us freely and forever, we shall not have much difficulty in persuading them to give adequate support to their Church which proclaims this saving grace in Christ. It is in this that we should not become weary.

- M. H. Otto, Chairman

PLEASE!

Only a few orders for those envelopes for synodical contributions have been received. The envelopes are already here. If we get your order soon, we can have your envelopes ready for you by the time our General Pastoral Conference meets in November. Postcard at once if you have not already done so.

--M. H. Otto

FROM THE EDITOR OF CHURCH NEWS

I herewith commend those pastors who have sent me news items from their parishes, either by way of special articles or by way of their regular church bulletins. These efforts have been appreciated. It is true that not every bulletin contains material which lends itself for synodical publication, but this thought must not discourage you. I encourage the remainder of our pastors to communicate with me, so that the SENTINEL need not appear to be a publication for the Iowa-Southern Minnesota Circuit. There must be many things of general interest for you to report in SENTINEL. Thank you!

- Juul B. Madson

TWO PARSONAGES ARE BLESSED

On September 12th the Rev. Mr. and Mrs. Arvid Gullerud of Water-ville, Iowa became the parents of a baby girl, Randi Kay; and on October 13th the Rev. Mr. and Mrs. Juul Madson of Northwood, Iowa became the parents of another baby boy, Paul Michael.

We rejoice with the parents of these children and wish both them and their children God's saving health and constant blessing!

BILLY GRAHAM?

Editor: Brother D. L. Pfeiffer clipped the following article from the "Cottonwood Current" for publication in the CLERGY BULLETIN. The "Marshall Messenger" is published in Marshall, Minnesota.

"Enthusiastic throngs attend Revivalist Billy Graham's religious meetings in Minneapolis. We have yet to learn, however, of any great truths brought forth by the Rev. Mr. Graham which had not previously been presented by hundreds of less publicized and less glamorous pastors laboring quietly in their home communities. It is possible, moreover, for a layman to wonder whether such highly inspirational messages rush over some rough ground which will have to be levelled off later by unspectacular Christian leaders, without the spotlight." - Marshall Messenger. - Editor (of "Cottonwood Current"): "Them's our sentiments too, parson."

SPECIAL GENERAL PASTORAL CONFERENCE

Since the next issue of the CLERGY BULLETIN will not come out until after the Special General Pastoral Conference has met, we bring you this last reminder:

Time: November 14-16, 1950. Opening session begins at 10:00 a.m.

Place: Our Savior's Lutheran Church, Albert Lea, Minnesota.

The following work is to be accomplished:

1. "Inspiration of Scripture," Dr. Norman A. Madson.
2. "The Holy Scriptures in Their Entirety," Dr. S. C. Ylvisaker.
3. "Justification Secured and Provided For All Men," G. A. R. Gullixson.
4. "Conversion," Pres. C. M. Gullerud.
5. "The Church - Prayer Fellowship - Unscriptural Cooperation," Geo. O. Lillegard.
6. "The Antichrist," D. L. Pfeiffer.
7. "Election," Ahlert Strand.
8. "What Other Lutheran Publications Have Said About the Common Confession," Prof. Rudolph Honsey.
9. "The Chaplaincy Question" (inter nos), The Committee.
10. "Work of the Lutheran Spiritual Welfare Commission," Rev. E. R. Blakewell.

In preparation, kindly check your brief case for the following materials:

- The Common Confession
- The Brief Statement
- The CLERGY BULLETIN, September and October issues.
- Your contribution toward Indigent Pastors' Fund to be given at our Communion service.
- Any other helpful material.

— The Editor

Wm. Madison

SECTION ONE

THEOLOGICAL REVIEW

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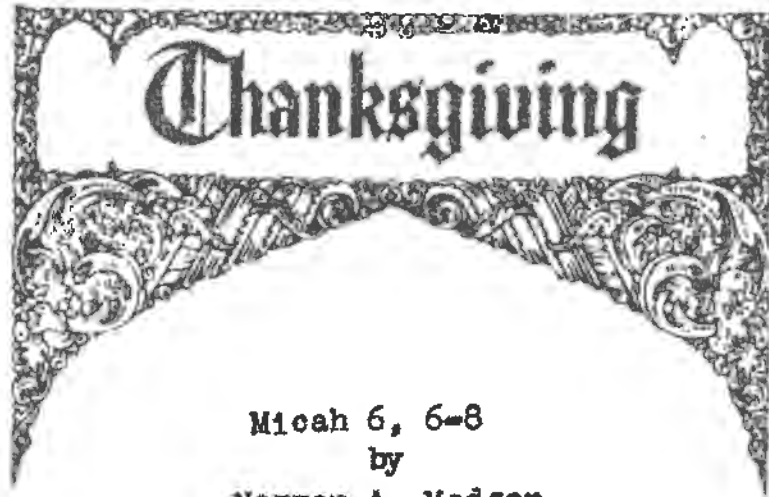
The Clergy Bulletin

Published by authority of General Pastoral
Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa

Vol. X November 1950 No. 3.

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Micah 6, 6-8
by
Norman A. Madson

When we are come, our fathers' God,
On this Thanksgiving Day
To offer up a sacrifice
In Thine appointed way,
We fain would know from Holy Writ
What Thou wouldst have us bring,
To deck the altar of Thy grace,
Our sov'reign Lord and King.

But Thou hast in Thy wondrous Word
Revealed what pleaseth Thee;
'Tis justice, mercy, and a heart
Of true humility.
And since the virtues Thou dost ask
Thou dost Thyself impart,
Grant that no hindrance may be found
To bar them from our heart.

Dost Thou desire a thousand rams,
Ten thousand streams of oil?
Or wouldst Thou have our first-born son
Consigned to sullen soil?
If such Thou shouldst require of us,
'Twould be Thy right to claim -
For what is man to question aught
Asked in his Sov'reign's name?

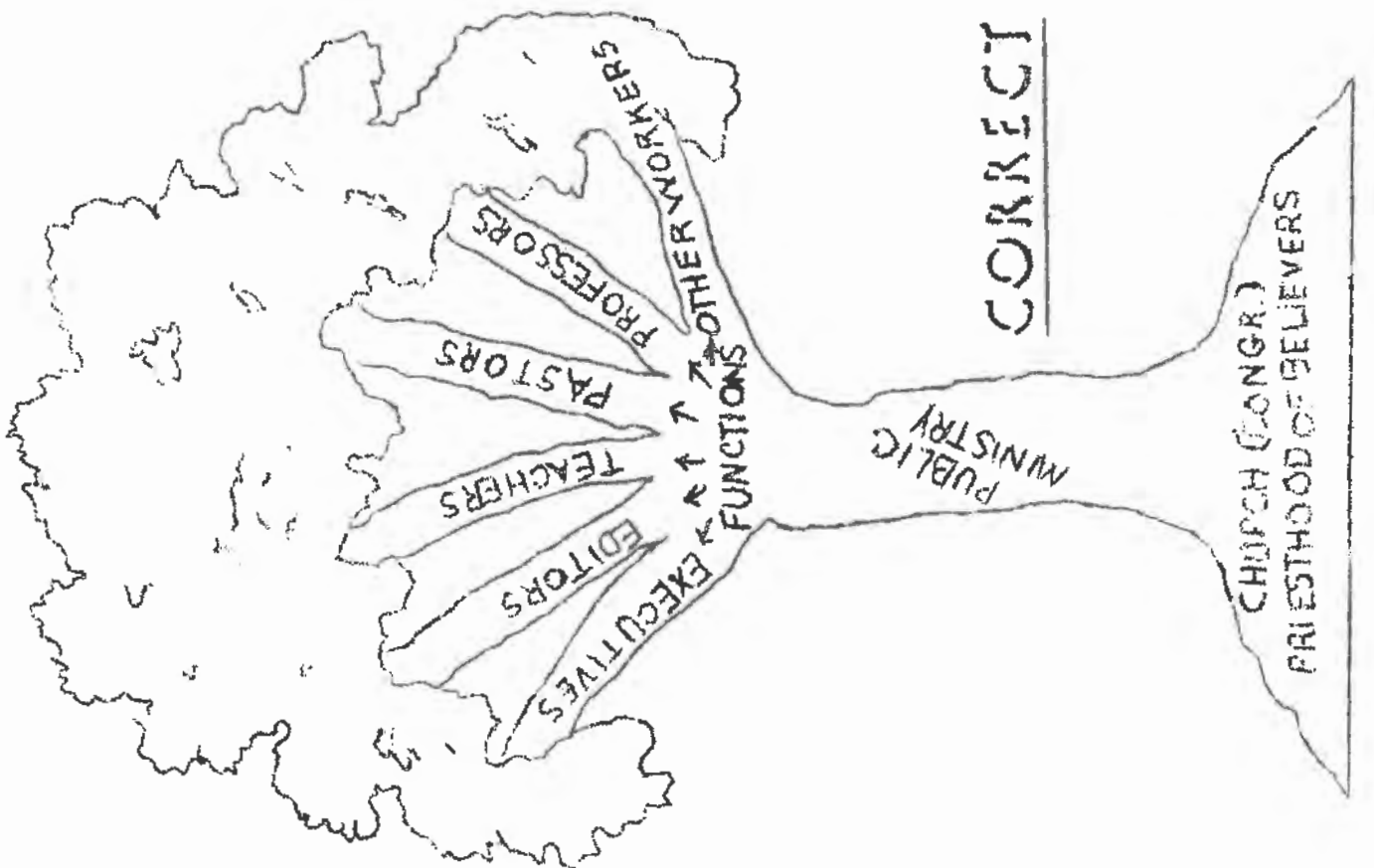
So, when on this Thanksgiving Day,
Our festal board is spread,
Be this the burden of our prayer
As table grace is said:
"O Lord of harvest, mercy's God,
Thanks for the year now past;
Grant us an humble, grateful heart
While harvest days shall last!"

* * *

Ecclesiasticus 50, 22-24

"Now, therefore, bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb and dealeth with us according to His mercy. He grant us joyfulness of heart and that peace may be in our days in Israel forever; that He would confirm His mercy with us and deliver us at His time."

A. C. MUELLER
10-26-50



The diagrams on the foregoing page, depicting the doctrine of the Church and the Ministry were submitted to "THE CLERGY BULLETIN" for reproduction. It is by A. C. Mueller, editor of the Concordia Sunday School materials. It was distributed at the Minnesota-North Dakota Lutheran Teachers conference, which met at Concordia college, St. Paul, November 2-3, in connection with a presentation of a topic, "Position of the Lutheran Teacher," by Dr. A. C. Stelhorn, secretary of schools of the Missouri Synod. These diagrams are herewith presented to our brethren for study.

- The Editor

"WE BELIEVE AND TEACH..."

(Editor: In accordance with Resolution No. 16 (cf. "Clergy Bulletin," Vol. X, p. 21), the constituent synods of the Synodical Conference are to study the proposed "Common Confession" between the Lutheran Church - Missouri Synod and the American Lutheran Church. The Norwegian Synod has made a beginning in this study when the General Pastoral Conference met in Albert Lea, Minnesota, November 14-16. In this and subsequent issues of "The Clergy Bulletin" we hope to present the essays which were delivered at the General Pastoral Conference. We present these essays as they were given at the Conference. As they appear, kindly bear in mind that they are not in their final form. They will be revised and abbreviated for our lay people, and in that form they will appear in the "Lutheran Sentinel.")

"CONTENT AND FITTING WORD" OR "VERBAL INSPIRATION"?

(Article V: 1)

Since "God cannot be treated with, God cannot be apprehended, except through the Word" (Apology IV, 67), a person's attitude toward the Word becomes basic in his confession. We speak of God's Word as the organic foundation for our faith. If we are not agreed on the organic foundation, it will profit us little to discuss matters which will have to be settled on the basis of the Word, and the Word alone. And as true Lutherans we stand committed to the proposition: "The Word of God shall establish articles of faith, and no one else, not even an angel." (Smalcald Articles II, 15.) And since what we believe, teach, and confess regarding the Holy Scriptures is basic, it properly is accorded a primary position in our confession, even as our Savior accords it such a position in the Lord's Prayer: "Hallowed be Thy name." If God's name is to be hallowed, it must (according to Luther's explanation of the 1st Petition) be by pure teaching and holy living. And purity of doctrine is unthinkable apart from God's pure Word. When the Missouri Synod, therefore, in 1932, presented its "Brief Statement of the Doctrinal Position of the Missouri Synod" the very first doctrine discussed was that "Of the Holy Scriptures."

Since the Common Confession, drawn up by committees representing the Missouri Synod and the American Lutheran Church, and accepted by the Missouri Synod at its triennial convention in Milwaukee, Wis., June 21-30, 1950, uses another expression when speaking of Inspiration than that which is used in Missouri's Brief Statement, we naturally ask whether or no the differing expressions mean the same thing. The Brief Statement speaks of "verbal inspiration of the Scriptures," stating very definitely that "they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35, "while the Common Confession referring to the doctrine of Inspiration speaks of "content and fitting word." Is the one equivalent to the other, or is there something in that expression "verbal inspiration" (the Brief Statement has further explained this statement as meaning that the Scriptures are "in all their parts and words the infallible truth") which need not be understood in the expression "content and fitting word"?

It is of the utmost importance that this be cleared up, since it involves a most serious difference which has existed between the Missouri Synod and the former Iowa Synod (now a constituent part of the American Lutheran Church), and the Missouri Synod has also most seriously differed on this doctrine with the United Lutheran Church, with which church body the American Lutheran Church has come to an agreement regarding the doctrine of Inspiration in the so-called Pittsburg Agreement.

There has been no disagreement between the Missouri Synod and the former Ohio Synod (the latter now also a constituent part of the American Lutheran Church) regarding the doctrine of Inspiration. Neither had there, to begin with,

been any disagreement between the Missouri Synod and the former Iowa Synod on this doctrine until Dr. W. Reu brought into the Iowa Synod his divergent views, which for a time threatened to disrupt the union negotiations then going on (1926) between the Ohio and the Iowa Synod. Later on Dr. John G. Mattes (a theologian from the United Lutheran Church who had joined the theological faculty of the Wartburg Seminary, the school of the American Lutheran Church at Dubuque, Iowa) continued his course in maintaining that the Word, while he spoke of it as an "inerrant word", not only might contain, but actually did contain errors in historical and scientific matters.

While the Missouri Synod committee, in its negotiations with a committee of the United Lutheran Church in 1938, had to break off all further negotiations because of the latter's refusal to accept Missouri's "verbal inspiration" doctrine, the American Lutheran Church, through its union committee, shortly after did come to an agreement with the United Lutheran Church committee on the basis of the very expression which had been used by the American Lutheran Church in its Declaration of 1938 (in dealing with the Missouri Synod committee) and which is now to be found in the Common Confession - "content and fitting word".

Aware of the rather questionable position of the United Lutheran Church in the doctrine concerning the Holy Scriptures, the members of the Norwegian Synod's union committee questioned the interpretation of "content and fitting word" which the Missouri committee had been led to believe was in accord with their own "verbal inspiration" doctrine when it dealt with the American Lutheran Church committee which had formulated that church body's Declaration of 1938. Our union committee again voiced its fear regarding the meaning of the expression "content and fitting word", at the time that the Common Confession was presented to it by members of Missouri's unity committee, Feb. 17, 1950, in view of the Pittsburg Agreement. That our fears were justified has since been made evident.

In its issue of April 5, 1950, discussing the Common Confession, the United Lutheran Church publication "The Lutheran" has this to say: "Gone from the American - Missouri confession was that sort of definition of verbal inspiration. The confession (the Common Confession) says: 'Since the Holy Spirit by divine inspiration supplied the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures as God's inerrant Word, ...' This statement is almost identical in wording with the 'Pittsburg Agreement' adopted by the United Lutheran Church. That agreement made by the United Lutheran Church with the American Lutheran Church in 1940, was officially interpreted to the United Lutheran Church as not an acceptance of the 'verbal inspiration' doctrine."

Now since the American Lutheran Church committee had "officially interpreted" to the United Lutheran Church commissioners in 1940 that by accepting that expression "content and fitting word" they were not accepting the "verbal inspiration" doctrine, we have a right to ask the American Lutheran Church: "Does your expression 'content and fitting word' as used in the Common Confession now mean that you have accepted Missouri's 'verbal inspiration' doctrine?" If it does, then your Pittsburg Agreement will have to be rejected by you. If it does not mean verbal inspiration, then the Missouri Synod will either have to surrender its Brief Statement or admit that the Common Confession is at variance with it.

We make this statement, not because we desire to find fault, but out of concern for a confession which shall be as sincere and honest as it shall be unequivocal and Scripturally true. If the American Lutheran Church does not agree with the Missouri Synod and with our Synodical Conference that the Holy Scriptures are verbally inspired, that "they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters," and if it does not accept John 10, 35: "The Scripture cannot be broken", as a seat of doctrine in the fundamental question of inspiration, then let us be told that in all frankness. And while it will grieve us that it so declares, we shall at least have to pay it due respect for its frankness.

- Norman A. Madson, D.D.

The Clergy Bulletin

* Vol. X

November 1950

No. 3.

AFTER MANY YEARS

"After waiting for 15½ years, at last Mr. Joseph H. Pedlar is to have the co-worker for whom he has pleaded for so long. For all these years our little group of Celtic people have been served by an unordained missionary, who was formerly a grocer in Michigan, and who has been obliged for a third of his life to engage in secular labor in order to maintain his preaching stations.

"After years of effort, finally an ordained man has offered to go. He is the Rev. Joseph N. Petersen, of Minneapolis (sic., Editor: of Eau Claire, Wis.), and he sailed August 9 on the Georgic. He is a lively young man of 31, and so great was his missionary zeal that he was willing to spend eight or nine days in a stuffy little cabin in the ship's bottom, with five other men. The writer of these lines spent some time in Cornwall in 1937-38, and found it a beautiful country 85 miles long by 45 miles wide where it joins England. A multitude of small towns and villages are crowded into the space surrounding the bleak and lonely Bodmin Moor. It is thoroughly removed from the beaten track, for the Cornish are a "race apart" and hardly so much as visit their Welsh cousins across the Severn Estuary. Daily papers are rare, weekly papers the rule, mails are infrequent, and at 9 p.m. the villagers are mostly abed, for there is nothing to do otherwise. A strange air of loneliness broods over the countryside. The many tin mines, once so prosperous, were ruined when cheaper tin was discovered in distant lands. The ruinous pit-houses and the abandoned workings (some of which have as many as 300 miles of underground galleries), may be responsible for the lonely feeling, and a number of empty chapels, without resident pastors, add to the general gone-feeling. However, the people are responsive, and Mr. Pedlar's preaching stations have been successful.

"Cornwall is changing. In 1937-38 it was solidly Cornish. Today a Latvian DP has taken over the Pengelly farm, and a family who seemed to be Esthonian or Polish live on the Jonas farm. In 1937-38 one heard only the soft brogue of the Cornishman on market day. Not long ago a young farmer from Trewanta wrote me that in Launceston, on market day, one may hear every language of central Europe, with the English language almost in the minority.

"In any case, write Pastor Petersen a letter, and do it soon. Send him a pound tin of Chase & Sanborn coffee, for he is of Norwegian parentage, and what is a Norwegian without his coffee? If there is a coffee pot in all the land, from Mounts Bay to Tamar's bank, I certainly never saw it. Send him a city newspaper, or an American magazine from time to time, for such things simply do not exist over there, and if one comes, it is read to the smallest ad. In confidence, he smokes, so send him a pound of good American pipe tobacco, and about \$2.00 to pay the import duty, for he is on a slender budget. He is a good, conservative man, and missionary-minded, and these little necessities (entirely lacking in Cornwall), will mean much to him. If you, reader, will agree to send him a pound of coffee, I shall see to it that he gets the pot

to boil it in. This will have to be over an open fireplace five feet wide, five feet high and three deep, but he will manage somehow. While about it write Mr. Pedlar, who has held the fort these 15 $\frac{1}{2}$ years, and never a vacation. Pastor Joseph N. Petersen may be addressed c/o Caller's Mail, Truro, Cornwall, British Isles. Mr. Joseph H. Pedlar is at Perranwell-Goonhavern, near Truro, Cornwall, British Isles."

(Editor: The above article is a reprint from the September 1950 issue of "The Church Builder", a bi-monthly paper published in the interest of church buildings of the better sort, by the Rev. F. R. Weber, P.O. Box 573, Mount Vernon, N. Y. - Unless Brother Joseph Petersen's stay in Cornwall has been prolonged without our knowledge, we regret to inform all interested parties that our well-intentioned Chase & Sanborn's or S & M would reach the above address about the time when Pastor Petersen sets sail for America to assume the work in his Pinehurst parish before Christmas. If we receive more information before we go to print, we will share it with you.)

IT CAN BE DONE - AND EASILY TOO
" "

FINANCE BOARD
Release No. 5

The tabulation below shows how the individual funds have fared during the first six months of this fiscal year. We should have received \$24,000 in that time; yet, we received not quite \$14,000 for these funds.

It has become evident to most of us that it is becoming more difficult to raise moneys for any purpose these days. Instead of assuming a defeatist attitude, however, let us put forth just that much more effort in the matter of encouraging giving for synodical purposes. We again call attention to the fact that when we "push" synodical purposes, our home treasuries will benefit too rather than suffer from such emphasis.

Facing the facts realistically, we can already assume that we shall have a \$10,000 deficit next April 30th (we're short that much now!). Whatever we fail to get in during the next six months of our \$4000 needed per month will add to that backlog. AND THAT IS SOMETHING WE DARE NOT PERMIT TO HAPPEN!

Your Finance Board suggests including the summary below in our Sunday bulletins; that will be more direct than through the SENTINEL, and it will sort of bear our endorsement as pastors and leaders. Just 75¢ per month will help us avoid any further shortage, and a \$1.00 per month on the part of each confirmed member will see us way over the top in our present budget, including the erasure of the present deficit. It is just that easy. So, no need for crepe paper hanging, if we bring it down to a weekly or monthly basis. LET'S GO!

FUND	BUDGET	RECEIVED	STILL NEEDED
Home Mission	\$17,850	\$5642.96	\$12,207.04
Bethany College	12,000	4517.89	7,482.11
Synod Fund	7,000	2237.78	4,762.22
Christian Day School	1,500	179.61	1,320.39
Church Extention	1,000	51.87	948.13
Colored Missions	1,500	500.34	999.66
Indigent Pastors	1,500	188.85	1,311.15
Seminary	5,250	526.08	4,723.92
Student Fund	250		250.00

TOTALS \$47,850.00 \$13,815.38 \$34,034.62
(By all means, order your supply of "BECAUSE HE LOVED US" by Milton H. Otto for free distribution. - Editor.)

PLANNING YOUR DAY
" "

"I've been trying for years to put my finger on the one single thing that mitigates most against success on the part of salesmen," said a successful sales-manager, "and I've come to the conclusion that failure can more often be traced to the fact that salesmen do not employ their time intelligently in the essential business of going out into the field and personally contacting prospective buyers."

Surveys have been made in a number of fields and it has been demonstrated that out of an eight- or ten-hour day it is seldom indeed that a salesman spends more than about two hours in personal contact with prospective buyers. The rest of the time is wasted through misspent motion, idleness, and frivolous actions generally.

CIRCULATE! Get around and make calls and see people. Expose yourself to business and you'll certainly come in contact with it in the way of a sale once in a while if the law of averages means anything. But mere running around will not necessarily bring you business. In circulating you must do it in an intelligent manner.

One of the best methods I have found is to keep regular track of your time and plan the day's work in advance..

Every evening sit down and make out a fixed itinerary for the next day.

"It is surprising how many excellent contacts can be made from 8:30 or 9:00 o'clock when other salesmen gradually begin to appear on the scene. It is significant too, that in the morning, when a salesman is fresh and fit, more actual business is accomplished. A survey made in connection with a large industrial concern selling house heaters developed the fact that 50% of the company's sales were completed in the morning hours, 33% in the afternoons, and 17% in the evenings. I imagine that the same percentages might apply to the selling of real estate. The minds of both prospect and salesman are rested in the morning hours and better results naturally flow from interviews made then.

The above quotation is taken from "Selling Real Estate", McMichael, pp. 374 to 378, published by Prentice-Hall, 1950. It was sent in by Brother Nils Oesleby. - Yes, the children of the world are wiser in their generation than the children of light! Let us make ourselves friends of the mammon of unrighteousness. Concerning the above statement; "I imagine that the same percentages might apply to the selling of real estate," we might apply that same zeal to our selling of real estate in the kingdom of heaven, the mansion in our Father's House, without money and without price. - F. R. W.

OUR SCHOOL OF THE PROPHETS and MISSIONS
" "

The Lord of the Church has blessed our Synod by giving us 16 theological students in our Seminary this year. According to classes, they are:

- | | | | |
|--------------------|-----------------------|----------------------|-------------------------|
| 1. Neil Jordahl 3 | 5. Paul G. Madson 2 | 9. Otto H. Drevlow 1 | 13. George Orvick 1 |
| 2. Ruben Ude 3 | 6. Paul G. Petersen 2 | 10. Gerhard Flindt 1 | 14. Wilhelm Storsen 1 |
| 3. Hugo Handberg 2 | 7. Lyle Rasch 2 | 11. Julius Larsen 1 | 15. Glen E. Reichwald 1 |
| 4. Stanley Holt 2 | 8. Elmer Bonick 1 | 12. John Lau 1 | 16. Arthur E. Schulz 1 |

"The harvest truly is great, but the laborers are few." These words of our Church's Lord ever remain true until the last great harvest has been gathered in by the Lord in all His glory and His holy angels. We have the men, by God's grace. Let us open the door of opportunity for them! - F. R. W.

DR. GRAEBNER, LUTHERAN, DIES
" "

St. Louis, Mo. (AP)--"The Rev. Theodore Graebner, noted educator and author, died Tuesday (Nov. 14th). Almost 74 years old, he had suffered a stroke Nov. 2.

"Dr. Graebner was a professor at Concordia seminary here for 35 years.

"He was editor of the Lutheran Witness from 1914 to 1948 and the author of more than 80 works - including religious treatises and handbooks, biographies, essays and articles for encyclopedias.

"Dr. Graebner was a leader in the movement for unification of the Lutheran

Church - Missouri Synod, the American Lutheran Church and the United Lutheran Church.

"He once taught biology in Minnesota and in 1930 wrote "Evolution," in which he attacked the Darwinian theory.

"The educator was a member of the Philosophical Society of Great Britain and held an honorary doctor's degree awarded by Lutheran seminary, Adelaide, Australia

"Surviving are his widow and five children."

- From Des Moines Register (Iowa), November 15, 1950.

At our recent General Pastoral conference in Albert Lea news reached us that his brother, Prof. Martin Graebner, formerly president of Concordia college, St. Paul, passed away on Monday, November 13th.

ANOTHER PARSONAGE IS BLESSED

Early Sunday morning, November 12th, the home of the Rev. and Mrs. Stuart Dorr of Tracy, Minnesota was blessed with the gift of another girl. At the time of the conference it was too early to tell what her name would be. We hope to inform you in the next Bulletin. May the Lord bless both parents and children with grace and health from day to day!

LITT av HVERT

The Synod Convention will meet June 13th to 19th. -- Those who were not at the General Pastoral Conference in Albert Lea will receive the Index of The Clergy Bulletin from July 1941 to October 1950 in this mailing. This index was prepared by Brother Clarence Hanson, to whom we render our hearty thanks for his exacting labors. -- If you have no copy of "What Other Lutheran Publications Have Said About the Common Confession" by Prof. Rudolph E. Honsey, you may order the same from him in care of Bethany Lutheran College, Mankato, Minnesota. There is a limited supply on hand. This 28-page essay was intended for discussion at our recent General Pastoral Conference. -- Pastors who have not received the new stewardship tract by the Rev. Milton E. Otto, "Because He Loved Us", may order the same from him or through our Lutheran Synod Book Store at Bethany College. It is a reprint of the essay which he presented at our last Synodical convention. -- Henceforth we hope to be able to give you more in the pages of the Bulletin in less space, for we have traded our old pica type Corona in for an elite type L.C. Smith. -- We would like to have more "Poems Worthwhile" for publication. We know if several good poets in our midst who could supply us with a poem from time to time. -- Not only for the sake of the record, but also for the sake of giving testimony, we plan on publishing the essays on the Common Confession as they were given at the Special General Pastoral conference.

The Clergy Bulletin

Published by authority of General Pastoral
Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa
December 1950

Vol. X

No. 4

GOD'S PEACE IS OURS, AND ALL IS WELL

No Wanders fields where poppies grow
Is ours who now engage the foe,
Instead 'tis rain, and snow, and sleet
For mind benumbed and weary feet;
'Tis murky sky where pilots soar
Amid the air-fleet's deafening roar;
'Tis trackless jungles, stifling heat
For those who fight "down underneath";
'Tis mighty naval guns which pour
Their deadly steel on endless shore:
Such is our lot, our one renown,
When Christ, the Prince of Peace, comes
down!

Shall we then falter and despair
Midst strife on land, on sea, in air?
Shall we forget the ways we trod
And now deny our fathers' God?
Shall we lose faith in Him who said:
"Ye are My members, I your Head?"
Shall we His covenant disown
And walk in ways to faith unknown?
Shall we seek but a better way
And make man's mind our staff and stay?
Shall we forget His promise sure
To those who to the end endure?

No, God forbid! We'll not give ear
To those who know but dread and fear,
Who know not Him of whom 'twas said:
"He had not where to lay His head."
Instead we will this very night
Go back in memory's hallowed light
To our home church where children sing,
As once we sang, of Christ our King.
The peace which bears His blessed name
And which the angel hosts proclaim,
Is ours this night - spite shot and shell-
GOD'S PEACE IS OURS, and all is well!



Hark! the herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim,
"Christ is born in Bethlehem."
Hark! the herald angels sing,
"Glory to the newborn King!"

"WE BELIEVE AND TEACH..."

(Continued from page 31.)

"JUSTIFICATION" (Common Confession, Article VI)

This is the article of faith around which all other articles radiate, as the spokes of a wheel radiate around its hub. It is the very heart and center of all Christianity. It ought therefore not to surprise us that the most severe attacks against the Christian Church since the days of the apostles to the present time have always centered on it. There is no doctrine which Satan would rather destroy than this one, and the history of the Church and its warfare can well be described as the continued attack and the perpetual defense of this doctrine. Nor must we imagine that he makes only frontal attacks upon it. Our confessions show that he attacks from all quarters and in all subtilty and cunning. The sainted Dr. Martin Luther states of this article: "Where this only article remains pure on the battlefield, the Christian Church also remains pure and in goodly harmony, and without any sects, but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted." (Thorough Declaration III, Trig. p. 917.)

This is then the pearl of priceless worth to every Christian, which is worth more to us than life itself. This the pearl, which, by God's grace, has been entrusted to our care. This the pearl we are to preserve from every attack within and without. We cannot be accused of "witch-hunting" nor of "looking for an Indian behind every corn-shock" when we take up the study of the statement as contained in this Confession on this article to see whether the truth, the whole truth, and nothing but the truth is stated wherein. This is plainly our duty if we are to retain what God has entrusted to us.

Upon a casual reading of the statement: "We believe and teach: By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification)", one might be inclined to think that statement is all right, that what is stated here is true and Scriptural, and in accordance with what we have been taught since early childhood. Surely no one can find any fault with this statement! Would to God the matter could be resolved that easily! But is this a true statement? The fact is that it is not. And why not? Because what precedes the parenthetical clause is not "objective justification". The Bible passage 2 Cor. 5, 19, quoted immediately thereafter in proof of this statement is one of the source passages of objective justification, to be sure, but it says a great deal more than the expression "secured and provided for all men" - it says "God was in Christ reconciling the world unto Himself." What then is "objective justification"? Briefly stated, it is the truth that "God has, in Christ, justified the whole world". What this statement speaks of is the redemptive work of Christ. What it says about that is true, and we shall not dispute that. Now this may seem a small thing to some, but it is actually the bed-rock of our entire faith that is involved here. This statement tells what Christ has done, while objective justification tells what God has done. The Bible, both Old and New Testament, tell of this - Gen. 3, 15; 12, 3; Luke 2, 14; John 1, 29; 19, 30; Rom. 4, 25; 2 Cor. 5, 18; 5, 19; 1 John 2, 2. Note how in none of these passages is "faith" mentioned. The object of God's love is the whole world. His justification was a forensic act of declaring the whole world just in Christ. That is, the act of a judge, who has imputed the whole load, the whole guilt and the whole punishment upon His Son who bore them to the grave and buried them, and thus could declare the whole world righteous. This is the bank upon which the whole world may draw for full and free remission of all sin. Now if in the world there were such a bank that we could draw on when we were hopelessly in debt, with plenty of money for everybody, the fact that some would not use this privilege would not destroy the fact that it was there. That is what those do, however, who deny objective justification. Are there any such? It is to be feared there are. This is an

error that has been taught forthrightly by some in the American Lutheran Church, as for example Lenski, who in his commentary on 2 Cor. 5, 19 says: "We fail to find the idea that Paul here says that when Christ died, when in and by His death God reconciled the world objectively, He then and there (or at Christ's resurrection) forgave all sins to the whole world." Later he denies the fact that this reconciliation is an historic past act, but teaches that it is a continuous work which God is engaged in performing now - as though God's reconciliation of the world was not completely finished as a past act at the death of His Son, but is a continuous reconciliation dependent upon the fulfillment of certain conditions, which ultimately makes faith a meritorious work, and thus injects work-righteousness which indeed nullifies all that Christ has done.

That/^{this} is not a rash conclusion but the position of the American Lutheran Church, is shown in Reu's (the prominent dogmatician of the ALC) Dogmatics, who correctly defines objective justification, but denies it when he says in "The justification transpiring in the heart of God is communicated to the sinner by the means of grace", and describes objective justification as though it were a "progressive operation".

The Brief Statement which is the flag under which the entire Synodical Conference has taken its stand is very explicit in its statement concerning this doctrine. It states: "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; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Thus the Holy Ghost testifies through St. Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus, Rom. 3, 23-24. And again, "Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom. 3, 28." (Brief Statement, par. 17.)

Even the Doctrinal Declaration (a later document of the Missouri Synod and ALC, rejected by many Missourians as inadequate in setting forth the differences of the two bodies, rejected also by the ALC, and rejected by ourselves as well) states this truth verbatim.

The Declaration of the ALC presented to Missouri Synod in 1938 contains this error when it states: II, A. "To this end He also purposes to justify those who have come to faith, to preserve in faith and finally to glorify them etc." The expression "purposes to justify those who have come to faith" we see is that denial of objective justification whereof we spoke earlier. If it is true, as one is led to believe, that this error on the part of the American Lutheran Church has been dropped or rejected by them, it should be clearly stated. Why has Missouri so changed the terminology of the Brief Statement? If merely for the sake of brevity, that would not make it wrong. But it is to be feared that/^{this} matter they have advertently or inadvertently yielded up the correct doctrine of objective justification on the altar of union, or at best have become so confused in their discussions with these unionists that they have fallen prey to the very errors they set out to correct. We hope and trust it is but the latter, and that they as a body will rise up to correct it or they will become guilty of the sin of gross unionism of which their own sainted leader and teacher, Dr. F. Pieper, warns in his essay on "Unionism", who writes in his conclusion: "Sinful unionism is in evidence when, in an effort to bring about union, articles of agreement are drawn up that do indeed present the true doctrine but that place some false doctrine alongside of it. (e.g. "Opgjör", par. 1) Sinful unionism is furthermore in evidence when, in negotiations to bring about unity ambiguous terms are used, i.e. terms that are interpreted correctly by some, and misinterpreted by others. Papists admit the statement that a man is justified and saved "by grace", but by grace they mean what they are pleased to term "infused grace", (grace poured into the heart) i.e. a man's sanctification and good works. Christians on the other hand, when speaking of the way in which a man is justified and saved, mean "by grace" God's gracious dispensation, God's mercy, which because of the merit of Christ, dwells in the heart of God,

COMMON CONFESSION - JUSTIFICATION

is proclaimed in the Gospel and appropriated by men through faith. When Papists therefore say that a man is justified and saved by grace, they mean that he is justified and saved by his sanctification and good works, hence by the works of the Law. When Christians say that a man is justified and saved "by grace" they mean that which the Bible teaches, for example, Rom. 3, 28 and Eph. 2, 8-9. This is but one example out of many, showing how two sets of people may speak the selfsame words while having entirely different, yea, opposite doctrines in mind. And if we, in conferring with others for the purpose of establishing Christian unity, were to use ambiguous terms - whether purposely, or from a lack of understanding of the matter in hand - we would deceive ourselves and others. We would not be promoting Christian unity, but merely a union of truth and error, which God forbids. Luther says, respecting the use of ambiguous terms (XVIII, 1996): "Fabius teaches that one ought to steer clear of ambiguous terms, just as a mariner steers clear of rocks, and while an occasional slip in that direction is pardonable, to SEEK such terms and use them on PURPOSE is worthy of the just hatred of all. For if in religion and jurisprudence and all weighty matters one were to accustom oneself to speak dubiously and deceitfully, what would result from it but a veritable Babel of confusion in which none could understand the other?"

We do not like to think that this statement on justification, especially objective justification, falls into this category of which the sainted doctor speaks. However, in view of the very apparent determination to unite with the ALC even though she continues to offer the hand of fellowship to the ULC and all other Lutheran bodies regardless of their heresies, one cannot help but become suspicious to say the least, that such is the case. May the God of all grace grant that she awakes to champion the cause of the truth in all its purity as she has in the past to His glory and the true welfare of His Church on earth.

- G. A. R. Gullixson

* * * * *

PROTESTANTS DECIDE TO CO-OPERATE MORE
" "

"It has been a long time now since Protestants hanged and harried one another out of the land for differences in doctrine and church discipline, but it is only within the last half century or so that they have begun to work together very much. The formation of the new 'National Council of the Churches of Christ in the United States of America' in Cleveland the other day (last week in November 1950) is the grand climax of a half century of tentative co-operation and, its founders hope, the beginning of much greater co-operation.

"Actually, the biggest change is in the merger of the specialized interdenominational agencies. Protestants found out some time ago that they could work together toward more effective Sunday schools, toward better missionary efforts, at home and abroad, toward better missionary education, and several other specialized subjects. The Sunday school one - the International Council of Religious Education - was the most inclusive of these interdenominational agencies.

"But each one was separate, each one had slightly different membership, each one had its own office and staff and budget. The old Federal Council of Churches of Christ, which had more general aims, was separate from all of them.

"Now they are joining up in one inclusive organization, with a membership wider than the widest had before. - There is still no organic union, no change in the faith or practices of the member denominations. There are still some important branches of Protestantism omitted; the Southern Baptists and the Missouri Synod Lutherans and a good many of the smaller fundamentalist sects. They don't want to be bracketed with churches they consider unorthodox. The Unitarians and others were left out because the National Council considers them too unorthodox.

"But four Eastern Orthodox communions are included, and the grand total is 29 communions with 32 million members - no mean aggregation.

"The 'P' stamped on the dogtags of so many servicemen is beginning to have something approaching a single meaning - instead of a couple hundred possible meanings."

- Des Moines (Iowa) "Sunday Register," December 3, 1950

The union bug is in the air not only in America but throughout the world. More and more prominent leaders strive to make the Kingdom of Heaven a kingdom of this earth. We wonder whether there may not be a few in that motley group who see the striking similarity between the National Council of Churches of Christ in the U.S.A. and the Roman hierarchy and Socialism. Even in a smaller merger, such as the American Lutheran Church, there are a few who realize that the merger of 1930 has made them top-heavy and bureaucratic. Furthermore, the larger the umbrella under which church bodies can take umbrage the less supervision of doctrine - in fact, the less interest in spiritual matters at all. In this newly created organization there's going to be a lot of red tape to unravel before something gets done. They will find that instead of being an improvement, this organization will by its very nature rather hinder the coming of the Kingdom of God to earth.

- F.R.W.

Th' eternal Father's only Son
Now takes a manger for His throne;
The everlasting Fount of Good,
Assumes our mortal flesh and blood,
Hallelujah!

He Whom the world cannot enclose
In Mary's bosom doth repose;
To be a little Child He deigns
Who all things by Himself sustains,
Hallelujah!

- Martin Luther

"The Grace of God that bringeth salvation hath appeared to all men."

- Titus 2: 11.

To all our readers - May the blessings of the Christ-Child abide with you
through the coming Year!

The Clergy Bulletin

Vol. X

December 1950

No. 4.

PRESENT TREASURY STATUS IN SYNOD

FINANCE BOARD
Release No. 6

Our communique will be rather brief this month. A special letter has been sent out to all the pastors containing more pertinent information, which we beg you to bring to the attention of your people.

As of November 28th the following situation prevailed:

FUND	BUDGET	RECEIVED	STILL NEEDED
Home Missions	\$17,850	\$7,300.59	\$10,549.41
Bethany College	12,000	4,656.64	7,343.36
Synod Fund	7,000	2,668.52	4,331.48
Christian Day School	1,500	192.31	1,307.69
Church Extension	1,000	255.63	744.37
Colored Missions	1,500	528.34	971.66
Indigent Pastors	1,500	411.49	1,088.51
Seminary Fund	5,250	587.08	4,662.92
Student Fund	250	5.00	245.00
	<u>\$47,850</u>	<u>\$16,605.60</u>	<u>\$31,244.40</u>

In addition to this we can report that besides being \$11,400 behind in our budget goal at the end of seven months and with \$31,244 still to raise in only five months — there is an actual cash deficit of \$6,000 in three funds (Home Missions \$841; BLC \$3,115; Synod Fund \$2,049). The only reason we can keep going is because some funds have not yet been drawn on for their major expense and others have a balance tiding over those in the red.

With the dollar worth so little today, your Synod needs every one it has asked for to carry on. By the way, are any of our treasurers still holding contributions that should have been sent to the Synod custodian at 4227 Thomas Ave. North, Minneapolis?

A cheering note is the fact that our SENTINEL has picked up remarkably and may possibly be near paying its own way from now on. It took a lot of time, effort and unbounded perseverance to bring about that happy circumstance. The one or ones concerned should be commended for a job well done.

But this didn't get to be so brief after all. The paragraphs here, or in the letter addressed to our pastors, are not copyrighted; use them in your bulletins if they will be of some help to you.

- per M. H. Otto, Chrmn.

EXTRA! EXTRA!

As we go to press we are informed that in the first half of December \$4230 was received for budget needs; so now we have only \$27,000 to go in 4½ months.

- S. E. Lee via M. H. Otto

FROM "SENTINEL" NEWS ITEMS EDITOR

Please, DON'T forget to send a copy of each of your regular Church bulletins to the Rev. Juhl B. Madson, Northwood, Iowa. This IS important to glean news items from Synod congregations.

- J. B. Madson

WONDERING CHAPLAINS

We quote an important paragraph from a letter from Rev. E. R. Blakewell of the Lutheran Spiritual Welfare Commission, dated November 28, 1950, and addressed to Rev. D. L. Pfeiffer, Secretary of the Chaplaincy committee of our Pastoral Conference:

"Regarding the matter of referring the servicemen to the Chaplains in the armed forces: - your information, 'that we do refer them to Chaplains' is not correct. At no time have we done so, neither are we planning to do so in the future. If we did that, it would be a contradiction and denial of the very principles for which we stand. Sorry to hear that such misinformation was given to you. Perhaps your informant had our civilian contact pastors in mind when he used the term Chaplains."

Yakima, Wash.
Nov. 27, 1950

Dear Rev. Weyland:

Enclosed please find \$1.00 to help pay postage on "The Clergy Bulletin." After I moved to Yakima I have been sharing my copy of the Bulletin with Rev. Geo. Frey, a former school mate of yours, I believe. His address is: 710 South 11th Avenue, Yakima, Wash. If you will enter him on your regular mailing list it will be appreciated very much by him. He has been conducting services in rented quarters, but has a church building under construction about three blocks from my home. I plan to make this my church home.

Nov. 27th is an important mile-stone on my life journey. It marks the completion of 80 years of grace and mercy. Truly, I have been satisfied with a long life, and the Lord has upheld me with His hand.

As the Christmas holidays are fast approaching, permit me to wish you and yours a truly happy Christmas.

Sincerely,
(Signed:)
A. J. Torgerson

ANOTHER PARSONAGE BLESSED!

We note from a Christmas greeting received from Brother Luther Vangen that they have an additional child, named Philip. May God bless both parents and child with grace and health! Perhaps in the next issue of the BULLETIN Luke will favor us with further particulars.

MAY THE BLESSINGS OF THE
CHRIST CHILD
ABIDE WITH YOU AND YOURS
IN THIS
CHRISTMAS SEASON AND THROUGHOUT THE NEW YEAR!

GUD MEED OS!

The Clergy Bulletin

Published by authority of General Pastoral
Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa
January 1951

*Vol. X

No. 5.

Poems Worthwhile

J E S U S.

Jesus! what a hallowed meaning
Lies within Thy name empearled,
Chosen by eternal wisdom
To supply a sinful world.

Every good and perfect blessing,
Grace in boundless overflow
Full redemption and remission
To Thy precious name we owe.

Scan the annals of the ages
For the valors of the brave,
And Thy name alone is given
With the power unique to save.

Useless are our best endeavors,
Weak and helpless is our frame,
But the weakest are victorious
When they plead Thy saving name.

Saviour, let us sing Thy glory,
That the world may learn to love
And to bow in adoration
To Thy name all names above.

From the S. S. Times.
- W. M. Ozamanske

S A V I O U R

For centuries Thou hast looked down
With eyes of pity toward our race,
And still, where mortals wear a frown -
Thou showest us a loving face!

Though vanquished in the dust we lie,
Now and again on duty's grounds,
Thy mercy lifts when none are nigh,
And we find comfort in Thy wounds!

Succumbing to the stream of death
Thou knewest pain and shame untold,
And from Thy blood-stained cross Thy
breath
Affirmed full pardon for Thy fold.

Ah, would we not do well to turn
While earth about us reels and sinks?
To Golgatha, where love did burn -
Where sin was slain - and mankind thinks!

- P. J. Intus

Rock of Ages, Thou art mine,
Let me now and a'er be Thine.
Grant that I may win a soul
To obtain the heavenly goal.
Thou hast shed Thy Blood for all,
Let none from Thy mercy fall.

More Souls To Be Won - - in 1951

From Rev. E. G. Hertler's
Calendar - LaCrescent, Minnesota

"WE BELIEVE AND TEACH..."

(Continued from page 39.)

"CONVERSION"

A CRITICAL ANALYSIS AND EVALUATION OF PARAGRAPH VII OF THE COMMON CONFSSION . . .

The paragraph which is the subject of our study reads as follows: "We believe and teach; "The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and this reliance upon Christ for salvation from sin is the work of God the Holy Ghost, without any cooperation whatsoever from sinful man. 'No man can say that Jesus is the Lord, but by the Holy Ghost,' 1 Cor. 12, 3b. Cf. Acts 5, 31; 26, 18; Eph. 2, 1-9; Jer. 31, 18-19; Ezek. 11, 19-20."

Controversies regarding the doctrine of Conversion have had their origin in man's desire to answer the question: "Why are some converted and others not?" While Scripture indeed clearly teaches that a man's conversion is due solely to the grace of God and that any man's non-conversion is due to himself alone, yet this does not solve the mystery. Scripture clearly teaches that all men are equally and totally corrupt. Scripture also teaches that God's grace reaches out to all men and that His desire for the salvation of all men is absolutely earnest and sincere. Why then all men are not converted is a mystery to us and will remain a mystery to us until we view it in the light of glory in heaven above.

The desire to solve this mystery which Scripture leaves unsolved has moved men either to find the cause of a man's conversion either in a dissimilar will of God regarding the salvation of men (which is Calvinism) or in a dissimilar conduct on the part of unregenerate man (which is Synergism). There are various degrees of Calvinism, some being crass and others being more veiled and hidden. The same can be said of the synergistic error. Some forms of the synergistic error are so patently a denial of the sola gratia and the total corruption of man that the departure from Scriptural truth lies very much on the surface. Other forms of the synergistic error are quite cryptic and hidden and are taught by men who most vigorously repudiate any change of synergism and claim to adhere most closely to the sola gratia. Because of the veiled character of this error we may now properly call it CRYPTO-SYNERGISM.

Those guilty of crypto-synergism will say that conversion is indeed due to God's grace alone without any cooperation on the part of man. The unwary and uninformed may take this as an assurance that he who says this is free of any synergistic leanings in the doctrine of Conversion and must be in full agreement with us. However, if we will implement the above statement with antitheses, dagger-pointed at the various shades of synergism, we will learn to see that a thesis such as the above in the mouth of a crypto-synergist does not mean the same thing that it means to an orthodox sola gratia man. Here let it be said at once that if a man is absolutely orthodox in his teaching on sola gratia and on the total corruption of man he will have no objections to antithetical statements rejecting whatever false doctrine has arisen to vitiate and overthrow the Bible doctrine. And when we are dealing with such who have been guilty of departures in these matters we need such statements in order to make sure that thetical statements mean the same thing in their mouths as they do in ours. He who has been rescued from a false doctrine and has been brought to see and accept the Bible doctrine will welcome such antithetical statements. Yes, he may even insist on it in order that there be no doubt about his wholehearted acceptance of the truth.

Now when we read the Common Confession's two sentences on the doctrine of Conversion which the official paper of the Missouri Synod declares to be a statement of agreement on a doctrine in which there had been disagreement between us and the American Lutheran Church, we must say that the two sentences indeed express truths which we accept as Scriptural and correct. Likewise we find perfectly sound state-

ments as these: "In his natural state man is also utterly impotent spiritually, dead in sin...No ability, or power, is found in man of himself to alter his sad condition, nor to cooperate in the least to effect any change...When a person is converted, the glory belongs to God alone, because it is He who throughout, from beginning to end, without any cooperation on the part of man, works conversion in the person who becomes converted, that is, acknowledges his sin and believes in Christ." No trace of synergism there. And yet in the elaboration on "Election" we find that every doctrine which would weaken man's sense of responsibility in relation to the acceptance of grace is rejected. And so the fine statements on Conversion are overthrown. This serves to illustrate how sound statements may be contained in a union document while in further elaboration, espousal of unscriptural and anti-scriptural doctrine is revealed. We can well understand that the A. L. C. will be ready to accept the Common Confession with its statement on Conversion in view of what we find in their own union document. Those people who find no contradiction between the sound statements on Conversion as quoted and the false statement on man's sense of responsibility in relation to the acceptance of grace, will find no difficulty in accepting the Common Confession's paragraph on Conversion while at the same time holding their old views. But would they accept the Common Confession's paragraph on Conversion if it rejected the false doctrine of "Opgjpr"?

This also now points up the great weakness and the inadequacy of the Common Confession's paragraph on Conversion. It is totally inadequate to serve the purpose for which it is intended. We might consider it adequate for an elementary study of Conversion in a children's instruction class, but not as a statement assuring complete agreement on a doctrine in which differences have existed for years and concerning which scores of articles have been written through the years on both sides.

Referring to that sound document, the Brief Statement, we find that the section on "Conversion" is spread over three pages as compared with the two sentences in the Common Confession. The Brief Statement has a full set of clear antitheses besides the theses, while the Common Confession has no antitheses in the important section on "Conversion". Would the A. L. C. accept the Brief Statement on this doctrine without any qualifications or restrictions? That would be a real test. But the acceptance of the Common Confession's paragraph on "Conversion" means no more than would their assurance that they accept the Third Article of Luther's Catechism. And surely they have assured us of that for years but this has not settled the controversy.

The great weakness of the Common Confession's paragraph on Conversion is this that it is far too brief to serve the purpose for which it was intended. It does not bring a clear and definite statement on the total corruption of man which we have a right to expect in this connection in view of the false doctrines regarding the dissimilarity in the condition of man before conversion, which have found sanctuary within the A. L. C. We have a right to expect clear antitheses, definitely rejecting the false doctrines on Conversion which have been held and defended within the A. L. C. We have a right to expect a clear rejection of the false teaching that unregenerate men differ in this that all have a natural resistance to the Holy Ghost while some have in addition a wilful resistance which neither man nor the Holy Ghost is able to overcome. This has been held and taught in the A. L. C. and becomes an explanation of why some are converted and others not, an explanation however which is unscriptural and militates against all passages which describe all unregenerate men as being in the same condition. Gen. 8, 21: "The imagination of man's heart is evil from his youth." Gen. 6, 5: "God saw that every imagination of the thoughts of man's heart was only evil continually." Jer. 17, 9: "The heart is deceitful above all things and desperately wicked." Rom. 3, 9-19: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written; There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood; destruction and misery are in their ways; And the way of peace have they not known; There is no fear of God

(Clergy Bulletin: X, 5)

COMMON CONFESSION - CONVERSION

before their eyes. Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God." In these and other passages which treat of this matter there is no indication that there is any difference in the resistance which unregenerate men show. Our Confessions thus describe man as being worse than a stone or a block because ~~he~~ with his will so long resists God the Lord until he is converted." (Trig. p. 905)

Our conclusion then is that the Common Confession's paragraph does not give us the necessary assurance that the American Lutheran Church has deserted and repented of the false doctrines that it has espoused in the doctrine of Conversion. It is essential that such a paragraph should have a clear and adequate statement on the total corruption of natural man and an adequate set of antitheses which assure us that the members of the A.L.C. reject the same things that we reject. Since this document is also to be presented to the other bodies of the American Lutheran Conference for their action, it is also essential that antitheses be included which will assure us that they reject false doctrines on Conversion that have been tolerated and taught in their midst.

- C. M. Gullerud

(Cf. also "What Other Lutheran Publications Have Said About the Common Confession," Rudolph E. Henssy, pp. 7-8.)

* * * * *

"THE CHURCH" (Common Confession, Article IX.)

The Common Confession is remarkable throughout for the manner in which it presents, tersely yet adequately, the doctrines on which American Lutherans have long been in essential agreement, while ignoring and by-passing those points of doctrine on which there has been public disagreement. Thus there is nothing in Article IX, on The Church, which was not stated long ago in even clearer and more definite terms in such confessional documents as the Constitution of the American Lutheran Church, Article II, Confession of Faith, (1930); in the "Toledo Theses" which formed the doctrinal basis of the A.L.C. (1918); in the "Minneapolis Theses", on which the American Lutheran Conference was based, (1925); in the "Chicago Theses" of 1928, which was adopted by the Iowa and Buffalo Synods; and even in the "Washington Declaration" of the United Lutheran Church, (1920). In contrast with the Common Confession, the Missouri Synod's "Brief Statement" goes into specific detail with regard to the points on which there has been disagreement and states the Biblical teaching as briefly as it can be stated with ^{our} sacrificing clarity and definiteness. It was correctly named "The Brief Statement". There is no superfluous verbiage in it. Every point in it, as someone has said, is a dagger directed at an error held by opposing Lutheran churches; and every one of the sentences is needed. We have a right, accordingly, to be suspicious of those who would substitute some other doctrinal theses for it, or who would try to cover the ground in briefer terms than it, while still claiming to settle the controversies which have afflicted the Lutheran churches in our country.

Thus the Brief Statement emphasizes the fact that the Christian Church on earth is invisible, and that the visible means of grace through which the Church is created and preserved are "marks of the Church", but are in no sense the Church or any part of the Church itself. The CC ignores this point of doctrine entirely, though the A.L.C. still confesses in its doctrinal basis, the Toledo Theses: "Common participation in the means of grace is the necessary form of the Church's appearance and the infallible mark of its existence; and in so far the Church is visible." (Thesis I b.)

Similarly, in the paragraph on "Church-fellowship", the Brief Statement defines Unionism in exact terms, referring to specific Bible passages on each point, while the Common Confession quotes Bible passages only in a very general way and

leaves out such pertinent passages as 1 Pet. 4, 11; Matt. 7, 15; 2 Tim. 2, 17-21; Acts 20, 30; and 1 Tim. 1, 3. The Brief Statement also emphasizes the fact that it is the doctrine which is actually taught in a church, not that which it may profess in its Constitution, which is to determine for us whether it is an orthodox church or not. In the CC, this essential point is omitted entirely. Then, the Brief Statement uses the inclusive term, "Church-fellowship", in defining Unionism, which through almost 80 years of Synodical Conference history has meant "prayer-fellowship" as well as pulpit- and altar-fellowship. But the CC specifies "altar and pulpit fellowship", pointedly leaving out any reference to prayer-fellowship at all. In all of the confessional documents referred to above, including the Washington Declaration of the ULC, we find statements repudiating pulpit and altar fellowship with errorists. The so-called Galesburg Rule: "Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only," has been in effect ever since 1870 in General Council (now ULC) circles. Thus the CC marks no progress whatever in settling the disagreement in Lutheran circles with regard to what "sinful unionism" is and means.

In his essay on "Unionism" (1927), Dr. Fr. Pieper, who was also chiefly responsible for the Brief Statement, wrote: "God here (Rom. 16, 17) forbids Unionism, church-fellowship with such as are known as false teachers. With such we are not to fellowship in prayer or in Holy Communion, etc.; for in so doing we would, as the Apostle says (2 John 10, 11) be partaking of their evil deeds." It will not be necessary to quote further evidences from the writings of Synodical Conference theologians to prove that this has always been the position of that church. Nor need we quote statements from other Lutherans to prove that they have condemned us, often in the most bitter language, for refusing to pray with errorists of any kind. They have sought for years to show that pulpit and altar fellowship with errorists is, indeed, to be condemned, but that "prayer-fellowship" is another matter. For, they say, we can pray together with anyone who claims to be a Christian, though he may be guilty of many doctrinal aberrations. Cf., e.g., Dr. M. Reu's pamphlet on "Unionism", in his publication, "In the Interest of Lutheran Unity", (1940)

But if the Scriptural admonition against fellowship with errorists and false prophets of every kind mean anything, they must certainly apply to praying together with them, since men nowhere draw more closely to God than in prayer and must needs be united "in the same mind and the same judgment" (1 Cor. 1, 10), if their prayers are to be pleasing to God. It is a vain thing for those who do not share the same faith to try to pray together, since divergent beliefs are bound to make the prayers conflict with one another, thus presenting only a Babel of confusion to the ears of God. The Holy Spirit of prayer should not be accused of inspiring or sponsoring such prayers.

There is also wide disagreement between the Synodical Conference and other Lutherans on the matter of cooperating with erring churches in the practical work of the Church. The Synodical Conference has maintained that it is sinful Unionism to conduct church work together with errorists, as well as to pray and worship with them. Other Lutherans have insisted on their right to associate and cooperate with heretical churches in various fields, -missions, charities, etc., -and in what they call "the externals" of church work, as they are doing, e.g. in the World Council of Churches and the newly-formed National Council of Churches. The CC says with regard to this: "We dare not condone error or have...unscriptural cooperation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word." This seems to imply that there is such a thing as "Scriptural cooperation with errorists". It is clear from the Bible that we can, indeed, cooperate with errorists and heretics in social, political and other matters which lie outside of the sphere of the spiritual work of the Church. Here we do not draw the line even against Catholics, Jews, Mohammedans or heathen, who so often seek to exclude Christians from all association with them, yes, even persecute true believers with fire and sword. But in the work of the Church, whether it be in the field of Missions or Education or Charities, the Bible precedent and rule is to work together with those who share our faith and confession. Otherwise we weaken our testimony and become guilty of building "wood, hay, stubble" (1 Cor. 3, 12) on the one founda-

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COMMON CONFSSION - THE CHURCH - ANTICHRIST

tion, Jesus Christ, instead of "purging ourselves...of the vessels of wood and of earth" (2 Tim. 2, 20). When the "adversaries of Judah and Benjamin", the Samaritans, came to Zerubbabel as he was building the temple in Jerusalem and, like good unionists, said: "Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither," the leaders of Israel said to them: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." (Ezra 4, 1-5). So we today need to say to the unionists who beckon to us from every hand, asking us to join with them in at least some fields of Church work, if not in all: "Ye have nothing to do with us to build an house unto our God."

The CC errs also in its reference to "our Lord's intercessory prayer" (John 17) when it applies His words, that we "may be one, even as He and the Father are one", to the external fellowship of professing Christians. Christ's prayer is heard and answered wherever Christians are brought into fellowship with God through faith in Jesus, whether they are united in the bonds of a visible fellowship with them or not.

Finally, the Brief Statement comes with specific warnings, both in the article on The Church and in that on The Public Ministry, against the hierarchical, romanizing tendencies which manifest themselves also in Lutheran churches, including the ALC. It emphasizes the fact that the office of the Ministry is to be established "by order and in the name of a Christian congregation", not independently of it; nor can it claim the right to "demand obedience and submission in matters which Christ has not commanded." These points the Common Confession ignores completely.

We conclude that the CC is not only inadequate to settle the controversies which have troubled the Church hitherto, but does not touch the controverted issues at all. Hence, if the CC is to be accepted as a settlement of doctrinal differences that for two generations have separated Lutherans from one another, we must either condemn the "fathers" who manufactured issues where none existed, thus proving themselves schismatics, or else condemn the CC as in very truth but a "Missouri Compromise", a tragic surrender of everything that conservative Lutherans have contended for from the beginning.

Geo. O. Lillegard

* * * * *

"ANTICHRIST IN THE COMMON CONFSSION" (Common Confession, Article XII: 2)

The Roman Catholic hierarchy is making a strong effective bid for American favor. And now that Communism has become equivalent to treason in our country, the publicizing of Roman Catholic opposition to Communism has done a great deal to make Roman Catholicism popular in our country. For there seem to be few who realize that the war between Roman Catholicism and Communism is not a war between good and evil, but between two evil despotisms which, in their present forms, can not possibly exist side by side.

As we therefore love our fellow-Christians and other fellowmen, also those who submit to the Roman Catholic hierarchy, it has become increasingly necessary for us to insist that the Roman Catholic pope is the Man of Sin or great Antichrist, of whom the Scripture speaks, 2 Thess. 2, 3: "That day (the day of Christ) shall not come, except there come a falling away first, and that man of sin be revealed." 1 John 2, 18; "Ye have heard that antichrist shall come". Hence, we are disappointed with the Common Confession of the Missouri Synod and of the American Lutheran Church.

The Common Confession states regarding Antichrist: "Among the signs of His (Christ's) approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman papacy, the climax of all human usurpations of Christ's authority in the Church,

"The distinguishing features of the Antichrist...are still clearly discernible in the Roman papacy." Thus the Common Confession says that the Roman papacy is the Antichrist. But this statement is far weaker than the statement of the Lutheran Confessions that "the pope is the very Antichrist," (Smalcald Articles, Part II, Article IV, Paragraph 10. See also Smalcald Articles, Part XI, Article IV, Paragraph 14, and their Appendix, Paragraphs 39, 41, and 51.) The Common Confession weakens its statement with the word "still". ("The distinguishing features of the Antichrist...are still discernible in the Roman papacy.") Since this little word can hardly be taken as a sarcastic reply to those Lutherans who do not accept the statement of the Smalcald Articles regarding the pope, the word must signify that although it is not right to recognize the pope as the Antichrist, yet this right may eventually pass away, and the Antichrist may turn out to be some one different from the pope.

Thus the Common Confession expresses the same uncertainty concerning the identity of the Antichrist as we found in the A/C Declaration and in the Doctrinal Affirmation. The Declaration said: "Among all the antichristian manifestations in the history of the world and the Church that lie behind us in the past there is none that fits the description given in 2 Thess. 2 better than the Papacy." And the Doctrinal Affirmation said: "The prophecies of the Holy Scriptures in 2 Thess. 2, 3-12 and 1 John 2, 18 have found a fulfilment in the Pope of Rome and his dominion." All three documents express the same uncertainty regarding the identity of the Antichrist.

We can well understand such uncertainty in people who know neither the papacy nor what Scripture says about it. Indeed, we regard the Scriptural doctrine concerning the Antichrist, which includes the identification of the Pope with the Antichrist, to be some of that "strong meat" of which God says: "When for the time ye ought to be teachers, ye have need that one teach you again which the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5, 12-14. But, as this very passage does, so we expect pastors and other teachers of Christians to be able to use strong meat, or else to cease to have the teaching office in the Church. To be sure, we may tolerate a teacher for a time, even though he is not convinced that the papacy is the Antichrist; but we cannot permit his lack of conviction, his uncertainty, his weakness, to find expression and sanction in our confession of faith. However, the Common Confession grants just this license, and is therefore unacceptable to us.

- David L. Pfeiffer

NOTE: The 28-page essay, "What Other Lutheran Publications Have Said About The Common Confession," by Rudolph K. Honsey, may be ordered directly from Prof. R. E. Honsey, Bethany Lutheran College, Mankato, Minnesota. - Editor.

The Clergy Bulletin

Vol. X.

January 1951

No. 5.

FROM THE PRESIDENT'S OFFICE

* * * * *

Mankato, Minn.

Jan. 4, 1951

To the Pastors of the Norwegian Synod:

At its 1950 Convention the Missouri Synod accepted the "Common Confession" as a statement of its agreement with the A. L. C. in the doctrines treated in this document. The acceptance of this document looks toward the establishment of fellowship with the American Lutheran Church. Since the Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any of its constituent synods without the consent of every synod in the Synodical Conference, therefore the Missouri Synod has placed the "Common Confession" and the resolutions pertaining thereto before our Synod in order to secure our consent to the course of action that has been followed. The "Common Confession" has been studied by a special Pastoral Conference of our Synod. In order that the constituents of our Synod may be informed as to the fruits and conclusions of this study, special articles will appear in "Lutheran Sentinel." However, it is of the greatest importance that this whole matter be studied in the individual congregations in order that all our members may be properly informed and that the action of our Synod in June may truly reflect the judgment of our congregations. We look to you, the pastors, to bring this matter to the attention of the congregations you are serving. You will, no doubt, want to make use of the essays delivered at our Special Conference. We would suggest also that our members be given an opportunity to compare the "Common Confession" with "The Brief Statement." Both documents can be procured in quantity from our Book Company.

I have asked our Union Committee to prepare a comprehensive report on the union negotiations of the past twenty years. This will be presented to our Synodical convention and should be helpful in refreshing our memories regarding the course of events during a period when there have been so many currents and cross-currents on the union front that it has been very difficult to keep abreast of the times. Because of convictions expressed in "Unity, Union, and Unionism" we have not taken part in the union negotiations. Yet we are affected and concerned since our sister Synod, the Lutheran Church - Missouri Synod, has been involved and is being openly wooed by member bodies of the American Lutheran Conference. You will be interested to know that our Synod's Union Committee has been invited to a meeting of the Missouri Synod's Unity Committee (Jan. 15 and 16). The letter of invitation states that the "Common Confession" is to be discussed.

President G. Chr. Barth is arranging for a meeting of Synodical Conference officers together with the Presidents of the constituent synods, in order to consider the request of our Pastoral Conference for a special meeting of the Synodical Conference.

Regarding our forthcoming 60th anniversary celebration in 1953, it may be reported that we have a number of committees at work making plans and preparations. The Program Committee, serving as a steering committee, has charge of the over-all preparatory work for the pre-celebration activity as well as for the celebration itself. Sub-committees are at work as follows: One committee is studying and making

selections of appropriate literature to be published as a part of our celebration. Another committee is preparing a program for an appropriate children's service in the congregations. Suggestions will also be made for proper observance in the circuits and in the local congregations. Still another committee is in charge of preparing a Centennial movie and of collecting pictures which will illustrate our Synod's history and activity. A special Centennial Collection Committee is at work planning the thank-offering which will surely come as a spontaneous expression of gratitude for the hundred years of grace which our Synod has enjoyed at the hands of the merciful God. In this connection we would like to call to your attention a resolution made by our Synod in 1949; "That each congregation be encouraged to begin a special solicitation in its own midst for this purpose as soon as possible. (The method of carrying out this solicitation is left to the discretion of the congregations.)" Synodical Report, 1949, p. 68. Our Centennial Collection Committee will serve in bringing more concrete suggestions and will bring these to your attention at the earliest practical moment. However, we hope that the congregations will not wait in making their own plans and in executing them. We believe it should be reported that a strong sentiment is developing in favor of including Home Missions, Church Extension and possibly Old People's Home in the Collection. The present resolution restricts the offering to Bethany College. However, whatever the outcome may be regarding the disposition of the Offering let us not forget to think of it as an expression of thanks to God for His great goodness to us. It may not be out of place to say that we should guard against creating the impression that the Celebration is chiefly concerned with the collection of funds. Our celebration, to be a proper observance, will place the grace of God to us at the top. From this will flow, as water from a spring, the various expressions of thanks to God. Our pre-convention period ought to be characterized by a zealous search and prayerful study of God's Word that our souls might be nourished and that the heritage we have so undeservedly received may not be lost to us.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor.16,13.

Yours in Christ,
(Signed)

- C. M. Gullerud

OUR PENSION MOTIVATION

" " " " " " " " " "

The business man who discovered that honesty is the best policy has now also discovered that a pension plan is good business. He was guided by selfish motives. These motives are displayed for us in books on pensions. Are they also our motives?

A pension plan is good business, first of all because it helps to win and keep the good will of the public. It adds to the good reputation of a firm to have it known that they provide for their retired and disabled workers.

A pension plan has a special appeal to the older worker. The older employee is looking for security. He has an income now. He wants to keep what he has. He wants to provide for old age, sickness, protection for his family, education for his children. A pension plan keeps him contented and thus keeps up his efficiency.

A pension plan has a special appeal for the younger employee. This man wants promotion and a bigger salary. A pension plan makes it possible to retire the older worker gracefully and open the path for the younger worker.

A pension plan promotes all-around efficiency in a business. It makes it possible to place men where their qualifications and energies will be utilized to the utmost. It cuts down absenteeism and labor turnover.

A pension plan is good business because it is easier to promise five dollars in thirty years than to pay one dollar now.

Now certainly none of us wants to harm in any way the good name of congregation or Synod. Nor do we wish that our older workers should be troubled in their minds about the future. Nor that our younger workers should feel a lack of opportunity, nor that the efficiency of our workers should be hampered.

BUT - We don't have to rely on selfish reasons for promoting the cause of our Board of Charities and Support. We have a verse of Scripture which should give us all the right attitude toward our older pastors, teachers and their dependents. "Let brotherly love continue." Heb. 13, 1. Surely that ought to provide us with the proper motivation. Now let our brotherly love show itself with reference to the Indigent Pastors Fund. Let us pray for this fund. Let us speak for this fund. Let us give to this fund.

- Nils Oesleby

CHAPLAINCY QUESTION COMMITTEE RECOMMENDATIONS TO THE SYNOD OF 1951

" "

In 1950, the Synod resolved that "whereas the Spiritual Welfare Commission of the Wisconsin Synod offers the use of its literature and its mailing facilities to our members in the armed services, i. e., this offer be considered, as well as that of the Armed Service Commission of the Missouri Synod," and "that the Pastoral Conference Committee on the Chaplaincy Question bring to the next meeting of the Synod a report on its study of this matter." (Synodical Convention Report, 1950, page 73.) In response to this resolution of the Synod, the above-named committee, on September 5, 1950, drew up the following recommendations for your consideration:

"Our Synod shall

1. cooperate with the Spiritual Welfare Commission of the Wisconsin Synod in giving spiritual care to our people in the armed forces;
2. offer to defray its proportionate share of the expense connected with this cooperation;
3. obtain the Commission's literature in bulk, and do its own mailing to its people in the armed forces;
4. establish an office to do the necessary work connected with this project."

The Pastoral Conference Committee on the Chaplaincy Question,

A. M. Harstad, Chairman
 F. R. Weyland
 D. L. Pfeiffer, Secretary

FINANCE BOARD

\$25,723 IN FOUR MONTHS

Release No. 6

" "

The January 13th issue of "Sentinel" should give the necessary details. We can only underscore our Treasurer's plea "that every effort will have to be put forth in the remaining months to raise the amount needed for our work."

However, we would call attention to the letter recently sent out by our Finance Board. We well realize that perhaps many congregations had sent in more to the Synod than the last tabulation in "Sentinel" showed, BUT, the Treasurer did not receive it during the first six months. The thing we wish to emphasize here is that the Synod can not do its work when contributions do not come in regularly throughout the year.

And that brings us to this - if our people want their Synod to continue its important and so very necessary work in these days of laxness and indifference to the Truth, they in all sincerity will have to support it. If they feel that they cannot raise any more than they have in the past years they in all honesty will have to report that to the Synod, so that it at its Convention can make the necessary adjustment.

That's the choice that lies before us. It's an either-or. Is there any question as to what we want to do and will have to do if we are to remain Christians whose faith is still alive and active - who are still concerned about carrying out their God-given mission as a Church? Let's take God at His Word and we shall find it possible to do what we down in our hearts want to do, 2 Cor. 9, 8 (q.v.).

Per M. H. Otto, Clerk

TWIN CITY MIXED PASTORAL CONFERENCE
" " " " " " " " " " " " " " " " " "

The Twin City Mixed Pastoral Conference will meet at Minneapolis, Minnesota, in Fairview Lutheran Church, 31st and Colfax Avenue North, the Rev. H. Theiste, pastor, January 23 and 24. Communion service Tuesday morning, 10 a.m. Pastoral sermon, the Rev. T. Daniel. Topics: "The Absolute Authority of the Scriptures," Prof. Carl Lawrenz; "What Does Acceptance of the Common Confession Mean?" Dr. A. Grumm; "The Bible Concept of Human Suffering," the Rev. A. Frey; "Unionism and Education," the Rev. H. Schweigert.

(From "Northwestern Lutheran")

S. E. Lee, Secretary

LENTEN SELF-DENIAL COIN FOLDERS
" " " " " " " " " " " " " " " " " "

Order them right away from S. E. Lee (4227 Thomas Avenue North, Minneapolis 12, Minn.) They're for HOME MISSIONS. Your order for the coin folders must be in no later than January 20th.

PLAN YOUR VACATION BIBLE SCHOOLS ACCORDINGLY...

The 1951 Synodical Convention will meet, D.V., June 13 to 19. Place: Well, I suppose, at Bethany College, Mankato, Minnesota. (But that's just our hunch based on experience. - Editor.)

It grieves us to report that shortly before Christmas Brother Theodore A. Aaberg's father passed away. Speaking for the brethren, we take this opportunity through the CLERGY BULLETIN to offer our sincere condolence to Brother Aaberg.

CHANGE OF ADDRESS
" " " " " " " " " " " " " " " " " "

The Rev. LeVine K. Hagen's address is not Audubon anymore. Quote: "Most of my mail from the brethren still goes to Audubon." Kindly change the address in the Synodical Report of 1950 and in the Lutheran Annual and Northwestern Lutheran Annual to read as follows: LeVine K. Hagen - HAWLEY, Minnesota. Thank you!

* * * * *

FROM YOUR BOOKSTORE
" " " " " " " " " " " " " " " " " "

It's been some time now since you have heard any news from the Book Store in the BULLETIN. It isn't because there hasn't been any news, but it's rather the question of finding time to scribble it down. Just tending to the daily business keeps me busy all the time, allowing no time for book reviews, etc.

Business has been good though, exceptionally good, I think. More and more of our pastors and the Synodical Conference pastors in the Mankato area -- and for this we are very grateful -- are channeling more and more of their business through our Book Store, and that accounts for the-beyond-expectations increase. Unsettled as conditions are in both Church and State, it is difficult to predict anything as to future business prospects, but we are nevertheless optimistic as far as our Book Store is concerned.

The most serious thing that hampers our growth and service at present is the large sum outstanding in unpaid, many long past due, accounts. We still have better than \$3300 on the books, much of which will be forthcoming in time, but that doesn't do us any good now when we need it so sorely to build up our stock still more. One of our main objects the first weeks of this new year is to reduce the accounts

receivable to a minimum. The firms we deal with allow us only 30 days' credit, and they are not slow in reminding us of any past due account. Knowing from experience that it takes time to collect in money for books in the congregation, it would be unfair of us to request payment within 30 days, but in the interest of good business we must insist upon payment within 60 days from the date of invoice. Co-operation here will work wonders in our finances, and we'll all be better off as a result.

How about your Lenten needs? Any book we haven't in stock we shall try to get for you. On such orders we must be allowed a reasonable amount of time. We keep a fresh supply of Communion wafers on hand at all times and the demand for them has tripled in the past year. This is one of the few items we make a very good profit on.

Vacation Bible school time will soon be here. Last year some of our pastors did not know that we handled this material. We sold a great deal of this material last year, and we anticipate a still larger business this year.

Interest in Luther is increasing apace. You have seen "Here I Stand", a life of Martin Luther by Bainton advertised quite extensively. I have been wanting to read it, but faulty eyesight has hindered me from doing so. Several who have read it speak very highly of it, and express amazement at a Quaker author's evaluation of Luther and his theology. The price is \$4.75, \$4.00 to you, and it's a lot of book for \$4.00. We have sold quite a few lately.

We have another Luther book on our shelves. This one I have read. It is a novel on the life of Luther entitled "Monk in Armour" by Gladys Baer, a Presbyterian pastor's wife. Allowing for the novelist's need and right to draw upon her imagination, the author is, in the main, surprisingly true to historical facts, and her grasp of Lutheran theology puts many a Lutheran to shame. The book makes fascinating reading. Please call it to the attention of your young people. They will read it with much interest and profit. Encourage your young people to order at least one copy, and pass it around among the members. The price is \$3.00/2.50.

This year's supply of Annual Reports is almost exhausted. We have nine copies left.

No, this is getting longer than I had planned, aber so geht es.

Before I close, this reminder again: Please be explicit in your orders, especially when ordering Catechisms, Explanations, and Bible Histories. We have several of each. Also when ordering hymn books, specify music or text edition, and style. Also specify as to whether the order is to be charged to you personally, to the congregation, or to some organization of the congregation. Clear orders will save time and correspondence for both of us.

Tak shal De ha!

- Justin A. Petersen

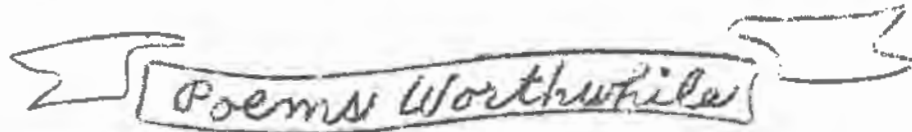
The Clergy Bulletin

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Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa
February 1951

Vol. X

No. 6.



IMPETUOUS PETER

How could you fail Him, Peter,
Who sat there at His feet,
And drank an heavenly wisdom
And walked Judaea's street?
You saw Him cleanse the lepers;
Did you not with Him dine,
When at the Canaan wedding
Of water He made wine?
Oh, you were there beside Him
When fear your heart did fill
Because the storms were raging,
You heard His, "Peace, be still,"
You saw the calm that followed -
No ripple stirred the lake,
And yet - how could you leave Him
This Jesus - how forsake?

'Twas thus I often pondered,
I had no knowledge then
That sin had such a power
To claim the hearts of men,
But oh, the years have taught me
That we are frail and weak,
Though knowing good from evil
The evil still we seek,
I, too, so oft like Peter
Will trust my strength, to find
That I am weak and helpless
Without Thee, Lord - and blind.

THE TRUMPET'S CERTAIN SOUND

"Watch ye!" the trumpet rings
With no uncertain sound,
Lest we forget to watch and pray
When dangers gather round.

"Stand fast, be firm in faith!"
Cast every fear away;
For Christ will help you overcome
And hold the foe at bay.

Oh, turn on me like Peter
And let me see Thy face,
Then let me weep such bitter tears
And plead once more Thy grace,
Like Peter make confession,
No longer fearful be,
From fetters that may bind my heart
Dear Master, set me free,
For this is Life Eternal
To know Thee as my King,
And as a loyal subject
My tribute to Thee bring,
And this is Peace and Pardon
To know and do Thy will,
Then o'er life's greatest tempests
Shall come Thy, "Peace, be still."
- Fether Schumann

ABOUNDING GRACE

He followed far and warmed Himself,
Then spoke the fatal word,
"I know Him not" - he cursed and swore -
Denied His sovereign Lord,
In anguished bitterness he wept;
Hope, honor - all seemed lost -
Repentant sinner - God in love
Vouchsafed him Pentecost!
- Elizabeth Edmonds

"Quit you like men, be strong!"
Let not your courage fail!
Against His Church the gates of hell
Shall nevermore prevail.

"Let all your things be done
In love" for Him who died,
That He alone may have the praise,
And God be glorified.
- W. M. Osmanske

THE DANGER TO TRUE CHRISTIANITY WHICH ACCOMPANIES THE SPIRIT OF THE TIMES

(ADDRESS DELIVERED BY DR. U. V. KOREN AT THE SYNODICAL CONVENTION IN 1890, HELD
IN MINNEAPOLIS, MINNESOTA, JUNE 4-11, 1890)

"Our age is a period of transition." I have heard this remark repeated for a half century. It is the sort of expression young people are apt to make, imagining that they have said something clever, and also to show that they fully understand the times in which they live. It is, however, only a mode of expression. We all know that there are periods in which new discoveries and inventions bring about great changes in the way of life of people. It is not difficult to perceive that at the beginning of the sixteenth century there were great changes in the European nations, while this was not so apparent about 1600 or 1700 (except for England, perhaps). We also know that about the year 1800 everything seemed to be turned topsy turvy, and that the last seventy years have wrought extraordinary changes all over the world. All this is essentially true in regard to the external forms of living, which classify under civilization and similar concepts. Thinking in retrospect of earlier civilizations, for instance, the wonderfully rich Egyptian, or if we in spirit turn to the memorials of a vanished culture such as the ruins of Nineveh or Babylon, or if we consider the evidence of a rich and refined life, as so many passages in the Old Testament indicate, prevailed in Jerusalem and Samaria, then we are prepared to heed the prophetic voices, which already for a long time have predicted the ruin of the present civilization, and it becomes easier for us to be released from the idolatrous and even narrow-minded self-conceit and self-exaltation, which tempt people of our day.

Neither will any well-informed person deny that in the spiritual life occasionally come periods in which viewpoints, which long ago were forsaken or forgotten, again come to the fore and prevail and often pose as being new. Such periods occurred together with the above-mentioned external changes, and at present we are in the midst of such a period. To what extent the present mighty movements with their demands for a basic change in all existing affairs under God's guiding hand will bring forth the afore-mentioned ruin of the existing civilization, this is not the time and place to investigate, even if anyone of us had the necessary qualifications for it.

I have mentioned these things in order that, by contrast, so much strongly may be emphasized the Kingdom which never changes and which never perishes, that Kingdom, in the interest of which we are assembled and upon which alone our peace and joy depend. With Him, who at the right hand of the Father rules this Kingdom, there is no change nor shadow of turning. He is yesterday and today the Same, yea, unto eternity. So is also the Spirit, by which He gathers His Kingdom, eternal and immutable. Eternal and unchangeable is also His royal Word. It will remain when heaven and earth shall perish. Unchangeable are the laws by which He rules His Kingdom, the threats and admonitions and promises He presents to us and the good things He bestows upon us.

His Kingdom is not of this world, and it does not come with observation. Yet it has always been there, that is today, and will continue until the last day. In the midst of the seething mass of humanity which is busy and restless, noisy and striving, dancing or sighing, carefree or bitter, in forging ahead or dragging itself along forward to reach the mirage which enticingly beckons them, "advances a quiet caravan throughout time" with a different mind, joyous with other joys, filled with other longings, directed by other rules, striving against other enemies and steering toward another goal. It is they of whom it is written: "The Lord knoweth them that are His." It is the Holy Christian Church. They are in the world, but not

of the world. In the merely external things they do not separate themselves from the group which simultaneously with them run the course of life here on earth. While there they have a calling, although they indeed regard and judge their earthly calling differently from those who labor alongside of them, but who only have their citizenship in the realm of the world. This citizenship which the former have in Christ's Kingdom makes them neither unwilling nor unqualified for the work which they in the meantime must perform in the world. What should impel us to believe that Paul or Aquilla were unqualified as tent makers, or that Sergius Paulus was unfit as a governor? When he became a Christian Sergius Paulus did indeed regard the governorship differently than he did before. Previously that function had been the most important to him. Now there was but one thing that was most important to him, namely, to serve Christ. But then he also knew that it was the will of Christ that he should be as good a governor as it was at all possible for him to be.

In their earthly calling the Christians will, indeed, encounter temptations and dangers, but that is not surprising to them, in as much as they know their dual nature and that, according to the Spirit, they acknowledge themselves as strangers and foreigners in the world. They knew that the god of this world is hostile toward them, and that along with him his followers are more or less manifestly opposed to them. They also know that there is something within themselves of the same evil nature. But as surely as God's Word is their rule of faith and life, and as surely as their lives continue in faith in the Gospel of Christ, so surely they cannot become anything but strangers to the world, and also in opposition to it. There is, in fact, nothing that so sorely offends the world as just this Gospel to which those people adhere, where the Gospel appears in its purity. The world has accepted, or at least tolerated, all sorts of doctrines and philosophical systems and religions, but not the Gospel. There is this peculiarity about it that it especially irritates the world, because it demands a discarding of all that man treasures most, his own virtue, his own advantage and his own honor. From the beginning it has been the chief endeavor of the lord of this world to have God's Word corrupted so that its contrast to his lies would not be so apparent. Thereby he would accomplish that they who belong to him would remain so undisturbed, and that those who claim to belong to God could imagine that they serve God though in reality they do not do so.

The Gospel shows us that what in the main separates the Christians from the world and which makes them what they are is faith in Jesus Christ. Everything that belongs to faith is attacked in various ways, partly in the open by denial, and partly in secret by falsification. The source of faith, the goal of faith, the means of faith, the essence of faith, are partly denied, partly corrupted or imitated. There is no end of counterfeits. Ever since counterfeit ointment was sold in Jerusalem until nutmeg of wood was sold in Connecticut, has this counterfeiting in the spiritual world been going on, and it still flourishes.

While faith according to God's Word is a celestial plant, a gift of God, brought forth by His omnipotent Word, a regeneration and a new creation of the Holy Ghost, yet it is regarded as a product, which under divine assistance essentially is brought forth by man himself, or as a matter of the understanding, a reasonable supposition, and as such a result of human calculation and self-determination. In order that this may occur the Word of God itself is made to appear doubtful. Partly it is made to appear uncertain, if indeed it may be called God's Word, as if it were not rather the Word of man, in which in certain essential parts appear divine thoughts, but which, nevertheless, strictly speaking may not be called God's Word. Partly it is made to appear as an uncertain word, which is not clear in itself, and which therefore may be explained in many ways, so that no one may be certain that we understand it rightly without an authentic interpretation, which no man possesses.

The goal of faith according to God's Word is solely the salvation of our souls to the glory of God, which is the one thing needful. While this may not easily be denied lest the falsifications might too easily be discovered, then one goal after the other is set forth which is thus placed in the foreground and is raised to such significance that the main issue may be easily forgotten. Such aims often become: the external growth of the church, or victory in bygone controversies, or the

(Clergy Bulletin: X, 6)

DANGER TO TRUE CHRISTIANITY ... KOREN

vain glory and the self-satisfaction which one may attain to by strictness in regard to purity of doctrine, or the praise and glory which may be acquired for oneself or for others by strictness in the outward living according to the saying: "Touch not, taste not, handle not," or by being busy in externals, pertaining to the duties of the church, the aims of the Synod, the Constitution of the church, etc. In this and in similar manner the goal is easily disturbed or corrupted and the main issue is gradually forgotten.

While God's Word teaches us that the Word and the Sacraments are the means of grace by which God calls forth the life of faith, then the arch-foe makes use of the unbelief of the thousands of baptized people and the daily experience that the seed of the Word partly falls by the roadside, partly on rocky ground, partly among the thorns, to blame the Seed and to bring forth distrust as to its power. "No - there is something else required," is the claim. And the other help is to be found in new measures of some sort or another, or such new forms for the Word, by which the piquant in the form becomes the main feature (sensational sermons), or other charms, which may appeal to the Athenian mind, which now as well as in the days of St. Paul may be characterized as "spending its time in nothing else, but either to tell, or to hear some new thing."

God's Word teaches us that the essence of faith is a conviction of the heart, which just because it is a conviction, brings the believer into an equally living and real communication with the invisible One (Christ), as if he already saw Him. The believer will, therefore, as long as his faith lives and grows, more and more approach the condition, which Paul describes, when he says: "For I determined not to know anything among you, save Jesus Christ. For to me to live is Christ. I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and 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." While the Apostle, nevertheless, even toward the close of his life, acknowledged himself imperfect just in this respect and says: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This glorious, mighty, contending and conquering, and yet so humble and childlike faith, the devil knows to batch and confuse for us. In the name of faith there is smuggled in among the masses something which only outwardly has the appearance of faith; unbelief, lip service, an outward subscribing to the tenets of Christianity, while a person is a stranger to Christ and at the same time in truth with his entire soul and mind is at home in the world and interested only in those things which belong to this transient world, whether according to the circumstances it be the joys or the sorrows of the world which occupy the mind. Or for the use of them, for whom the idle nominal faith would seem too carnal, other things are smuggled in, which replace the faith, in that people easily imagine that there is no danger for faith which they, of course, possess, but that there are other things they lack, and so they force themselves into outward exercise of godliness, busy works and various sacrifices by which they presume to buy the favor of God.

Besides these dangers there is one which the god of this world has known how to make use of with great skill and about the significance of which we have in our day had altogether too much chance to have sad experiences. There is the offence which the Christians' internal disagreement entails. According to the wise rule: divide et impera - divide and rule - it has been his constant endeavor to call forth a steadily increasing number of sects and parties. To do this there is the one means which the old serpent with the greatest cunning has made use of - that is: the poor human heart's inclination to love of honor, and envy, the danger against which our Saviour warns us, when He says: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Already in the

New Testament we see this danger mentioned in the Apostolic Letters. We see St. Paul's warnings against them "which cause divisions and offences contrary to the doctrine which ye have learned," and "who by good words and fair speeches deceive the hearts of the simple." Also in his word to the Corinthians about the "False apostles, deceitful workers, transforming themselves into the apostles of Christ" - as also "Satan himself is transformed into an angel of light." Also in his Epistle to the Galatians about those who "trouble you, and would pervert the Gospel of Christ." In his word to the Philippians about the dogs, the evil workers, the cutting asunder, about them who are self seeking; and in the admonition not to do anything out of love for strife or in vainglory. In his admonition to the Colossians against letting anyone rob them of their treasure, about those who find pleasure "in humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," "who have a show of wisdom in will worship and humility, and neglecting the body," etc. And his word to Timothy; "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men." In the Third Epistle of St. John we find a strict warning against Diotrephes who desired to be chief among them.

And so it has continued in the church, in connection with the words of St. Paul: "Let us not be desirous of vain glory," Luther writes as follows: "St. Paul has in mind the chastising of the infamous and depraved vice which in Greek is called KENODOXIA, in our language vain glory which was the sole cause for and had brought about that all Christian congregations in all of Galatia were being destroyed and disturbed. Indeed, it has at all times caused Christendom the greatest and most ruinous harm. Therefore he commanded Titus in 1, 7 that he shall not make anyone bishop who is infatuated with himself, who exalts himself and boasts of his skill and power; for pride and self-conceit are the mother of all heresy, as Augustine puts it, yea, the source and origin of all sorts of sins and misery, to which all history in and outside of the Scriptures testify. But when this destructive disease breaks out in the spiritual sphere of the Church, then words fail to express what damage it does. For then there is contending and rending asunder not about art, reason, beauty, riches, kingdoms, empires, etc., but it concerns eternal life and salvation, or eternal death and damnation. Therefore Paul warns with great earnestness those who are in the ministry to guard against this vice, and says: 'If we live in the Spirit, let us also walk in the Spirit.' For where the Spirit is there He renews people and brings about that they be of a different mind, i.e., he makes the covetous, hot-tempered, envious people, etc., to be humble, mild and patient. They are not self-seeking, but seek the glory of God. They do not irritate nor hate one another, but accommodate themselves to other people and show one another respect." "Pious preachers who faithfully and earnestly seek to glorify Christ and to benefit His Church need not so much to be admonished to flee vain glory. They experience so many disasters that they forget all about honor or vain glory. For it is they who not only must bear the spite and hatred, scorn, dishonor and persecution of the world, but must also experience the ingratitude and the contempt of their disciples. They must also tolerate that sectarians in a short time may overthrow what they over a long period of time have built up with great pains and labor, also that their own disciples will rise up against them. To that end the devil torments them with his fiery darts in the heart, etc. All such and similar experiences check them in desiring vain glory. Of His grace God hangs this millstone about the neck of His servants, so that they may bear it, and thereby be humbled and not pride themselves on the great spiritual gifts which God of His grace bestowed upon them above others, such as giving St. Paul a thorn in the flesh, 2 Cor. 12, 7."

"If Paul, the greatest apostle, was not immune against this disease, and could not be aided against this sin in any other manner, then how much more must not we be fearful, who are so much inferior to Paul and cannot be compared with him?"

"And other incidents that have previously occurred need not be referred to. For what else has raised up Muenzer, the Anabaptists, the Sacramentarians, Zwingli, Oskolampadius, and caused them to appear on the scene, but horrible audacity and vain glory? If a man is able to write four Greek words and explain one of the Psalms, he immediately exalts himself and becomes puffed up over his knowledge even as a leaven, so that he imagines himself soaring in the air far above the people.

"I have learned to know this disease in time and have been informed about it by many stories in the Holy Scriptures. With the beginning of the Gospel, when God in a miraculous manner led me, against my will, into these affairs (to use that expression), then I prayed God from the bottom of my heart that He would deliver me from evil and guard me against such a sin. He has heard my prayer and preserved me from this temptation, although I have not been entirely free from feeling it. But He has given me so many duties, sorrows, dangers, burdens and labors, that I could easily forget all vain glory, and get them out of my heart. And if God in this manner did not preserve us from it, then this great and horrible sin would also ensnare us and make us captive. Therefore those who are set to be teachers in the Church to guide others must pray against this temptation as against the greatest and most destructive enemy.

"Other sins such as wrath, impatience, drunkenness, are by nature so disgraceful that one is ashamed of them; for they who crave such know that they sin and are ashamed of it; but vain glory and presumptuous trust in one's own wisdom and piety is such a sin that is not regarded or acknowledged as sin, but people are apt to thank God for it, such as the Pharisee in the Gospel (Luke 18, 11), and rejoice over it as over a special gift from the Holy Ghost. Therefore it is so harmful and such a devilish disease for which there is no remedy or help." (Genesis: 575ff.) So far Luther.

When souls tired of the clamoring of the sects or the quarrels of the parties and their outcries; "Behold, here is Christ," or: "Behold, there He is," are set first of all to seek to be delivered from the strife, and at any cost to find peace and quiet, then Satan has two harbors to which he beckons them, according as they are fit for the one or the other. The one is the world: "Behold," he says, "those who belong to the church are no better than you. Let them be gone! Come! Behold, all this will I give thee, if you will fall down and worship me." But for those who do not desire to turn their backs on the Church and give themselves up entirely to the world there is the Kingdom of the Antichrist - that powerful, united and mighty Kingdom in which he is enthroned who in our lifetime has claimed for himself that he is infallible when he presents doctrines ex cathedra; and who, consequently, has spoken of himself as "the way, the truth and the life," who thus in truth has fulfilled the prophetic word: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," wherefore the Lutheran Church in its Confessions testifies that in him it recognizes the Antichrist. We would not understand the the signs of our times, if we did not recognize the steadily increasing power of the papacy especially in our land where it has in the past forty years raised itself up from an insignificant and unnoticed flock to be the mightiest and richest church body in our land.

(To be concluded.)

(Editorial note: Pastor H. A. Preus of Calmar, Iowa submitted the above translation of Dr. U. V. Koren's illustrious address for publication in the CLERGY BULLETIN. We understand that this is one of the works which our Centennial Literature committee has under consideration for publication. Though 60 years have passed since this address was given in Norwegian, the truths expressed therein are still vividly applicable in our day. The original may be found in "Beretning om det 22de. Ordentlige Synodem/da." 1890, pp. 23-37, 37-61.)

THE DIVIDING LINE

(In harmony with the first installment of Dr. Koren's memorable address of 1890, we are pleased to reprint the following brief devotion. - Editor)

"The world hath hated them, because they are not of the world, even as I am not of the world." John 17,14.

The Holy Spirit takes us into the sanctuary of prayer, God's Son is pouring out His heart to His Father. No one has ever spoken to God in that way. His will blends completely into the will of the Father.

At the same time, perhaps, His enemies are meeting somewhere in Jerusalem. Their furtive glances of hatred, their ominous whisperings, betray the intrigue that is in their hearts.

Both Jesus and His enemies are in the world. Yet they live in entirely different worlds. The followers of Jesus share with the world of their day its civic and economic life. But, like their Saviour, they are not of the world. There is a deep-going difference between the two. The one group seeks its satisfactions and its supreme good within the visible world. Its vision ends with the horizon and the grave. Its attitude, its level of life, all are determined by the visible universe.

The Christian, however, looks beyond the horizon to God, the Father of our Lord Jesus Christ and our Father. He sees ahead eternal life in heaven. In his perspective the eternal is first, and the temporal secondary. Not self-interest, but the will of God determines the level and course of his life.

He dare not weaken this contrast through compromise. The world needs him as a salt that preserves from decay, as a light that reveals the eternal tragedy of its error and directs it to Him who is its real Friend.

Ever in His footsteps treading,

Body here, yet soul above,

Full of faith and hope and love,

Let us do the Father's bidding.

- "Portals of Prayer," No. 102, page 34.

THE DEVIL'S DUE

Martin Luther had a servant, named Elizabeth, residing in his house. In a fit of displeasure she left without giving the family any notice. She later became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside, he said: "Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing upon my conscience - I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is that I have deliberately sold my poor soul to the devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God. "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh, no," said the deeply humbled girl, "for I could have no right to do that."

"Very well, you have still less right to give your soul to the arch-enemy; it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost, He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and for the sin of attempting to alienate His rightful property, throw that back upon the devil for that is his and his alone!"

- Altes J. Hansen, The Ansgar Lutheran, from Tri-Parish Caller.

The Clergy Bulletin

Vol. X.

February 1951

No. 6.

NORTHWEST PASTORAL CONFERENCE TO MEET

The Northwest District Pastoral Conference will meet, D.v., at Bethany Lutheran College Tuesday and Wednesday, March 27th and 28th. Conference begins at 10:00 a.m. and closes at 4:00 p.m. The following is the conference program:

1. Continuation of Exegesis of 2 Thessalonians 3 - Dr. S. O. Ylvisaker
2. A Historical Sketch of the Issue Between the Wisconsin Synod and the Protestants - Rev. Leigh Jordahl
3. The Holy Ministry and Human Relations - Rev. J. A. Petersen
4. Symantics as it Applies to Theology - Prof. E. W. Teigen

Prepare to arrive before the opening and to depart after the close of the conference.

(Signed)

S. H. Lee, Chairman

T. N. Teigen, Secretary

ARMY and NAVY COMMISSION

TO THE PASTORS:

At the Recent "Winkel" Conference (Special session of the Iowa-Southern Minnesota Pastoral Conference) in Mason City, Iowa, it was found that some did not understand that each pastor is responsible for the spiritual care of his members in service and not the Army and Navy Commission. All pastors are reminded that the spiritual care of those in military service is in the hands of the local congregation since 1946. (See 1946 Synod Report, pages 52 and 53.) Recommendations for such care have appeared in each subsequent issue. If more are called to service, the Army and Navy Commission may again be asked to function.

P.S. It might be well to note that the National Lutheran Council has voted \$400,000 for Service Ministry.

On behalf of your present Army and Navy Commission,
by Howard L. Bremer

HIAWATHA LUTHERAN CHURCH

On Sunday, February 4th, Hiawatha Lutheran congregation (1420 East 43rd St., Minneapolis, Minnesota) was privileged to dedicate its new House of Worship in three festive services, at which President C. M. Gullerud, Dr. S. O. Ylvisaker, and Dr. Norman A. Madson preached the sermons.

By means of THE CLERGY BULLETIN we join Pastor Julian G. Anderson in the prayer "that the Lord will continue to bless our labors to build a spiritual Church just as richly as He has prospered and blessed the work of our hands thus far."

SYNOD CONVENTION

The Thirty-fourth Regular Convention of the Norwegian Synod will be held June 13-19, 1951. The following essays will be presented: "The Church in the World" (Continued) by Rev. D. L. Pfeiffer, and "What Price Union!" by Dr. S. O. Ylvisaker.

- C. M. Gullerud, President
from "Lutheran Sentinel".

That was the status of the synodical treasury on January 31. That, then, means that our members will have to contribute close to \$7000 per month for the next three months, or not a cent less than \$1.00 per month.

When we consider how the cost of living has risen to tremendous and record heights, it certainly is not asking too much of our people if they will just raise the amount fixed for the year without any extra "cost of living" raises attached. Actually, of course, our giving for Synod should take into account the current rise in prices.

Another thing — we can all look for a higher budget for Synod for the coming year. We had better set ourselves to the task of leading our people to meet that already now with respect to this year's budget. If we don't, we shall have such a deficit that something somewhere along the line will have to suffer.

At present the Home Missions Fund still needs \$7400; Bethany College \$5600, Synod Fund \$2800, and our Seminary \$2300, not to forget the Indigent Pastors' Fund which still calls for \$900.

Also, we suggest that our pastors now already look about for someone else to worry about Synod's finances from now on, that is, after the Convention. The undersigned is persuaded that his usefulness is at an end. But get at that \$20,566 — the Lenten Offering alone will not suffice.

- M. H. Otto, Chairman

LOST! LOST! LOST! LOST!
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"Back in Minnesota some pastor borrowed my book, "Eighty Eventful Years," by Fuerbringer, and it was never returned. There will even be a prize for the return of the same." Thus writes Brother Clarence Hanson. So...grab your "80 Eventful Years" off the shelf and if it has Ol. Hanson's worthy signature in it, return it to him by all means. That's the only honest thing you can do with a book — that is, after you've read it.

FORMER LUTHER PRESIDENT DIES
" " " " " " " " " " " "

Doctor Ove J. H. Preus, 71, a former president of Luther college, Decorah, died Tuesday night (February 13) at Decorah. Death was attributed to a heart ailment. - Funeral services were held in Decorah Friday afternoon. A memorial service was planned on the Luther college campus Friday morning. - Doctor Preus is survived by the widow, a daughter in Mason City, Mrs. Alvin N. Rogness, and five other children; The Rev. O. K. Preus, Fergus Falls, Minn.; the Rev. Nelson Preus, Waukon; the Rev. David Preus, Brookings, S. Dak.; Paul Preus, New York, N. Y., and the Rev. Ove J. H. Preus, Jr., a student at Edinborough University, Scotland. - Doctor Preus had served as president of Luther college from 1932 to 1948. He was president of Augustana college, Sioux Falls, S. Dak., from 1929 to 1932. He was elected president of the eastern district of the Evangelical Lutheran Church in 1926. - Born at Spring Prairie, Wis., Jan. 21, 1880, the Rev. Mr. Preus had held pastorates at Lutheran churches in Tacoma, Wash., Los Angeles, Cal., and at several towns in Wisconsin. - He was a graduate of Luther college and had studied at Luther Theological seminary, St. Paul, Minn., and Johns Hopkins university, Baltimore, Md. He was awarded his J.D. degree at the Southwestern university, Los Angeles, Cal. - Doctor Preus was a member of a family notable for service to the Evangelical Lutheran church and in civic affairs. His father, the late Dr. C.K. Preus, was president of Luther college from 1902 to 1922. A brother, J.A.O. Preus, now resident of Chicago, is a former governor of Minnesota. Another brother, Dr. O.J.K. Preus is educational director of the Evangelical Lutheran church with headquarters in Minneapolis. - Mr. Preus became president emeritus of Luther college two years ago but continued to teach classes there. - From Mason City (Iowa) "Globe-Gazette", 2/14/51. Our sincere condolence to the relatives in our synod.

* INTER NOS *

Editor
Clergy Bulletin
S. Falls, S. Dak.

Dear Mr. Editor:

I have something for your "inter nos" page, if you care to use it.

Recently I preached on Matthew 12,1-8. In the course of the sermon I had occasion to warn against ceremonialism. By ceremonialism I mean the insistence upon just certain ceremonies in the church or insisting upon performing a certain rite in a certain way, as though this were the only right ceremony or way, etc. And ceremonialism is not dead. A person can even get all worked up against ceremonialism and, in the process, reveal that he is really just against doing things differently from his own way of doing them. I can speak against the use of this or that order of service and perhaps even say some edifying things along the way but in the end reveal that I merely believe that some other order of service m u s t be used and used in a certain way.

And I've been wondering if the fact that a congregation uses only one order of service for its Sunday morning services may not become a silent way of teaching that there is only one way, one order of service which is right and good. This sounds like saying a lot, I know, Mr. Editor; but what shall you say after one of your parishioners tells about a certain other church of your synod that uses a different order of service from yours and says: "I wouldn't go to a church that used that order if I had to drive fifteen miles past it in order to go to church"? What do you say when a parishioner of yours says: "I was in such-and-such a city for so-and-so long where there is a church of the _____ Synod (in fellowship with us); but I never went to church there because I don't like that ritual". I'm looking for the thing that makes people say such stupid things; and I'm wondering if one reason might not be the fact that Sunday morning after Sunday morning we use the same order of service. We may, indeed, from time to time include in our sermons a warning against ceremonialism; but what is the net effect upon the people when we use just one set of ceremonies year after year?

So I've been wondering what would be the matter with the idea of having among ourselves several (not just one, or just two, but three, or four, or five) good orders of service. You might, of course, begin with those we now have; but what would be wrong with our (as a synod) drawing up two or three orders of our own - evangelical, easy to understand, easy to follow? They might then, all of them, be printed in a booklet. And at the beginning of each service the minister might announce the order to be followed that day; or it might be duplicated in the bulletin for the day.

Yes, Mr. Editor, I judge that the first thing that will be said as this is read is this: "But think of the confusion that would be caused." I'm no prophet and cannot judge exactly the extent of the confusion. But I'm afraid the greatest amount of confusion would come in the heart of that person who is most convinced that there is

only one order of service to use, that all others are inferior, that tradition is more or less binding, etc. And in that case, I judge, the confusion would be a salutary thing, the beginning of a better understanding of these things. - Most of our people can read; if you said: "Today we shall follow the order of service beginning on page 17 of the booklet in the hymnal racks," most of the people could find that page and could follow the service. And ~~xxxx~~ it ^{is} even conceivable that considerable spiritual edification would result from the explaining of each service prior to its first use. But I really believe that in most cases, there would be little confusion, if the matter were approached in a careful way; I would judge that good, not harm, would come.

I remember a woman who moved from one town where the Common Order was used in her church to another town where the Common Order was used. After she and her family moved still another time, this time to our church, where the Common Order was used, too, she told me about the experience she had had in moving from Place No. 1 to Place No. 2. After the first service at Place No. 2, she and her family were discussing the fact that there was something "so different" in the way the service was held at Place No. 2 from the way in which it was held at Place No. 1; but they couldn't quite lay their finger on what it was. But while she was getting dinner ready, I believe it was, she suddenly thought of it, and she told her husband: "Now I know what it was; they didn't ring the bell during the Lord's Prayer."

This was an extreme case, of course; but how many people are there not who get to thinking that fellowship is determined, not so much by profession of doctrine, but by hymnbooks, by orders of service, by ceremonies of various kinds? And might - just "might" - might not one little weapon against this kind of thinking be found in the suggestion that we have several orders of morning service in use in a congregation? - "Jeg bære spør jeg."

Stuart A. Dorr

The Clergy Bulletin

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Vol. X.

No. 7.

EASTER

EASTER MORROW



Easter morrow stills our sorrow,
Stills our sorrow forevermore.
Light ever glowing, life overflowing,
Stream from that dawn on benighted shore.
Easter morrow stills our sorrow,
Stills our sorrow forevermore.

From His prison Christ has risen,
Christ has risen in morning glow.
Hell weeps in sadness, heavens in gladness,
Heavens in gladness their praise bestow.
From His prison Christ has risen,
Christ has risen forevermore.

Angels 'biding bring the tiding,
Bring the tiding at break of day.
Sunbeams awaken, tomb is forsaken,
Heralds of heaven the news relay.
Angels 'biding bring the tiding,
Bring the tiding at break of day.

- Nicolai F. S. Grundtvig, 1783-1872
Tr. Oscar R. Overby, 1931.

THE DANGER TO TRUE CHRISTIANITY WHICH ACCOMPANIES THE SPIRIT OF THE TIMES

(Conclusion of Address Delivered by Dr. U. V. Koren at the Synodical Convention
Held in Minneapolis, Minnesota, June 4-11, 1890.)
(Continued from page 60.)

I have attempted to set forth the temptations, dangers and snares which the spirit of the world places before the children of God. The spirit of the world is always the same, as surely as He whom the Scriptures call the god of this world is always the same. But although the great and common types of temptations are essentially the same, they appear, however, in different periods in various forms; and when we speak to one another about the dangers which the spirit of the times present us, then we mean especially those forms under which these attacks common to the conditions of former times preferably meet us. It is, indeed, true that there is not a little difference in the circumstances under which the one or the other of us lives, according as we might live in the teeming turmoil of the large cities or in the quiet, retired rural life; and that these conditions will exert their influence on the manner in which temptations preferably beset us and consequently also on the manner which we must rather choose to meet them. Essentially the dangers and the means with which to meet them will be the same.

There is hardly any doubt but that the most common danger from the spirit of the times now, as well as at all times, is the love of the world. What power it has, whether it appears as a craving for money, or for honor, or for pleasure, should not be unknown to us who live in this land where the easier opportunity to attain what the worldly mind desires, makes the temptation so much the greater. What idolatry is carried on in this respect, especially with money, we have a chance to hear about constantly, and how the consciences are dulled and the moral concepts are confused, we have daily occasion to experience. Many people who, nevertheless, want to be known as Christians with great impudence, or rather in profound blindness, make this pursuit after earthly things not only an excusable but also a praiseworthy striving, by the help of which the country's resources are developed, and thousands of hands are put to work and are enabled to enrich themselves. If the lucky spectator loses his soul, it becomes a matter of indifference in view of the millions he won; and if his example destroys just as many souls as the hands he set to work, there is no question about it. How difficult it is to keep oneself uncontaminated by the world under such circumstances! How difficult to keep a clear head to see the difference between the praiseworthy desire for work and the objectionable craving for riches! How difficult to take to heart the Saviour's word about the great danger coupled with wealth, and St. Paul's stern admonition to them who would be rich! How difficult, when constantly, day after day, through the newspapers, most often indirectly, the pursuit of riches is praised as perfectly natural and no doubt a correct procedure, and when those who have been very successful are set up as heroes of their day! In addition, there is the natural and vain inclination not to want to take a back seat for anybody, and to want to race with somebody and to be like them in everything that brings evident prestige. Even the teachers of the Church in many places play the part of the hypocrite and give assistance, because they dare not lose the friendship of the world nor take a chance on losing the members who are influential because of their money, and therefore not only pass by these dangers, but in the same old song praise the restless pursuit of riches, and in admiration bow down to men who in spite of their money still are friendly enough not to regard it below their dignity to belong to the church of Christ.

That those who have this frame of mind can not be believers is taught by Christ in His word that we cannot serve God and Mammon. St. Paul in his Epistle to Timothy says that there are those who have been believers, but have gone astray from the faith because of the greed for money. There is one name in the New Testament that is not often enough called to mind. That is Demas, at one time a co-worker in the faith of Paul, but of whom he finally had to relate: "For Demas hath forsaken me, having loved this present world." 2 Tim. 4, 10.

How is this danger to be counteracted? There is no better weapon given us than the Word: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." We pastors can expect little blessing of our reminder, unless we are of such a mind that we in truth will say: "We believe, therefore we speak." Where St. Paul has presented the warning against the desire to become rich, there he has set forth the contrast as follows: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." It is important that we be not ashamed of the Gospel of Christ, that we do not fear the world, so we do not dare to contend with it; that we ourselves both comprehend and so present the essence of Christianity plainly and unequivocally. Furthermore, it is important that we do not forget that we are the instruments and the witnesses of the Holy Ghost. This does not concern the ministers only, but all Christians. But the Holy Ghost comes with fire and tongues. Wisdom by paragraphs and a sleepy scholastic presentation of a series of truths truly will not avail against the mighty spirit of the times. The fire of the Spirit must be in the hearts; the fire that causes old pastors to become young, and that the young ones utilize and exhaust all their abilities and strength and put their whole heart into their testimony, and that our laymen also are mindful that they also are called to be witnesses for Christ. If we wish to have the true faith we must first of all endeavor not to lose sight of the real goal of faith; the soul's salvation, and that we are not to set forth some dry doctrinal theses about it, but the message from God about life and death.

Now, as always, Satan's chief endeavor is to rob us of this weapon, and to that end he attacks the Holy Scriptures by the spirit of the times. A noticeable characteristic of our times is the deification of self, the idolizing of men, hero-worship of all kinds. "The gods of the times are their men," says Henrik Wergeland, and they are gods only to that extent. Their species is recognizable as much in the pseudo-scientists who have taken theology under their wing, as well as in the bombastic phrase mongers and journalists who here as well as in other countries offer to the public the most foolish and superficial claims in regard to spiritual things, and whose pitiful echo we, sad to say, hear resound from our dear Norwegian mountains. The apostles, yea, the Lord Himself now must appear schooled before half-cultivated and completely puffed-up young theologians who set forth what they have learned in the latest periodical, and who reason about the almighty God and about His counsel and thoughts with the same familiarity that they speak about their neighbor across the street. The attacks of this sort, to which our people are especially exposed, come not so much directly from those who are spokesmen of this modern wisdom as from those who copy their speech and who have popularized the results of this wisdom in novels and similar writings or bring them forth in newspaper articles. There, where there is serious danger of this sort, we will hardly gain much by a mere summary dismissal. A serious effort is required of them who are so situated, that they have a direct battle on their hands against the people who deny God's Word. Fortunately, there are from both earlier and later times excellent sources of help for us in the works of those who formerly waged such battles, or who in different parts of the world are waging them, and there is hardly a language so richly blessed with writings of this sort, than the English, which, of course, is so accessible. There are two things I would like to call attention to as a remedy for these who would desire to make use of it. The one is; not to let yourself be flabbergasted or blinded by the bold and euphonious words or by the striking appearance which the sophisms or phrases with

(Clergy Bulletin; X, 7)

which they approach you, may have. When we take and think the matter through, which we have a right to do, demand clear proof for what is claimed, then we will, when it concerns the denial or explaining away of God's Word, not find it difficult to show that what has been presented, has been empty phrases, or half-baked thoughts, or baseless postulates. A very enlightening example of the good results such a procedure offers has recently come from the pen of an English theologian against America's most shameless phrase-monger. (See the "North American Review" for May of this year.) It will, furthermore, be readily evident that a great many of the attacks on Scriptures which have their origin in men who still want to cling to Christianity are more far-reaching than those concerned seem to realize, in that they, if there were grounds for the attacks, would have to present the Saviour as an imposter or as a limited, stupid, fanatical person who deceives himself. - The second home-remedy is that a person guards himself against taking the first little step toward a compromise with those who attack the Scriptures.

That it is not as a rule the tactics of the spirit of the times to begin an attack on the main fortification before the advanced breastworks have been taken, is of course a common experience. If the Word of God is to be attacked, it is not begun ordinarily by direct denial of it, but with doubt and uncertainty, with introducing modifying particles: "maybe," "in a certain sense," "according to the present view of science," etc. Briefly, truth is made to be relative. The old-time full assurance (plerophory), sustained by what is written, with confidence in the clearness of God's Word, is first of all gradually forsaken. Thereupon follows of itself indifferentism and unionism; for if one has discarded the old Lutheran principle of Scripture, (Note: As the correct Lutheran principle of Scripture we recognize not the caricature of it, which now is generally presented, and in which that which rightly may be called Scripture's "human side," is set aside or denied.) - then there will be no sense in being greatly concerned about true doctrine. Everything is, of course, relative. Indeed, one may in a hit and miss fashion, easily explainable, profess his adherence to the teachings learned in childhood, the mother Church, symbols, and God's Word; but this is then in the mouth of such people, nothing else but empty phrases under which the most varied doctrines and meanings may conceal themselves, "as long as there does not appear an official act on the part of the church body," which could reveal the apostasy in the individual case. No wonder, then, that one among those whose doctrinal stand is thus characterized has a holy honor for theses in which the conviction one has is presented so that anyone who sees them may see how matters stand.

This doubt as to the clearness of God's Word and the falling away from the Lutheran Scriptural principle is, however, not the only source of indifferentism and unionism. Also the natural offense at the Gospel and the offense which the misuse of God's Word causes, works in the same direction. Just as earlier in the Church the offense of the Gospel misled people to regard it as a minor matter to hold fast to or watch over the purity of doctrine, so also now.

The pietistic disease of sanctimoniousness and selfcomplacency, and the pre-claiming that it depends not on "doctrine" but on "life" (as if the true doctrine did not include the demand of God's Word for life), - all this causes people to be tempted to forget that this is the sure way to play into the hands of rationalism and to prepare a complete falling away from God's Word. If at first it is acknowledged as a matter of indifference, how one understands the Word of God, and that it is a matter that it is not worthwhile being agreed about, then people are intelligent enough to conclude: it is not important what one believes, if one only lives decently; in brief, that "each one is saved by his own faith." And after all how long faith will then remain, that is not difficult to foresee.

"Wir glauben all' an einen Gott,
Christ, Jude, Tuerk und Hottentot." -

That becomes the egg-going, liberal slogan, such as we have already seen a good beginning for actual in this land of ours.

That endeavors for union on such a basis and in a free Church cannot have that foundation which the Holy Scriptures offer us does not need proof. God's Word requires just this, that we "be perfectly joined together in the same mind and in the same judgment," and admonishes us against the little leaven in regard to doctrine which leavens the whole lump. How likely it is that this abandonment of the demand for purity of doctrine finds sympathy among the masses, that is understood by anyone who knows the natural offense of the human heart at the Gospel. Offer people works and reward, teach them that it is manly to help oneself, and that even though they cannot do everything, yet they can do something, and that when we do our part, then God will do His part - there is something that is readily admitted. It is not so easy to hold fast to grace alone, when the conscience is roused. That a person knows who has tried it. But if such outward endeavors for union are not built on unity in faith, then they have only church-political grounds for it, and if that is the case, then it will soon appear in whose hands the power lies.

There is also besides the above mentioned danger in the tendency of the times the one which in many forms is found in the disease of false freedom and hatred of authority. Christ's Kingdom is a monarchy in which He rules with His own Word, and just because we believe that His Word is clear and does not require the interpretation of any theologians or priesthood, just therefore we demand at the same time freedom from all human laws, whether they come from a priest, a majority of a congregation, or a synod. This is freedom according to God's Word; in the matters about which God has not spoken no one is subject to any law except that of love, which also is the true law of freedom. There one accommodates himself to the other, and, as a rule, the minority accommodates itself to the majority.

Where however, the trust in God's Word is not present, there the Christians themselves want to rule and decide everything, also such things which once and for all are decided in God's Word. This they call, although not correctly, the freedom of the congregation, its self-government, and here the carnal liberty appears. For while the true liberty is this that one wills what God wills, so the false liberty is to want to do what one pleases. Otherwise, in most instances it develops so that one wills what others coax one to will. Here I call to mind what I recently read from the pen of an American theologian; "The power for self-government is one of the most common political theories. But behold the reality! When votes can be bought, when voting cattle can be driven to the polls, when demagogues can control the masses, is it not evident that the ability of the people to rule themselves is an illusion?" (Prof. Dr. Stuckenberg in "Homiletical Review" for June 1890.) May not this also have its just application in the church? Wherever the people are flattered by the usual phrases about liberty, and where a rule by majority is established, there the demagogues will rule the people. And there where a demagogic church-political system prevails, there is opportunism; for there is always party spirit, and where there is party spirit the question is raised; "What do the people want to hear?" Woe unto us, if that becomes the question among us! In a different manner St. Paul speaks, when he says: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1, 10.)

About the dangers that come with the spirit of our times it is that we wish to discuss with one another during these hours. There is no danger for God's Kingdom. It is well that we encourage one another by remembering this. But for us there is surely danger, for our position in the Kingdom of God, for our personal, true Christianity, and for the congregations of our Synod. We must seriously be mindful of the lot of the Church in the world, and of the love and power of Him Who is our Pilot, if we are not to despair. Through burdensome chastisement He has led us, and with pain we have had to feel that the chastisement, while it is present, is not unto joy but unto sorrow. We have striven to humble ourselves under His mighty hand and to acknowledge how greatly we have deserved the chastisement, and this we must continue to do. But it is also His will that we shall look to Him for cheer and for the desire for work in His Kingdom. And in spirit we must resort to the heights where we may get the proper perspective. Sursum corda! In-

DANGER TO TRUE CHRISTIANITY...KOREN

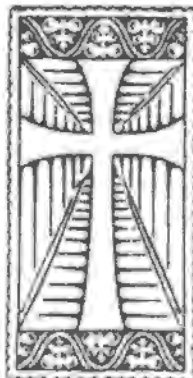
Significant as we are, we must regard our work, though somewhat insignificant, as a link in the service in His Kingdom and the course of our life as the beginning of an eternal life in Jesus Christ, our Lord. In that manner we give admittance to the Spirit, whose work it is to reveal Christ unto us, and who continually says to us through the Apostle: "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel." That is the true enthusiasm, and thus He brings with Him fire and tongues - not the fire of blazing fireworks and not that sort of glib eloquence which is rewarded by the intoxicating applause of the audience, but that which calls forth the quiet determination and the humble prayer:

"Grant, Lord, we pray,
Thy grace each day,
That we, Thy law revering,
May live with Thee,
And happy be
Eternally,
Before Thy throne appearing." (Lutheran Hymnary: 278:7.)

It is claimed that we make fanatics of the people. Indeed, as Daniel was fanatical when he would not bow down to the idol; as Paul was fanatical when he said to the Galatians: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" As Luther was fanatical when he sang: "Still must they leave God's Word its might, For which no thanks they merit!" (Ibid. 270:4) To this fanaticism we will gladly pledge ourselves, and to that end we pray - God help us!

- Translated by H. A. Preus, Calmar, Iowa.

(Editor's note: We wish to express our sincere thanks to Pastor Preus of Calmar for his fine translation of Dr. Koren's memorable address. Another copy of the address in Norwegian original is found in Korens Samlede Skrifter, Vol. II, pages 224-245. Well may we lament that Koren's words of warning were not heeded in the past few years and now. However, for the little flock that remains faithful we pray that God in His wisdom may employ even the evil tendencies of our times to purify and cleanse His true Church. Despite our material losses, "the Kingdom ours remaineth!" - F.R.W.)



The Clergy Bulletin

*Vol. X.

March 1951

No. 7.*

ATTENTION ... ALL SYNODICAL BOARDS AND COMMITTEES

" "

In order that all our pastors and delegates may be properly informed of important matters to come before the Synod meeting, a convention handbook has been prepared and distributed the past few years. This has been of great help to the delegates and has facilitated the work of our Convention. To give sufficient time for the preparation of the handbook and to make it possible to distribute it a respectable length of time before the synod meets, it is necessary to set a deadline. We therefore set as a deadline, May 1st. Before that time all reports and memorials should be in my hands. All visitors are asked to send in a report of their activities for inclusion in the President's Report. Information on anniversaries of interest to the Synod should be sent to me before the deadline.

(Signed)

C. M. Gullerud, President

Re: THEOLOGICAL STUDENTS

" "

Kindly take heed to Brother H. A. Theiste's letter of March 8th in regard to giving our theological students ministerial work during the summer months, such as, teaching, canvassing, preaching, etc. Whatever arrangements you can make for them with your congregation(s), please advise Brother Theiste thereof by April 10th.

"THE CHURCH BUILDER"

" "

"The Church Builder" is a little paper put out by Pastor em. F. R. Webber. Under the name on the masthead these words appear: "Printed from time to time in the interest of church buildings of the better sort, their design, construction, and furnishing." As pastors our main interest is in being under-builders of the Church made of lively stones; our work, certainly, is not to build buildings of wood and stone and brick. At the same time, we do have an interest in good church buildings and the furnishing of them. Whether we ever serve a congregation that is building a church or not, we shall likely find this little paper very interesting and instructive. What's more, in almost every issue there is a little article on some theological matter, and it always is one that is worthwhile. - We offer the suggestion that our pastors would do well to have this paper. If you are interested, send 50¢ (per year) to F. R. Webber, P. O. Box 573, Mt. Vernon, New York.

- Stuart A. Dorr

"TRUMPETSOUND"

" "

Comments on the "Trumpetsound", a mimeographed paper edited by the Rev. Raymond B. Martin of the Bible Lutheran Church, 626 Landing Road N. Rochester 10, New York (not of the Synodical Conference), would be appreciated. Thus far, we have received two issues of this paper versus Communism and the N.C.C.C.A. and the World Council of Churches. Send comments to the editor of CLERGY BULLETIN, please.

BETHANY LUTHERAN COLLEGE
" " " " " " " " " " " "

It is about the time that your young people are making plans for next fall. We cannot urge you too strongly to work on them to come to Bethany. Next year's attendance will depend a great deal on your efforts. The present draft laws will mean that not many young men will be able to spend much time on education for the next two years. The trend towards Universal Military Training is going to make the next years very difficult for junior colleges. I quote from the Newsletter of the American Association of Junior Colleges for February 9, 1951:

"One is compelled to ask himself if a deal was made by some educators to secure approval of the universal military service and training bill. Certain features of the bill are of primary value to senior colleges and universities. These are: (1) Possible deferment of students in next year's sophomore, junior and senior classes and all graduate students; (2) great expansion of the senior ROTC and similar units; (3) selection of 75,000 "bright boys" by some kind of national intelligence tests."

"--Senior colleges will inevitably drive for more women students to fill up places left vacant by the men. This situation is no cause for discouragement, but rather one to challenge initiative, imagination, better public relations, greater promotion and plain hard work over longer stretches of time."

If the armed forces tie up with the larger colleges in educating students, and if all young men must spend 24 months in military service, you can see how hard it will be for the junior colleges. Therefore we must all work together and see, especially during the next two years, whether or not we can't get more students into our high school and more girls into our college. And then when the young men begin to be released from the army we must all be alert to inducing them to go to our own college.

Remember that every student that you induce to come to Bethany not only helps that student but also helps the college financially. For the next school year a severe cut in enrollment of students would bring a real financial hardship to the college. We are trying to make our plans accordingly, but at this time it is difficult to make any predictions with regard to our student enrollment for the next school year. You can help by going to work on your young people and letting us know from time to time how many you think will be coming from your congregation.

* * * *

We have received a considerable amount of foodstuff, for which we are grateful. Miss Anderson informs me that all of it has been used. We can use still more. Can't you try to meet part of that large amount of money the Synod must raise by April 30th with a food collection for Bethany? Every four or five hundred dollars, or more, that we raise will mean a great deal at the end of the fiscal year. As we have stated previously, Miss Anderson will evaluate the food donated in terms of what she would have to pay for it, and this amount will be credited to your congregation's account with the Synod treasurer.

* * * *

The Board of Regents is now working on teachers for next year. We try to keep files on prospective teachers. There are no definite requests at the present time for teachers in some particular field, but you pastors no doubt know many who might be assets to the Bethany faculty. Why don't you send in their names, their qualifications and their teaching fields so that we can have them on file when we need them? Would you please take this suggestion seriously? The Board of Regents will meet on Monday, March 26th. - Do the pastors have anyone to recommend for college nurse?

Fraternally yours,
(Signed:)

B. W. Teigen, President

O R G A N S
N O W

For what they may be worth, we offer some thoughts regarding organs for our churches. These words are occasioned by the fact that of late electronic organs of various makes and types have been appearing in Lutheran churches all over the land at machine-gun pace. Perhaps two factors account for this - the claim of the manufacturers of the electronics that their product is "just as good as a pipe organ", and the supposition that a pipe organ is, of necessity, in all instances, out of reach financially for all but the largest congregations. We believe that neither the claim nor the supposition has solid foundation.

In regard to the claim - we make bold to say that it just is not so. Not so long ago we had an opportunity to hear an electronic organ costing \$7600; it had the electronic equivalent of sixteen sets of pipes. A half hour later, in the same town, we heard a real pipe organ of only five sets of pipes, and we much preferred the little pipe organ to the big electronic. The reason? The quality of tone! This is a matter that can scarcely be proved on paper; it takes listening. We don't deny that an electronic organ can suggest pipe organ tone to a degree; but what it has not done as yet, to our knowledge, all the electronic high-pressure advertising to the contrary, is to produce pipe organ tone. Anyone who has heard a fortissimo on an electronic needs no further demonstration. And in an organ the tone's the thing.

The great clincher in the advertising of the electronic firms is that their product is so trouble-free, so inexpensive to maintain. Where's the proof for the perfectly outlandish claims made? It is lacking. The inescapable fact is that there hasn't been enough time to prove it; the electronics have not been here long enough to prove it; and to speak as though it were proved, when it is not, puts the whole business into the realm of the questionable. On the other hand, you can find any number of pipe organs that have served years and years with only secondary and inexpensive repairs. Why should our churches be the guinea pigs for this electronic experiment, however successful it may turn out to be in some distant future?

And as far as we are concerned, that oft-repeated claim that the electronic organ is "just as good as a pipe organ" is a dead give-away. So - the pipe organ is the standard; it is the standard also for the builder of electronics. Comes the simple question: Why not have the standard instead of the thing compared with the standard?

And that is where the matter of finances comes in. It is true, the prices of pipe organs (and of electronics) have soared along with the price of everything else. A satisfactory pipe organ costs between \$800 and \$1000 per rank of pipes nowadays. But for from about \$3500 to about \$4000 you can get a neat little 4-rank pipe organ; it will not be a big organ, nor will it have much variety. But if "quality before quantity" means anything (and it ought to, certainly), then likely most of us would prefer this little pipe organ to an electronic costing about the same amount.

But there is still another field which, if it is cultivated properly, will yield a satisfactory harvest. And that is the field of used pipe organs. Careful investigation can turn up a good used organ which will, as far as the tone (and the satisfaction derived from it) is concerned, equal a new organ costing two or three times as much. No one need make a bogey-man out of that word "used"; for if the organ was a good one to begin with - good wood, good pipes - it can easily be restored, and at a cost far under that of a new organ. Careful, wide-awake investigation will be needed; but it is likely to be satisfying. Above all, one should have the advice of a reliable and skilled pipe organ technician. But the word "second-hand" does not mean much by itself. Many people have, after investigation, bought "second-hand" houses and have been glad they did. It is not so much a question of "how new?" but of "how good!"

The matter is worth looking into, we dare say, whether you agree with all that is said here immediately or not. For while some have declared that the day of the pipe organ is over, there are still a great many people who do not think so. The art

ORGANS

of painting did not die with the invention of the camera; the photograph has not yet been made that equals or surpasses a good painting. The art (and that's what it is, an art) of making good pipe organs, small ones and large ones, will not die just because a "substitute" or imitation has appeared. The number of devotees to the art may decrease, at least for a time; but the art will live. And this is the point - we believe that it is an art which we can well use in our worship in our churches; the experience of the centuries would seem to make it safe to say that,

- Stuart A. Dorr

CONFERENCE ANNOUNCEMENTS

" " " " " " " " " " " "

The NORTHWEST DISTRICT PASTORAL CONFERENCE will meet, D. V., at Bethany college Tuesday and Wednesday, March 27th and 28th. Conference begins at 10:00 a.m. and closes at 4:00 p.m. The following is the conference program:

1. Continuation of Exegesis of 2 Thessalonians 2, Dr. E. C. Yivisaker
2. An Historical Sketch of the Issue Between the Wisconsin Synod and the Protestants, Rev. Leigh Jordahl
3. The Holy Ministry and Human Relations, Rev. J. A. Petersen
4. Symantics as it Applies to Theology, Prof. B. W. Teigan

Prepare to arrive before the opening and to depart after the close of the conference. - T. N. Teigan, Sec'y

* * * * *

The IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE will meet, D. V., at Zion Synod Lutheran church, G. F. Guldberg, pastor, Tuesday, April 24th, at 9:30 a.m. The conference program will follow in the next issue of the CLERGY BULLETIN.

- F. R. Weyland, Sec'y

* * * * *

The SPRING CIRCUIT MEETING of the IOWA-SOUTHERN MINNESOTA CONFERENCE will meet, D. V., on Wednesday, April 25th, 10:00 a.m. at Zion Lutheran church, Thompson, Iowa, the Rev. G. F. Guldberg, pastor. The topic will be "Baptism", led by Pastor Iver Johnson of Lake Mills, Iowa. Anyone needing lodging should contact Pastor Guldberg.

- T. Aberg, Secretary

* * * * *

A CLARIFICATION ON PAGE 67

" " " " " " " " " " " "

Due to mechanical difficulties not entirely beyond our control the last two lines on page 67 in Section One of this issue are smudged. They should read as follows: "That becomes the easy-going, liberal slogan, such as we have already seen a good beginning for around in this land of ours." - Now, if this turns out alright, then I thank you for making the correction in your copy. (Editor)

ON BEING NEUTRAL

" " " " " " " " " " " "

Have you ever heard a person say, "I am neutral"? Here are a few words of wisdom spoken by well-known writers concerning neutrality: "When a spot of neutral ground is found in heaven, or earth, or hell, then let neutrals take their stand; real neutrals are nothing, and professed neutrals on religious subjects, are always false and faithless in reality," Williams. "Neutrality, as a lasting principle, is an evidence of weakness," Kossuth. "Neutral men are the devil's allies," E. H. Chapin. Was Judas neutral when he kissed Jesus? Yes, an automobile runs in neutral-downhill; unless brakes are applied. But the devil knows of no brakes to his goal of destruction. Beware of the neutral man, especially in the church. "He that is not with Me is against Me, and He that gathereth not with Me, scattereth abroad," Jesus.

FINANCE BOARD
Last Appeal!

CONTRIBUTIONS BY PARISHES
(May to January)

Parishes	Number of Communicants	\$0	Average Contribution per Com.							Parish of:	Ave. No. of Com. in Parish	
			1	2	3	4	5	6	7			
2	158	:									E. Unseth	79
1	395 1)	:									L. Vangen M. Tveit	295
3	676 3)	:									Asberg, Otto W. Gullixson	225
1	193 1)	:									J. Madson	193
3	586 1)	:									A. M. Gullerud Quill	195
4	594 1)	:									Dorr, A. Harstad, P. Ylvisaker, Teigen	148
3	689 2)	:					J				Ceslby, Pfeiffer, A. Strand	230
1	167 1)	:					n				I. C. Johnson	157
3	455	:					u					
2	660	:					r				Guldberg, H. Preus, N. Harstad	152
4	553	:					y				Jordahl, Theiste	330
4	662	:					3				Dale, Branstad, Lillegard, J. Unseth	138
3	504 1)	:					l				Hanson, Merseeth, Weyland, E. Ylvisaker	165
4	439	:					t				G. Gullixson, Hagen, Lee	168
											Bremer, Hilton, Larsen, J. Petersen	110

x) Number of Day Schools in each group

The typewriter graph above is an attempt to show what each parish (not individual congregations) in the Synod had contributed during the first nine months of this fiscal year. We have been bold enough to append the name of each pastor, so each one should know where his parish stands. The graph shows where we should be on January 31st, where each parish was on that date, and where we all should be on April 30th, the end of the year.

Incidentally, it is not always the large parishes that do the most for Synod or the small ones that do the least. And note how those with Christian Day schools are in the upper brackets as supporters of Synod, too.

Do you realize that 10 parishes, representing 28% of Synod's communicant members, raised \$12,047, or 43% of the total of \$27,888 received by our Treasurer during the first nine month period (they were the 10 that reached or passed the average of \$5.25 by January 31st, which all should have reached,).

On March 1st there still was \$18,500 left to raise. This is our Lenten offering month; let's make it a good one. Then we have one last chance during April. If we take only the six special offerings per year for Synod, how about inserting an extra one in April? Surely we want to do all we can to help avoid carrying a crippling deficit into next year. \$18,500 - 2 months. Look at the above graph again: 10 parishes reached \$5.25 per communicant contribution needed by Feb. 1; 28 didn't. Can't we at least turn those figures around by April 30th, so that only 10 fail to reach their goal?

- M. E. Otto

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THE TWENTY-THIRD PSALM

Theme: The Lord is My Shepherd

I shall not want for -

REST: He maketh me to lie down.

REFRESHMENT: He leadeth me beside the still waters.

PRESERVATION: He restoreth my soul.

GUIDANCE: He leadeth me in the paths of righteousness.

PEACE: I will fear no evil.

COMPANIONSHIP: For Thou art with me.

COMFORT: Thy rod and Thy staff they comfort me.

SUSTENANCE: Thou preparest a table before me.

JOY: Thou anointest my head with oil.

ANYTHING: My cup runneth over.

HAPPINESS NOW: Goodness and mercy shall follow me all the days of my life.

GLORY FOREVER: And I shall dwell in the house of the Lord forever.

Note: Here is a way of reading, so as to bring out the meaning of this old dear 23rd Psalm with great and blessed force. Read it as above shown, and you will see how full and natural is every declaration! How precious is the whole for every pious heart's meditation! How beautiful for every thinking child of God to study the Psalms in this way. Yes, how complete, we may see, is the entire lesson, for all those who will give it a careful thought.

- J. B. Bernthal.

REVIEW OF "FROM LUTHER TO KIERKEGAARD"

BY JAROSLAV PELIKAN

Concordia Publishing House, St. Louis, Missouri
1950

171 pages

8X6

\$2.75

The author, Dr. Jaroslav Pelikan, is the youngest member of the faculty of Concordia Seminary, St. Louis. In the preface, the author states that the book is the result of a series of lectures, and gives the purpose of the book: "The purpose of this presentation is to analyse the interrelations that have existed between philosophical thought and Lutheran theology since the days of the Reformation. Obviously a work of this size could not hope to touch upon every aspect of these interrelations; I have instead concentrated upon several critical periods and personalities, hoping thereby to highlight some of the principal issues raised by the history of Lutheran theology in its relation to philosophy."

The book is divided into five chapters: 1. Luther 2. Melancthon and the Confessional Generation 3. The Age of Orthodoxy 4. Rationalism 5. The Nineteenth Century.

Following the five chapters are 45 pages of voluminous notes, 689 in all, an average of almost six per page.

This book has been received with much acclaim, and in many instances without a single word of adverse criticism. Among the publications which have given it their enthusiastic endorsement we shall mention the SEMINARIAN (Concordia Seminary students' publication), the CONCORDIA THEOLOGICAL MONTHLY, the LUTHERAN STANDARD (ALC), and THE LUTHERAN (ULCA).

Although the book has its merits, we cannot join the above publications in their approval of the book. We feel that in many cases the author is mistaken, particularly in his remarks about Soren Kierkegaard. We naturally ask: Why a book entitled "From Luther to Kierkegaard"? Do the two have much in common at all? Was not Luther a theologian and Kierkegaard primarily a philosopher? If the author is really concerned about keeping philosophy and theology separate (as he seems to be on page 12, where he quotes Luther with approval, and on page 120), why does he try to find an affinity between two men differing so markedly as Luther and Kierkegaard?

In our review we shall concentrate especially on what the author has to say about Luther and Kierkegaard. First, however, a few remarks about the middle chapters.

Concerning Melancthon, Dr. Pelikan mentions "the Melancthonian blight," which, he asserts, is "the description of faith in mental or intellectual terms." (p. 27.) He has, moreover, the audacity to make the following flat statement: "The fact of the matter is that Melancthon's view of justification was a caricature of that of Paul and Luther." (p. 42.) We are sure that Dr. Pelikan is aware of the fact that Melancthon was the author of the Augsburg Confession as well as the Apology of the Augsburg Confession, both of which are contained in the Book of Concord. To all the confessions contained therein members of the clergy of the synods comprising the Synodical Conference have committed themselves, and we trust that includes Dr. Pelikan also, since he is, after all, teaching at Concordia Seminary.

Especially the charge leveled against Melancthon on p. 42 is a serious one. If it be true, we have been misled these years. But is Melancthon's view of justification "a caricature of that of Paul and Luther"? We cannot see it. We shall quote Article IV of the Augsburg Confession, entitled "Of Justification." "Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4." Where is the "caricature"?

Melanchthon even cites chapters 3 and 4 of Paul's Epistle to the Romans.

In answer to both the above charges against Melanchthon, we shall let Melanchthon himself speak again. We are quoting from Article IV (II) from the Apology (Concordia Triplotta, p. 135): "But that faith which justifies is not merely a knowledge of history, . . . but it is to assent to the promise of God, in which, for Christ's sake, the remission of sins and justification are freely offered. (It is the certainty or the certain trust in the heart, when, with my whole heart, I regard the promises of God as certain and true, through which there are offered me, without my merit, the forgiveness of sins, grace, and all salvation, through Christ the Mediator.) And that no one may suppose that it is mere knowledge, we will add further; it is to wish and to receive the offered promise of the remission of sins and of justification."

Following his statement on page 42 in which he accuses Melanchthon, Dr. Pelikan gives a footnote (No. 108) in which he significantly does not quote Melanchthon, but rather cites a number of scholars who have written about Luther and Melanchthon. That note is like so many in the book. Instead of giving primary sources, it refers to other writers and what they have written about the person under consideration. Particularly when the author comes to a controversial subject that is the case. That this is not our opinion only, but also that of others can be seen from a recent review of the book in THE LUTHERAN OUTLOOK, March 1951, pp. 86-87. On page 86 Mr. George H. Muedeking, the reviewer, states: "You will be even more disappointed than the author claims to be in the brevity of the work. Almost all the most controverted points are left unproved, or you will be referred, for proof to something like this: Lebenszeugen der lutherischen Kirche aus allen Ständen vor und während des dreißigjährigen Krieges (Berlin 1859). Any volunteers who will see if there is still a book like that around Berlin? Now clutter up this little text with an average of six and one-half footnotes, all like this, to the page, all of which purport to give the answers which the text itself only asserts to be true, and you can see that this book will neither become a reading-classic nor a classic for quotation."

As for Melanchthon, his fault did not lie in his system of dogmatics, but rather in his synergistic and unionistic spirit. We agree with the author's remarks on pp. 44 and 45: "Melanchthon's somewhat squeamish nature was alarmed at the fact that Luther's Reformation had split visible Christendom, and repeatedly he compromised his position in an attempt to heal that breach. More than once in his life he was drawn near to reunion with Roman Catholicism. His desire for a reunited Christendom at almost any price also lay at the basis of his watering down of the Lutheran doctrine of the real presence in an effort to conciliate Calvinism."

We cannot agree, however, with Dr. Pelikan's main thesis of chapters two and three. In those chapters he deplors the work of the systematic theologians, for example Hollaz and Quenstedt. That they have made their mistakes we freely admit. However, we feel that they performed an important task in their doctrinal works. That surely must have been Dr. Franz Pieper's opinion too. And so we cannot understand or appreciate how a person teaching in the very department in which Dr. Pieper (no doubt one of the ablest dogmaticians of the Synodical Conference) taught so long and so well, can take a stand so extreme and so opposed to the systematic theologians. Compare, if you will, Dr. Pelikan's views with those of Dr. Pieper on this matter. Even a cursory reading of Dr. Pieper's Christliche Dogmatik will so^{on} reveal that he was much indebted to the theologians of the sixteenth and seventeenth centuries, even though he frequently disagreed with them. More careful study will reveal that Dr. Pieper quoted or referred to Quenstedt over 150 times, Chemnitz and Gerhard almost 100 times, and Hollaz numerous times also. Such study will furthermore reveal that he often referred to them at length.

In chapters four and five the author briefly traces various philosophies, among them those of Leibniz, Kant, Fichte, Schelling, and Hegel. He also mentions Lessing, whom the philosopher Kierkegaard greatly admired, even devoting a portion of Part II of his work Afsluttende Uvidenskabelig Efterskrift to Lessing. (Of. Noget om Lessing: pp. 47-103.)

Dr. Pelikan makes a statement in Chapter 3 to which we must object, for it is not in keeping with Scriptural teaching. He maintains: "The point of contact for divine revelation is, therefore, in the reason and the intellect, which can function better when they have been shaped by the disciplines of philosophy." Paul gives quite another answer in his First Epistle to the Corinthians, chapters 1 and 2. If Dr. Pelikan's statement were true, what would happen to the innumerable Christians who believed in Jesus as their Saviour, but knew little or no philosophy? Does philosophy make one a better, or ever a better-informed Christian? If so, then Jesus must have been sadly mistaken when he commended the centurion (surely not much of a philosopher) more highly than any other person in Israel by saying, "I say unto you, I have not found so great faith, no, not in Israel." (Luke 7, 9b.) We prefer to accept the verdict of Jesus.

Now to turn to Luther. In the very first paragraph in his chapter on Luther, Dr. Pelikan makes a statement which we must question. "Luther's greatest accomplishment was not philosophical, not yet theological, but evangelical." Nor do we agree with his later statement that "theology in the usual sense of the word does not come until after this personal relationship has been established, until the Christian man gets down to 'thinking it over'." In his first footnote the author quotes Emil Brunner. The fact that Emil Brunner made a similar statement does not necessarily make it true. Lutheranism can profit more by heeding sounder theologians than Emil Brunner. We believe that Dr. Pelikan is setting "theological" and "evangelical" too much at odds with each other. To do so is wrong. Likewise it is wrong to equate (or almost so) "theological" and "scholastic."

On page 15 the author remarks: "Just why Luther never composed a systematic theology is not easy to explain." Where does that put Luther's Small Catechism? That true gem is brief, to be sure; yet is it not systematic theology at its simplest and best? Or what does Dr. Pelikan mean by "systematic theology"?

Under the heading Theology Versus Philosophy Dr. Pelikan very aptly and correctly states: "The theologian need not -- yes, he dare not -- call upon philosophy to explain that which faith leaves a mystery. Nor dare he regard the Biblical revelation which faith grasps as a mere extension of what the philosophical reason has already perceived. Whenever this has happened, faith has suffered; and this Luther would not permit, even if it should *him philosophy." (p. 12.) *cost

If only Dr. Pelikan would stay by this, it would be fine. For in the above statement he takes the stand that philosophy and theology should not be confused. It seems, however, that he is inconsistent with that very principle when he writes a book bearing the title "From Luther to Kierkegaard", as we mentioned above.

The most serious objections to this book must be raised against Dr. Pelikan's claim that Luther was a spirit akin to the existentialists. Although it is not to be denied that "Luther is ever dealing with the total person" (pp. 16,17), it is false to attribute to him the existential position best exemplified by Kierkegaard, which amounts to a denial of objective certainty. Luther, who stood on the firm foundation of God's Word and the true objective assurance which it gave him, would certainly not agree with Kierkegaard's remarks about the necessity of "objective uncertainty," to which we shall refer below. Nor would Luther endorse the views of Emil Brunner, whom Dr. Pelikan quotes without disapproval. He says that to Brunner "Christian truth is neither subjective nor objective, but always existential," and also "it is incorrect to speak of an objective Christian truth which is subjectively apprehended; for it is not the truth which is apprehended, I, the total I, am apprehended of the living God." (p. 17.) How can we know Jesus Christ apart from the Scriptures which tell us of Him? There the objective facts about Him are related. Both Christ and Paul impress upon us the importance of the Scriptures. Says Paul: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3, 15.) Jesus tells us: "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.)

On page 18 Dr. Pelikan tries to make Luther hold the position that "God who is the Father of our Lord Jesus Christ addresses His Word to men through the Holy Scriptures, not to provide them with information about Himself or themselves, but to give Himself to them." If he had said "not only to provide them," etc., it would be defensible. It is one thing to say (or imply) that the chief purpose is the latter; it is quite another thing to say (or imply) that the only purpose is to give Himself to them. Luther's writings in general would not indicate that he held the latter view. Again we fail to find any quotations or exact references to Luther's writings.

In contrast to the Zwickau Prophets, or the Enthusiasts, or the Quakers, we believe that God operates through the Holy Scriptures, and that in that Word He gives us the necessary information about Himself and others.

We believe, of course, that we are saved by faith. But since faith has as an aspect knowledge as well as assent and confidence (Cf. J. T. Mueller, Christian Dogmatics, pp. 325-326), we must have some information about God and ourselves. This information God gives us. In the Bible He clearly shows Himself to be a righteous and holy God who cannot tolerate sin. He also reveals Himself as a gracious and merciful God who through His Son has brought us salvation. In the same Bible He also gives us a precise picture of ourselves — by nature poor, wretched sinners, condemned to eternal damnation, but by the grace of God redeemed, regenerated, and made holy through the Sanctifier. This God does, and also gives Himself to us. We receive Him by faith.

We have mentioned that our chief objection to this book is the author's attempt to make Luther and Kierkegaard kindred spirits. In his last chapter, Dr. Pelikan has the following to say about Kierkegaard: "Kierkegaard is the first Christian philosopher to develop a critical philosophy in the truest and most complete sense of the word. He is, therefore, the climax of the development we have traced in this study. In him Lutheranism produced a philosopher whose thought has brought on a revolution in both theology and philosophy. But the revolution has made possible a recovery of the deep evangelical insights of the theology of Martin Luther." (pp. 113-114.)

On page 118 the author states: "From what has been said here, as well as in our first chapter, we can draw the conclusion that the existential philosophy of Soren Kierkegaard performed a great service toward a solution of the problem of a philosophy for Lutheran theology. The many affinities between his point of view and Luther's theology suggest that contemporary Lutheran theology could do much worse than to look more deeply into Kierkegaard for the categories in which to articulate its faith."

Here both Kierkegaard and the author appear to be inconsistent. Kierkegaard, who opposed "systems," had one of his own. Dr. Pelikan, who sees great danger in the "system" of Melancthon and his followers, suggests adopting the categories of Kierkegaard, or at least considering them for adoption, even though he later adds that we cannot accept them uncritically.

Now to get to Kierkegaard. It would take us too far afield to discuss the rather morbid life of the philosopher. Suffice it to say that his outlook on life was somewhat (though to a lesser degree) that of the pessimist Schopenhauer, whom he read, and by whom he was influenced at least a little. His religion was surely not that of Martin Luther. Dr. Pelikan speaks of the similarity between Kierkegaard's "Angst" and Luther's "Anfechtungen." The fact of the matter is that Kierkegaard's "Angst" was a fear and trembling quite different from the "Anfechtungen" of Luther. Whereas Luther knew the Gospel and was comforted by it, there is little evidence of that in the life and writings of Kierkegaard. And not only that. To Kierkegaard the Bible was not the Word of God in the sense that it was to Luther. It was not a means of grace, nor was it the Word of Truth. Whereas Luther took his stand on the immovable foundation of the objective certainty of the Word of God, Kierkegaard repudiated objective certainty. In his Afsluttende Uvidenskabelig Efterkrift (Concluding Unscientific Postscript) Kierkegaard frequently states that the solution to happiness hereafter lies not in objective certainty, but in objective uncertainty.

We shall quote a few paragraphs in the original Danish. (After all, Kierkegaard should be read in the original, not just in the English translation. Many of the words are difficult to translate, and consequently some of the standard English translations show some weaknesses, and in general something is lacking that we have in the original.) Following the Danish we have an English translation by the Rev. N. A. Madson, D.D., who kindly favored us with a translation which is close enough to the original and yet readable in English.

On page 86, Kierkegaard quotes Lessing. In effect he says that if God gave him a choice of all truth in the one hand, and the constant pursuit of truth with, however, the danger of not obtaining it, in the other, he would choose the latter, saying that the truth was for God alone. How differently Jesus speaks! In John 8, 32 He tells His disciples: "Ye shall know the truth." In John 17, 6 He tells His Father: "They have kept thy Word." By continuing in Christ's Word they shall know the truth, according to Jesus in John 8, 31-32.

Kierkegaard agrees with Lessing, and says concerning Lessing's statement. We quote from him on p. 168 in Danish:

"Naar nu Regnestykket er dette; hvor er det meest Sandhed, enten paa Dens Bide . . . , der ene objektivt søger den sande Gud og Guds-
Forestillingens approximerende Sandhed, eller paa Dens Side, der er uendelig bekymret om, at han i Sandhed forholder sig til Gud med Trangens uendelig Lidenskab; saa kan Svaret være tvivlsomt for No-
gen, der ikke er aldeles forkludret ved Hjaelp af Videnskab. Dersom En, der lever midt i Christendommen, gaer op i Guds Huus, i den san-
de Guds Huus, med den sande Forestilling om Gud i Viden, og nu beder, men beder i Usandhed; og naar En lever i et afgudisk Land, men beder med Usandelighedsens hele Lidenskab, skjøndt hans Øie hviler paa en
Afguds Billede; hvor er saa meest Sandhed? Den Eine beder i Sandhed til Gud, skjøndt han tilbeder en Afgud; den Anden beder i Usandhed til den sande Gud, og tilbeder derfor i Sandhed en Afgud."

English translation: "When then the account to be settled is this: Where is the greater Truth, on his side . . . , who only objectively seeks the true God and the approximating Truth of God as He is imagined, or on his side who is infinitely concerned about his of a truth demeaning himself toward God with necessity's infinite passion; Then the answer will not be in doubt for anyone who is not completely confused by the aid of science. If one who lives right in the midst of Christendom goes up in the house of God, to the house of the true God, with the right concept of God in knowledge, and then prays, but prays in untruth; and when one lives in an idolatrous land, but prays with infinity's complete passion, though his eye rests upon the image of an idol; where is then the greater truth? The one prays in truth to God, though he worships an idol; the other prays in untruth to the true God, and worships therefore of a truth an idol."

We agree that a hypocrite receives no benefit from his praying, even though it be to the true God. But we definitely do not agree that a person who prays to an idol "prays in truth to God," no matter what "fervour" or "position" he feels or shows. This all ends up in the following rank subjectivism: the GOD to whom prayer is addressed means nothing; the SUBJECT who prays means everything.

Granted that Kierkegaard was justified in complaining against the externalism and formalism of the church during his time, his solution was nevertheless wrong. If Dr. Pelikan offers Kierkegaard as a solution to that danger in our day (and who would deny that it is with us?), he is mistaken in his solution. Formalism and externalism is an old evil, God condemned it in no uncertain terms in Old Testament times. Read the first seventeen verses of Isaiah chapter 1. Also see Ps. 50, 9-13.

Kierkegaard's solution is not God's solution. Whereas God wants His people to repent and return to Him, the only true God, Kierkegaard considers the God who is worshipped as unimportant (it could be an idol); the fervour and passion of the individual is all-important.

On page 170 Kierkegaard discusses "objective uncertainty" in the matter of salvation. We quote:

"Den objektive Uvished, fastholdt i den meest lidenskabelige Inderlighed's Tilgængelse, er Sandheden, den højeste Sandhed der er for en Eksisterende. . . . Objektivt har han da kun Uvisheden, men netop dette strammer Inderlighedens uendelige Lidenskab, og Sandheden er netop dette Vovestykke, med Uendelighedens Lidenskab at vælge det objektivt Uvise. . . . Summa summarum heraf bliver den objektive Uvished, men netop derfor er Inderligheden saa stor, fordi Inderligheden omfatter den objektive Uvished med Uendelighedens hele Lidenskab."

English translation: "Objective uncertainty, clung to with fervour's most passionate appropriation, is the truth, the highest truth that exists for a being. . . . Objectively he has then only uncertainty, but just this heightens fervour's infinite passion, and Truth is just this hazardous undertaking, with infinity's passion to choose the objectively uncertain. . . . The sum total of this will then be objective uncertainty, but just for that reason is fervour so great, because fervour embraces objective uncertainty with the complete passion of infinity."

One more paragraph from Kierkegaard must suffice. This is on pp. 170-171:

"Vil jeg bevare mig i Troen, maa jeg bestandig passe paa, at jeg fastholder den objektive Uvished, at jeg i den objektive Uvished er 'paa de 70,000 Favne Vand,' og dog troer."

English translation: "If I want to be preserved in faith, I must always be careful that I cling to objective uncertainty, that I am in objective uncertainty's '70,000 fathoms of water,' and still believe."

Kierkegaard describes faith as "the contradiction between fervour's infinite passion and objective uncertainty" (p. 170). Is this in keeping with what Scripture teaches of faith? Hardly. And, of course, his teaching must be subjectivism, since he has no objective basis. Compare what Paul has to say: "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1, 12.) Compare also what Dr. Franz Pieper says on the matter of objective certainty in his Christliche Dogmatik, especially in Vol. I, under 16. "Theologie und Gewissheit," pp. 123-147. (In the English translation, Pieper's Christian Dogmatics, see pp. 110-129.) There Dr. Pieper shows how a believer's subjective certainty has as its basis the Word of God. Subjective certainty must then fall back on objective certainty. Such certainty is found in the Bible. We shall quote two sections from Pieper's Christian Dogmatics, Vol. I. We have the German original before us, but for the sake of avoiding needless length we shall quote only from the English, which is a recognized translation and published by Concordia Publishing House, the same publishing house as that of the book we are reviewing, a strange combination of books, indeed.

On pages 112-113 Dr. Pieper states: "If we keep in mind what Scripture teaches concerning Christian certainty, we shall know how to evaluate the 'theory of cognition' set up by the moderns and their quest for 'the assurance of truth.' Though they speak glibly of an 'immediate' Christian assurance, they search for a reliable foundation or basis for their assurance, for an 'impregnable fortress' (their phrase) (Clergy Bulletin; X, 8)

into which the Christian 'ultimately retreats' and in which he will be safe against all hostile attacks. But Christ directs us to His Word, the Word of His Apostles and Prophets, as the one strong fortress, indestructible, outlasting heaven and earth (Matt. 24, 35; Mark 13, 31; Luke 21, 33). And the Christian Church has understood these orders. It has taken its stand on Scripture, and making Scripture the basis of certainty, it has withstood all assaults of the enemy. Standing on this basis, Luther, too, stood his ground against the whole world. But the moderns insist that Christ, the Christian Church, and of course also Luther, were in error. They hold that the fortress so long regarded as 'impregnable' has in our day been captured and demolished, never to be restored. . . . But of one thing they are sure; the basis of assurance must be located within the 'Christian subject' and not outside of it." (Cf. Christliche Dogmatik, Vol. I, pp. 126-127.)

On page 117 of the English translation (132 of the German original) Dr. Pieper tells how Luther's assurance enabled him to speak boldly to King Henry VIII, and quotes Luther. Then on the next page Dr. Pieper remarks: "That is certainty, that is assurance of the truth! And this assurance of Luther was the result of the fact that he stood on Scripture as God's own Word, and thus he had a foothold outside his I, outside the whole world. Nothing in the world, nothing in us, can give us the needed assurance. Only the Word can do it. Says Luther: 'It is greater than a hundred thousand worlds, yea, greater than heaven and earth. That Word shall be my faithful counselor and sturdy tree to which I cling in order that I may bear and stand it. If we do not cling to that tree, our nature is much too weak to bear the burning hatred and envy of the world and to withstand the crafty plots and fiery darts of the devil.' (St. L. ed. XIII: 2621.)"

On the most vital of all questions, the matter of certainty or assurance regarding salvation, Luther and Kierkegaard were as far apart as they could be. Kierkegaard was lost in subjectivism. A further proof of Kierkegaard's subjectivism can be seen from Dr. Pelikan's book. On p. 114 the latter quotes Kierkegaard with approval: "For truth is not a something with which I may deal as I choose, as though it were outside me. Truth is always personal, subjective. It comes in involvement, and is hard to live with. . . . Only that is true which is true for me." Particularly the last statement is false and misleading. This is subjectivism, pure and simple.

Kierkegaard was opposed to systems, frequently denouncing "the system" of Hegel, and others also. Nevertheless he set up a system of his own. Kierkegaardianism is in vogue today. Kierkegaard societies have been organized in several places. Kierkegaardianism is not merely a philosophy; it is a cult. In many cases its adherents unquestionably and uncritically accept it. We recall one professor who taught Kierkegaard's philosophy without ever disagreeing with it in his classroom lectures.

It is, therefore, gratifying to find an evaluation of Kierkegaard which is not at the same time a worship. Such an one we find in Cornelius Van Til's book The New Modernism (published in 1947). In his appraisal of Kierkegaard (pp. 52-66 especially) he comes to the conclusion that Kierkegaard, far from being a Christian philosopher, was actually anti-Christian. Van Til states: "We shall not get the lines of our historical thinking reasonably straight unless we visualize Kierkegaard joining eager hands with Hegel in common attack on Christianity. Both are equally hostile to the Christian idea that God is a self-sufficient being. Both alike reject the idea of the counsel of God, according to which history is what it is. . . . And the difference between Hegel and Kierkegaard may be said to be that the latter has been even more consistent in his opposition to Christianity with its doctrine of a self-sufficient God than the former." (p. 62.)

Barth and Brunner have both been influenced by Kierkegaard. That point Van Til dwells upon. In his concluding chapter he states: "Nothing could be more untrue to history than to say that the theology of Barth and Brunner is basically similar to that of Luther and Calvin." (p. 366.) Therefore one would be justified in asking: What happens to Dr. Pelikan's claim that we can find in Kierkegaard "the deep evan-

gical insights of the theology of Martin Luther!"

On the last two pages Dr. Pelikan raises the inevitable question: "A Philosophy for Lutheranism?" Our brief retort is: "Why?" What need is there of confusing philosophy and theology further? As true Lutherans, our concern is not philosophy, but theology. For Lutheran theology "to look more deeply into Kierkegaard for the categories in which to articulate its faith," as Dr. Pelikan suggests on page 118, would simply be to commit theological suicide. That would be the end of true Lutheranism, which emphasizes the vicarious atonement of Christ and justification by faith in Him as Redeemer.

Dr. Pelikan begins the last paragraph with the sentence: "It is not the primary task of the Christian Church to develop philosophies." Good. Better yet if he had omitted the word "primary." However, he suggests that the Lutheran Church work up a Christian philosophy, and he concludes with the sentence: "It is hoped that twentieth-century Lutheranism may produce Christian thinkers of the ability and consecration necessary for that." (p. 130.)

Perhaps it would be safe to say that the Lutheran Church would do better spending its time on theology in order to combat the influx of liberalism and modernism which is working havoc in its midst.

The fact that this book is hailed by Lutherans outside as well as inside the Synodical Conference as being a break away from the traditional position of the Missouri Synod is, of course, significant.

We shall mention two important reviews of this book, both by men outside the Synodical Conference. The first from which we shall quote is the one from which we have already quoted a short paragraph, the review by George H. Muedeking in THE LUTHERAN OUTLOOK, official organ of the American Lutheran Conference, in the March 1951 issue. The reviewer registers both surprise and joy in his reactions to the book. We quote from page 86. First the reviewer quotes a paragraph from the book, and then he remarks:

"Gentle Reader, read that again--and then rub your eyes when you look at the publisher!

"One very minor explanation is that the author taught philosophy at Valparaiso for three years before being called to Concordia Seminary to teach systematic theology in 1949. A better explanation must be that the wind is stirring in the branches, and God is truly at large in the Lutheran Church. Watch out for what will happen to us now! Even ten years ago, I can think of no Lutheran Seminary in the United States from which this book would have dared to come, except from Rock Island--and I am running the list from Gettysburg to St. Louis. For really, to insist that Luther and Lutheranism as we have inherited it from the Orthodoxy of the 17th Century are not the same, is dynamite. And look where the charge has been loaded!

(Then follows the paragraph quoted earlier. R. E. H. - Q. v. p. 77, C. B.)

"Furthermore, it is open to the charge of historicism to anyone who knows what the implications of Pelikan's statements are, for despite the avowal, the implications are only between the lines. We are bidden to look quickly at the light, lest our eyes become blinded. But good enough, at least the material is at hand. We can be happy for that, because there are going to be some among the readers who will draw the conclusions. And if they ever do in any respectable number, the theological isolationism of the author's Synod will be gone for good. Just give seminary students twenty years to study under this sort of teaching, and Lutheran Unity will be fact instead of fancy."

That review speaks for itself. Another review, one by John Kuethe in the LUTHERAN STANDARD (Vol. CIX, No. 5, Feb. 3, 1951, p. 16) is also very telling. In that organ of the American Lutheran Church, the reviewer as much as attacks the position which the Missouri Synod has held through the years. He remarks: "His book shows a remarkable grasp, within the ranks of the Missouri Synod, of the difference between faith and the correct statement of doctrine." He is merely reiterating the old accusation leveled against Missouri, viz., that she is concerned about doctrine, but not about personal faith. That accusation is completely false.

Then follows an unwarranted statement, which we hope we have by now disproved: "Mr. Pelikan has really provided us with an elaborate introduction to Kierkegaard, showing how Kierkegaard restored Luther's religious rather than his scholastic approach to God."

Finally comes the "clincher": "But when Mr. Pelikan breaks through some of our false assumptions about verbal inspiration as the foundation-stone of true religious certainty, he is performing a task that has inestimable value; he may be pointing the

way for the Missouri Synod to assume the real leadership that is needed in the task of uniting American Lutheranism, leadership in the process of the re-evaluation of the history of Lutheran doctrine."

By removing or at least making insecure the foundation of our religion, this will be effected. This "leadership" simply means forsaking the position of the Missouri Synod so ably championed by Walther, Pieper, and others; ignoring doctrinal differences; and ultimately joining other Lutheran bodies (who do not teach as we do) to form one large Lutheran church.

May God preserve us from sacrificing the truth on the altar of unionism!

Bethany Lutheran College
Mankato, Minnesota

- Rudolph E. Honsey

DOCTRINAL DIFFERENCES ARE SERIOUS

There may be a suspicion with some that doctrinal matters are indeed of great importance to the clergy, but not to laymen. The very reverse is the truth. It makes a great deal of difference to the layman whether he believes that God is going to punish him for his sins, or whether he believes that God has graciously for Christ's sake forgiven his sin. It makes a great difference to anyone whether he believes that he is in this world to make his own fortune and to suffer for his own folly; or whether he believes that he is the toy of the fates, against whom he can accomplish nothing; or whether he believes that all things work together for good to them that love God.

It makes an immense difference in the life of anyone whether he dies like a beast of the field or whether he falls asleep in Jesus. It makes an immense difference in the life of anyone whether in the days of prosperity he believes that the goodness of God is leading him to repentance and his mouth is filled with songs of praise, such as Psalm 103, or whether he is one of those prosperous fools whose very prosperity shall destroy them. It makes an immense difference in the life of anyone whether, like Saul, he believes what a witch (false teacher) tells him, or whether, like David, he sings Psalms and delights himself in the Lord.

Nothing has been so harmful to man, inimical to his earthly progress, and ruinous to his soul, as the doctrine that we are saved through our own works or character. The doctrine of works inspires man with satanic spirit, either of Phariseism or of despair, in every case of cruel selfishness, whereas the Bible expressly teaches that by the hearing of faith the Holy Spirit is given, that is, the Spirit of Christ, the fruit of which is peace, joy, and righteousness in the Holy Ghost.

If it is ignorance which keeps a person from realizing the great difference between sound and erroneous doctrine, then that person should learn the ABC's of the Christian religion. But if it is malice, hatred of the truth, or self-seeking pride which cause men to teach falsely concerning the way of salvation, then these people are the most cruel and the most detestable persons on earth.

Let it be again repeated to every layman and every Christian that for the sake of his temporal and eternal welfare he make sure that the doctrine which he is taught is the doctrine of God's Word.

- TRI-PARISH CALLER, May-June 1951, La Crescent, Minn. Reprint
from the LUTHERAN WITNESS

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April 1951

No. 6.

CONFERENCE ANNOUNCEMENTS

The **SPRING CIRCUIT MEETING** of the **IOWA-SOUTHERN MINNESOTA CONFERENCE** will meet, D.v., on **Wednesday, April 25th, 10:00 a.m.** at **Zion Lutheran church, Thompson, Iowa**, the **Rev. G. F. Guldberg**, pastor. The topic will be "**Baptism**", led by the **Rev. Mr. Iver C. Johnson** of **Lake Mills, Iowa**. Anyone needing lodging should contact **Pastor Guldberg**.
- T. Aaberg, Secretary

D.v., the **IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE** will meet at **Zion Lutheran church, Thompson, Iowa**, the **Rev. G. F. Guldberg**, pastor, on **Thursday, April 26th**, beginning with a **Communion service** at **9:30 a.m.** (Kindly note the corrected date!) The **Rev. Arvid Gullerud** will give the **Confessional address**. The program is as follows:

1. Evaluation of St. Louis Study Club's Confession of Faith, M. H. Otto
2. The Doctrine of the Trinity in the Old Testament, J. B. Madson
3. Isagogical Presentation of the Book of the Prophet Micah, T. A. Aaberg
4. Exegesis of Romans 14, Grant C. J. Quill
5. The Formula of Concord on Original Sin, G. F. Guldberg

Pastors desiring night's lodging after the Circuit meeting are asked to write the host pastor.
- F. R. Weyland, Sec'y

FROM THE PRESIDENT'S OFFICE

The deadline for receiving reports from the various Synodical committees, visitors, and information on anniversaries is changed from **May 1st** to **May 10th**. Kindly have all reports in by the latter date.

- C. M. Gullerud, Pres.

OLD PEOPLE'S HOME SEALS

The 1949-1950 supply of O.P.H. Christmas Seals is exhausted. May we ask the pastors for suggestions for a new design to be used on forthcoming Christmas seals. Send in as many suggestions as you wish. They will be kept on file for future use, if not used in the next issue.

- Grant C. J. Quill, Chrm.

ANOTHER NEWCOMER

The March 15th issue of the **ALUMNI NEWSLETTER (ALC)** reports that **Pastor and Mrs. J. A. O. Preus** of **Luverne, Minnesota** have a sixth child, **Mary** by name. Date of arrival was not given. We rejoice with the **Jack Preuses** and wish them **God's blessings**. - Incidentally, the **CLERGY BULLETIN** enjoys receiving birth announcements.

VACATION BIBLE SCHOOLS

Order your **V.B.S.** materials from our **Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minnesota**. The **Rev. Justin A. Petersen** has everything it takes to make your summer school a success.

FINANCE BOARD
Final Appeal

THE SITUATION IS SERIOUS
* * * * *

What we have been fearing and urging you to help avoid all along is fast becoming a reality — a very sizeable deficit in the Synod's treasury at the end of its fiscal year on April 30th.

In this one month the budget calls for the raising of \$15,750. That amounts to better than \$2.00 per every communicant member in Synod. What makes the situation so desperate is that the money we do not raise will nevertheless be spent, for the funds concerned were allotted such amounts. For example, HOME MISSIONS still needs \$5500; HLC \$4750; SYNOD FUND \$1400, SEMINARY \$2100. It will not just be a case of making out anyway, even if the budgeted amounts are not raised; no, it means going into debt by just these amounts, especially with respect to Home Missions and Bethany College.

Now we see why periodic special collections have become necessary. In the last five or six years we have annually failed to reach our budget by about \$10,000. We just cannot afford to keep on doing business that way. — Do you realize that not once during these same years has anyone said the budget was too high? By our silence we all accepted each budget, but we were not there to see it raised. We cannot keep on doing business that way either. Your Finance board refuses to be responsible for this going behind year after year.

Some might say that the undersigned can talk quite glibly with the largest communicant membership in Synod as far as parishes go behind him, that his parish should naturally be expected to raise their quota for Synod, while other smaller ones might be excused somewhat. Brethren, do you also realize that this parish has to raise more money than any other in Synod? You cannot support a pastor, two schools, and make improvements on peanuts. The local parish budget this year calls for \$15-16,000 at least. Furthermore, this is not the garden-spot of Iowa either as far as the quality of the soil is concerned; the State rates it as one of the sections with the lowest per capita income. But enough of this.

The time has come when we must make up our minds either to support the work of our Synod in the measure that the work requires, or "bury our pound" and suffer the consequences. Yes, we think there should be a thorough discussion of finances at the coming Convention, with both pastors and lay delegates getting to see that the situation is serious — very, very serious.

There are two Sundays left in which to do something before the year is over. Let's make one last effort to save ourselves, AND, by all means get your synodical contributions in to Rev. Lee's hands before May 1st, even if you have to cut off the last Sunday in April to do it. It's your Synod, your moral obligation to see that its work can be carried out. Will you dare to do something about it?

— M. H. Otto, Chairman

ANNOUNCEMENTS
* * * * *

- 1) All congregations will hereafter order their own envelopes (that is, furnish their own) for synodical purposes;
- 2) All budget requests for the year 1951-1952 should be in the hands of the undersigned by May 15th at the latest. Please do not fail to have them there.

— M. H. Otto
Lawler, Iowa

* * * * *
LIT. BY HYERT

After prayerful and serious consideration Brother Avid Gullisrud has returned the call extended to him from Nigeria, British West Africa. — As we go to press, Brother Grant Quill is considering a call into the Missouri Synod to Royal, Iowa. No definite announcement as to a final decision has been received as yet. — North Mankato is suffering the greatest flood disaster in its history. — Send news to the CLERGY BULLETIN, please.

FROM OUR BOOK STORE
" " " " " " " "

Most of you have read in the original Dr. Walther's sermon on the Gospel Lesson for the Eighth Sunday after Trinity, Matt. 7:15-23, where he takes as his theme "The Sheep Judge Their Shepherd." This sermon was later translated into Norwegian and incorporated in the Norwegian Postille of Walther's Gospel sermons. One of our pastors, Nils Oesleby, has served us well by translating the Norwegian sermon into English and mimeographing it. It is now available at our Book Store. The sermon is very instructive and ever timely, the translation is commendable, and the mimeograph work is excellent. Both pastor and parishioner will profit much by studying this sermon. Price: 15¢.

The congregations among us that have adopted the Lutheran Hymnal, but who are still using the Order of Morning Service in the Lutheran Hymnary, will be interested in knowing that Pastor Oesleby has caused this order of service to be printed and has sent our Book Store a supply. The sheet is gummed and can easily be inserted in the inside front cover of the Hymnal. Price: 2¢ per copy.

Another pamphlet on Scouting under the title "The Testimony of a Former Scout." The author is Prof. Paul Randolph, who taught at our Bethany last year. The essay has been mimeographed, and is available at our Book Store at the nominal sum of 15¢. In a very clear and convincing manner the author has pointed out the un-Christian character of Scouting. This is a pamphlet that our people would have no difficulty understanding.

Printed copies of the Common Confession are no longer available, but Pastor Juul Madson has come to our assistance by mimeographing same. It is now to be had in neat pamphlet form. We can sell these at 8¢ per copy. The price of the printed copy was 15¢. - It is an excellent job.

Those of our pastors who have purchased Bainton's "Here I Stand," as well as those contemplating purchasing it, will be interested in reading Dr. F. E. Kretzmann's critical analysis of the book. We are appending Dr. Kretzmann's letter, and at the same time wish to thank him for his valuable criticism:

"You may recall that I recently purchased a copy of Bainton, HERE I STAND. I have now read the book carefully and critically, and I certainly derived much pleasure and benefit therefrom. The book is not a biography in the commonly accepted meaning of the term, but a character sketch and an appreciation of the great Reformer. If one compares it with the older biographies and especially with Flass and with Schwiebert, certain deficiencies are noticeable.

"What displeased me very much was the fact that there are certain errors in the book to which attention really should be called, lest readers forget the necessary critical attitude. Here is what I noted:

"Page 320 the author states that Luther 'momentarily agreed to intercommunion with Zwingli and the Swiss theologians.' I have not been able to find that statement in Bucer's account, but I do have the testimony of Luther himself (17,1953; 21a,1366f; 3,1770) that he would not even have prayer fellowship with the errorists.

"Page 331 the author misrepresents the attitude of Luther to the infallible and inerrant Holy Writ. It is the mistake which has commonly been made, even by men like Dr. Sasse, when they misunderstand Luther and mingle his free attitude in isagogical matters with his unwavering adherence to every word of Scriptures.

"Page 334 the author, in a rather cavalier manner, sets aside Luther's acceptance of Psalm 16 as an Easter hymn. Evidently he does not agree with the statement in Acts 13, 34-37.

"Page 364 there is a strange reference to a daughter of Luther by the name of Anastasia. I have searched all my records to find whether this may have been a second name for Magdalene Luther, for clearly the incident refers to this daughter, both Elizabeth and Margarete being excluded in the premises."

- Justin A. Petersen.

The Clergy Bulletin

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Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

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May 1951

Vol. X.

No. 9.



TRINITY

God from all eternity;
Father, Son, and Holy Spirit;
Three in Persons, one in Essence;
This astounding revelation
God made to His chosen nation.

While eternal ages run,
God the Father's voice re-echoes
Saying thus: "Thou art My Son;
This day have I Thee begotten."
Who was there, and who could hear it?
Who, if not the Holy Spirit?

(Psalm 2, 7)

(II Peter 1, 21)

God declares Himself as One,
One, and only one in essence;
He, the high and lofty One,
All eternity inhabits;
No beginning and no ending,
Only on Himself depending.

(Deut. 6, 4)

(Isa. 57, 15)

(Romans 11, 34-36)

And before this mystery
Reason stands in awe and wonders:
God so loved the world that He
Gave His Son for our salvation,
All who are in Him believing
Are eternal life receiving.

(John 3, 16)

LIST OF FEATURE ARTICLES IN "CONCORDIA THEOLOGICAL MONTHLY"

The following is not an index but rather a listing of the feature articles in the "Concordia Theological Monthly." Some few articles have been omitted, which, it would seem, does not interest most of our clergy. On another occasion, God willing, it may be possible to list some of the more timely and useful editorials at the rear of each issue of the first 21 volumes. It is the hope and prayer that our clergy will welcome this list and have their theological-study-program so aroused that they secure copies of articles which interest them and study them to the glory of God and for their own welfare and that of their flock. Some articles in the later years will be read with scrutiny.

- Clarence Hanson

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- Compiled by Clarence Hanson.

CORRIGENDA

In the April 1951 issue (Volume X, No. 8) of THE CLERGY BULLETIN we offered a book review, entitled REVIEW OF "FROM LUTHER TO KIERKEGAARD" by Jaroslav Pelikan. Prof. Rudolph Honsey, the author of this review, has called our attention to a number of typographical errors in the mimeographed/ ^{work} We are sorry that these errors have occurred and beg of you to note the following corrections in your copy.

- Page 76, line 4: "analy~~ze~~" should be "analyze"
- Page 77, line 18: "controvertial" should be "controversial"
- Page 80, line 18: "Bide" should be "Side"
- Page 80, line 21: Kindly insert "ikke" between "Svaret" and "vaere"
- Page 80, line 34: "Gud" should be "God"
- Page 80, line 46: "position" should be "passion"
- Page 83, line 9: "Pelican" should be "Pelikan"
- Page 83, line 42: "Pelican's" should be "Pelikan's"

Errors will occur, especially when we do not have sufficient time to do justice to the work at hand. Therefore, we will appreciate it very much if the brethren would call our attention to any errors in the LIST OF ARTICLES IN "CONCORDIA THEOLOGICAL MONTHLY" in this issue. We are grateful for your patience with the editor,
F. R. Weyland

UNION COMMITTEES MET

(Unofficial Report)

Whether they are all called union committees or not, the undersigned is calling them so in this report. These committees, one from each synod of the Synodical Conference, met in Chicago on January 15 and 16, and again on April 9 and 10, on invitation of Missouri's committee, in order to discuss the Common Confession. Present from our synod in the January sessions were C.M. Gullerud, S.C. Ylvisaker, and the undersigned; and, in the April sessions, C.M. Gullerud, N.A. Madson, B.W. Teigen, and the undersigned. C.M. Gullerud attended as president of the Synod, and the other men as members of the union committee, also B.W. Teigen who the president requested to take S.C. Ylvisaker's place. For reasons of health, N.A. Madson was absent from the January sessions, and S.C. Ylvisaker from those in April.

Missouri's committee confirmed the fact that the Common Confession has been accepted both by ALC and by Missouri, as a settlement of the doctrinal differences between the two bodies. Missouri's committee denied the notion, expressed by some Missouri men, that the document is only one step in the direction of doctrinal agreement or only a basis for the discussion of doctrinal differences. Indeed, one would be implying that Missouri's committee had not discussed doctrinal differences with the ALC, were one not to accept the Missouri committee's interpretation of the Missouri Synod's resolution: "We rejoice and thank God that the 'Common Confession' shows that agreement has been achieved in the doctrines treated by the two committees."

Our men, as also those of the Wisconsin Synod, tried to show that the Common Confession is not in fact what it is intended and declared to be, but that it ignores some differences (e.g., the "visible side" of the Church), deals inadequately and even ambiguously with others (e.g., "intuitu fidei"), and favors still others (e.g., in the expression, "content and fitting word"). As was to be expected, Missouri's committee opposed our view of the Common Confession, and maintained that the document is indeed a settlement. The men from the Slovak Synod tried to take a neutral stand, contending that, because of their history, they were not well enough acquainted with the issues to take sides.

The undersigned was depressed by these meetings with the Missouri committee. He believes that the other men from our Synod and those from the Wisconsin Synod had the same feeling. This depression found its cause not only in the apparent fruitlessness of our testimony in those meetings, but also in the side remarks which Missouri men made in the course of the discussion, as, for example, a statement of Dr. Behnken that he did not consider ALC to be a heretical body. (He made this statement when Titus 3, 10-11 was cited by the undersigned to show that Missouri should have broken off negotiations with the ALC.)

- D. L. Pfeiffer.

DR. WALTHER— SOLDIER OF THE CROSS - SAID:

"When a theologian is asked to yield and make concessions in order that peace may at last be established in the Church, but refuses to do so even in a single point of doctrine, such an action looks to human reason like intolerable stubbornness, yea, like downright malice. That is the reason why such theologians are loved and praised by few men during their lifetime. Most men rather revile them as disturbers of the peace, yea, as destroyers of the kingdom of God. They are regarded as men worthy of contempt. But in the end it becomes manifest that this very determined, inexorable tenacity in clinging to the pure teaching of the divine Word by no means tears down the Church; on the contrary, it is just this which, in the midst of greatest dissension, builds up the Church and ultimately brings about genuine peace. Therefore, woe to the Church which has no men of this stripe, men who stand as watchmen on the walls of Zion, sound the alarm whenever a foe threatens to rush the walls, and rally to the banner of Jesus Christ for a holy war!"

- From Dr. C. F. W. Walther's Evening Lecture, October 3, 1884.

- Quoted in the TRUMPETSOUND OF THE BIBLE LUTHERAN CHURCH, 1951, No. 4.

The Clergy Bulletin

Vol. X.

May 1951

No. 9.

SYNOD CONVENTION

" " " " " " " "

The Norwegian Synod of the American Evangelical Lutheran Church will meet, D. V., at Bethany Lutheran college, Mankato, Minn., from Wednesday morning, June 13th to Tuesday noon, June 19th. The convention will open with divine services at 10:00 a.m. Wednesday. Essays will be read by the Rev. D. L. Pfeiffer on "The Church in the World," a continuation of the essay begun last year; and by Dr. S. O. Ylvisaker on "What Way Union?", a discussion of the latest developments with regard to Lutheran Union. Saturday afternoon, June 16th; Christian Education session. Sunday, June 17th; 10:30 a.m. Divine services, in the English language at Bethany chapel, and in the Norwegian language at Mt. Olive Lutheran church. Afternoon: Choral Union Concert, Bethany chapel.

- Geo. O. Lillegard, Secretary

GENERAL PASTORAL CONFERENCE

" " " " " " " "

The General Pastoral Conference of the Norwegian Synod will meet, D. V., at Bethany Lutheran college, Mankato, Minn., from Tuesday, July 24th, 10:00 a.m. to Friday noon, July 27th. The program will appear in the next issue of THE CLERGY BULLETIN.

- Grant O. J. Quill, Sec'y

APRIL A RECORD MONTH!

" " " " " " " "

FINANCE BOARD

Corner

Credit when and where credit is due. This time it goes to the people of our Synod, who during the month of April raised at least twice as much for synodical purposes as they normally contribute in any one month. Our Treasurer, the Rev. Lee, says it was a \$11,000 month. Just see what can be done when each one of us puts his shoulder to the wheel! (Why not quote this, at least the contents, in your Sunday bulletins?)

Our budget deficit was \$6,000; not as large as at first feared. However, we shall have to add most of that deficit to the budget for the new fiscal year, which in itself will undoubtedly be higher than last year.

Therefore, let us right at the beginning of the new year inaugurate a systematic program for regular and adequate support of our Synod's work. By starting in time and continuing to keep the needs of the Synod before our people, we can make our new goal too. This last month proves we can, if there is the will to do it.

- M. H. Otto, Chairman

FROM THE PRESIDENT'S OFFICE

" " " " " " " "

Kindly send the names of your delegates to Pres. C. M. Gullerud, 1004 Plum St., Mankato, Minn., that he can assign them to committee work during the Synod convention.

- C. M. Gullerud

CENTENNIAL OFFERING

" " " " " "

Some time ago, before Easter, every pastor in the Synod received a letter from the chairman of the Centennial Collection committee. This letter set forth in some detail the methods which your committee was proposing, suggestions to the congregations, suggestions to the pastors, etc. A questionnaire also accompanied the letter. We wish to ask that all congregations which have not as yet sent in their completed questionnaire do so soon so that by the time of the synodical convention we shall have a fairly complete picture of what our congregations are planning to do.

Just recently you received from the secretary of our committee a postcard in regard to Sunday bulletins for the months of July through September. It may develop in the future that our Book Co. will be able to supply its own every-Sunday bulletin service in which case, perhaps, our Centennial committee would make use of the back page of one bulletin per month. For the time being, however, such plans are not complete. The bulletins mentioned on the card you received have no connection with any every-Sunday service. They will be mailed at no cost to the congregations for the three months mentioned (one Sunday each month). They might well be used by churches which do not otherwise use bulletins, in order that a good beginning of publicizing the Centennial Collection might be made. So - here is hoping that all the pastors promptly fill out their card and return it to Rev. A. Gullerud soon.

In general - it is well to keep in mind that the success of the proposed Centennial Offering will, to a large degree, depend upon what our pastors do about it. It will be up to us, through a right application of the Gospel, to foster the desire to participate in this offering.

- Stuart A. Dorr, For the Com.

PROGRAMME FOR SYNOD CHORAL UNION

" " " " " " " " " "

- 1. "Praise God the Lord Ye Sons of Men," Bach
- 2. "Out of the Depths I Cry Unto Thee," Bach
- 3. "O Sacred Head Now Wounded," Bach
- 4. "Draw Us To Thee," Bach

All chosen from the Anniversary Collection of Bach Chorales edited by Walter Buszin and published by Hall & McCreary Co., Chicago, which collection I believe most of our choirs have.

- 1. "In Heaven Above," which I will have to translate and mimeograph if I cannot find it published, I want to use the melody found in "Jubilate", page 190.
- 2. "My Soul Longeth," Ps. 84 by Wennerberg, also from Jubilate, and while I have a translation of this, I don't know that it is available any longer, since the publisher has long since gone out of business.
- 3. "Dear Christians, One and All Rejoice," Bach, Hall & McCreary, No. 1702.
- 4. "O God Our Help in Ages Past," Davis. No. 2267. Boston Music Co., Boston, Mass.

All of the music should be ordered through the Synod Book Company, Mankato, Minn. I am sending this list to him and he will order so as to have it on hand.

The program will be enhanced further by a group of selections by a Pastor's Chorus. The music for this will be mailed them direct. Prof. Fremder who will accompany the chorus in those numbers requiring accompaniment will also present a group of selections on the newly installed organ, i.e., on as much of it as is completed by that time. Pastors are urged to encourage their choirs to work through the music and take part. None of it is too difficult, I am satisfied.

- George A. R. Gullixson

LITTY BY HYBERT

Pastor Ted Arberg, Scarville, Iowa, and Miss Melvina Olson, Garvin, Minn, now teaching the CDS in Mankato, have announced their engagement. Congratulations and best wishes! -- Prof. Norman Holte and his wife were honored with a new arrival in the person of daughter Kathryn Marie, born on April 20th. May the Lord bless both parents and child.

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The Clergy Bulletin

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American Evangelical Lutheran Church

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June 1951

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No. 10.



LAMENTATIONS 3, 22-32

W U W U W U W U

Old Testament Eisenach for Trinity V.
Tune: Vater unser, im Himmelreich

In suffering let us praise Thee, Lord!
Though deep the pain and sharp the hurt.
Thy mercy doth preserve us still
And no illa come against Thy will.
Thy faithfulness, O Lord, is great,
For Thee our souls must always wait.

In suffering let us see, O Lord,
How good it is to trust Thy Word,
And look to Him for help alone,
Who gave His life our sins t'atone.
Thy loving kindness, Lord, is good,
And gives us peace through Jesus' blood.

In suffering grant us patience, Lord,
When Thy Love lays on us the rod;
In silence let us bear all ill,
And hope in Thee, Who loves us still.
When all forsake us, helpers flee,
Grant us Thy grace to call on Thee.

In suffering let us know Thy Love,
Which has for us a Home above.
To bring us there is Thy concern,
And leadst us there through pain and thorn,
That we may trust in Thee alone,
Until life's illa are overcome.

In suffering then we'll praise Thee, Lord,
Though deep the pain and sharp the hurt;
Praise Father, Son, and Holy Ghost,
Without whose grace we'd all be lost.
Lead Thou us then, O Mighty Love,
As Thou knowst best, to Thee above. Amen.

ULRIK VILHELM KOREN

A BIOGRAPHY

by

The Rev. H. A. Preus

I

At the funeral of Dr. U. V. Koren, December 23, 1910, Dr. E. G. Stub, who succeeded Koren as president of the Norwegian Synod, paid this tribute to the deceased: "President Koren, one of the greatest men God has given to the Norwegian emigrants to America, has passed away."

Ulrik Vilhelm Koren was born in Bergen, Norway, December 22, 1826. In his reminiscences from the pioneer days here in Northeast Iowa Koren tells about himself coming from an old family in Bergen, out of which stemmed several clergymen over a period of two hundred years.

His education started when he was enrolled at the Lancaster school, where a system had been introduced from England. There the older students were used to teach the younger ones; Koren thought that was an enjoyable phase of his early school. In 1833 Crown Prince Oscar of Sweden-Norway paid his first visit to Bergen. For the occasion the school children had Prince's Holiday for eight days.

Later on Koren entered the "Real Skole" with the famous Lyder Sagen as teacher, who also continued in the "Latin Skole". One of the first text books he had was "Thiemes forste naering for den sunde menneskeforstand." That shows the rationalistic trend.

Koren says that neither Sagen who left a marked imprint on his students, nor any other teacher could be likened to a Gamaliel in guiding them. The clergy of Bergen at that time were of two types. One was rationalistic and the other was of the Hersleb Stenersen type. The Bishop of that section of Norway, J. N. Brun, was a conservative and his commanding presence helped check the liberalism in his bishopric. The people had the use of Kingo's hymnbook, and in some places Guldberg's. There was little real Christian testimony in those days that had any regenerating effect on the people. V. Koren was instructed for Confirmation by a rationalistic pastor who meant well. In the catechization the question was put to him as to what sort of blood the fish has. That it was "red and cold" was supposed to be evidence of God's wisdom.

They got no idea of what the difference between the Christians and the "world" should be. There were quite a few Haugians who made themselves obnoxious by their separatism and their endless judging. That, of course, was brought on mostly by the State Church form of Christianity with its liberalism. Fortunately Koren was reared in a home where Bible reading and prayers were the order of the day and everything was done as before God, and in a strictly Lutheran atmosphere.

Then, finally, he became a student at the University of Christiania. It was the year in which King Carl Johan died. Henrik Wergeland, the famous author and friend of the Jews, lived at the "Grotto". The following year Koren was one of the pallbearers at his funeral. Welhaven, also a noted author, was seen strolling about the streets of Christiania telling tall tales. He loved to have some one stroll with him. V. Koren often had the privilege of going with him, which pleased Welhaven especially, since in bygone days he knew several of the Koren family, and loved to reminisce about them.

Prof. Monrad, bishop Jørgen Moe and the university's senior professor Aschehang were the young candidates. Prof. Gisle Johnson, later a famed theological professor, was a student then.

H. A. Preus became a student the year before. I. A. Ottosen became a student the same year as Koren, as did also N. Brandt, O. Duus, N. E. Jensen, L. Steen who all were pastors in the old Norwegian Synod. To most of the students it was merely "brød-studium," a matter of getting some knowledge to make a living. There was regard for Christianity, but there was very little spiritual "Erkenntnis" among them. With but a few exceptions the students conducted themselves respectably and decently.

This was especially true of the group Koren associated with, among whom were Pastor I. M. Lund, the literary Hartwig Lassen and the singer Behrens.

Koren's studies were often interrupted by being called on to teach. He was not much influenced by the theological teachers before Gisle Johnson and C. P. Caspari (a converted Jew) began lecturing. (My father, who studied at the Christiania university under them for a year, spoke very highly of them for their sound orthodoxy.) The outstanding Bible preacher then was W. A. Wexels. When Koren came to the university the two leading churches of Christiania, Our Saviour's and the "Garrison's" church, were practically empty at Sunday services. But after Wexels had preached there a while the services conducted by him drew nearly full house. It seemed strange as Wexels had a rasping voice. He read his sermons and hardly looked at his audience. It must have been his deep earnestness and his presenting of the old Gospel that improved the church attendance.

In 1848 occurred the February revolution in Paris, followed by upheavals in Hungary, Berlin, Dresden and Vienna. Thereupon Denmark became involved in a three years war with the Schleswig-Holsteins, which had considerable effect in Norway as regards religious matters. At that time appeared a very remarkable man in Denmark. Koren says he was profoundly affected by him, namely the noted Søren Kierkegaard. Koren claims that Kierkegaard fostered in his hearers or readers "a more ideal outlook on life and on people; an insight into the dissimilarity between Christianity and the essence of the world; the ability to recognize all 'shams' and humbug; an unconditional regard for the Word of God and submission to the same; recognition of the tremendous requirements of the ministry, and the many pitiful caricatures thereof as in the kindly, happy-go-lucky preacher who goes about in a spiritual stupor while he otherwise eats, drinks, sleeps and performs the duties of his office as a matter of business, - or it is the talented preacher who with his great and bold eloquence carries his audience away with him in admiration of the beautiful and touching words, while in reality neither he nor his hearers have any use for it all when the speech is finished. 'Get into the world and to work' was emphasized by him. The positive content of faith was not brought out by Kierkegaard." Once he stated that "in Luther there is never any nonsense." Koren became a diligent student of Luther.

Then Koren became candidate of theology and a teacher at Nissens "Latin Skole." At first the need for workers in the church in the United States of America did not seem to have any effect on Koren, although several of his friends had already gone over there. But one evening in January 1853 he sat in his lodgings in Christiania, when a close friend of his and an admirer of Kierkegaard and a follower of Grundtvig, called on him. The conversation was about conversion, work and strife, etc. No mention was made of America. Upon his friend's leaving, Koren followed him a way toward his home. They came to a cemetery and Koren turned back to his lodging. Then suddenly the thought struck him: "Supposing I do go to America! There is need for me there." He did not sleep that night. For several days he debated this question with himself, and then decided to go to the United States. He wrote about it to several relatives and friends, who all discouraged the idea, except his mother. And his intended replied that she was reluctant about leaving Norway, but if Koren would go, then she regarded it as her duty to go with him.

In February he wrote to A. C. Preus, pastor in Wisconsin, that he was willing to accept a call to a parish among the Norwegians in the United States of America. At that time there were six pastors among the Norwegian Lutherans in the Midwest: H. A. Stub (since 1848); A. C. Preus (1850); Gustav Dietrickson, H. A. Preus, and U. Brandt (1851); and I. A. Otteson (1852). The last three and the first one were acquaintances of Koren from the days as students. At that time in February 1853, these men had been making preparations for organizing a Synod, which was done in October 1853 - the Norwegian Synod just a few weeks before Koren arrived in New York.

As a result of the correspondence with A. C. Preus, a letter of call was sent from some settlements in Allamakee, Winneshiek, Clayton, and Fayette counties in Iowa. This letter upon the request of the congregations concerned was issued by the temporary church directors in Wisconsin, and was received by Koren in June. (A letter in Clergy Bulletin; X,10)

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ter from Wisconsin or Iowa to Norway required four to six weeks travel and cost about 54¢ postage.) Koren then delivered his "dåmis" sermon. It was the first time he had been in a pulpit. In the morning he preached in the jail and in the afternoon at the guard house at Akershus fortress. In the morning, he says, he saw a mass of heads before him, but he wasn't aware of seeing any faces. In the afternoon it was a little better. An old friend of his comforted him by telling him that he had a sympathetic voice. But nothing about the sermon. July 21st he was ordained in Oslo. "Stiftsprost" (in charge of a circuit) P. A. Jensen, took part in ordination (intimerede). Koren spoke to him about what an ordeal the sermon had been for him. Jensen comforted him by saying that "bishop Arup had heard many poor sermons." These were the only two sermons Koren had delivered before his initial sermon in Iowa.

II

September 6, 1853 the Korens left Norway via Kiel and Hamburg, Germany on a small sailing vessel for New York. In Hamburg on Sunday morning in a large church with a few chairs set out, he heard a pastor preach on Ephesians 3, 13, a sermon on epicurean advice, which made the blood boil in Koren. In the afternoon he heard another pastor who preached a really Scriptural sermon. Koren spoke to him about the morning sermon, and the pastor said: "That's what you have to expect in this city in these times."

For eleven weeks the Korens were on their voyage on the little ship "Rhein".

There were about 200 emigrants aboard; and 30 to 40 in the second class. There were all kinds of people, among whom were some with a combination of unbelief and gross superstition. Cholera broke out aboard with fourteen deaths and burials at sea.

One night due to careless steering they struck the sandbank five or six miles off Sable Island. Fortunately it was low tide, so with high tide they got clear again. Near Long Island in a fog they again ran aground for a while. At last in November they arrived safely in New York.

The first railroad from Buffalo to Chicago being completed that fall, they proceeded by train to Chicago, then a city of about 60-70,000 people. At May and Erie streets, where Our Saviour's church of the old Synod later was built (and which is now a Catholic church), at that time was nothing but open prairie. They couldn't go farther by railroad. So they took a boat to Milwaukee, where they got a train on a little stump of a railroad to Whitewater (now a part of the C.M. & St. R.R.) There they got transportation by horse to Koshkonong to A. C. Preus' home. The driver of the team of horses and the lumber wagon was a lively young American of about twenty years. He said, he had attended school to the extent that he knew some Latin and quoted from Cicero. He seemed common and unassuming, which made quite an impression on Koren used to the class distinction in Norway, where a man with a higher education considered it below his dignity to perform menial tasks. But in the United States of America it seemed that labor was considered just as honorable as anything. Koren's hope was that Norway might learn this too, was expressed by him.

At Koshkonong the Korens were most heartily welcomed, though the parsonage was small and primitive. Here the older Dietrickson, the first Norwegian pastor in this country, had resided for four or five years. He was very much interested in ritualistic ordinances. As a consequence he wore his pastor's robe and ruff when he was out in the barnyard, hauling wood or water or other stuff.

A. C. Preus was pastor in the Synod organized only a little over a month earlier. He did not seem to think it mattered much whether Koren went to the Iowa parish or to another one. Koren held that he had been ordained on call to Iowa, and that there was need for him there. So it was that he went to Iowa, as he had expected to.

Koren had been promised a house to live in and a few hundred dollars. He knew, there was no house there. He had seen some log huts on the way through Ohio. And he wondered what his wife would think of such a home. It was hard to tell.

New Pastor H. A. Preus from Spring Valley arrived and took the newcomers with him by horse and buggy. Koren marveled at the ability of Preus to find his way in the dark, not realizing that it might be the old horse who by instinct found the way home. They arrived at a little log house, the parsonage. In the parlor was a so-called "sofa" with a back of spindles made by the pastor. This was backed up to the window, and there between this sofa back and the window as in a crib lay baby Christian Preus, later the President of Luther college.

A neighbor of Preus, a Vossing, guided Koren on the way through Madison, Blue Mounds, Wingville, etc. to Bridge-port on the Wisconsin River, where they expected to be ferried across. The weather was bitterly cold; but the ice was broken up, so how were they to cross the river? There was no house on the south side of the river where they were. Help had to come from the other side, where there were some houses. What should they do? So they began calling out at the top of their voices until they heard voices answer from the other side. After a bit two men came rowing toward them in a canoe. They were half-breed Frenchmen. They told the Korens to sit facing each other in the bottom of the canoe, holding on to the sides of the craft. Their baggage, two trunks, had to be left behind for another trip. They did not use oars or paddles, but pike poles to push their way between the cakes of ice. Their guide from Spring Prairie wept when he saw them leave in the canoe.

When the trunks had been brought over, they got a brisk ride to Prairie du Chien. Here they were informed that they could not yet get over the Mississippi River, as the ice was not safe yet. So there they waited several days. Finally, a man who claimed to be a doctor offered to help them across. He had no horse; but had a light buggy. The doctor was a little man with gold specs and a high hat. He went ahead with a long stake to test the ice. Koren with a sou' wester on his head and high boots walked between the shafts pulling the little buggy in which sat Mrs. Koren wrapped up in buffalo robes. There were also the two trunks. In the rear walked a little Norwegian boy who should help by pushing the buggy. When the doctor found that the ice ahead was safe he came and took hold of a rope tied to the shafts and helped pull and away they went. At last they got safely over to McGregor. Koren said that he crossed the Mississippi many times thereafter, but that first one was the most curious of them all.

There were only a few houses in McGregor. There was, of course, a tavern. There appeared to be only one large common bedroom. Where should Mrs. Koren sleep? The inn-keeper said she should have the "ladies' room," which was a sort of addition to the main bedroom and had a door but no window. But there was a bed for the lady.

Here they hired a team of horses and a lumber wagon with a young Scotchman as a driver to bring them to Little Iowa parish. By nightfall they came to a Norwegian farmer, who rode horseback ahead and led them to another farmer Katterud. There they came and found the house full of relatives just come from Norway. However, they received the Korens and gave them temporary shelter.

The next morning Nils Katterud and Koren walked on to Thron Lomen (from Valdres, Norway), the oldest and most enlightened man among the pioneers there. He advised Koren to get lodgings with some people near Katteruds, because nearby they had prospects of getting 80 acres of land for the parsonage. After several vain attempts at getting lodgings, they finally got into the home of Erik P. Egge. It was only a log house with one room, which they were willing to share with Korens if they would put up with it and so would not have to hunt further for lodgings. Katterud hitched up his oxen and hauled Korens and the two trunks to Egges, where they remained for three months.

III

Round about were neighbors from several different districts in Norway.

It was Christmas Eve when they arrived at Egges. The house was 14 X 16 feet. It was divided into two rooms by a calico curtain. The one room had one wall with two beds backed up against it. The beds were separated by a curtain. The rest of the house served as kitchen with a stove, and as living room for them, and as a study for the pastor. The following day was Christmas. Services were announced by messengers sent abroad in the community. And Koren had to prepare a sermon. Koren (Clergy Bulletin; X,10)

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had on hand only a New Testament, an Altar book, ritual, and a hymn book. The rest of his books were in Milwaukee, and he didn't get them for another six months. He had pen, ink, and paper. The big question was what to do for a light. For a lamp they rigged up a dish with some fat and a rag in it. This dish was set on top of an inverted coffee cup to bring it a little higher than the paper. And so he worked at his initial sermon almost the whole night, for he maintained that he could not be too well prepared in preaching God's Word.

Christmas Day the service was held in the home of Thorgrim Busness, a neighbor of Egge. There was only one thing the people complained of after the service and that was that Koren had not announced a hymn for offering to the pastor. And so no offering was given, which the people missed, and which they had been used to before in Norway and wanted to continue here. This was Koren's third sermon in his career so far. The Second Christmas Day he was to preach six or seven miles west of there. It didn't occur to him to use the same sermon, so spent most of the night again writing a new sermon. New Year's Day he was to preach thirty miles east of there - at Paint Creek. There he was well received and the people wanted him to make his home there. The next sermon was on Epiphany, also at Busness' home, and the following Sunday twelve to fourteen miles west of there at Hans Aakres (near Ridgeway). Then there were all kinds of ministerialia. Fourteen services and meetings were conducted by him in January in the four-county parish. It was not an easy matter to find out where his parishioners lived. It was a month later that he heard of some living at "Whiskey Grove" near what was later called Calmar. The land was new, so there were hardly any landmarks to go by. But when the land was surveyed Koren got some maps and marked in the townships and sections where his parishioners were located, using all kinds of letters and numerals as keys to locations. His letter of call specified three divisions:- "Little Iowa," "Painted Creek," and "Turkey River." In reality the parish included Decorah, Madison township, Lincoln township (near Ridgeway), Calmar, Stavanger (Ossian), Washington Prairie, Glenwood township, West and East Painted Creek, Yaegre, Lansing on the Mississippi River, Norway, Marion, Clermont. A little later Little Turkey and Crane Creek (near Lawler) were added. This parish was then spread over six counties. Still later a mission field in southern Minnesota was added, later served by the Revs. Seekus, St. Reque, Wein, Kasberg, Magelsen, Jaastad (Krehu's)(?) H. Rasmussen, G. Haemussen and Brother(?).

Koren was pledged in his letter of call to preach God's Word as set forth in the Lutheran Confessions and was to use the Norwegian Ritual. Every third week he was to spend working in one of the three divisions of the parish. Three weeks after his arrival he had a congregation meeting to divide Little Iowa into school districts and sections for deacons to oversee; and to select locations for churches or meeting halls a commission was elected. In passing we might mention that Koren selected the most outstanding or high spots for churches, as at Washington Prairie, Calmar, Painted Creek, Stavanger - all of which may be seen for miles around. A month later a meeting was held to draw up a constitution. He had little to go by except a sheet of paper with a few rules he had gotten from A. C. Preus. And some of these rules he didn't consider satisfactory for use. Then he turned to his old friend Thron Lomen and told him that he (Koren) was young and inexperienced and wanted Lomen who was an old experienced head to correct Koren whenever he saw anything amiss. And Lomen promised, and did so.

Here Koren was located about four days' journey from the nearest brother pastor and without books and with no experience. But on he had to be on the go continuously. For transportation he had a sleigh with runners and shafts all in one - two hickory poles on which a little platform and a box. It was fastened together by wooden pegs - not a nail in it. His first wagon was for one horse, had wooden axles and lynchpins, without springs under the box. His harness was made of material for bedding.

When Koren came riding in these contraptions and put up at a tavern and asked the hostler to grease the wagon, people would look at him as if he were a tramp and would like to tell him to grease up his own poor excuse for a wagon. He had no

fur coat nor buffalo robes, so he froze aplenty. When going about outside of Little Iowa, he would put up for the night with some parishioners, always well received, and thus learned to know his people well.

Koren thought it was a pity that Norway should lose these fine people, the farmers of his parish. They were a different type of people from those he had associated with in the cities in Norway. These farmers were the cream of the earth as far as character was concerned. Koren never found any better. They were the genuine article, and showed more sincerity, godliness, industry, willingness to make sacrifices, greater honesty, and were less demanding than he had ever observed in the supposedly upper classes in Norway. Of course, he encountered some less desirable characters, some hypocrites, some cranks, some drunkards, some given to eye-service, etc. Some of the farmers and their wives he regarded as such genuine pearls that he considered it a great undeserved honor to be their friend. As a class Koren regarded the farmers as superior in character to all others. It saddened Koren to see that these people didn't seem to miss Norway. When he asked one man if he didn't, he said, "No sir, there was too much rock there." A little later he admitted that the *tyttebaer* (lingen berries) he missed, for they ^{were} good for the health.

Though living in primitive circumstances these farmers always welcomed the pastor and gave him lodging. They might have to tell him to climb the ladder upstairs where a bed was made up for him. There Koren might see the starlight through the cracks in the roof, or wake up with snow piled on his covers. Or the sheet, if any, might be frozen stiff from his breath.

Some people stress the hardships experienced by the pioneer pastors. But Koren thinks that pastors on the mission fields today may experience more hardships and unpleasantness, because the pioneer pastors were received with such genuine joy and confidence, which seems more rare today. Indeed, it was hard to sit in the cold winter with all the wraps on with the back to the stove and to sit and write a sermon with ice-cold fingers; or to sit in a room full of little tots and try to write notes for a sermon while it might rain outdoors and with no room upstairs. But Koren must have a new sermon for every service. He recalled what Pontoppidan had said in a pastoral letter about warmed over food for the people. So he wanted to give them the best possible. At first he wrote his sermons in full; but later under the increasing load of work, he had to limit it to outlines. He had no respect for the pastor who was ready to "spiel off" a sermon on a moment's notice.

When he got his library, he began reading Luther in sermonizing, and he did so for ten years. In the presence of such a giant as Luther, Koren said a man must feel very small, if he has any sense; and his "Methodus heroica" could not be imitated. He held that we could learn of Luther to use simple plain language instead of high-faluting, bombastic language which may be considered eloquence and oratory.

In connection with Communion, Koren requested of his people to make him aware of any that were unworthy of receiving it. He didn't want all the responsibility himself.

The church attendance as a rule was good, and absence was readily noticed. The order of service was simple. Often in the pioneer home where service was conducted, the red emigrant chest served as altar and pulpit. All these primitive conditions were wholesome for a young pastor, as it was apt to set the One Thing Needful in its true light.

Services were sometimes conducted in a school-house, a store, a barn, or in the woods. For instance, Koren was to install the first pastor at Highland Prairie. The service was to be in the largest loghouse there. When they assembled the house was full of just women. The men were outside. Koren said, "That would never do." So he asked how far it was to Overland's Woods. It was about two miles. "Hitch up," he said. So off they went to the grove and had the installation there.

There was a keen desire for the Word of God among the people. Often Koren got letters from people urging him to come and preach to them where they had no pastor. People traveled, often by foot, great distances to hear the Word of God preached.

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While Koren was out on his trips, his wife remained at home. There was not much housekeeping under the circumstances. So she would make calls on the people not too far away. Considerable time was spent with correspondence and day-books, or in sewing and knitting.

After three months at Egges, Korens were obliged to move and got lodgings at the Sorland home where they slept upstairs, and in the daytime were with the family downstairs. Here they were for three months and then had to move again. This time to an elderly couple, Erik and Guri Skaarlia, who rented their little hut to Korens, while they moved into their old claim hut. This was the first private residence Korens had. There was room enough for a bed, a table, two chairs, and a stove. But they had no stove. When they got one they let it stand outside protected from the rain by some boards. Mrs. Koren states in her diary that when they moved into the Skaarlia house, their household goods consisted of a coffee grinder, a "tvare" (a pronged stick for stirring mush), and four tin cups. He didn't know how they had gotten these. But then they possessed a \$20.00 gold piece.

At first they had no bed, so they slept on a straw-tick on the floor. In his first illness, Koren lay on this makeshift bed. He had a bilious fever, which some folks claimed he had gotten from over-exertion and from drinking ice-cold water, when he was too warm. There was no doctor to be had. His wife nursed him for a month, when he was able to get out and walk a bit to the place where logs were piled up for a parsonage.

In 1854 a pastoral conference was to be held in Wisconsin. Synod meetings were held every other year, and such a meeting was due at Spring Prairie in 1855. Koren took his wife along over the same trail they had traveled on the year before. They had one horse and his old rickety buggy. One umbrella served for protection against rain and the hot sun.

A cholera epidemic was on in Wisconsin. Koren said, he saw grandfather Preus and a Mr. Zuolner of Austin, Minnesota go about among the people preparing the dead for burial, and caring for the sick, when no one else would do so. After visiting several pastors, the Korens headed for home, but the 8th of September they were tied up for several days by a snowstorm covering that section of Wisconsin. Such an early snowfall had not been experienced there in over fifty years.

When they had left on this journey the parishioners had promised to have the parsonage ready for them on their return. But when they came back there the house was far from finished and had no doors or windows. Koren told the trustees that now he must needs travel among the people at Painted Creek and Turkey River. And it would take several weeks; and if by that time the house was not finished, he would have to take his wife back to Wisconsin. The people promised to have the house finished. After three weeks they returned and gazed at the house only to find there were yet no doors there.

Again they had to resort to Egges, who welcomed them, though the house was full of workmen. They could sleep upstairs. When they got up there, Koren said he saw tears in his wife's eyes for the first time. Never before had she complained, and she chided herself for not bearing up better. But she had reason to be troubled. It was late in October, and in the early part of December their oldest daughter was born. The following day, after their return, they got doors in the new house. And in the afternoon they moved into their new home. And happy were they. Sunday morning a friendly man came walking about a mile, carrying a coffee pot well covered and some milk, so they could have something hot. Then Koren went off to church, but his wife remained at home that day.

Little by little order and system were brought about in the congregations. The people readily acknowledged that it was their duty to maintain the Word and the Sacraments among them. It was more difficult to get them to see the need of several congregations banding together in a Synod in order to preserve the Means of Grace and do more effective work in a wider sphere. It was for this purpose that the Norwegian Synod had recently been organized. It was by the help of other congregations that this parish had been able to get Koren as pastor.

Koren argued thus for joining the new Synod at a congregation meeting at the Thron Lomen home. But to little avail. It was something new they had not heard of before. "What was a Synod?" "Does it put a burden on us?" Koren's arguments didn't move them. They were cautious and had to take their time. Then Thron Lomen made a sign to Koren and walked out unnoticed by the crowd. A little later Koren excused himself and went outside. Lomen said to Koren that his arguments were good and Lomen agreed with Koren; but it was new to the people. Let them think it over for a while. Then, I think, they will come around to your viewpoint. Koren thanked Lomen and followed his advice. And it wasn't long before it turned out as Lomen had foretold.

And so they joined the Synod and sent delegates to the Synod meeting in 1855. In 1857 they had the Synod meeting at Washington Prairie. Koren had hoped that all the Norwegian Lutherans would join the one Synod. But it was not to be so. Later on Koren wrote a pamphlet, "Why is There No Church Unity Among the Norwegian Lutherans in America?"

So far we have heard of the first of three periods of the Life and Work of Koren in America. This is the Pioneer Period. The second is the Period of Doctrinal Controversy. And the third is His Presidency of the Norwegian Synod.

As you have heard, Koren came to America in the year the Norwegian Synod was organized, 1853. His pastoral activity was practically coeval with the existence of the church body of which he was a member and which he served until his death in 1910. In 1858 he was elected Secretary of the Synod. In 1861 he became a member of the church council; from 1871 to 1876 he was vice-president of the Synod; from 1876 to 1894 he was president of the Iowa District; and from 1894 until his death he was president of the Synod. In 1903 during the celebration of the fiftieth anniversary of the Synod, the faculty of Concordia Theological Seminary of St. Louis, Missouri conferred on him the degree of Doctor of Divinity, and the King of Norway and Sweden made him a commander of the Order of St. Olaf.

The first period of his pastoral work spanned the years from his arrival in the United States until in the 1870's. That was the period of pioneering in extensive mission activity in northeast Iowa and southeast Minnesota, where at his death twenty pastors were serving charges. An outstanding piece of work was his part in establishing Luther College. He was, during the whole history of this institution until his death, a special and active friend and supporter of Luther College. It was he who in anticipation of the decision to locate the institution at Decorah, secured for the college its beautiful campus of thirty two acres in the northwestern part of the city. In 1874-75 he was also an instructor at Luther College. And in his advanced age, it was considered a great event to have Koren present at Luther College. He was such a striking man in appearance, stately and dignified, and always impressed the students with his earnestness and deep sincerity as a Christian, a worthy example to follow. And he gave evidence of his humility and complete submission to the Word of God, for instance, in suggesting as the motto of the Synod GEGRAPTAI ("It is Written"), which was engraved on the seal of the Synod. Another important piece of work in which Koren exerted great influence was the publishing of the Norwegian Synod's Hymnbook. Koren was greatly interested in Church Music and Hymnology and took the leading part in preparing this Hymnbook. He was well qualified for it, being an excellent musician and being no mean poet, writing, for instance, No. 11 in our Lutheran Hymnary, "Ye Lands, to the Lord Make a Jubilant Noise" (No. 44 in The Lutheran Hymnal). This work of Koren has not had much acclaim, and has not been appreciated as it should have been. It was done in an unassuming way, in that it was regarded to be for the purging out of Guldberg's hymnbook some more or less rationalistic hymns, and replacing them with soundly Lutheran-Christian hymns. The work got to be rather extensive, but was finished before Landstad's (a rather sound and conservative hymnbook from Norway) appeared. The Synod Hymnbook was very timely, and most serviceable among the Norwegian Lutherans here, and was highly appreciated by them.

The second period of Koren's career was the one of Doctrinal Controversy in which he soon became the leader for the truth. He was the real author of "Redegjørelse", or an accounting which was published by our Synod's pastors in 1834, the main contents of which were drawn from the Formula of Concord to which our Synod had subscribed that same year. This controversy was called the Seven Years' War, because it really broke out in 1880 and was ended in 1887, when the Synod was split and many people and pastors withdrew from the Synod. It could also be called a thirty years' war lasting till the death of Koren; and to some at that time it seemed that it would continue longer, since the conclusion in 1910 appeared to take for granted that it should continue. Koren lived to see this conclusion. And if he didn't live to see the union movement end in unity, he had the pleasure of seeing the doctrine laid down in the "Redegjørelse" twenty six years before, now adopted in all the districts of the Synod, and, as far as is known, it was without a single dissenting vote.

The third period in Koren's activity was from 1894 when he became successor to H. A. Preus as President of the Synod, until his death. In this position he made a name for himself by the many excellent essays at conventions and other articles and writings on the affairs of the church. These are contained in Volumes II and III of his writings (Koren; "Samlede Skrifter") We may call attention especially to the one, "What the Norwegian Synod has willed (villet) and still wills," in 1890; and "Why is there no church unity among the Norwegian Lutherans in America?" (an answer to Martin Ulvestad and many others in 1905); also his synodical address in Minneapolis in 1890, which the undersigned has recently translated (Q.v., CLERGY BULLETIN, Vol. X, Nos. 6 and 7, pp. 56-60; 65-69); and his synodical address on the "Inspiration of the Scriptures" at the convention in Chicago in 1908, and which has been called his testament to the Synod. And a better testament than this could not be given with its earnest admonition to hold fast to the truth that the entire Scriptures were inspired by God the Holy Ghost, who gave to the holy writers the very thoughts and words they should write. May the Synod never deviate from this position, one of the chief principles of the Reformation!

Nor from the second one, namely that a sinner is justified by the grace of God alone for Jesus' sake without the deeds of the Law. This principle had been given much attention in the union movement which had been carried on with other synods for several years, but which by 1910 had been halted. Publicly before God and men our Synod had been accused in the annual convention of the Norwegian United Church by its president of harboring un-Lutheran and un-Scriptural doctrines in the theses which the Synod has based on the Formula of Concord. And when our Synod's representatives in the Union committee demanded to be shown what was un-Lutheran and un-Scriptural in our teachings, this was not granted. These charges are public and official, and still the members of the Union committee from the Norwegian United Lutheran Church will not consent to point out the errors and differences in doctrine which must needs be discussed if unity should be effected. These United Church men were unwilling to perform their plain and simple duty. They simply cut off further negotiations.

So in 1910 our Synod was at the turning point in the developments of Norwegian Lutheranism in America. And where would it eventually lead to? That was the question no one seemed able to answer. It was stated at the time of the death of Koren, that if the Synod should be convinced that they were guilty of error, they would gladly retract. But if not, the Synod would declare with Luther that here we stand because on the Scriptures, and cannot do otherwise, God helping them. And if the opponents are persisting in error, our Synod must take a definite stand against them. Such was the attitude of good old Synod men in 1910 at the death of Koren.

Koren died December 19, 1910 at Washington Prairie, and was buried on December 23, 1910 on the same date on which he first set foot on Washington Prairie.

In the account of his life and death and funeral in the LUTHERAN HERALD for December 29, 1910 we read the following appraisal of Koren:

"Dr. Ulrik Vilhelm Koren,...,died at his home,the Washington Prairie parsonage, about six miles from Decorah, of angina pectoris, Dec.19, at about 10 o'clock in the evening. ... In 1853 he was married to Else Elisabeth Hysing, of Laurvig. ...

"During the last year and a half Dr. Koren was confined to his home.His interest, however,in all that pertained to his congregations and the Synod continued unabated; and his mind was as clear and apparently as vigorous as ever till the moment of death. Though it was realized that,on account of his advanced age,he could hardly recover from his illness,his departure was in a sense unexpected. During his last day upon earth he was up as usual, but was compelled to retire early in the evening.Just before passing away he was sitting up in bed,resting his hands upon the shoulders of his son Paul and conversing with him about the proper method of ministering to the sick and the necessity of praying with them, when suddenly a slight tremor passed through his body and he sank back lifeless.

"He is survived by his wife and seven children: John, registrar of public institutions, Boston, Mass.; Paul,pastor in the old charge; William, professor at Princeton University; two daughters, Henriette and Marie, who have made their home with their parents; Mrs. Maeseth, wife of Prof. Chr. Maeseth, of Luther College; and Mrs. Torrison, wife of Rev. I. B. Torrison, Decorah, Iowa.

"The funeral took place Friday, Dec.23, just 57 years from the day Dr. Koren arrived at Washington Prairie.The service for the family,which occured in the forenoon, was conducted in the parsonage by Rev. J. W. Preus of Minneapolis. The exercises began with the singing of verses 1,3,and 8 of hymn 113, which was one of the favorite hymns of the deceased, whereupon Rev. Preus spoke on the text: "For here we have no continuing city, but we seek one to come." (Heb.13,14.) He dwelt on the fact that all who,as in the case of the speaker,had frequently visited Dr. Koren's home recalled with a feeling of thankfulness what a blessing it was to enjoy such a privilege,and that something worthy of remembrance,something useful in later life,was always received by the visitor on such occasions. He spoke of what a happy home that of Dr. and Mrs. Koren had been,but that,however,the deceased had always been mindful of the fact that complete happiness is only to be found in the heavenly home above.On behalf of the family and all who had enjoyed the hospitality of the Washington Prairie parsonage, the speaker expressed thanks for what the deceased had been in his home.

"After the brief service in the home the remains were taken to the church,where, from 11:00 o'clock till 1:00 o'clock, all who wished to do so were given the opportunity of taking a farewell view of the face of the departed. During this two hour interval music on the organ was rendered by Prof. Carlo A. Sperati, of Luther College.

"The service in the church began at one o'clock, the exercises being led by Prof. O. E. Brandt, of Luther Seminary, St. Paul, Minn. The service began with the singing of the last three verses of hymn No. 459.

"The funeral sermon was preached by Rev. J. Nordby, President of the Eastern District. His text was Luke 3, 29-31. ... He emphasized especially the fact that the deceased had lived and died as the servant of the Lord, that other titles, other honor, had been to him as nothing compared with this. He had served the Lord as a devout Christian, as the pastor of his congregations, as leader in the church in general. In all that he did he had been a faithful servant, accepting the Word of God as his only guide and the grace of God through Jesus Christ as his only hope of salvation; therefore he relied, not on his own deeds or piety, but his final comfort was the comfort of the aged Simeon, "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

"The Washington Prairie church choir sang verses 1 and 2 of the translation Dr. Koren had made during his last illness of the hymn 'I cannot do without Thee.'

"Dr. H. G. Stub spoke on behalf of the Synod, of which he became the President upon the death of Dr. Koren. His text was 1 Peter 4, 11. He dwelt on various features of Dr. Koren's life; that Dr. Koren had spoken as one who spoke the Word of the Lord, that he had preached nothing but the Word of God; that his life had been devoted to the service of the Lord; that he had held that the aim and end of life must be to glorify God. Dr. Stub expressed thanks for what the deceased had been to the church and that God had given the church such a servant. Thanks were given the wife of the deceased that in the faithful performance of her wifely duties at home she had en-
(Clergy Bulletin; X,10.)

abled the deceased to dedicate so much of his time and strength to the service of the Lord; thanks also were given to the congregations of the deceased for having permitted Dr. Koren to devote so much of his time to the welfare of the Synod as a whole.

"Dr. Stub's address was followed by the singing of verses 1, 3, and 6 of hymn No. 456, whereupon Rev. B. Askevold expressed the thanks of the congregations of the deceased (Washington Prairie and Calmar), his own congregation (Stavanger), and the Paint Creek congregations, for what the deceased had been to them. Stavanger and Paint Creek congregations had formerly been served by Dr. Koren.

"A double quartette from the Decorah congregation sang the choral from the oratorio *Eljah*, 'Cast thy burden upon the Lord.'

"Rev. F. Pfothenauer spoke on behalf of the Missouri Synod, of which he is vice-president. He spoke of the influence of Dr. Koren on the whole Lutheran church, how Dr. Koren and Rev. J. A. Ottesen in the 50's had visited the Missouri Synod, how the deceased had always maintained that the Word of God is the only rule of life, and justification by faith through Jesus Christ the only way to salvation. He also referred to Dr. Koren's many excellent qualities and to what a loss the whole church and especially the Norwegian brethren had suffered in Dr. Koren's death.

"Rev. K. Bjørge, President of the Minnesota District, recalled the fact that he had first heard Dr. Koren speak 56 years ago in Big Canoe congregation and that the speaker since then, as a student at Luther College, as a minister for 37 years, and as a member of the Church Council and co-worker with the deceased for 19 years in that body, had known Dr. Koren. What the chart and compass are to the sailor, said the speaker, the Word of God had been to Dr. Koren in all his work. He also expressed the thanks of the Lutheran Ladies' Seminary for Dr. Koren's service to that institution.

"Rev. P. A. Hendrickson, President of the Northwestern District, the latest district organized in the Synod, expressed the thanks of the district for the interest that Dr. Koren had showed in the welfare of the district and whose first meeting, that in 1909, Dr. Koren had attended. This was also the last of the Synod meetings at which Dr. Koren was present. Rev. Hendrickson also brought greetings from the Red River Valley conference.

"At the close of Rev. Hendrickson's address, Rev. O. J. Kvale, of Orfordville, Wis., who was baptized, confirmed, and ordained by Dr. Koren, sang the first verse of 'Den store hvide flok vi se.' -- Prof. C. K. Praus, President of Luther College, Decorah, Iowa, spoke on behalf of that institution and referred to the early and continued service of Dr. Koren to the College, his untiring efforts in the upbuilding of the institution inwardly and outwardly, and his insistence on thoroughness in education and the avoidance of all superficiality and mere display. -- Prof. O. E. Brandt spoke on behalf of Luther Seminary, St. Paul, Minn., as illness in the family of Dr. Joh. Ylvisaker, this year President of the Seminary, had prevented him from being present. Prof. Brandt recalled the service of the deceased to the Seminary, his friendship and advice, and his example of always honoring the Word of God above all other things.

"The double quartette then sang Edward Grieg's 'Salig ro.' -- Prof. W. Moenke-moeller, of Concordia College, St. Paul, Minn., spoke on behalf of the educational institutions of the Missouri Synod. -- Prof. Z. J. Ordal, President of Lutheran Normal School, Sioux Falls, S. D., spoke on behalf of the Normal School and showed especially how Dr. Koren's influence had been exerted in impressing upon the teachers their responsibility as instructors of the little ones.

"Rev. Paul Koren expressed the thanks of the family of the deceased for all that had been said and done at the funeral of his father, and at the special request of his father brought greetings from Dr. Koren to the Synod, -its institutions and congregations, -and also to his own congregations and the individual members. -- The exercises in the church closed with the singing of the last verse of hymn No. 209.

"Rev. Paul Koren performed the service at the grave, where hymn No. 60, the hymn used by Dr. Koren at all the funerals he conducted, was sung. -- There were four sets of pall-bearers. Members of the Washington Prairie congregation carried the casket from the home to the hearse; members of the Calmar congregation carried

it into the church; members of the theological faculty of Luther Seminary, of the faculty of Luther College, and district presidents carried it to the door of the church; and thence it was borne to the grave by younger ministers.

"Though the day was cold the attendance at the funeral was very large. The fact that the funeral was held two days before Christmas made it very difficult for ministers from a distance to attend. About twenty-five ministers were present.

"The church was draped as befitted the occasion, while the profusion of flowers and beautiful floral wreaths that had come from far and near, testified to the loving remembrance in which the deceased is held.

Memorial Service at Luther College

"Tuesday, the day before the beginning of the Christmas vacation, the last recitation period before noon was devoted to a brief memorial service at Luther College in honor of Dr. Koren. The speaker's desk in the chapel, where the service was held, was draped in black and was decorated with white flowers and a picture of the deceased. Verses 8 and 9 of hymn No. 209 were first sung, whereupon Dr. Laur. Larsen, former president of the college, dwelt upon the important service Dr. Koren had rendered the college. The college chorus then sang hymn No. 455. President C.K. Preus, using 2 Kings 3,9; and 13,14 as a text, called attention to Dr. Koren's unusual ability, the great work that he had accomplished, and the far-reaching influence that he had exerted during his long and active life. President Preus closed the service with the Lord's Prayer and Benediction."

* * * *

"I COULD NOT DO WITHOUT THEE" " " " " " " " " " " " "

(Note: The translation of this beautiful hymn, reprinted from LUTHERAN HERALD, 1909, No. 40, was one of the last productions of Dr. Koren's pen. The translation appeared in KIRKOTIDENDE 1909, No. 43.

I could not do without Thee,
O Saviour of the lost,
Whose wondrous love redeemed me,
At such tremendous cost;
Thy righteousness, Thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea.

I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own;
But Thou, beloved Saviour,
Art all in all to me;
And weakness will be power
If leaning hard on Thee.

I could not do without Thee,
For, oh, the way is long,
And I am often weary,
And sigh replaces song:

How could I do without Thee?
I do not know the way;
Thou knowest, and Thou leadest,
And wilt not let me stray.

I could not do without Thee,
O Jesus, Saviour dear;
E'en when my eyes are holden,
I know that Thou art near.
How dreary and how lonely
This changeful life would be,
Without the sweet communion,
The secret rest with Thee!

I could not do without Thee,
For years are fleeting fast,
And soon in solemn loneliness
The river must be passed;
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper, "It is I."

Lutheran Hymnary, No. 472 - Frances R. Havergal.

(Editor's note: The omissions in the report from the LUTHERAN HERALD, pages 1221 to 1228, indicated thus ..., were fully covered in Pastor H. A. Preus's biography. The above poem appeared on page 1229 of the same issue of the LUTHERAN HERALD. We herewith wish to express our thanks to Pastor Preus for providing us with a biography of Dr. Koren.)
(Clergy Bulletin: X, 10)

The Clergy Bulletin

Vol. X.

June 1951

No. 10.

WE CAN LIKELY SAVE YOU SOME MONEY

Who do you suppose wrote this column? Naturally, the Manager of our BOOKSTORE!
 Is your congregation in the market for Altar Ware, or other Altar Appointments?
 Or a flag outfit, or a service flag? In fact, most anything that you might need for
 your church. We deal directly with the manufacturer, and on items which would or-
 dinarily be billed net to you, we are quite often allowed a discount, which we in
 turn would be glad to share with you. In this way, both you and we profit thereby.
 Before you order anything, anywhere, please give your Book Store a chance to figure
 on the transaction.

Business is brisk, -- brisker and brisker, thanks to you, our customers. And
 through a plan which we expect to proposition you on later - a plan proposed by one
 of our pastors - we hope to further the cause of our Book Store still more, financ-
 ially and, above all, spiritually.

And while you're up here anyhow, why not come in and see our Book Store.

Be seeing you, D.v., at the Synod Meeting. Won't be long now.

Vel mødt!

- Petersen

A FINANCIAL PLEA FOR HELP

The Synod urgently needs loans. Pastors, please help procure money! Interest
 rate, 3%, 4% if necessary. Communicate with Martin Galstad, chairman of the board
 of trustees. Loans in amounts of \$500.00 and \$1000.00 are preferred. Please help,
 and that right soon!

The Finance board also has asked us to make mention of the fact that with a
 \$50,000.00 plus budget coming up for Synod, we need the constant help of all our
 pastors and lay people.

LITT av HVERT

This section of the CLERGY BULLETIN is being put out at our Synod convention
 at Bethany College in the evening after the day's work is done for many. So the
 editor is "put out" too. But with the help of others, we'll get it into your hands
 before you wend your weary ways home. -- The brethren herewith send greetings and
 best wishes to Pastor Clarence Hanson and his wife, who are unable to be with us
 this year due to ill health. Theological student, George Orvick is conducting the
 services in Holton and Scandinavia, Michigan. We also send greetings to Pastors Ah-
 lert Strand, Emil Hansen, and John Hendrickson. May God's grace continue with them!

GENERAL PASTORAL CONFERENCE

" " " " " " " " " " " "

The General Pastoral Conference of the Norwegian Synod of the American Evangelical Lutheran Church will meet at Bethany Lutheran college, Mankato, Minnesota, from Tuesday, July 24th, 10:00 a.m. to Friday noon, July 27th.

The program is as follows:

1. The Doctrine of the Call, Rev. Milton H. Otto

2. Socialism and the Social Gospel, Rev. Geo. O. Lillegard

Sermon for Criticism, Rev. Leigh Jordahl

Criticism, Rev. E. G. Unseth

Discussion of the Pastoral Conference Chaplaincy committee report

- Grant C. J. Quill,
Secretary

SYNOD-WIDE YOUNG PEOPLE'S CONVENTION

" " " " " " " " " " " "

A Synod-wide Young People's convention will be held, D.v., at Nicollet Lutheran church, M. E. Tweit, pastor, on July 21st and 22nd, 1951.

The topic to be presented and discussed will be "The First Table of the Law", led by Pastor D. L. Pfeiffer.

The Sunday morning speaker will be Prof. Martin Galstad.

The young people will be given the opportunity to sing in the Choral Union program, which will be presented on Sunday afternoon, July 22nd.

The Convention will open with registration at 1:30, Saturday afternoon.

Sunday morning service at 10:30 o'clock.

Sunday afternoon session will open at 2:30 o'clock.

The standing Young People's Work committee of Synod suggests that each Young People's organization elect two delegates to the Convention. We urge the pastors to encourage their young people to attend, and also urge the pastors themselves to attend, if possible.

- Alf Merseth,
Secretary

The Clergy Bulletin

Published by authority of General Pastoral
Conference of the Norwegian Synod of the
American Evangelical Lutheran Church

Editor: F. R. Weyland, Thornton, Iowa

Vol. X.

July 1951

No. 11.

LOVE NOT THE WORLD

" " " " " "

I John 2: 15-17



Love not the world, with its luring sinful
pleasures.

Set thy affection not on its tempting,
harmful treasures!

If our hearts are filled with love
For things elsewhere than above,
We'll deprive ourselves of joy,
Lasting, pure, without alloy.

Love not the world in its dazzling pomp
and splendor;
To its haughty inclinations do thou not
surrender!

For upon the final day
Worldliness shall pass away.
But the staunch enduring soul
Shall reach the heavenly goal.

Love not the world with its perpetual,
endless care.

Rather let thy life be filled with devout
and fervent prayer!

Oh, then, keep us to the end
True to Thee, dear Heav'nly Friend
When from earth we gladly flee
To sing Thy praise eternally.

- Selected from Alberta-British Columbia
District Paper

CLIPS FOR YOUR CHURCH BULLETIN

" " " " " " " " " " " "

Every time I pass a church
I stop and pay a visit,
So at last when I'm carried in
The Lord won't ask: Who is it?

- Submitted by H. A. Theiste

There are two kinds of people in our
churches - pillars and caterpillars. The
pillars hold up the church, while the
caterpillars simply go in and out.

-Unknown Source

"God does not ask
About our ability
Or our inability
But our availability."

THE USE OF THORNS

" " " " " "

Eagles put thorns in their nests and
cover them with down. When the young
eagle is large enough to fly, the old
birds pull the down out and leave the
thorns naked. The young bird cannot stay
in the nest, but climbs to the edge, and
then the old bird pushes it over, and it
instinctively spreads its wings. So our
heavenly Father uncovers thorns that we
may wing our way to something better.--Sel.

TITUS 3,10

Αἰρετικὸν ἄνθρωπον μετὰ μέαν καὶ δευ-
τέραν νουθεσίαν παραιτοῦ.

(Note: The following essay was prepared by Pastor D. L. Pfeiffer for the Sleepy Eye (Minn.) Free Conference. However time did not permit its reading and discussion at that session. Having been reviewed by the dean of our theological faculty, we herewith present it to you for study. - Editor.)

This passage has no practical use unless and until the meaning of αἰρετικός is established. Αἰρετικός, an adjective, is derived from the verb αἰρεῖσθαι, from which also the noun αἵρεσις is derived.

Αἰρεῖσθαι itself is a later Greek form. See Winer, page 26. The original verb is αἰρέω which, in the Active Voice, means to grasp or to seize. But the New Testament Scriptures use it only in the Middle Voice. See Phil. 1, 22; 2 Thesa. 2, 13; Heb. 11, 24-25. And, in the Middle Voice, the verb means to take for oneself, to prefer, to choose. The King James Version always translates it with "choose," and Luther with "erwählen." The later Greek form, αἰρεῖσθαι, a hapex legomenon in the New Testament Scriptures (Matt. 12, 18), retains, in its Active Voice, the sense of αἰρέω in the Middle. It means to choose.

It should be noted that the idea of separation and division is implicit in the Greek terms as well as in their German and English translations. It is this idea that is most prominent in the derivative αἵρεσις. Indeed, from the Bible passages which use this word, nothing more can be established than that a αἵρεσις, in the concrete sense, is a division, that is, a division between people, a faction, party, or sect. The pertinent passages are these:

Acts 5, 17: ... ἢ οὕτως αἵρεσις τῶν Σαδδουκαίων... The Sadducees, then, formed an αἵρεσις in Israel.

Acts 15, 5: τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων ... The Pharisees formed another αἵρεσις in Israel.

Acts 24, 5: ... τῆς τῶν Ναζωραίων αἵρεως. Paul is accused by his opponents of being the leader of an αἵρεσις made up of Nazarenes, that is, of the followers of Jesus the Nazarene.

Acts 24, 14: ... κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν. Here an αἵρεσις is used figuratively to denote, not the people involved, but a way of worshipping God. Compare Acts 28, 22 where the word seems to denote what Paul believed. Paul apparently does not concede that his way of worshipping God is an αἵρεσις, and therefore that those who follow this way are an αἵρεσις in the concrete sense of the word. This is easy to understand if one goes back to the beginning of things. For Paul's way of worshipping God was the original one. Hence, those who follow it could, at most, only seem to form an αἵρεσις, whereas all who deviate from that way really form one or, shall we say, a number of αἵρεσεις. See Acts 19, 9 for an example of the former.

1 Corinthians 11, 18-19: ἠκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέγος τι πλιτῶν. Δεῖ γὰρ καὶ αἵρεσεις ἐν ὑμῖν εἶναι. (ὅσα κατὰ) οἱ δόκιμοι φανεροὶ γένηνται ἐν ὑμῖν.

This passage has been used to prove that an αἵρεσις is a church division caused by fundamental error, while a σχίσμα is a church division caused by non-fundamental error. In his treatise, "Vass die Evangelisch-Lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden sei," Walther teaches that distinction. His fifth thesis reads: "Gemeinschaften, welche zwar Gottes Wort noch wesentlich behalten,

aber in Grundlehren des Wortes Gottes halstarrig irren, sind, sofern sie solches tun, nach Gottes Wort nicht Kirchen, sondern Rotten oder Sekten, d. i., ketzerische Gemeinschaften." (Translation: "Communities which, indeed, still retain God's Word in essentials, but stubbornly err in fundamental doctrines of God's Word, are, insofar as they do this, not churches, but sects or heretical communities, according to the Word of God.") His sixth thesis reads: "Gemeinschaften, welche durch nicht grundsturzende Irrtümer, oder um Personen, oder um Zeremonien, oder um des Lebens willen die Einigkeit der Kirche zerstören, sind nach Gottes Wort Spaltungen (Schismata) oder separatistische Gemeinschaften." (Translation: "Communities which destroy the unity of the Church by means of non-fundamental errors, or on account of persons, ceremonies, or life, are, according to God's Word, schisms or separatistic communities.") In order to support this distinction between a heresy and a schism, Walther quotes 1 Cor. 11, 18-19 under each of the two theses. Having quoted the passage under the fifth thesis, he adds: "Hieraus sehen wir, dass nach Gottes Wort eine Rote oder Sekte zwar auch eine Kirchenspaltung ist, aber etwas Schlimmeres, als eine blosse Spaltung, etwas worin kein bewährter Christ sich verlocken lässt." With this we can agree fully, but not with what he says regarding the same passage under the sixth thesis, namely, "Hiermit will der Apostel sagen, es sei ihm gar nicht so ungläublich, dass unter den Korinthern Spaltungen seien, da es bei der Wuth des bösen Feindes und bei dem Verderben des Fleisches gar nicht anders möglich sei, als dass auch sogar Rotten unter ihnen endlich entstünden. Wir sehen hieraus, dass eine blosse Spaltung etwas Geringeres, als eine Rote sei. Was aber der Apostel unter einer Spaltung, die noch keine Rote sei, verstehe, hatte er schon vorher angezeigt, indem er von denen, welche sich von einander dadurch absonderten, dass einer unter ihnen sprach: 'Ich bin Paulisch,' der andere: 'Ich bin Apollisch,' der dritte: 'Ich bin Kephisch' (1 Cor. 1,12), sagt, dass sie damit 'Spaltungen' unter sich seien liessen. Zu den 'Spaltungen' im Unterschiede von 'Rotten' oder 'Sekten' gehört also nach Gottes Wort eine Zertrennung der Kirche nicht um der Lehre, sondern um Personen willen, und dergleichen. Dahin gehören denn auch jedes Zurückziehen vom gemeinsamen öffentlichen Gottesdienst, vom Gebrauch des öffentlichen Predigtamtes, und von der äusserlichen Gemeinschaft mit einer Gemeinde aus anderen ungotlichen Gründen als der Lehre." We agree that there is a difference between a schism and a heresy, and that a heresy is more serious than a schism. But we cannot see that Scripture makes just that distinction between the two, that Walther makes. The most that 1 Cor. 11, 18-19 proves with respect to this point is that an αἵρεσις is a σχίσμα in a more advanced and discernible stage. A σχίσμα seems to be less evident and permanent than an αἵρεσις. For although there were four σχίσματα in the Corinthian congregation at this time, yet they assembled together, 1 Cor. 11, 18, 20. Compare also John 7, 43; 9, 16; and 10, 19 which describe σχίσματα among the Jews who were listening to Jesus. The first of these passages refers to a σχίσμα over the fundamental question as to whether He is the Christ. The other passages refer to σχίσματα over almost equally fundamental questions. Yet these divisions do not seem to have the permanency or well-defined character of such divisions as the Pharisees and Sadducees, which Scripture labels as αἵρέσεις. The most we can say is that an αἵρεσις is worse than a σχίσμα.

Gal. 5, 20: ... δὲ δυσχερεῖαι, αἵρεσεις, ἔρις. This proves nothing regarding the nature of an αἵρεσις, except perhaps that Paul put it into the same class as a δὲ δυσχερεῖαι and an ἔρις.

2 Pet. 2, 1: ψευδοδιδασκάλου... πράξει ἡ σοφία αἵρεσις ἀπωλείας... This does not prove that all αἵρεσεις are destructive of faith, but, at most, that there are faith-destroying αἵρεσεις, and that false teachers are the cause of such αἵρεσεις, and that an αἵρεσις is a sinful thing.

Accordingly, an αἵρεσις is a sect or faction. Whether its cause is a fundamental or a non-fundamental error, whether it be doctrinal, practical, or personal, a church division is an αἵρεσις. It is always caused by those who depart from God's Word, never by those who stick to the Word. An αἵρετικὸς is, then, a man who is causing or maintaining, or is helping to cause or maintain, an αἵρεσις. Αἵρεσεις are undoubtedly described in Acts 20, 29-30: "For I know this, that, after my departing, shall grievous wolves enter in among you, not sparing the flock. Also (Clergy Bulletin: X,11)

of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And in 1 John 2, 18-19: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

An *ἀσεβής* is, however, not to be rejected or avoided without further ado, but only if he has been rebuked in vain or, of course, if he persistently refuses to hear rebuke. This is evident from the phrase, *μετὰ τὴν μίαν καὶ δεύτεραν νουθεσίαν*. *Νουθεσία* is used also in 1 Cor. 10, 11-12 where we read: "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." The reference is to historical examples of how God punished sinning Israelites. *Νουθεσία* could have been translated with "warning." The third and last passage in which the word is used is the familiar admonition: "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." It would appear that heretics should not be admonished harshly or impatiently, but rather as children are to be admonished.

The verb *νουθετέω* may well be considered here, too. The King James version reproduces it both with "admonish" and with "warn." See Acts 20, 31; Rom. 15, 14; 1 Cor. 4, 14; Col. 1, 28; 3, 16; 1 Thess. 5, 12, 14. All passages show that admonition should be given in a patient, loving way. Thus, in the first passage, Paul says: "By the space of three years, I ceased not to warn everyone night and day with tears." And in ^{the} Corinthians passage, we read: "I write not these things to shame you, but as my beloved sons I warn you." Hence, the expression, "after the first and second admonition," should not be understood as requiring or at least permitting a hurried, harsh action, but rather in the sense of Matthew 18.

Admonition must, therefore, cease when the heretic neglects to hear the Church, that is, the Word of God which the Church brings to his attention. If one is dealing with a group of people which is following a heretic, one will usually have to give the admonition more time to reach the ears of the group than to reach the ears of an individual. But if the group has heard the rebuke, and has already responded, then one may regard it as having been admonished. And if, after repeated admonitions, the group responds without confessing its errors, then the group must be rejected.

The word for "reject" and the only command in our text is *ἄραιον*. This word is used eleven times in the New Testament Scriptures, usually in the Middle Voice, but sometimes in the Passive. The King James Version translates the Middle Voice with "entreat," "make excuse," "refuse," "reject," and "avoid," and the Passive with "be excused." Literally, *ἄραιον* means to ask or to beg from or alongside. "Beg off" is probably a fair translation. Thus one finds the invited guests in the Parable of the Great Supper begging off or excusing themselves from attending the supper. Luke 14, 18-19. We find the word used with a personal object in 1 Tim. 5, 11 where Paul, speaking of the care of widows, commands: "The younger widows refuse" (that is, refuse to receive as objects of church charity); and in Heb. 12, 25 where we are told: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." This passage obviously makes *ἄραιον* synonymous with *ἀποτρέψωμι* ("turn away from"). The command of our text makes it a sin for us to have religious fellowship or even to admonish a heretic for his heresy after various admonitions have proved to be futile. We are to turn away from him. - Our text, in fact, is parallel to Rom. 16, 17, except that the latter passage assumes that the persons to be avoided have already been admonished in vain.

In order to apply our text more specifically, let me say that I regard the American Lutheran Church as an heretical body. Indeed, this church body has again shown itself to be heretical in a most public and official way. We take for granted that the Missouri Synod has not so discussed doctrinal differences with the ALC

as to imply that they are open questions, but has admonished it to forsake its errors. Yet the ALC has not rejected its errors either in its Declaration or in the Common Confession. (The Affirmation, you remember, became a dead issue between the two church bodies after union committees of the Synodical Conference had agreed on a revised wording which would have excluded ALC errors.) Therefore, the Missouri Synod ought not only to rescind the Common Confession, but ought to discontinue negotiations, whether in committee or in pastoral conference, with the ALC. This is no more than our text requires. Indeed, if the Missouri Synod does not do so, it must itself become heretical, according to the Word; "A little leaven leaveneth the whole lump." 1 Cor. 5, 6. That is, the Missouri Synod will bring about a division. And we, if we do not admonish it to obey our text, will ourselves become heretical.

- David L. Pfeiffer

FAMILY ALTARS

If every home in every land had altars
Where families worshiped daily and where prayer
Was lifted up and God's dear Word held sacred,
With Christ, a welcomed Guest, beside them there,
The nations would not need to reassemble
In further parley over future peace;
For enmity and strife would be forgotten,
And wars, and their wild rumors, would all cease.
The love of God is born at family altars;
Peace and goodwill to all mankind is part
Of any praying group's sincere devotion.
God, God, may every household take to heart
The old earth's desperate need and rear its altars
Close by its own hearthside - and peace, long sought,
Will lave the earth because of mankind's heeding
The vital lessons that the Master taught.

- Grace Noll Crowell
"The Upper Room," May-June 1951



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The Clergy Bulletin

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* Vol. X.

* July 1951

* No. 11. *

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FROM THE HOME MISSION BOARD

" " " " " " " " " "

Thompson, Iowa
May 16, 1951

The Home Mission Board has asked that the secretary inform the CLERGY BULLETIN that all pastors be on the alert for congregations that are looking for membership in the Norwegian Synod and that such information be reported to the Home Mission Board.

- G. F. Guldberg

(We are sorry that the above item did not appear in the June issue of the CLERGY BULLETIN. - Editor.)

SYNOD YOUNG PEOPLES CONVENTION

" " " " " " " " " "

The Young Peoples committee of the Synod has decided to hold a Synod-wide Young Peoples Convention July 21 and 22, at Norseland Norwegian Lutheran church, about 10 miles west of St. Peter, Rev. M. E. Tweit, pastor.

The Synod Young Peoples committee has indicated that each congregation is invited to send two voting delegates to the convention; however, as many as possible are invited to attend.

The two-day program has been planned as follows:

Saturday

1:30	Registration
2:30	Devotion
2:45	Announcements
3:00	Topic: "The First Table of the Law," by the Rev. D. L. Pfeiffer, Cottonwood, Minnesota
4:00	Business meeting
4:30	Choral union rehearsal, the Rev. Iver Johnson, Lake Mills, Iowa, conductor.
6:45	Weiner roast (Outside, weather permitting; Recreation bring suitable clothing.)

Sunday

10:30	Divine services: Prof. M. Galstad, Bethany College
12:45	Dinner at church
2:30	Afternoon session begins. Discussion, "The First Table of the Law;" Choral Union Sing
6:00	Supper at church
9:00	Cornwall Mission: The Rev. J. Petersen, Eau Claire, Wis.; Mr. Desmond Jose, Cornwall, England (Tentative)

Arrangements are being made to house those who attend the Convention. To help us make the necessary arrangements, please send us the names of those who are planning to attend; length of stay; if they will arrive by bus or train, the time and place of arrival should be designated so that transportation can be arranged. Please send this information as soon as possible to: Miss Gudrun Annexstad, R. # 3, St. Peter, Minn.

For those driving in from the south it is advisable to detour through Nicollet and follow # 111 north to the junction with # 22. The church is located $\frac{1}{2}$ mile east of Nicollet on highway # 22. - A hearty welcome is extended to your Society.

The Norseland Young Peoples Society
Owen Swenson, President

GENERAL PASTORAL CONFERENCE

" " " " " " " " " "

D.v., the General Pastoral Conference of the Norwegian Synod of the American Evangelical Lutheran Church will meet at Bethany Lutheran College, Mankato, Minnesota, from Tuesday, July 24th, 10:00 a.m. to Friday noon, July 27th.

The program is as follows:

1. Exegesis of James 4, 6 Julian Anderson
 2. Sermon for Criticism Leigh Jordahl
 3. Criticism E. G. Unseth
 4. "The Background of the Formula of Concord in its Modern Application" G. A. R. Gullixson
 5. "Socialism and the Social Gospel" Geo. O. Lillegard
 6. "The Doctrine of the Call" Milton H. Otto
- Discussion of the Pastoral Conference Chaplaincy committee report.
- Other questions and plans to be discussed.

- Grant C. J. Quill, Sec'y

LITT AV HVERT

" " " " "

Well, we've ^{been} trying to keep our ear to the ground for any interesting news items or gossip that may have come by the grapevine, but to no avail. So we had to leave our big mahogany desk and go gallivanting around in the Synod. And that we did last week Wednesday, the 11th. (Incidentally, not at CLERGY BULLETIN expense!) We had the pleasure of visiting with Brother Emil Hansen who was in fine spirits that day. He sends greetings to the brethren and wishes that he could attend the Pastoral Conference. - We also found Brother T.N. Teigen working in his garden in the outskirts of Sioux Falls. He took us on a tour of the city, which included a view of Bethel church and the laying of the foundation for the new church on the corner lot next to it, also the site of the future mission church in the Belle Aire (?) addition. - Thereupon we motored to Luverne, Minnesota, and visited with Brother Jack Preus and family. There we were treated to a delicious supper with soup as the prelude. The unorganized Luverne congregation, which plans on naming itself "Bethany Lutheran", is worshipping in Holy Trinity Episcopal church at the present. Jack Preus, his wife and two oldest children plan on leaving shortly for a six weeks vacation in Europe. Brother Robert Preus is in Switzerland at present. His May issue of the CLERGY BULLETIN took a round trip from Thornton, Iowa to Edinburgh, Scotland all for 8¢. Not bad! - Candidate of Theology Neil Jordahl is canvassing the prospective mission field in Sioux Falls. - Candidate of Theology John Moldstad has received the call to Bagley, Minnesota. - Pastor Lund, who is living in retirement in Sioux Falls, is visiting with relatives near Bemidji, so we were not able to visit with him. - All in all it was a profitable trip. We were able to give you some news that does not smack after the familiar Iowa-Southern Minnesota circuit. - The Old Peoples Home at Kasota, Minnesota is being cared for by the President of our Synod for the first two or three weeks in July. Soon we hope to be able to give you some substantial report of the progress being made in getting our Old Peoples Home organized. - Now, it's pretty expensive to travel from coast to coast as news reporter for the CLERGY BULLETIN, but if you'd all drop a penny postal in the mail box with a little news of what's happening out your way, you would soon flood this chatty little "Litt av Hvert" column.

BABYLAND NEWS

" " " " " "

It is reported that Mr. and Mrs. Ruben Ude of Mankato had their baby girl baptized at Mt. Olive church on Sunday, July 15th. Name and date of birth were not given. - On July 11th Prof. Rudolph Honsey and his wife Elizabeth (neé Lillegard) were blessed with the gift of a child, named Judith Diane. May the Lord hold His hand of blessing over both parents and their children. The CLERGY BULLETIN sends hearty congratulations and best wishes.

OUR SYNOD HOME FOR THE AGED

" " " " " " " " " " " "

At a meeting of the Board of Directors, held Sunday, July 15th in the afternoon, Mr. Laurits Houg of Sioux Falls, South Dakota, was unanimously elected as manager of our newly acquired Home for the Aged at Kasota, Minnesota. Mrs. Houg was elected as housekeeper and matron of the Home. Both come to us highly qualified for this responsible position; They are not strangers among us, since the Houghs have attended many Synod conventions. Mr. Houg also was a member of the Old People's Home board until the last Convention, when a board of directors was elected in place of the working board. Mr. and Mrs. Houg will begin their work at the Kasota Valley Home on September 15th, or earlier if possible. Tentative plans are to open the Home for accepting residents about October 1st. Plans are also being made to have a Synod-wide dedication service at the Home in the early part of October. Watch for further announcements.

By authority of the Board of Directors,
Synod Home for the Aged,
F. E. Weyland

SYNOD FINANCES

" " " " " " " " " " " "

On the basis of the treasurer's summary at the end of the first two months of this fiscal year (see July 12th SENTINEL) the picture of the synodical finances compares with the picture of last year's report after two months as follows:

BUDGET	REC'D ON BUDGET	NON-BUDGET	STILL TO BE RAISED
1950 \$47,850	6001.03	2057.99	39,849.97
1951 50,560	4990.38	1026.29	45,807.92

The \$45,807.92, the amount still to be raised during the remainder of this year, does not seem to be the result of good arithmetic, for it is not the result of subtracting \$4990.38 from \$50,560. Bear in mind that the budget was set up without making any specific allocations for Christian Day School, Colored Missions, Church Extension, and Student Fund. Of the \$4990.38 already received, \$238.30 is for these four funds; hence it will have to be subtracted from the \$4990.38 before the true picture is obtained.

A quick glance will reveal that we must average better than \$4500 per month in the time remaining in order to carry our present load, for the budget is not padded. While summer months have been notoriously dry for synodical contributions, we certainly can not expect to take up all the slack in March and April of next year.

Because there is dire need for the amount of money stated in the budget, we either contribute the money or borrow it. There is one other alternative, namely, to sell Bethany College, but I hope you jump on me for even presenting the thought.

Two things I would urge: 1) With the Centennial Collection machinery being put into Synod-wide operation, that we in no wise fail to increase our efforts to keep up with the large demands of the current budget; 2) with only five funds (for list of same, see SENTINEL summary) receiving allocations in our present budget, that we urge our congregations and individuals to channel their contributions into these funds, for these funds, at the moment, are in greatest need.

- J. B. Madson
Finance Board

The Clergy Bulletin

Published by authority of the General Pastoral
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AUGUST 1951

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THE FAITHLESS HEART

A desert does not have to be
A place where buzzards wheel at dawn:
A heart can hold as dreadful things
When faith is gone.

- Anne Hamilton (in The War Cry)

HOLDING THE LAMP

He held the lamp that Sabbath Day
So high that none could miss the way,
And yet so low to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it scarce was seen.

- Bethel Herald

TRUST

I wish thee now, 'midst all the world's dark sorrow,
The quiet sense of being truly blest;
We cannot tell what waits us on the morrow -
But we can have in Him deep, quiet rest.
His hand, unseen, still ruleth o'er the nations,
His will is sovereign - even as His power:
Today o'er earth's deep groans and lamentations,
Yet He is ruling e'en in this dark hour.
In Him we rest; our fortress, strong abiding;
In Him is peace, and freedom from alarm;
And quiet strength, and inward deep confiding,
For He can keep from every kind of harm.

J. Danson Smith (in The Watchman Examiner)

TEN YEARS AGO

"It came as a shock to us at our recent Pastoral Conference at Bethany College when, during the noon hour on Thursday, July 31, word was brought to us that one of our brother pastors had been found dead in his room at the college. . . . In passing by the open door of Pastor Guldberg's room Pastor Runholt saw him lying on the floor, and upon investigation found that the soul had taken its flight. The doctor, having been summoned, declared the cause of death to have been a cerebral hemorrhage."

- Lutheran Sentinel, Aug. 12, 1941

QUOTES

"We must not build on the sands of an uncertain and everchanging science, but upon the rock of the inspired Scriptures, which do not comprise the guesses of fallible minds, but utterances of holy men of God who spake by the Holy Ghost."

Sir Ambrose Fleming

"Prayer is not conquering God's reluctance, but taking hold on God's willingness."

Phillip Brooks

RELIGIOUS NEWS

Brooklyn, N. Y. - A warning to its pastors against extending an "open invitation" to Communion services was issued by the United Lutheran Synod of New York at its annual convention here. "As long as there are basic differences still dividing the Church, which arise out of a genuine concern for the truth," an adopted statement said, "it is a pretense to express a unity at the altar which does not, in fact, exist."

London, England - A proposal to set up a committee "to inquire whether the theological implications of Freemasonry are compatible with the Christian faith" was rejected by the Lower House of the Convocation of Canterbury.

Atlantic City, N. J. - "The work of the Lord in the New Jersey Synod shall be supported humbly by the principle of sacrificial giving, and all worldly and secular practices not reflecting the principles of Christian giving shall be discouraged."

- Lutheran Outlook

AN ATTEMPT AT REACHING FULL UNDERSTANDING IN THE CONTROVERSY ON THE DOCTRINE OF THE CHURCH AND THE MINISTRY

(This essay is from the pen of Pastor emeritus J. Buenger, Box 63, Elizabeth, Ill. The General Pastoral Conference of the Norwegian Synod, to whom this essay was presented by the author, resolved that, instead of allowing insufficient time for reading and discussing same at its recent conference, it be published in the Clergy Bulletin for more careful review and study. - Editor)

For a proper evaluation of the manner in which the doctrine of the Church and the Ministry is treated in the Lutheran Confessions we must not overlook the fact that the doctrinal statements which are set forth in them are meant to confess, and prove as Scriptural, the truths which the Lutherans at that time maintained over against the Church of Rome. As to the doctrine of the Ministry, the differences between Rome and the Lutherans affected only a part of the whole ministerial office, namely, that part which is concerned with the regular and official administration of the keys within the Christian Church. While Rome insisted on the supremacy of Peter over the other Apostles and on this basis built its hierarchical system, the Lutherans maintained the equality of all Apostles and held that the public ministry is the continuation of the general office of the Apostles. (Paul) "teaches that the authority of the ministry depends upon the Word of God, and that Peter was not superior to the other Apostles, and that it was not from this individual Peter that ordination or confirmation was to be sought (that the office of the ministry proceeds from the general call of the Apostles and that it is not necessary for all to have the call or confirmation from this one person Peter alone.)" Triglotta, page 507.

However, Christ has not only charged His Church with the duty to use the means of grace in its own midst, but also to be His witness to the world as distinguished from the Church. This testimony of Christians to the world is generally termed mission work. This duty to confess Christ before the world is not only committed to all Christians in general, but it should

also be performed by called ministers of the Word who are generally called missionaries.

There was no controversy between Rome and the Lutheran Church about the office of missionaries, mainly because mission work was at that time grossly neglected in the Church. Even the Lutheran Church, deeply engaged with the task of fighting errors and misuses of the Romanists and of building up a church separate from the Church of Rome, was not yet engaged in foreign mission work. It was at a much later period that Protestant churches remembered their duty to the heathen world and to all men outside the Christian Church. This is why we look in vain for a statement regarding the office of missionaries in our Lutheran Confessions.

Nor was this office ever an issue in the controversies of later periods of the Lutheran Church, for instance in the controversies which were settled by the Formula of Concord. In the controversies between the Missouri Synod on the one hand and Buffalo-Iowa on the other hand the office of missionaries was not mentioned. The whole controversy centered about the ministerial office in so far as it is concerned with the public administration of the means of grace within the Church.

so
As far as I know, this was also in the controversy which ensued between the faculty of St. Louis and that of Wauwatosa, and later Thiensville. From the very beginning there were two different conceptions of the term "public ministry" which caused the whole controversy. Either one of these conceptions was concerned with the public administration of the keys

within the Church. The office of missionaries did not play any part in these discussions.

This was changed when the Norwegian Synod also was drawn into this controversy. In its midst the office of missionaries also was introduced into the discussions. This on the one hand seems to render the controversy a little more complicated, but on the other hand the fact that not only a part of the ministry but the whole of it is under discussion makes these discussions more thorough and offers a more complete survey over the material to be discussed, and thus presents an opportunity for a better mutual understanding.

THE STATUS CONTROVERSIAE AS
IT STANDS
WITHOUT TAKING THE OFFICE OF MISSIONARIES
INTO CONSIDERATION

The advantage of including the office of missionaries in the discussion is more readily seen when first the two different conceptions of the ministry are placed side by side as they appeared in the past. There has not been any quarrel about the general ministry which Christ has committed to all Christians as spiritual priests. Nor was there any dissension as to the truth that there is also a public ministry which consists in the public i. e. official administration of the means of grace in the name and in behalf of a congregation of Christians. The two sides agreed also in this, that the public ministry is not identical with the general ministry of all Christians, but distinct from it, and that for the public ministry a call is required. Both sides also restricted themselves to the use of the term "ministry" to that part of the ministry which is concerned with the regular use of Word and Sacrament within the Church.

But when we compare the two sides of the controversy we see that one party used an entirely different approach to the whole question than the other, and above all that the term "public ministry" was used in a different sense by the two sides.

Missouri proceeded, and still proceeds, from the old Lutheran distinction between the ministry in a wider sense and in a narrower sense. The ministry in a wider sense of the word consists in that gen-

eral privilege and duty which all Christians have as spiritual priests to preach the Gospel in various ways. Matt. 28, 19; Mark 16, 15; I Peter 2, 9. 10.

But for the regular and official administration of the means of grace within the Church God has also instituted a ministry in the narrower sense, or a public ministry. The first men who were called into this public ministry were the Apostles, to whom Christ Himself committed the duty to take care of His flock. John 21, 15. 16. 17 : "Feed my lambs; feed my sheep." In the original the verb ποιμαίνειν is used for the English word "feed." This proves that the ministry which the Lord committed to His disciples consisted in the office of shepherds. He made them His undershepherds. The Lord also provided for the continuation of this ministry by laying the keys into the hands of His Christians, who were to call qualified men into this office to administer the keys publicly in the name and in behalf of a Christian congregation. Thus Christians, as spiritual priests and possessors of the keys, transfer the public administration of the keys to the pastor. To those shepherds who were called by congregations Christ repeated the same command which He had given His disciples, to take care (ποιμαίνειν) of His flock, Acts 20, 28; I Peter 5, 2. There is no other divine command to be found in Scripture on which the public ministry rests than the command to take care of the flock of Christ, which characterizes this public ministry as the office of shepherds or bishops, as they are called in the New Testament. In order to distinguish this pastoral office from the general ministry of all Christians, Lutheran theologians have called this office the public ministry, and within the Missouri Synod this terminology has been preserved. The care for the flock of Christ includes a number of duties and functions which are clearly defined in Scripture, especially in the Book of Acts and in the pastoral letters of St. Paul.

Originally all functions of this office were performed by the Apostles. But Acts 6, 1-7, we see how one of these functions which had been performed by the Apostles was transferred to seven helpers who are usually called deacons. This is the first case recorded in Scripture of the estab-

lishment of a new office by those into whose hands Christ had laid the keys. It came into being by branching off one of the functions of the original pastoral office and transferring it to seven men who were qualified for this new office. The Apostles did not simply appoint seven helpers, but, respecting the rights of the congregation, they left it to the Christians as possessors of the keys to establish a new office. After this precedence many new offices were established by congregations in the course of time, adapted to changing needs and conditions.

Thus the representatives of this side apply the term "public ministry" to the office of shepherds or bishops, the pastoral office of the Apostles and of their successors to the office of shepherds or pastors. The essence of this office has always consisted, and still consists, in the public administration of the keys in the midst of a Christian congregation. But it is not essential to the pastoral office that all its functions be performed by the pastor, or pastors, personally. In our days there are especially two functions which originally were performed by the Apostles, but long ago were established as separate offices for these functions, namely, that of Christian school teachers and of professors who prepare young men for the ministry. Although such teachers and professors are not pastors, because their office does not consist in the public administration of Word and Sacrament in the midst of a congregation, still the pastoral office, as originally instituted by Christ, comprised also the functions of these two offices. On this fact rests the divine institution of these offices. They were instituted by Christ in and with the original pastoral office of the Apostles. According to this conception, the public ministry does not only rest on the spiritual priesthood of believers, but also on a positive divine command.

The approach to the whole question and the terminology of the other side (Wauwatosa - Thiensville) is entirely different. The representatives of the other conception of the ministry do not proceed from the Apostolate in order to define the pastoral office. They hold the Apostolate to be entirely "sui generis," in

a class by itself. Hence, in order to define the pastoral office, they do not proceed from the divine command to take care of the flock of Christ, but from the general command to preach the Gospel which is given to all Christians. This Gospel should, according to God's will, be preached not only privately, but also publicly. For the public administration of the means of grace a special call is needed. All those who are called to serve and assist this work of the Church in any capacity are to be considered as incumbents of the "public ministry." According to this conception of the term "public ministry," Christ has left it to His Christians to establish various forms of this ministry. Accordingly the Christian Church has established for the public preaching of the Gospel the pastoral office and all other offices which are likewise forms of the public ministry so that they all stand in the same relation to the public ministry in which the various species stand to their genus. According to this conception, not Scripture but the congregation determines the functions of the pastoral office and the functions of every other office which it may establish in the course of time according to changing needs and conditions of the Church. It is easily seen that here the establishment of all offices, that of the pastoral office, as well as that of all other offices, lies in the sphere of Christian liberty. This does not exclude, but includes the principle that, like everything else, so the calling of qualified men into the various offices must be done decently and in order, and that these things also are done under the guiding influence of the Holy Spirit.

It is true that this conception of the public ministry is simpler and easier to grasp than the first. At first glance it also seems plausible. But the simplest and easiest way is not necessarily the right way. The intuitu fidei theory is much simpler and much easier to grasp than the more complicated mode of teaching predestination as we find it in the Formula of Concord. It also avoids the offence which human reason finds in the doctrine of Predestination. And still the Formula of Concord sets forth the true Scriptural doctrine while the intuitu

fidei formula, simple as it is, when presented as the doctrine of predestination, is a false doctrine. Hence the mere fact that the Thiensville doctrine appeals to us because it is simple and seems plausible should not prepossess us in favor of it. The only consideration should be: What does Scripture say?

Therefore we ask: Does Scripture really teach such a general "public ministry" of which the pastoral office and all other offices are forms established by Christians? The only possible answer is: Neither is there a divine command for such a ministry, nor is there a clear statement in the Scriptures that such a ministry exists. The whole conception was constructed by theologians who needed a genus for the various offices in the Church. Disregarding the divine institution of the office of shepherds by the divine command to take care of the flock of Christ, they used the term "public ministry" which Lutheran theologians had employed in order to distinguish the pastoral office from the general ministry of all Christians. But they filled this term with a new content as though it meant a general public ministry, a genus of which there are many species, all on the same level, all established by Christians in Christian liberty.

Thus this theory, ostensibly securing the divine institution of all offices without any distinction, actually defeats its own purpose. For how can the various species rest on divine institution when the genus is merely a man-made construction and not divinely instituted?

II

THE OFFICE OF MISSIONARIES INCLUDED

The fact that the original Lutheran doctrine of the Ministry on which the Synodical Conference was formerly agreed is Scriptural becomes even more evident when we, in considering the difference between the two conceptions of the public ministry, include the office of missionaries.

The great commission which Christ entrusted to His Church, to preach the Gospel to the world, comprises a twofold task. It is the duty of Christians to preach the Gospel to those without the Christian Church, to Jews and Gentiles and all non-Christians in order to save souls by win-

ning them for the Kingdom of Christ. This witness of the Church to outsiders is generally called mission work. All Christians are to be missionaries.

The commission of Christ to the Church also includes the task of the Church to preach the Gospel faithfully within the Church, to its own members. Thus all Christians, as spiritual priests, are also preachers of the Gospel in their own circle.

But Christ has not only committed this twofold duty to all Christians in general. He has also ordained that both mission work and the regular use of the means of grace within the Church should be performed publicly, or officially, by called servants of the Word.

For this purpose He has called His Apostles to cast out their net in order to gain souls for Christ and at the same time to take care of the flock of Christ by feeding the lambs and the sheep of Christ. The twofold task of the Apostles therefore consisted in this, that they were to be fishers of men (Luke 5, 10b; Mark 1, 17) and shepherds or bishops of the flock of Christ (John 21, 15-17). This twofold task comprises all that the Apostles were commissioned to do. The special features which made the Apostolate an extraordinary office, different from all other offices in the Church, were: a) the fact that Christ had called them directly, or immediately, without the mediation of men, and b) the divine promise of the special gift of the Holy Ghost Who inspired them when preaching and writing the Word of God. Although the Lord occasionally granted this gift of divine inspiration to other men of God besides the Apostles, the positive promise of this special gift was made to the Apostles only.

The office of missionaries was not to cease with the death of the Apostles. From Acts 13, 1-4 we learn that God wants the Gospel to be preached to non-Christians not only by Christians in general, but that He also wants Christian congregations to send out men who are qualified for this work to preach the Gospel publicly to non-Christians. Hence the office of Missionaries who are called by Christian congregations for the special purpose of working among Jews, heathen, Mohammedans

etc. is the continuation of the office of the Apostles as missionaries. Although missionaries today are not called into their office by Christ directly; although they have not the promise of divine inspiration -- their work and duty to gain lost souls for Christ is the same as the work and duty of the Apostles. None of us will deny the fact that, apart from the two special features of the Apostolate, the present office of missionaries is in every respect the same as the office of missionaries into which Christ had called His Apostles. It would be preposterous to say that the mission work of the Apostles was an extraordinary task and had nothing to do with the present office of missionaries. It would be foolish to construct a general public ministry of which Christians are to establish the office of missionaries, in order to explain this office. In John 10, 16 the Lord Jesus told the Jews that He would gather His flock out of Israel and out of the heathen world. This promise He began to fulfill through the mission activity of His Apostles, and He continued it through His Christians in general and through all missionaries who were ever sent out by Christians. In short, the work and office of missionaries today is just the continuation of the mission work and office of the Apostles.

Why, then, should we employ a different method when we have to deal with the other task of the Apostles and its continuation, namely, that of shepherds? Why construct a kind of ministry which Christ has never instituted when we speak of the pastoral office? As the work of missionaries of all times has been, and still is, the continuation of the mission work of the Apostles, so the work of shepherds or pastors has at all times been the continuation of the pastoral work of the Apostles. No construction of an imaginary general public ministry is needed because there is one and the same divine command for the Apostles and for all shepherds, to take care of the flock of Christ.

There is indeed this difference: While Christ expressly called His Apostles to be both missionaries and shepherds, the servants of the Word today are usually

called to be either one or the other. A congregation calls a pastor in order to administer publicly the keys in its midst, and a group of congregations sends out missionaries for the purpose of preaching the Gospel to non-Christians. But even so, the two offices are not torn apart as though they had nothing in common. For it is the duty of a pastor, besides caring for his own flock, also to cast out the net in order to win souls for Christ and thus to enlarge his flock. On the other hand, a missionary who has won a number of souls and serves them with Word and Sacrament is actually the pastor of this flock of Christ.

It is therefore not correct to say without restriction that the Apostles had no successors. They had indeed no successors as far as the special features are concerned which made theirs an extraordinary office. No one besides the Apostles can claim that he is called into his office by Christ directly. No one can claim the promise and gift of divine inspiration. But the difference between the office of the Apostles and other missionaries and pastors does not lie in the nature of their work.

Christ once said to His disciples when He compared their work to that of the prophets, of John the Baptist, and of Himself: "Other men laboured, and ye are entered into their labours," John 4, 38b. This word applies also when we compare the work of other missionaries and pastors to the work of the Apostles. As far as their work is concerned, all missionaries, shepherds, and other servants of the Word are successors of the Apostles. This is the public ministry which Christ has instituted as distinct from the general ministry of all Christians: The ministry of the Apostles and their successors in bringing the Gospel to the world and taking care of the flock of Christ. This public ministry does not constitute a genus of which Christians establish various forms or species, but it is the great work of the exalted Christ which He performs in His kingdom through His servants. He began this work through the Apostles and carried it on through all their successors who were ever called into this work and office by Christians.

Complete unanimity does not yet seem to

prevail on this question: Are the offices of missionaries, of pastors, and other offices the continuation of the office of missionaries and of shepherds into which Christ Himself has called His Apostles? Or are all offices in the Church forms of a general public ministry which is distinct from the ministry of the Apostles? On this question this paper endeavors to shed the proper light.

On those who hold that all public offices are forms of a general public ministry distinct from the ministry of the Apostles rests the onus probandi of the idea that Christ has, aside from the general ministry of all Christians and from the public ministry of the Apostles, ever instituted such a general public ministry of which Christians, in Christian liberty, have established the offices of missionaries, of pastors and many others. The existence of such a public ministry has never been proven from Scripture to this day.

The whole disagreement concerning the public ministry may also be reduced to this simple question: Is the ministry of the Apostles as shepherds and as missionaries to be distinguished from the term "public ministry," or is the ministry of the Apostles included in it? If it is included then we arrive at the old Lutheran doctrine that the directly called and divinely inspired Apostles were the first incumbents of the public ministry and that all shepherds and bishops and others who were called by congregations were successors of the Apostles in the pastoral office and other offices which were originally included in the pastoral office of the Apostles. Self-evidently the same is true of missionaries.

If, on the other hand, the public ministry which is said to constitute the genus, of which all public offices are various forms, is distinct from the public ministry of the Apostles, then it follows inevitably that two public ministries are asserted, that of the Apostles which no one can deny, and another public ministry the existence of which cannot be proven from Scripture.

Those who contend that the pastoral office and all other offices in the Church are established by Christians as forms of a general public ministry also hold that local congregations as well as synods and other visible church bodies are "manifestations of the one true Church" and as such are all on the same level. (Quartalschrift, April 1950, p. 101) Here in the first place, the expression "manifestations of the one true Church" is objectionable. The use of this typically Iowan expression is of recent date in our circles. It was not used in former times, neither in publications of the Missouri Synod nor of the Wisconsin Synod. It came into use in the controversy on the doctrine of the Church and Ministry where it was employed by the Wauwatosa faculty and is now also used by the Thiensville faculty. In the controversy on the Statement of the "44" this expression is also used within the Missouri Synod in the interest of unionism, in order to veil the distinction between the invisible and the visible Church. But the idea that the one true Church, which is invisible, is manifested by visible congregations or larger church bodies is not Scriptural. The one true Church, the spiritual body of Christ, is invisible and will never be manifested in this life. It is perceived only by faith. Even the fact that the true Church is hidden in the visible church bodies is perceived only by faith. Likewise the truth that the true Church is present wherever the means of grace are used is strictly an article of faith. The true Church itself remains invisible to our eyes. What is meant by Wisconsin is the idea that all visible church bodies, congregations as well as larger church bodies such as synods and others, come into being in the same manner, namely so that Christians, in Christian liberty, form local congregations, and that local congregations in like manner form larger church bodies. Divine institution is in this conception of visible church bodies reduced to the ruling guidance of the Holy Spirit in the Church, Who has His work in the hearts of Christians and prompts them to form congregations and

larger church bodies. Hence in this conception there is no difference between congregations and larger church bodies as far as divine institution is concerned. Even occasional gatherings of Christians such as synodical conventions, pastoral conferences and the like fall under the same aspect.

But the work of the Holy Ghost in the hearts of Christians and His guidance is one thing, while divine institution is another. The word "Divine institution" is here used in a different sense than it has always been used in the Christian Church. According to the Standard Dictionary, the verb "institute" means "to establish, set up, found." In this sense the word is also used in Christian terminology. However, here not merely an inadequate expression appears, but a doctrinal aberration which will be seen when we go back to the origin of Christian congregations and that of larger church bodies.

We all probably agree with Luther when he says that the New Testament Church (the invisible Christian Church) began with the preaching of John the Baptist. But there was at that time no visible Christian church body. The Holy Ghost Himself founded the visible Christian Church on the great Pentecost Day as a local congregation at Jerusalem. Christian liberty had absolutely nothing to do with the establishment of this first congregation. Christians did not decide to form a local congregation, nor did they in Christian liberty resolve to establish the pastoral office in their midst. The Holy Spirit in a miraculous manner instituted the visible Christian Church as a local congregation, a group of three thousand believers. This local congregation had from its very beginning the twelve Apostles as its pastors, called into this office by Christ Himself. At this establishment of the first local congregation there was not a moment in which Christian liberty came into play. The congregation itself and its ministry were established by the Lord of the Church. The congregation of Jerusalem was a visible congregation (although it consisted of believers only) because the number of its members was known to men.

It was also a local congregation because it was situated in a certain locality.

As to other local congregations which are mentioned in the New Testament, they were also created in this manner, that through the testimony of the Apostles and other Christians men came to faith in Christ, were separated from the number of unbelievers, gathered into flocks of Christ and furnished with shepherds or bishops by the Apostles. These Christians did not decide in Christian liberty to form congregations and to establish the pastoral office in their midst, but they were directed to do so by the Apostles. The fact that this custom rested on divine command is proven by Titus 1, 4. To this passage Luther remarks: "Whoever believes that the Spirit of God here speaks and ordains in Paul, will realize that this is a divine institution and order that in every city there be many bishops or at least one." (Quoted in Walther, Kirche und Amt, Thesis II, Testimonies of the Church in the private writings of its teachers.) The divine order that Christians establish and sustain the office of shepherds or bishops in their midst presupposes and includes the formation of local congregations. For a man cannot be a shepherd without having a flock for which he cares. It is therefore futile to repeat over and over again that there is no word of institution for the formation of local congregations. It is not for us to prescribe to the Lord in what form He should reveal His will to us. The will of God that there be local congregations with the office of shepherds or bishops in their midst is so clearly revealed in Scripture that no one has an excuse who denies a divine command that Christians form local congregations.

Nor is there any difference in this respect between the time of the Apostles and our time. Wherever in our country scattered Christians, who as emigrants have lost contact with their home church, are gathered into local congregations and furnished with pastors, this is done not in Christian liberty, but in obedience to the divine order and command that Christians wherever they are should join and establish the office of shepherds in their midst.

For a long time the Christian Church has existed without forming church bodies larger than local congregations. Although at the time of the Apostles the Christian Church had spread over wide areas in the world, the congregations were very efficient and successful in mission work; they practiced Christian love; they kept up fraternal relations and were active in all works which Christ has committed to His Church, and all this without forming larger church bodies. This proves conclusively that the joining of Christian congregations into larger church bodies is not an absolute necessity and does not rest on divine command as does the joining of Christians into local congregations.

We need not go into the history of the formation of larger church bodies which in a later period led to the origin of state churches etc. But there is one question in which we are especially interested: What about the offices in the various visible church bodies? Do they all rest on divine institution like the pastoral office? We know from church history that the structure of the ministry underwent a change in the course of centuries. The term "bishop" was no longer applied to pastors of local congregations, as in the New Testament, but to those who supervised a diocese of pastors with their congregations. It is also generally known from church history that a great contest ensued as to which of the most prominent bishops of the Church should be the first of all, and that finally the bishop of Rome in this great contest arose as victor. Now how were the many new offices in the Church valued at that time? There were pastors who were mostly called priests, there were bishops, archbishops, cardinals etc., and at the head of the whole hierarchy the pope. Were all these offices based on divine institution? That is exactly what the Church of Rome claimed. On the basis of Matt. 16, 18 ("Thou art Peter" etc.) Romanists claimed the supremacy of the pope and, as a matter of consistency, the divine right of the whole hierarchy.

It is also generally known among us, and need not be especially proven, that Lutherans in their public confessions proved this claim of Rome to be anti-Christian

arrogance. They showed from Scripture that bishops were merely pastors of Christian congregations and that the new offices which were established in the Church in the course of centuries were merely of human right and not based on divine institution. They were even willing to tolerate those offices which were created in the Church of Rome if only the pure Gospel had free course and if these offices were acknowledged as based on human right and not on divine right.

The application of all this to our conditions for a clear conception of the true nature of synodical offices is obvious. Wherever congregations join in order to form a larger church body, it becomes necessary to appoint officials whose duty it is to see to it that the principles on which the organization is built are preserved and that its whole activity is carried on according to rules and regulations which were laid down when the church body was first established. But there is no Scriptural basis for the assumption that synodical officials who are elected from time to time for the administration of synodical affairs are incumbents of a divinely instituted office. We have seen that the method of employing the Lutheran term "public ministry" as the genus of which all church offices are species is faulty. But now in addition to this we learn from the warning example of Rome that it is also dangerous to claim divine institution for all offices in the Church indiscriminately. We must be very cautious not to introduce a little papistic leaven into the Lutheran doctrine by claiming divine institution where there is no divine institution. It is easily shown from Scripture that the office of missionaries, the pastoral office, the office of Christian schoolteachers who instruct children in the Word of God, and that of professors who prepare young people for the ministry etc. rest on divine institution. But synodical officials who are concerned with the administration of synodical matters do not belong to the same category. Their activity is not included in the functions of the pastoral office as originally instituted by Christ. But as congregations join to form larger church bodies in Christian liberty, so the officials which they elect are elected in Christian liberty, not in obedience to a

divine order or command. A clear distinction between offices which really rest on divine institution and such as do not is essential for the pureness of teaching and for sound practice in the Church.

CONCLUSION

When a dissension arises among Lutherans regarding one of the doctrines which are set forth in the official Lutheran Confessional Books, the question as to which of the two doctrines is the original Lutheran doctrine and which is a deviation from it is by no means immaterial. A thorough discussion of this question would require an extensive treatise in addition to this, which is at present not desired. But a few brief remarks will not be out of place.

It is a fact which is easily proven, and which none of us will deny, that the whole Synodical Conference was in full agreement on the doctrine of the Church and Ministry for many years. This was true until, in connection with the Cincinnati case, three professors of the Wauwatosa faculty "restudied" the doctrine of the Church and the Ministry and arrived at the conviction that a change of the doctrine which they had held with the whole Synodical Conference until that time was indicated. This change seemed desirable because, according to the principles which were generally acknowledged at that time, the divergent opinion of Wisconsin on the Cincinnati case was hardly tenable. Cp. the article on The Development of the Doctrinal Position of the Wisconsin Synod during the First Century of its History, Quartalschrift, April 1950, p. 100-105. The Cincinnati case was afterwards satisfactorily settled according to "Missourian" principles, but the doctrinal controversy which ensued has been kept going ever since.

The question now is: Which of the two opposite doctrines is the genuine Lutheran doctrine of the Church and Ministry? Is it the doctrine on which the Synodical Conference had been agreed for many years or that which the three Wauwatosa professors have put in its place? Attempts at reaching a final decision in this question are greatly hampered by certain mis-

representations of the Missourian position. Our position is often misunderstood and misrepresented in a threefold respect.

1. You can often hear it said that Missouri teaches that the pastoral office is the only office in the Church which is divinely instituted in contrast to all other offices. This is false, even if it is stated by Missourians who are not well enough informed. Never did Dr. Walther make such a statement. But speaking of the various offices within a congregation he said: "With the Apostolate the Lord has established only one office in the Church which comprises all church offices and through which the congregation of God was to be taken care of in every respect." (Walther, Kirche und Amt, Thesis VIII, Beweis aus Gottes Wort.) With these words Walther clearly refers to other offices which were originally included in the office which Christ instituted. Hence these other offices must not be excluded and be contrasted to the pastoral office, but they must be included when speaking of the divine institution of the pastoral office. Therefore when it is said that Missouri teaches that the pastoral office is the only office which is divinely instituted with the exclusion of all other offices, this is a misrepresentation of our doctrine no matter who makes this statement.

2. It is also a misrepresentation when the impression is created that all those other church offices were branched off from the present pastoral office. The fact is that other offices which were originally included in the pastoral office of the Apostles have been branched off from the pastoral office long ago. For instance, the offices of Christian school-teachers and of professors who prepare young men for the ministry have existed for centuries as separate offices.

3. Thirdly, when comparing the two sides the matter is often presented as though, according to Missouri, the pastoral office were the genus of which all other offices are various forms or species, just as this is the case according to the Thiensville doctrine with the general public ministry and all public offices in the Church. If this is done it is easy to

ridicule our doctrine as unreasonable. But it is unfair to press the teaching of Missouri into the terminology of Wisconsin theologians and then pass judgment upon it. The fact is that the category of a genus and its species simply does not fit in with the doctrine of Missouri as it does with that of Wisconsinians. No such relation exists between the pastoral office and other offices. It is unknown in the older Lutheran theology, and must not be forced into our doctrine.

If these misrepresentations are avoided; if the official doctrine of Missouri is taken as it really is, there will be no difficulty for any one who is a little

acquainted with the Lutheran Confessions and the older Lutheran theology to see that this doctrine on which the Synodical Conference was once agreed is the old Lutheran and Scriptural doctrine, and that the present Thiensville position is a deviation from the old truth.

Since restoration of real unity of doctrine and practice within the Missouri Synod seems at this time to be a forlorn hope, and since a break is almost unavoidable, may God grant true and full doctrinal unity to those among us who are opposed to all modernism, indifferentism, and unionism.

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THE CLERGY BULLETIN

Vol. X

August 1951

No. 12

A C R O S S T H E E D I T O R ' S D E S K

It has been a joy and a privilege to serve our brethren in the Norwegian Synod for the past three years in the capacity of editor of THE CLERGY BULLETIN. In spite of the fact that many hours of manual work were expended in typing the stencils and mimeographing the BULLETIN month after month, nevertheless we have counted it a pleasure to do so. For the editor who had to work with the material, the monthly theological section (green) was a refresher course in theology, similar to a correspondence course. Spiritually we have reaped the benefits gleaned from the many theological essays. We can also say that through the well written articles which have appeared in the theological section, our CLERGY BULLETIN has gained in renown even outside our little Synod. There are such of our like-minded brethren in other synods of the Synodical Conference who look forward to receiving our theological paper. In a certain sense, it is the still small voice of a synod of which little is known breaking through here and there in the far corners of the Synodical Conference.

Besides the necessary conference and board announcements in the second section (yellow) we have particularly enjoyed the light-veined column entitled "LITT av HVERT". In this column it is our pleasure to note that it was one of the means whereby the brethren in our far-flung synod are more closely knit together. For that we are grateful.

And now we have a new editor of THE CLERGY BULLETIN in the person of the Rev. Juul B. Madson, Northwood, Iowa. With the promise that a mimeo company will be established at Bethany College in the near future, we hope that our new editor will not have so much of the manual work in the preparation of each issue of the BULLETIN.

Before closing, we wish to take this means of thanking the brethren both of the synod as well as those not of our synod for the patience and forbearance which you have shown toward the out-going editor in the past three years. Your patience and kindly spirit have often buoyed our spirits that we had the courage to continue with our paper.

We do not say farewell, but we salute our new editor - Juul Madson. As we transfer the CLERGY BULLETIN into his hands, we say, "May God bless your labors abundantly, and may the CLERGY BULLETIN prove to be as profitable to you spiritually as it has been to me."

Henceforth kindly send all articles for publication and all communication regarding the CLERGY BULLETIN to the Rev. Juul Madson, Northwood, Iowa. Thank you!

- F. R. Weyland

C A L L S

Pastor Joseph Petersen of Pinehurst Congregation, Eau Claire, Wis., will sail for Cornwall, England, the latter part of September. Tentative plans call for a commissioning service to be held on September 2 at Fairview Lutheran Church, Minneapolis.

Pastor Arvid Gullerud of Waterville, Iowa has accepted the call extended to him by Pinehurst Congregation of Eau Claire, Wisconsin.

Candidate of theology John Moldstad, who last year was on the teaching staff at Bethany College, has accepted the call to serve as pastor of the parish in and around Bagley, Minnesota. He will be ordained sometime in September.

Neil Jordahl, a 1951 graduate of the Bethany Seminary, has accepted a call to serve a new mission in Sioux Falls, South Dakota.

NEWS - GREAT AND SMALL

. . . Though no wedding bells rang, for Mount Olive Lutheran Church of Mankato, Minn, has no bell as yet, Mr. John Moldstad and Miss Gudrun Madson were united in holy wedlock on August 5th. They will establish their home in Bagley, Minnesota, in September. . . Pastor J. A. O. Preus, Jr., of Luverne, Minnesota, together with his wife and two oldest children, sailed for Europe on July 25th. We expect a vivid report of the cruise in a later issue of the CLERGY BULLETIN. . . The Ruben Ude child, whose birth was announced in last issue of C. B., was named Deborah Kay . . . A welcome to the third child and third girl in the Arvid Gullerud family; her arrival was announced to the world August 3rd. . . An unofficial report states that the enrollment at Bethany Seminary will total 18 students this fall. . . Bethany College and High School enrollment may be seriously reduced for the coming term. More Norwegian Synod students are needed. . . The new editor of this mimeo job would like to know whether his brethren prefer the double columns for the lengthier theological essays. If there are no serious repercussions, we'll continue the new style. . . Rather than correct every copy by hand, your editor asks each one to correct the error in the first page heading (green sheet) which states that this is issue No. 6; it should be-and is- No. 12. . . This issue is being put out early because of a planned vacation. If the secretary's resume of the General Pastoral Conference and Pastor Lillegard's analysis of Pastor Buenger's essay are not at hand in time to make this boat, they will appear in the September issue--we hope!

A PLEA

You pastors can be of much help in keeping up the Clergy Bulletin if you will put us on your bulletin mailing list, send us material such as quotations, poems, or short articles, and go out of your way to remember us with reportable synodical and congregational news. On bended knee we beg you!

F I N A N C E S

Since most of our pastors had occasion to hear the discussion of our Synod's finances at the recent General Pastoral Conference, we shall simply reiterate the statement that we have critical need of healthy synodical contributions this year -- especially right now. Our budget is high, but we dare not fail at this hour. When even the laymen are willing to address the assembled pastors on this subject, as they did at our conference, then we should realize that we have much to do.

- Juul B. Madson
Secretary Finance Board

O N T H E U N I O N F R O N T

For those of you who are interested in news on the Lutheran Union front and have not come in contact with LUTHERAN LOYALTY, we give the address of this new quarterly: LUTHERAN LOYALTY EDITORIAL BOARD, P. O. 2566WA, Milwaukee 14, Wis. Two issues of this lay edited magazine have appeared up to this time. There is no subscription price, but contributions are welcomed and needed.

≡ F L A S H ≡

EVERYTHING NOW CLEAR ON THE COMMISSIONING OF JOSEPH PETERSEN. TIME: SEPT. 2nd AT 3:30 P. M. AT FAIRVIEW LUTHERAN CHURCH IN MINNEAPOLIS. JUSTIN PETERSEN WILL DELIVER THE SERMON. PASTORS ARE ASKED TO ANNOUNCE TO THEIR CONGREGATIONS SO THAT MEMBERS WITHIN DRIVING DISTANCE MAY MAKE ARRANGEMENTS TO ATTEND.

- C. M. Gullerud

Digest of Pastoral Conference Minutes

Mankato, Minnesota

July 24-27, 1951

TUESDAY MORNING

Devotion - G. Lillegard (II Timothy 1)

Program Committee appointed - E. Unseth, S. Dorr, L. Vangen

Roll Call - 36 pastors and professors

Equalization - 2 $\frac{1}{2}$ ¢ per mile

Casualty: 1) Finances - Lee 2) Missions - Otto 3) Collection at Communion Service Oesleby 4) Centennial - Dorr 5) Centennial Committee Reports - S. Ylvisaker 7) Bethany Student Canvass - Tweit 8) Lutheran Synod Book Company 9) Reactions to our Synodical Resolutions on the Common Confession 10) Our personal relations as clergymen.

EXEGESIS - Julian Anderson (James 4, 6ff)

T. Teigen introduced Messrs. John Werner of Tracy, Minnesota, and Gustav Annexstad of St. Peter, Minnesota, who presented the layman's picture of Synod's finances. After some discussion, it was resolved to request the President of Synod to make provision for more discussion time on the subject of finance during the 1952 Synod convention.

TUESDAY AFTERNOON

Devotion - Julian Anderson (Isaiah 61)

Excuse Committee appointed - M. Otto and M. Galstad

Casualty #3 - Resolved to make an offering to the Support Fund during the Communion service Thursday morning.

"SOCIALISM AND THE SOCIAL GOSPEL" - Lillegard

Seated - Pastors Schweikert and Wehausen

Recess

SERMON - L. Jordahl (Proverbs 22, 6) CRITIC - E. Unseth

Announcements - President Gullerud asked that the secretaries of the various Synodical boards notify him when meetings are scheduled and to supply him with copies of the minutes.

Committee to study ways of improving our equalization of expenses was appointed. H. Theiste, W. Gullixson, B. Teigen. (Later J. Moldstad in place of B. Teigen at B. W.'s request.)

Committee appointed for 1952 program - H. Preus, M. Dale, J. Madson

TUESDAY EVENING

Open meeting of the Chaplaincy Committee from 7-8, after which movies taken during the 1951 Synod convention were shown by Pastor Jungemann.

Chaplaincy Committee resolutions (Not Pastoral Conference):

Whereas the State makes, or at least joins the Church in making, a man a government chaplain, contrary to Scripture which gives the Church alone the power of the keys (I);

Whereas paying for the Ministry of the Word out of government funds is contrary to Scripture (II);

Whereas official regulations for Army chaplains are unionistic (III); and

Whereas we should serve our people in the Armed Forces through the public ministry of the Word, if possible (IV):

Be it RESOLVED that

1. We protest against the institution of government chaplaincies, whether they be in the Armed Forces or elsewhere;

2. We ask our Synod to make this protest its own;

3. We ask our Synod to send appropriate versions of this protest to a) the Missouri Synod because it cooperates with our federal government in maintaining government chaplaincies in the Armed Forces; b) the proper officials in our Federal government, including our representatives in Congress and congressional committees concerned with this matter; and c) the governors of such states as have established chaplaincies in state institutions and to legislative committees concerned with this matter;

4) We ask our Synod to authorize its Home Mission Board together with the Army and Navy Commission to commission camp pastors wherever pertinent factors make this advisable.

(A number of Bible passages and quotations from the War Department Technical Manual, TM 6-205, "The Chaplain" followed this report.)

WEDNESDAY MORNING

Devotion - N. Madson (II Timothy 2)

"Clergy Bulletin" added to Casuistry by Weyland

W. Gullixson brought greetings to the conference from A. J. Torgerson of Yakima, Wash. Resolved that the Thursday morning devotion, to be conducted by S. Ylvisaker on II Timothy 3, be made the pastoral sermon during the Communion service.

EXEGESIS - J. Anderson (James 4:9ff)

ARMY AND NAVY COMMISSION - D. Pfeiffer

Recess

Chr. Anderson presented the item listed in Casuistry #7 (Bethany Student Canvase). A pressing problem at Bethany is the seeking of an increase in student registration from Synod congregations. Layman Chr. Olson of Nicollet, Minn., urged the pastors to make contacts with prospective students and to attempt to get at least three young people to enroll at B. L. C. He concluded his remarks with the directive: "Go home with the thought 'What can I do?'"

WHAT WAY UNION - S. Ylvisaker (Part III)

WEDNESDAY AFTERNOON

Devotion - T. Teigen (Ezekiel 33:1-16)

Added to Casuistry - Sunday School, Sat. School, and V.B.S. Materials, - L. Jordahl.

E. Ylvisaker requested pastors to send news items directly to T. Aaberg.

Pastor Kell of St. Clair seated.

SOCIALISM AND THE SOCIAL GOSPEL - Lillegard

Recess

FINANCE - Lee (Casuistry #1)

CENTENNIAL - Dorr (Casuistry #4) introduced by G. Gullixson

WEDNESDAY EVENING

(Minutes deleted)

THURSDAY MORNING

Communion Service at Mt. Olive Church. S. C. Ylvisaker delivering the pastoral sermon and C.M. Gullerud conducting the service assisted by B.W. Teigen. A. M. Harstad served as the pianist. The service began at 8:30 a. m.

Sessions were continued in the large college classroom at 9:55 a. m.

EXEGESIS - Julian Anderson (James 4, 11ff)

SOCIALISM AND THE SOCIAL GOSPEL - Lillegard (15 minutes to show how the church plays into Socialism.)

Recess

Resolved that the secretary send the greetings of the conference to Missionary Anderson and include a request that he write some articles for the Lutheran Sentinel.

Pastor Buhl of Springfield, Minnesota, seated.

THE GOSPEL MINISTRY AND HUMAN RELATIONS - J. A. Petersen

Each pastor contributed 25¢ as a gift to the kitchen help, S. Lee appointed spokesman.

THURSDAY AFTERNOON

Devotion - H. L. Bremer (Isaiah 23, 9ff)

After a lengthy discussion, it was resolved to have J. Buenger's paper on the Doctrine of the Church mimeographed for distribution among our Synod's pastors and professors. (Clergy Bulletin)

Resolved to have Geo. Lillegard's answer to the above mentioned paper distributed in the same manner.

(Clergy Bulletin: X, 12)

DIGEST . . . MINUTES

Resolved that the circuit conferences be recommended to study the above named papers in preparation for next year's general conference.

THE BACKGROUND OF THE FORMULA OF CONCORD IN ITS MODERN APPLICATION - G. Gullixson.

Pastor Egbert Schaller seated.

Recess

MISSIONS - Otto (Casuistry #2) M. Otto introduced this subject, then calling upon four missionaries who gave very interesting and comprehensive reports on their work. The missionaries, in order, were: L. Vangen (Lakewood, Wash.) J. Anderson (Hiawatha Minneapolis); T. Teigen (Sioux Falls, S. D.); C. M. Gullerud (Mankato and Eagle Lake, Minn.).

WHAT WAY UNION - S. Ylvisaker. Discussion of Part III continued and the remainder of the paper read.

Resolved that those who have criticism of WHAT WAY UNION see or write Dr. Ylvisaker. H.A. Preus appealed for interest in the sale of ANNUAL REPORTS. He stated that if we have 1500 copies printed we may sell them for 50¢. All pastors urged to place orders immediately.

THURSDAY EVENING(6:30)

G. Lillegard reported on the Synod meeting of the National Evangelical Lutheran Church (Finnish). Pastor Lillegard stated that he felt this body would welcome a closer relationship with us. He was impressed with their order of service, feeling that it resembled our Norwegian order. This group did not appear very concerned about the union movement between Mo. and A. L. C., having their own troubles with some of their older men who have been educated in the Suomi Synod. At the present time this Synod is negotiating with the Suomi Synod with a view toward union. Most of the pastors appeared desirous of removing woman suffrage now practiced among them.

It was resolved to request the Union Committee to study the opportunities for future fellowship with the National Evang. Lutheran Church.

CENTENNIAL COMMITTEE REPORTS - S. Ylvisaker (Casuistry #5) Cantata preparations are under way. Possibilities of a pageant and film production explained and discussed. Pastors urged to send any recommendations to S. Ylvisaker. T. Teigen, speaking for the centennial literature committee, reported that four major essays have been translated and reworked; and that work has begun on a companion volume to "Grace for Grace" G. Lillegard is to be the editor-in-chief.

LUTHERAN SYNOD BOOK COMPANY - J. A. Petersen. An appeal to place church orders thru Book Company. \$18,000 business last year.

EQUALIZATION COMMITTEE REPORT - presented by H. Theiste. The following rules were adopted:

RULES GOVERNING EQUALIZATION OF TRAVELING EXPENSES TO PASTORAL CONFERENCE AND SYNOD MEETINGS

1. The conference expects that every pastor attending synod meetings and conferences should travel by the most practical and economical means of transportation available.
2. The officers of the pastoral conference shall appoint a committee of two to serve as the equalization committee. One shall be appointed each year for a period of two years.
3. Where two or more pastors live within reasonable distance of each other, mileage will be allowed for one car up to four persons, at the rate of 5¢ per running mile. If any individual feels it necessary to drive his own car instead of riding with someone else he must present his reasons to the equalization committee which shall rule on the validity of the request. Attendance at board meetings before or after official sessions - one way expense shall be allowed.
4. Pullman and $\frac{1}{2}$ the cost of meals will be allowed those who travel 24 hours or more. Expenses shall be registered with the committee by the morning of the second day of conference or synod meeting. Failure to register on time without valid excuse forfeits the payment of expenses. Conference members shall be expected to pay the equalization amount whether in attendance or not.

5. Exemptions. Theological students, non-theologically trained professors, and retired pastors are exempt from the equalization plan. However, retired pastors may be included if they so request.
6. The expenses of the Clergy Bulletin shall be added to the equalization expense. The equalization amount shall be figured to the next half dollar until the treasury has a balance of \$75. These rules shall be read each year at pastoral conference.

FRIDAY MORNING

Devotion - A. M. Harstad (II Timothy 4)

C. M. Gullerud reminded the pastors of the financial situation of Synod and the importance of seeking additional funds immediately. M. Galstad stated the need for loans.

THE GOSPEL MINISTRY AND HUMAN RELATIONS - J. A. Petersen

Recess

CLERGY BULLETIN - Weyland. Balance in C. B. treasury \$58.90. At his own request, F. Weyland was excused from the editorship of the C. B. and the conference extended its thanks for his excellent work the last three years.

ELECTIONS: Chairman - G. Lillegard (re-elected); Secretary - G. Quill (re-elected); Equalization Committee - J. Moldstad (two years), F. Weyland (one year); Vice Chairman - J. A. O. Preus (re-elected); Clergy Bulletin Editor - J. B. Madson.

The means of Clergy Bulletin publication was discussed. It was resolved to request the Board of Regents of BLC to study the advisability of setting up a mimeographing company at the college.

1952 PROGRAM DISCUSSED. Resolved the Sermon and criticism be dropped. As adopted:

1. Exegesis - James Ch. 4 completed - Julian Anderson
" - James Ch. 5 - F. R. Weyland
2. Discussion of J. Buenger's paper on the Doctrine of the Church - D. Pfeiffer
3. Does the Government Chaplaincy Violate the Doctrine of the Divine Call? -
4. Sermon Study - G. F. Guldberg; Critic - M. E. Tweit / Dr. N. A. Madson
5. Norwegian American Lutheranism to 1861 - H. Ingebritson (Alternate - T. N.
6. Unfinished Business (from 1951 Conference) / Teigen
 - a) The Doctrine of the Call - M. Otto
 - b) Report of sub-committee on Chaplaincy Committee Report - Joseph Petersen, Bjarne Teigen, Sophus Lee.
 - c) Socialism and the Social Gospel - Lillegard
 - d) Our Personal Relations as Clergyman - Theiste

REACTIONS TO OUR SYNODICAL RESOLUTIONS ON THE COMMON CONFSSION - C. M. Gullerud (Casuistry #9).

SUNDAY SCHOOL, SATURDAY SCHOOL, AND V.B.S. MATERIALS - L. Jordahl. (Casuistry #12) Resolved that Prof. M. Galstad prepare a paper "Textbooks in Our Church Schools" for the 1953 Conference.

THE OKABENA CONFERENCE - Since this had been announced as being held for the purpose of organizing the conservative element within the Missouri Synod, it was felt that we would be acting with greater wisdom by not having an official representative present.

The Excuse Committee Report was adopted.

The 1952 Conference date was discussed. Resolved that the setting of this date be left in the hands of the Mpls contingent (Lee, Theiste, Anderson.)

Closing Devotion - W. C. Gullixson.

- G. C. J. Quill
Conf. Secretary

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