

The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL
CONFERENCE OF THE NORWEGIAN SYNOD OF THE
AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa
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Vol. XI

No. 1

THIS, TOO, SHALL PASS AWAY

When some great sorrow, like a mighty river,
Flows through your life with peace-destroying power,
And dearest things are swept from sight forever,
Say to your heart each trying hour:

"This, too, will pass away."

When ceaseless toil has hushed your song of gladness,
And you have grown almost too tired to pray,
Let this truth banish from your heart its sadness,
And ease the burdens of each trying day:

"This, too, will pass away."

When fortune smiles, and full of mirth and pleasure
The days are flitting by without a care,
Lest you should rest with only earthly treasure,
Let these few words their fullest import bear:

"This, too, will pass away."

When earnest labor brings you fame and glory,
And all earth's noblest ones upon you smile,
Remember that life's longest, grandest story
Fills but a moment in earth's little while:

"This, too, shall pass away."

- Lanta Wilson Smith

UNANSWERED PRAYER

He asked for strength that he might achieve;
he was made weak that he might obey.

He asked for health that he might do greater
things; he was given infirmity that he might
do better things.

He asked for riches that he might be happy;
he was given poverty that he might be wise.

He asked for power that he might have the
praise of men; he was given weakness that he
might feel the need of God.

He asked for all things that he might enjoy
life; he was given life that he might enjoy
all things.

- Selected

GREAT FAITH

A traveler crossed a frozen stream
In trembling fear one day;
Later a teamster drove across,
And whistled all the way.

Great faith and little faith alike
Were granted safe convoy —
But one had pangs of needless fear,
The other all the joy!

- Sunday School Times

QUOTES

Inasmuch as salvation is free,
it is strange that many persons
prefer to work for the wages
of sin. Oakland Tribune

The devil is a chronic grumb-
ler, and the Christian should
be a living doxology. Luther

The probability that we may
fail in the struggle ought not
to deter us from the support
of a cause we believe to be
just. A. Lincoln

No man has a right to do as
he pleases unless he pleases
to do right. Selected

The higher a man is in grace,
the lower he will be in his
own esteem. Spurgeon

FIVE GHOSTS IN A PASTOR'S STUDY

Whenever the Rev. George L. Kress sits
down in his third-floor study to prepare
a sermon for the 463 members of the Belle
Vernon, Pa., Presbyterian Church, he's
haunted by five "ghosts."

No. 1, he discolored in the current issue
of Presbyterian Life, hovers at his
shoulder and whispers: "I'm the Pulpit
Committee that might be on hand from that
desirable suburban church. Better sling
a little Shakespeare. Put in a bit of

Barth, a sampling of Spinoza, a pinch of Picasso. Speak of T. S. Eliot as if you knew him personally."

NO. 2, a fat, complacent ectoplasm with a lodge emblem on his watch chain, sprawls in an easy chair. "Better go easy about those punchboards," he warns. "After all a good many of us play 'em and - just as a hint - our contributions help pay your salary."

Pacing anxiously to and fro, consulting his watch, is ghost NO. 3. "C'mon, put off this preparation until later in the week. Boy, what a nice day it is! Ideal for golf."

Ghost NO. 4, a T-shirted teen-ager, taunts Kress: "Eggbrain! What a lousy sermon that was week before last. Dry as bones. Repentance. Forgiveness. The Prodigal's old man waiting, like a square, for silly Cecil to come home. Gotta make 'em more hep than that if you wanna see me there."

Ghost NO. 5 startles Kress. "He looks just like me. When he tasks, it's like

hearing a playback of myself on a wire recorder. 'Hard going today? Relax. Tell them about yourself: "Now when I was in Seminary"; "When I was a chaplain"; "Once, when I was talking with Mr. Ingot, the great steel tycoon" -- there you are. String them together and you've got your sermon'."

Princeton-trained George Kress, 47, confesses these ghosts are disturbing. But he waits for real flesh-and-blood figures to come through his study door -- the little old woman whose home has been sold for taxes, the young couple who have lost their baby, the boy trying to decide his life's work, the struggling alcoholic -- saying "Preach to us, preacher; preach to us."

"Then," wrote Kress, "With the help of God, I will banish the ghosts, and give these people as much of the truth as I am able."

Pathfinder, Aug. 22, 1951

TEN YEARS AGO

"Yes, our people surely will be pleased to hear the good news from our Bethany College. When we left our school Wednesday. . . 82 students had enrolled. This noon . . . a letter . . . stating that the figure had climbed to 96. . . The largest enrollment in our history! . . . 41 from our Norwegian Synod." Sent., Sept. 12, 1941

FIFTEEN YEARS AGO

"June 21, 1936, will stand as one of the red-letter days in the history of Boston Norwegian Lutheran Church. For the festivities marking the dedication of our new church property in Cambridge were such as to impress upon all what great things the Lord has done for our congregation. ." Luth. Sent., Sept. 23, 1936

RELIGIOUS NEWS

New Ulm, Minn. - The Ev. Luth. Joint Synod of Wisconsin and other States at its general convention Aug. 8-14 rejected the Common Confession because it does not settle the differences between the American Lutheran Church and the Missouri Synod. (We were unable to obtain the full text of this resolution for this issue of Clergy Bulletin. - Ed.)

Milwaukee, Wis. - The Lutheran Church-Missouri Synod has set aside \$750,000 to produce a television program which promises to be "by far the largest" Protestant religious television show given in this country.

Oslo, Norway - Far-reaching organizational reforms for the (State Lutheran) Church of Norway, under study since 1945, were proposed in a report presented by Minister of Ecclesiastical affairs Lars Moen. The reforms would provide the Church with an official organization on the diocesan and national levels for the first time, and enable laymen to take a prominent part in church administration.

Chicago, Ill. - A move to get masonic orders to remove parts of their oath and rituals which the Church considers objectionable, was launched here by the English District of the Lutheran Church-Missouri Synod. Delegates voted to ask the Mo. Synod to instruct its commission on fraternal orders to approach officers of masonic orders on the matter. A spokesman said that the commission had had a marked success in getting other lodges to eliminate objectionable features in their rites.

CHURCH and MINISTRY

When Rev. J. Buenger's article, "A Friendly Word to our Brethren of the Wisconsin Synod", appeared in The Confessional Lutheran, (June, 1951), the undersigned sent a criticism of the article to him, as well as to the editor of The Confessional Lutheran and to Dr. P. E. Kretzmann, with whom we had discussed the same subject for some time. This critique (somewhat revised) is printed in "The Clergy Bulletin" as an answer, in part, to the paper Rev. Buenger sent to our Pastoral Conference, since much of the argument is the same in both articles. However, we shall add some comments on the latter also, since all our pastors have it before them, in the August Clergy Bulletin.

The article "A Friendly Word---"contains a number of misrepresentations of the Wisconsin Synod's position on the doctrine of The Church and the Ministry, which call for correction. When criticising the writings of others, it is essential that their statements receive a fair interpretation, that one seeks to "put the best construction on everything." But this is not always done in said article. Under "Quoting the Fathers in Controversy", the writer tries to make out that professors Koehler and Pieper followed a wrong principle when they warned against basing doctrine on the statements of "the fathers" rather than on Scripture alone. The fact remains, however, that this is definitely the Lutheran principle. Errors arise in the church when theologians start with dogmatic statements, whether their own or those of famous "fathers", and use the Scriptures only to support the preconceived notions thus derived, instead of starting with the Scriptures and proving all dogma by them. Pieper and Koehler claimed that their views on the Church and Ministry were in harmony with Dr. Walther's views, and that opposite views were in reality a departure from Walther as well as from Scripture. They did not reject the use of "the fathers" to prove that a certain teaching is genuine Lutheran teaching, nor did they question the orthodoxy of Luther, Walther, etc. They warned only against using their statements to prove points which these in reality did not discuss or treat at all. For the differences between Wisconsin and Missouri on these points were such as

had not been covered in earlier writings in any definite manner.

Prof. Lehninger's statement with regard to the "Development of Christian Doctrine" is similarly misunderstood. He was discussing the history of the Wis. Synod, which shows that the Wis. Synod did "develop" its doctrine, so that it (the Synod) became ever more conservative and truly orthodox. It is another thing entirely to say that "Christian doctrine is (in itself) a product of development." Prof. Lehninger said nothing to justify this charge against him. An individual, and a church body too, should and must grow in knowledge of the truth in Christ Jesus continually. To deny this would be to contradict Scripture. See Eph. 4, 11ff; Col. 1, 10; etc.. The Wis. Synod teachers have never published anything to indicate that they were trying to "revise and develop the truth (in the Lutheran Symbols)". But they did "lead their Synod to a higher stage of Christian knowledge." And they did claim that there were points of Bible doctrine which were not discussed in the Lutheran Symbols, such as the points at issue here,--a claim which rests on historical fact.

Having misunderstood the Wis. Synods statements on these simple matters, it is not strange that the Conf. Luth. writer should misunderstand the statements of the Wis. Synod representatives also with regard to the Church and the Ministry. It is, in the first place, not true that "the fathers of the Lutheran Church---set forth the whole truth which they found in the Scriptures" on these points of doctrine. There were points which they did not discuss, as is brought out also in the article presented to our Pastoral Conference by Rev. J.B., where he establishes that "the fathers" did not discuss the status of missionaries in the church, for the simple reason that there were no such missionaries in their midst at the time. Neither did they enter into the phases of doctrine which have been in dispute in the discussion on Church and Ministry.

Then, the "general public ministry" for which Wis. contended was not something apart from the office of the apostles,

but that office itself, as they were the first missionaries, pastors, theological professors, teachers and bishops of the first New Testament Church. When Wisconsin speaks about "Christian liberty" in connection with the establishment of the various offices in the Church, it does not mean that the office held by the apostles was established in Christian liberty by the Church, -- for it was the Lord Himself who in their case called them into their office, -- but it does say that it was a matter of Christian liberty for the church to call one man to be a missionary, another a pastor of a local congregation, another a supervisor or "bishop" (in the modern sense of the word), another a theological professor, etc. The churches may combine or divide these offices as they please and still be following Scripture teachings with regard to the public ministry of the Word. This is in all essentials the same thought as the Conf. Lutheran expresses, when it says that all offices in the church are derived from the "pastoral office," namely the original apostolic office, and that the Christians had the right (cf. Acts 6) "in Christian liberty" to "branch off" from the original pastoral office whatever subsidiary offices they might find advisable or necessary, in order to get the work done properly. So long as both parties to this controversy derive the offices in the church from the original apostolic office and give the congregations the right to call pastors and other servants (ministers or teachers), the difference between them is a difference in wording only and should not divide brethren or make them suspect each other of heresy. It is another matter, however, if any attempt is made to subordinate the office of theological professor to that of a local pastor, or the office of a local pastor to that of a "bishop" or "superintendent". For they are all equally the successors of the apostles, though the local pastor no longer functions as a theological professor nor the "bishop" or other synodical leader as a local pastor. The Confessions emphasize that it is the congregation alone which has the right and power to call a man to the divine office, but they nowhere say that it is only the man who is called to serve a local congregation of whom it can be affirmed that he holds the divinely established ministerial office.

As for the relation between congregation and synod: -- All are agreed that the visible churches are a "manifestation" of the presence of the "invisible church" only in the sense that the use of the Means of Grace in them reveals that the "Church of Christ" is there. All are agreed that it is the Holy Ghost who creates the church or the congregation. Wisconsin has emphasized this more than anyone else. Some Missourians speak of the visible local congregation as a special divine institution. The Wisconsin leaders ask: "Where are the words of institution?" The Confessional Lutheran answers: "While the invisible Christian Church began with the preaching of John the Baptist, -- the first Christian Church in the sense of a visible body was founded by the Holy Ghost Himself as a local congregation at Jerusalem." This statement does not agree with the Biblical data. In Matt. 18, Jesus refers to His church, meaning the visible body or group of believers that followed Him. They were not yet organized as local congregations, separate from the Jewish synagogues, though in some cases they had been excluded from the synagogues. Cf. John 9, 34; Matt. 10, 17, etc. The argument that Jesus meant the synagogue when He, in Matt. 18, said "church" cannot be maintained. For Jesus invariably used the word "synagogue" when referring to the Jewish assemblies, and He certainly had only His own disciples, not the synagogues, in mind when He spoke the words in Matt. 18, 15ff, as well as when He spoke of His church (the invisible body of true believers) to Peter, Matt. 16. Open sinners and unbelievers were to be excluded from the company of Christians, -- this is all that Matt. 18 can be made to say. There is nothing in this passage as it stands to distinguish local groups from larger groupings or the whole number of professing disciples of Christ. Thus Matt. 18 cannot be used as a "sedes doctrinae" for the teaching that the Lord wanted the local congregation alone to be regarded as divinely instituted. Nor can Acts 2 be properly used as such a "sedes doctrinae". For there was a visible congregation, in the usual sense of the word, already in existence before the Day of Pentecost. Cf. Acts 1, 15ff. In brief, the Bible nowhere draws distinctions between the various visible groupings of believers, so far as their divine institution is

CHURCH AND MINISTRY - G. O. L.

concerned. The whole nation in the Old Testament, as well as the local synagogues, was God's Church; the whole number of believers, as well as the local congregations, in the New Testament was likewise His Church. (Matt. 18, Acts 9, 31 Gr. Text).

Wisconsin does not say that it is a matter of Christian liberty whether to found Christian churches or not. On the contrary, it agrees with Missouri that: "It is God's will and order that Christians living in the same locality enter into outward communion with one another and form local congregations, in which they jointly exercise their duties of the spiritual priesthood." (Theses adopted in 1931.) But Wisconsin does say that the manner in which the Christians organized, whether in small groups such as "the church in thy house" referred to in Philem.2, or in larger groups covering a whole city(I Cor. 1,2 etc.), or in what we would call "synods", i.e. including all the churches in a larger area in one group, (Acts 9,31 R.V.; Acts 15,23 "the brethren --in Antioch and Syria and Cilicia"),--this was a matter of Christian liberty. We hold that on this point Wisconsin is right and Missouri wrong. Wisconsin does not, however, make the synod or any larger grouping, such as the Synodical Conference, an authority over the congregations any more than Missouri does. Neither does it ascribe to a synod any powers and responsibilities which the Missouri Synod does not also ascribe to it. Wherein, then, lies the difference? Wisconsin insists on giving equal emphasis to another thesis, which Missouri also adopted in 1931: "it is God's will and order that local congregations of Christians give expression of their unity of faith with other congregations and help to perform the work of the Kingdom of God also outside of their own circle, as for example it is done among us in the free form of the synod." But some Missourians seem to set this aside by emphasizing the fact that synods are to be formed "in Christian liberty", as if the command to Christians everywhere to keep the unity of the Spirit and to work together in every possible way were not as important as the command to gather about the Word and Sacraments. There is here a difference in emphasis, but in reality

no difference in doctrine between the two synods. In a later statement, Rev. J. B. Buenger says with regard to the thesis quoted above: "Christians in apostolic days were obedient to this will of God without forming larger visible church bodies." The answer is that these early Christians were held together and worked together just as effectively as our synods today, (granted that they did not organize in the manner we do today) through the missionary and supervising work of the apostles, their mutual interest in each others' welfare, and their constant communications with one another,--as the Book of Acts and the Epistles sufficiently testify. And this is all that Wisconsin contends for when it rejects such statements as, e.g.: "Congregations are divine institutions; synods are man-made institutions." The fact is that there are "divine" and "man-made" elements in both. We agree that it is not essential to organize some visible association of congregations in order to fulfil the Bible requirements referred to in the thesis; but it is just as natural and inevitable that there should be joint meetings for discussion of doctrine(Cf. Acts 15), or for settlement of difficulties, in the case of Christian congregations, as that Christians meet together locally to hear the word and use the Sacraments.

Nor is it true that "there is an altogether different conception of church discipline, especially in cases of excommunication", between Wisconsin and Missouri. The Confessional Lutheran says: "It is a principle unheard of in the Lutheran Church that any chance gathering of Christians should have the power to exclude an impenitent sinner from the church." Yes, and it is unheard of also in the Wisconsin Synod. What the Wisconsin leaders have said is that any group of Christians has the power to exercise Christian discipline over an impenitent sinner. According to Matt. 18, the individual Christian has that duty and power, two or three Christians meeting together have the power, the congregation likewise. Wisconsin has never said that a group of Christians, such as the synod, had the power to exclude a man from his local congregation; a synod can exclude only from its own body or group.

The congregation itself must act with regard to its own members. Similarly other groups must act with their respective members. Wisconsin agrees also that the term "excommunication" applies, according to accepted usage, only to exclusion from the local congregation. Thus the Confessional Lutheran misrepresents the Wisconsin position completely on this point, as is clear from the thesis adopted in 1932

by leaders of both Missouri and Wisconsin, which states just what has been outlined above.

In the following article we shall add a few comments on the paper presented to our Pastoral Conference by Rev. J. Buenger regarding points not touched upon above.

- Geo. O. Lillegard

(The above reply to Rev. J. Buenger's article, which appeared in the August issue of this bulletin, is herein published by resolution of the General Pastoral Conference of the Norwegian Synod. For the sake of clarity we wish to state that the conference heard neither the essay by Rev. Buenger nor the reply of this issue. Its purpose in printing both articles is that the presentation of these matters may be more thoroughly studied. - Ed.)

THE CLERGY BULLETIN

Vol. XI

September 1951

No. 1

TEACHERS' CONFERENCE

The annual Teachers' Conference of the Christian Day School teachers in the Synod will, God willing, be held at Lime Creek, Iowa, on Thursday and Friday, the 11th and 12th of October. The two day program will include essays on discipline in the school, questioning, the Lutheran teacher's opportunity. There will also be a round table discussion on various items of interest to our schools. Attendance at this conference is not limited to the teachers. Pastors, school board members, and anyone interested in Christian education is cordially invited to attend.

- T. Aaberg

IOWA-SOUTHERN MINNESOTA CIRCUIT MEETING

The Fall Circuit Meeting of the Iowa-Southern Minnesota Circuit will be held, God willing, on Wednesday, October 3, beginning at 10:00 a. m., at Scarville, Iowa. The essay, "The Word of God," will be presented by the Rev. G. C. J. Quill of Albert Lea.

- T. Aaberg

IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE

The Fall Conference of this group will be held Thursday, October 4th, at Scarville, Iowa. The conference will open at 9:30 with Communion Service, and Pastor M. Otto is the tentative confessional preacher. The program includes: Isagogical Presentation of Micah - T. Aaberg; The Doctrine of the Trinity in the Old Testament - J. B. Madson; Exegesis of I John 3 - Paul Ylvisaker; Article II of Formula of Concord - F. R. Weyland.

- J. Madson

NORTHWEST PASTORAL CONFERENCE

The Pastoral Conference of the Northwest District will meet, D. v., on the 6th and 7th of November at Bethany College, opening at 9:30 a. m. Tuesday. The program adopted by the last conference for this year's study is: 1. Exegesis of 2 Thess. 2, 4 - S. C. Ylvisaker; 2. The Ministry and Human Relations - J. A. Petersen; 3. Speech - M. Galstad; 4. What Does the Scripture Say with Regard to Church and State - S. Dorr.

- Norman B. Harstad, Secretary

OUR KASOTA VALLEY HOME

A few weeks ago all our pastors received a letter from the Board of Directors of the Home for the Aged at Kasota, Minnesota. We cannot overstress the urgency of that letter. Please contact your old people who are immediate prospects for our Home, and send the following information on them to the secretary of the board: names, general physical condition, can they walk up the stairs, are they bedridden, what is their financial status? This information must be in the hands of Mr. G. E. Solli, 1305 North Broad Street, Mankato, Minnesota, before September 16th. For on this date the Board of Directors will hold another meeting at the Home to consider these applications. (We take for granted that they will consider later applications at later meetings. Ed.)

Then, too, remember the date of our Dedication Service: September 30th, at 3:30 p. m., at the Kasota Valley Home. Try to be there to make this a festive occasion. President C. M. Gullerud will perform the rite of dedication, and Rev. Milton Tweit has been asked to deliver the dedicatory sermon. Weather permitting, it will be an

open air service on the grounds of the Home. A light lunch will be served at a nominal cost after the service.

In God's Name let us provide for the aged of our Church!

In behalf of the Board of Directors,
F. R. Weyland

X FROM OUR BOOK STORE X

Rainin' like everything here today - less of it to you! One not so fine day in the not too far future we'll have snow, and not too long after that Thanksgiving and Christmas.

How about Christmas cards? Some use the Concordia Christmas Card packets, 8 to a pack, I believe. Others the boxes, containing 20 or 21 cards. We have a rather large order of these on the way - nice selection, we think. Can sell them for 55¢ a box for 25 boxes or more. Have another bunch we can let you have for 60¢. Also Birthday and All-Occasion boxes for 60¢. All retail for \$1.00 per box. We shall try to get these to you in some way to save postage, or you can pick them up here when you come to the Northwest Conference in early November, or to your committee meeting.

Will you kindly tip us off as to your approximate needs, if you are interested. This will help us gauge future orders, if we need to send such. Tell us the kind you desire, about how many packets or boxes. Also anything else you or your ladies may be interested in. Please don't leave this till too late. That will work hardship, inconvenience and disappointment for all of us.

How about Lutheran Annuals, CPH or NWPB? Or "Day by Day with Jesus" Calendars? Or Children's Christmas Service Folders?

Film strips, too! Advise as to your desire and needs in this line, please.

You've been giving us a lot of business this fall. Tak skal Dere ha!

- Justin A. Petersen

UNPAID ADVERTISEMENTS

IT IS IMPORTANT AND NECESSARY THAT WE CLING WITH UNWAVERING FIDELITY TO THE PURE TEACHING OF THE HOLY SUPPER, a sermon for Maundy Thursday, based on I Cor. 11, 23-32, by Dr. C. F. W. Walther, translated and mimeographed by Nils C. Oesleby, and available at Lutheran Synod Book Co. at 15¢ (plus postage) per copy. Get it! (The translator reports that his earlier translation of Walther's sermon for Eighth Trinity had a good sale, and was distributed also via the Okabena Lutheran Times.)

WHAT SHOULD BE OUR ATTITUDE TOWARD BOY SCOUTS? by Rev. W. Valleskey; 26 pages, mimeographed by and available from Rev. L. Hallauer, 10600 W. Lincoln Ave., West Allis 14, Wisconsin. Price: 10¢ per copy postpaid.

CHANGE OF ADDRESS

J. A. Petersen,	1022 Marsh Street,	Mankato,	Minnesota
Rudolph Honsey,	631 South Second Street,	Mankato,	Minnesota
Paul Zimmerman,	920 Marsh Street,	Mankato,	Minnesota
Ruben Ude,	428½ South Front Street,	Mankato,	Minnesota
Neil Jordahl,	c/o T. N. Teigen,	q17 South Grange,	Sioux Falls, S. D.
John Moldstad,	Bagley,	Minnesota	
Arvid Gullerud,	Route 4,	Eau Claire,	Wisconsin

I M P O R T A N T

At a recent meeting the Finance Board resolved to return to the regulations as laid down in "Paragraphs on the Purposes and Duties of the Finance Committee" adopted by the 1940 Convention, and to publicize these regulations wherever necessary. These regulations, from page 71 of the 1940 Convention Report, are herewith printed that all pastors, particularly members of synodical committees, may read and take heed:

There has in recent years been considerable discussion concerning the work of the Finance Committee and its relation to the work of the other committees. It is the intention of the Synod that the Finance Committee shall serve all the other committees as a counselor, overseer, and coordinator in financial matters.

The name "Finance Committee" implies that it shall have the general oversight and supervision of the finances of the Synod, both as to soliciting and spending. We stress the word "general" as over against the execution of the details of the work.

Thus there need be no confusion and overlapping of work. It can be repeated that, for example, the Trustees are the stewards of the Synod's property, the Home Mission Committee is to direct our home mission work, the Board of Regents is to direct the work at our college, and in like manner the other committees of the Synod have their respective duties.

But to all these committees the Finance Committee is to be counselor in financial matters, so that the work of the Synod may be adjusted to the facts of our financial experience and potential abilities.

To make clear the relationship of the work of the Finance Committee to that of other committees, the Synod adopts the following paragraphs as a statement of the duties of the Finance Committee.

1. The Finance Committee shall be given a financial survey for the year by each committee as soon as possible after the Synod meeting.

2. The chairman of the Finance Committee shall call a meeting of his committee and representatives of the other committees as soon as possible after the surveys have been received to consider said surveys.

3. The Finance Committee shall after studying these surveys and hearing explanations and discussions of the work as a whole either approve in full, or advise modification, or disapprove.

Should any committee after receiving the advice of the Finance Committee feel it cannot accept said advice, in view of the needs of the work, it may either await the advice of the next Synod meeting, or if this is not possible, give an account of its action at the next Synod meeting.

If some major project that is not contemplated at the annual survey is found necessary, then this project shall not be started before similar advice is received from the Finance Committee.

4. It shall be the duty of the Finance Committee to keep our people informed as to the finances of our Synod.

5. The Finance Committee shall have supervision of the soliciting of funds.

B E T H A N Y D A Y

October 14th is Bethany Day. This annual homecoming for Bethany alumni gets under way at 6:00 P. M. the preceding evening, when a special devotional service is held in the college chapel. After the chapel exercises the alumni business meeting will be held, to be followed at 7:45 by the Alumni Banquet.

At the Sunday morning service, announced for eleven o'clock, Dr. Carl S. Meyer, former Bethany instructor, will preach the sermon. The Bethany music department is putting on a special musical program at 4:00 in the afternoon.

Housing will be provided for some of the alumni Saturday evening, and dinner on Sunday will be served to all visitors at the College for a nominal price.

— LITT av HVERT —

. . . Mark Jonathan entered the C. M. Gullerud family circle on August 9th. Our congratulations! . . . On August 25th George Orvick, Bethany Seminary student, took Miss Ruth Hoel, formerly parochial school teacher at Somber and West Koshkonong, as his bride in a ceremony at Holy Cross Church, Madison. . . The third girl in the Arvid Gullerud family has been appellated Joan Marie. . . President B. W. Teigen

conducted the opening exercises at Bethany on September 4th, addressing the assembly on the basis of Romans 4, 20-25. The enrollment, which on opening day totaled 175, has since climbed to 184, exclusive of seminary students. New teachers are: Miss Eleanor Wilson, Latin and freshman college English; Miss Marjorie Loberg, music; Mr. Ruben Ude, German and Greek. Professor Zimmerman has also returned after a year's leave of absence. . . Dean N. A. Madson will deliver the address at the opening of the seminary school year September 19th at 9:45 a. m. . . Mt. Olive Lutheran Church is opening a nursery school and kindergarten on October 1st. . . G. Guldberg has returned the call extended to him by East and West Paint Creek congregations. . . The Board of Directors for the Kasota Valley Home for the Aged reports that as of Sept. 16th but 4 applications for admittance to the home had been received from Synod members. Two requests have come from ELC members. . . We remind you of Synod's resolution urging that contributions for Bethesda Home be designated for the accounts of our charity patients there. . . We are sorry to hear that there was such a dismally poor turnout for the service in Mpls at which Joseph Petersen was commissioned for his work in Cornwall. . . How many of you know that the Young People's Societies of the Iowa-Southern Minnesota Circuit grant an annual scholarship at Bethany? . . . The annual Luther Day festival service at Lake Mills, Iowa, sponsored by the surrounding congregations will this year be held in the afternoon. The date is October 28. . . Sept. 16th the Hartland congregation celebrated the 20th anniversary of its church building. . . We renew our plea for news for this column and material for Clergy Bulletin in general. We have enough long articles coming up, among them translations of some of Koren's works, but we would appreciate some shorter articles.

ORDINATIONS and INSTALLATIONS

- Sept. 16, John A. Moldstad ordained and installed at Concordia Lutheran Church, Clearbrook, Minn., by Pastor C. M. Gullerud.
 Sept. 23, Arvid Gullerud to be installed at Pinchurst, R. Branstad officiating.
 Sept. 30, Neil Jordahl to be ordained at Sioux Falls, S. D., S. C. Ylvisaker officiating.

FINANCES

After four months of the fiscal year, \$9,552.24 has reached our treasurer as contributions toward our budget. In the eight months remaining we must find \$41, 536.62. The treasury surplus has long disappeared, and our current needs are being met with borrowed money. Our Synod's president is so concerned about this financial state of affairs that he is calling special meetings to investigate our financial structure. It is not a pleasant picture to contemplate, especially when we consider that simultaneously we are attempting to memorialize our centennial with a worthy collection. Our members and pastors have risen to the occasion before, and it is our plea that this spirit of willingness be evidenced again, for our work is in dire need of some healthy financial transfusions. This is very urgent, and we are not misusing the word when we say it. We would like to see the Synod held together long enough to celebrate its centennial.

- Finance Board

WILL THEY HAVE TO STARVE OR BEG? - The Home Mission Board would like to inform the clergy of our Synod that such are the straits to which our missionaries will be reduced if they are to receive no more than what comes into our mission funds. - - - As of Aug. 1 the Home Mission Treasury was \$6340 in the red. And the sad part of it is, our missionaries really are not getting enough even when they do receive their full salaries. Please, please, do something about our Home Mission Fund. - - - Re CORNWALL - After paying the missionary's salary, passage and things incidental thereto, plus expenses connected with the bying of an automobile for his use, there is not enough left in the treasury to pay his October salary. What looked like a healthy fund has now been depleted. Let's give this our own Norwegian Foreign Mission project the support it needs. M. H. Otto, Field Secretary

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The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL
CONFERENCE OF THE NORWEGIAN SYNOD OF THE
AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vol. XI

OCTOBER 1951

No. 2

QUOTES

I have found that he who preaches Christ never runs dry. Claus Harms

The type of self-righteousness usually found in our day is more negative than positive. The souls do not rely so much on what they have done as on what they have not done. J. C. Heuch

Our flesh cannot be trained, but must be crucified. J. P. Meyer

The community life of the first church in Jerusalem was of an entirely voluntary nature, a communism of love, based on the principle, "What is mine, is thine," while modern communism is founded on the claim, "What is thine, is mine." Horsch

We want no compromise with the religious world; for the religious aims and our aims are fundamentally hostile to each other. J. Stalin

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing still continues stealing.

A NEW CHURCH BODY IS BORN

Okabena, Minnesota, Sept. 27, 1951.

A new church body came into existence during the last days, when several dozen men from various parts of the United States met, of whom the majority, for reasons of conscience, severed their connection with the Lutheran Church-Missouri Synod on account of a change in the latter's confessional platform by the adoption of the so-called "Common Confession!" The new organization chose the name Orthodox Lutheran Conference and adopted governing Articles of Agreement. The Conference elected the Rev. Wallace H. McLaughlin of Pittsburgh, Pa., as its first president. - H. A. Strumpler
Director of Public Relations

TEN YEARS AGO

"The fiftieth anniversary of the laying of the corner stone of the Western Koshkonong Church. . . was celebrated in a fitting manner on Sunday, Oct. 5." - - -

"On Sunday, September 12, Holy Cross Congregation, Madison, Wis., . . . celebrated its 15th anniversary."

Lutheran Sentinel, October 1941

FIFTEEN YEARS AGO

"It rarely happens that, by the grace of God, a minister is privileged to serve for thirty years the congregation in which he was ordained. . . The Rev. John A. Moldstad was ordained and installed as the pastor of St. Mark's (Chicago), July 15, 1906, by Rev. G. A. Gullixson."

Lutheran Sentinel, October 1936

RELIGIOUS NEWS

Geneva, Switzerland - Known Lutherans throughout the world total at least 68,500,000, according to statistics compiled by the Lutheran World Federation here.

Lemon, S. D. - The history-making 18,000 square-mile Lutheran air parish which embraces several western South Dakota counties is about to be disbanded - because of its success. Three regular parishes will be established out of the 10 congregations which make up the air parish of the ELC. The Rev. Mr. Hegland will continue to serve as a flying pastor, but will move to northern Alaska.

Valparaiso, Ind. - Leading speaker at the second annual two-day Valparaiso Institute on Race Relations, attended by lay and clerical delegates of the Lutheran Church-Missouri Synod, was Dr. Alvin W. Rose, Negro professor of sociology at North Carolina College. Another speaker Dr. R. R. Caemmerer, called for a "Chris-

tian directive" in race relations. He said "the New Testament does not analyze the nature of races, but simply denies that race has any significance for the person who is in the Church of Christ."

New York - Plans for the formation of a new national Protestant organization for social action was announced here by Dr. Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary. The organization, which will seek to promote "a socially constructive form of Christianity" actively concerned with current political, economic and social affairs, was launched at a conference at Howard University, Washington, D. C., Sept. 14-15.

Washington, D. C. - The U. S. Census Bureau reports that one out of every eight students of elementary age in the U. S. attends a parochial or other private school. - About one out of every 12 high school students attend a non-public school. - Two out of every five college students attend church-supported or other private schools.

Toledo, Ohio - Fifty one-day seminars, sponsored by the American Lutheran Conference, will be held in the U. S. and Canada from Oct. 15 to Nov. 15. They will be devoted mainly to increased understanding between different church groups of the Lutheran faith. The seven church bodies participating will be the Augustana Luth. Ch., ELC, ALC, UELC, Luth. Free Ch., ULCA, and the Luth. Ch.-Missouri Synod. This year's topic will be "A United Lutheran Front in American Life," with "Our Common Ground" and "Our Common Tasks" as sub-topics.

Decorah, Iowa - First Lutheran Church of Decorah, Iowa, at a five-day homecoming in September honored its 51 sons whom it has sent into the ministry; 33 of this group are still living and 29 are still active.

Oshkosh, Wis. - A circuit court here upheld the right of a congregation to withdraw from the Lutheran Joint Synod of Wisconsin and join the Lutheran Church-Missouri Synod. Judge Helmuth Arps dismissed an action brought by a minority of Trinity Ev. Luth. Church, Menasha, Wis., who remained in the Wisconsin Synod. The majority group changed its affiliation because of the Wisconsin Synod's position on "unionistic" relations.

St. Paul, Minn. - The Minnesota District of the Lutheran Church-Missouri Synod voted to ask its congregations in the Twin Cities to establish denominational high schools. Although the Missouri Synod has some ten high schools scattered throughout the country, there are none in the Twin Cities Area. Approval was given for construction to start immediately on a \$400,000 Lutheran Memorial Center at Concordia College here. A fund drive has netted \$352,000 to date for the project.

St. Louis, Mo. - The Lutheran Church-Missouri Synod in a service at Old Trinity Church dedicated its new office building on Broadway in the downtown section. The six story building was purchased in 1947 for \$125,000 and was renovated at the cost of another \$400,000.

Chicago - Cardinal Samuel Stritch, Archbishop of Chicago, has ordered Roman Catholic churches here to halt the playing of bingo games unless their financial needs make it urgent to raise money this way. According to the Chancery Office here, about 40 parish churches now run bingo games as a regular practice.

Iowa City, Iowa - 1400 delegates to the biennial convention of the Luther League of America were urged by one of their leaders to become "Christian radicals" by taking a bold stand in defense of equal rights for members of all races. The delegates, whose average age was 16, were called upon to "show their elders the way" to better race relations, and were advised to "shock their parents and friends by demonstrating that racial intolerance is a thing of the past - that there is only one race and everyone belongs to it."

Beginning next month:

SEMANTICS AS IT APPLIES

TO THEOLOGY

by

Prof. B. W. Teigen

THE RIGHT PRINCIPLES OF CHURCH GOVERNMENT

V. Koren

(NOTE: The following article was delivered by Koren as a Synodical essay at the Synod Meeting at Spring Grove, Minn., June 15-22, 1899. The article is found in Koren's Samlede Skrifter, Vol. II, Pp. 48-76. It is also to be found in the Synodical Beretning for 1899, where the reader will find also some very interesting speeches in discussion of the essay on the Synod floor by various pastors.)

THE RIGHT PRINCIPLES OF CHURCH GOVERNMENT

As we direct our attention to the consideration of this subject, I should like to call out to you: Sursum corda! i.e. lift up your hearts! Whither shall we turn our hearts? Thither, where Jesus Christ sits at the right hand of the Father. From there He reigns, according to His human nature, over all things perpetually. From there He defends His Church against its enemies, prays for us and sends us His Holy Spirit.

What is the purpose of His government? To gather us to Himself, to lead us through the great tribulation here in this world into the Church triumphant, in order that we there, and in the company of the holy angels, before the throne of God and our Saviour, may praise God in eternal joy.

The fact that Jesus Christ Himself governs His Church is, then, the first thing we must make sure that we recognize. He has Himself said: "All power is given unto Me in heaven and in earth," and He calls Himself a king, the King of the Kingdom of Truth, (John 18). How does He govern His kingdom? In such a way that He, by His government, as well as by His person, reminds us that the first name the prophet gives Him is this, that He shall be called "Wonderful." (Is. 9:6) We understand but little of His government, which seems to us quite different from what we would expect it to be. Whereby does He govern His Kingdom? Everyone who rules does so by his word; so also does Christ. By His word He reveals His will. In order that His will may become known and be obeyed, He has commanded that His word shall

be preached to all nations, and that it shall dwell in them richly. This began with the Apostles, whom He appointed as His witnesses for all succeeding ages. He had promised them the Holy Spirit, who should guide them into all truth; for He should bear witness of Christ, Who is the Truth. But the apostles themselves should bear witness also. If their witness was to be correct, it would accordingly have to harmonize with the witness of the Holy Spirit. Therefore they also spoke "as the Spirit gave them utterance." Their word is accordingly the same as that of the Holy Spirit; and since the Spirit, as Jesus says, shall not speak of Himself, but shall "receive of" the words of Jesus ("of Mine", He says) and shall "show it unto" them, so the words of the apostles are also the words of Christ, as Christ Himself, too, has said: "He that heareth you, heareth Me." (Luke 10:16). But the words of Christ are also the words of the Father. In His High-priestly prayer to the Father, he says: "I have given unto them the words which Thou gavest Me; and they have received them." (John 17:8)

Accordingly, in the words of the apostles we have the words of Christ; for "in Him dwelleth all the fulness of the Godhead bodily." (Col. 2:9) By this word He bears children for Himself as "dew from the womb of the morning." (Ps. 110:3) Therefore this word must ever sound forth; for we become the sons of God by faith. (John 1:12) but faith cometh by hearing the word. (Romans 10:17) He has established His Kingdom by that word, when He said: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-20) And He governs His kingdom by His word. Therefore He is called by the apostles, the head of the church, (Ephesians 4:15; Col. 1:18) "head over all things to the church", in that "all

things are put under His feet." (Eph. 1, 22)

Now we readily recognize that Christ is the real Lord and King, but we are tempted to think that He in the interim, until he comes again, has appointed His servants, the apostles and their successors, to rule and govern in the Church in His name. But no, Christ has done the very opposite: He has forbidden them to do so. He not only said to the apostles that they had but one Guide, namely Christ, and that they were all brethren and that the greatest among them should be their servant, (Matt. 23, 8-11) but He has furthermore spoken the following clear words concerning this matter: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto; but to minister, and to give His life a ransom for many." (Matt. 20, 25-28) And in Luke 22, 25-26 we read: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve."

The Apostles made careful note of this. We see that from their epistles. They not only call themselves servants, stewards, brethren. If it were only a matter of words, then the Pope in Rome would be the most humble one, he who calls himself Servus Servorum Dei; i. e., "The Servant of the Servants of God." But the apostles expressly reject all overlordship in the church: "Not for that we have dominion over your faith," says St. Paul to the Corinthians, "but we are helpers of your joy," (II Cor. 1, 24) "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Christ's sake." (II Cor. 4, 5) And St. Peter therefore admonishes the elders, i. e., the pastors, in these words: "Feed the flock of God which is among you, neither as being lords over God's heritage, but being examples to the flock." (I Pet. 5, 2. 3.)

But how can the Church stand - how can it
(Clergy Bulletin, XI, 2)

be maintained, how can it escape being dissolved in anarchy and in parties, when there is no external authority which holds it together and governs it?

Here we must again let ourselves be taught by the word of God, both with regard to that which establishes the Church and that which upholds it; and to understand this, we must learn to perceive the true essence of the church, what it really is.

The Church is established by the word of God in accordance with the command of Christ: "Go and make disciples of all nations," etc. For that which makes us Christians is faith, and faith comes by the Word of God. Therefore the Lutheran Church confesses in the Augsburg Confession, Article 5, as follows: "That we may obtain this faith, the office of teaching the Gospel and administering the sacraments was instituted. For, through the Word and Sacraments, as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel." There is no reference in this article to the work of the public ministry, but the office of the word shall be performed in the congregation by certain persons who have been called to do it. That is discussed later in the 14th article. Here the reference is to the very essence, power, and effectual working of the means of grace in itself. What is this effectual working? It is that which we confess in our Sunday Collect, when we give thanks that "God has given us His Holy and blessed Word," and then add: "by which Thou dost also among us gather Thy Christian Church."

For the Church, the Kingdom of Christ, is "not of this world." (John 18, 36) It is a kingdom of the Spirit; it consists of people who are, indeed, "in" the world, but who are not "of" the world, all of whom have the Spirit of Christ (Rom. 8,9) and are born again of water and of the Spirit. It is a kingdom which owns spiritual treasures. It is a real kingdom, just as real as the external kingdom whose citizens we are in this world; but it is a spiritual and invisible kingdom and cannot be seen or observed, (Luke 17, 20. 21) which we also confess in the Third Article, when we say that we believe in the holy Christian Church. If we could see it, it would not be an object of faith. Therefore we confess in the 8th Article of the Augsburg Confession that "the

Church is the congregation of saints and true believers." Not those who say they believe, but those who actually do so, are in truth, that is, before God, the members of the Church. No hypocrite belongs to it. We cannot say or determine who the true members of the church are. There are, indeed, many marks of them given in Holy Scripture: They are all converted, i. e., they repent of their sins and believe on Jesus as their Saviour. They live in daily contrition and repentance. They hunger and thirst after righteousness. They feel their sin and imperfection with sorrow and recognize that they deserve punishment. They believe that Jesus has saved them, and they shall enter into eternal bliss. They gladly thank God for their salvation and for all other blessings. Therefore they strive to please God in all their life. They love the word of God, gladly hear it and read it. They love the brethren. The promises of God are indispensable for them, since they seek first the kingdom of God and His righteousness. They turn daily to God with their prayers and petitions. All their longings, all their trust, all their hope and expectation are centered in Jesus. They do not despise the temporal gifts and blessings of God. They rejoice in them and thank God for them and do not think that it belongs to spirituality to despise them, much less to act as if they did so. They do not make their Christianity a matter of pride, and do not consider themselves better than others, and are not prone to judge others. Some of them have made great progress in knowledge and in faith. Others are weaker. All are honest.

These and many other marks of the children of God are given in the Holy Scriptures, but they are all of such nature that no man can with full certainty determine who possesses them. Only He who knows the hearts can determine that, although there are many of whom we feel obliged to hope and believe that they, in accordance with their confession and conduct in life, do belong to these children of God. It is much easier, in many cases to see who does not belong to them. That can be determined not seldom even with certainty, although here, too, we must be careful in our judgment, and must above all not set up rules for it in accordance with our own thoughts and opinions. There is, however,

as great a difference between believers and hypocrites, as between light and darkness. The Lord knoweth them that are His.

But though we cannot point out the true members of the Church, we can still, according to the Word of God, know where this holy Church is to be found. Concerning this we confess in the 7th Article of the Augsburg Confession, that the Church is there where "the Gospel is rightly taught and the sacraments rightly administered." So, as the Word and the sacraments are things which can be heard and seen, and around which a larger or smaller group of people gather, an assembly is produced thereby, which is also called Church, namely, the so-called visible Church, to which all those belong who confess the word that is preached, whether they are true believers or not.

Before God, however, only the believers are true members of the Church, and it is only for their sake and because they are in the visible Church, that it receives all the glorious names with which it is adorned in Scripture, and all the rights which will be discussed in the following. For their sake the Church is called the bride of Christ, the body of Christ, the flock of Christ, heirs of God, fellow-citizens with the saints, etc. None of this fits those who belong only outwardly to the Church, until they by the grace of God are converted. But there is this great blessing also for these people in possessing the Word and sacraments of God, that the invitation is continually being issued to them, so that they also may "come to themselves" and return to their Heavenly Father, become reconciled with God and become true disciples of Christ. Sometimes we also see in Scripture that God calls those His people concerning whom He knows that they will come to the faith, in accordance with His omniscience. Thus He says to Paul upon his arrival in Corinth: "Be not afraid, but speak, and hold not thy peace! For I am with thee; for I have much people in this city." (Acts 18, 9-10)

Also where the word and sacraments are no longer preserved in their truth and purity, but where doctrines of men have more or less crept in, -- we believe according to Scripture that members of the true, holy Church may be found also there, if

only enough of the word is preserved to bring souls to faith in Christ. (See Gal. and Rev. 2, 24, and cf. Walther's Kirche und Amt, Th. 8.) However, it is easy to see that the man who, for the reason just stated above, considers it an indifferent matter where he seeks the word and sacraments, cannot be a true member of the Church, since he is not concerned about the truth.

Everything that pertains to Christianity is practical; for Christianity and Christian faith are life. Thus it is also with things we have discussed here, concerning the church and its essence. But everything that pertains to our Christian faith can also be taken in vain, so that it becomes only philosophising or academic development of doctrine. In order to avoid this, let us try to make clear how these children of God, the true members of the Church, of whom we have spoken, fare in the world, in what conditions and circumstances they are found. That can, of course, be done only by some examples. According to Scripture, we can only say that, as a general rule, the great majority are but little regarded and esteemed in the world. There are exceptions, as Scripture also shows us, but most of them live in the same circumstances in this respect as the Lord Himself and His apostles.

We ask, then, what kind of members of the true (but invisible) Church we will find in the visible churches or congregations in which we live. By way of example, I will answer: We will here or there in the congregation find a whole family which long has held fast to the word of God in true faith and with whom this blessed faith has become like an inheritance in the family. The grandmother held fast to the word of God, the mother likewise, and now it lights the son on his way.

Or we find a married couple, ordinary laborers, who have become the servants of God by hearing and believing the Gospel. They do not neglect their work, but they have used the word of God so diligently that they can also, if necessary, help others to the right way; they are the pastor's best support in the congregation. Again we find a group of brothers and sisters of the same mind. They are well supplied with worldly good, but are richer in their inner communion with the Saviour.

Not far away from these there is an ordinary appearing old man, who does not like to miss church; for there he had in the spirit seen that which can help him to end his days in peace. The same is true of an old widow, who also is never missing from her accustomed place in the church, so long as she is able to get there. In their company you will find a pious girl, whose quiet walk and diligence in good works has been a source of joy to all who have known her.

And there is a young man in the congregation whose proved faithfulness and constant helpfulness his pastor cannot praise and commend too much.

In another place, in an out of the way corner of the congregation, you will find a needy patient, whom few know and fewer inquire after, but from whose lips you will not hear lamentation and complaint, but only willing resignation to the will of God, because he knows by means of the word about the glory in which he shall share.

Again, there is a man who surprises many. He is so changed. He always meant well, indeed, and both knew and loved the word; but he had the habit of pushing himself forward, thought he knew best in everything, and he was confident that he would stand where others might fall. Now things are different. He has had occasion to look deeper into his own heart, and, being humbled himself, he can now be an example of humility to others.

Or we find people at whom both we and others looked with concern, because we thought there was no prospect that the church of God could get any joy from them. There is, for example, a very wealthy man who has justly had the reputation of not having gained his riches in the right means. He has now become an entirely different person. When Jesus came in, Satan and sin had to leave. We can see from his whole life and conduct that he is serious and honest about it.

The same is true of a woman, whose foolish and pitiable way of life was only too well known. But look at her now! Humbled and bowed down, pure both in heart and conduct through the love of Him who came to save that which was lost.

(To be continued in Nov.)

The Church and the Ministry

The essay by Rev. J. Buenger, entitled "An Attempt at Reaching Full Understanding in the Controversy on the Doctrine of the Church and the Ministry," (Clergy Bulletin, August, 1951) may indirectly serve to bring clarity into a discussion that has frequently been only too confused. The Concordia Theological Monthly has also published two articles on the questions at issue, one in February by Rev. H. G. Brueggemann, and the other in June by Rev. E. J. Moeller, both members of the Lutheran Church-Missouri Synod. The first gives expression to the Wisconsin Synod position as over against the position taken by the majority members of the Synodical Conference Committee that has been studying this whole controversy. The second seeks to establish that the "public ministry" of the apostles and other workers in the early N. T. Church was a divinely established "diakonia" in all phases of the work, whether missionary, pastoral, teaching, charity, etc.; but also argues that the pastors of local congregations had the divinely established office in its fulness by a special institution. We believe that Rev. Buenger's discussion of the office of missionaries points the way to agreement in the whole matter, if only the Wisconsin position is not misunderstood or misrepresented, as it is in Rev. Buenger's latest paper also. He asks: "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."

Rev. Buenger's discussion of the office of missionaries makes it clear that we cannot limit the divinely established office to that of the pastor of a local congregation alone. A missionary sent out

by a congregation or church body to preach the word to heathen or in places where there is no established congregation possesses the divine office just as much as does the "local pastor." This disposes of the contention that "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," (Acts 20, 28; I Peter 5, 2.) We must also include the commands to "preach the Gospel" in Matt. 28, 19; Mark 16, etc., which were given in the first place to the Apostles alone, as "sedes doctrinae" for the office of the ministry. The apostles were missionaries first, before they had any congregations to shepherd (Matt. 10, etc.) -- to begin with in the "Home Mission" field alone, but soon also among the Gentiles. (Acts 10, etc.) Thus it seems we are agreed that the Scriptures teach a "public ministry" of which the missionary office, the pastoral office, and also that of teachers and theological professors are forms, established by Christian congregations in obedience to the instructions in God's Word. We are also agreed that "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.) Whether this one office is called the "genus" of which the specialized offices in the church are "species," or it is called the "trunk" from which the others are "branched," the thought is the same, so far as we can see. To this day there are missionaries in many foreign fields who are active in all branches of the work of the church, just as the apostles were, except that they are not inspired to write the Holy Scriptures -- though some translate them into new languages. But as their work progresses, their work is divided up among different workers just as it is here, --- teachers, professors, charity workers, superintendents, etc. And all are equally possessors of the divinely instituted office, as surely as they are called to their work by the home church or by the congregations they

serve.

The question of the status of synodical officials should be approached in the same manner as that concerning the status of missionaries. The apostles were not only missionaries and pastors, but were also "superintendents" of a large number of congregations which they repeatedly "visited." (Cf. Paul's missionary journeys and his epistles, esp. II Cor. 11, 28.)

The apostles were the teachers of the whole church and were in contact with all parts of the Christian Church from the beginning. Granted that there was no formal organization of the scattered congregations, such as we have today in our "synods," the apostles, as a part of the "pastoral office," did serve the church in much the same way as our "church presidents" and "visitors" do today. Such officials are doing the work of the divinely instituted office just as much as missionaries and pastors are. Perhaps most of the time of our missionaries in Nigeria, e. g., is spent in such supervisory work. Would anyone venture to say that their activities in this respect are in "a different category" from those of the pastoral office? There may, indeed, be "synodical officials" in a large church body such as the Missouri Synod whose activities are not "included in the functions of the pastoral office as originally instituted by Christ." But this does not apply to the presidents and visitors, who do as much preaching and teaching as anyone, whether they serve a local congregation or not. The Missouri Synod has made it a practice to extend calls to its superintendents of Foreign Missions, of Home Missions, of Christian Education, etc., which implies that they are serving in the pastoral office. If the practice of the Missouri Synod is to square with its teachings, it will, then, have to drop such arguments as those presented in Buenger's essay, with regard to "Synodical Officials." The fact remains that the more important synodical offices are just as much "branches" of the "pastoral office" as the offices of teachers or professors are. Hierarchism was a perversion of the apostolic office, not a logical or necessary result of the activities of the apostles as "supervisors" and teachers of the whole Church.

We agree with Dr. Brueggemann in his concluding statements:

"There is sufficient evidence in the New Testament to justify the conclusion that those who have been called to serve the Ecclesia in a representative capacity, and who have been given supervisory responsibility, and who have been charged with the care of souls for the purpose of edifying the body of Christ, are all members of the public ministry, be they pastors, parish teachers, college professors, chaplains, superintendents, synodical officials, or institutional missionaries. --- In this matter, as in all matters pertaining to the constitution of the public ministry, it must be remembered and emphasized that the ecclesia has the liberty to determine how, in any given generation, or in any given area, or in any given organization, the public ministry should be constituted. No church body can claim divine sanction for any particular order or form, and by the same token no church body has the right to condemn all forms of church polity which differ from its own. The functions of the ministry are clearly set forth in Scripture. The basic principles which are to govern the relationship between clergy and laity can be established from the example of Apostolic times, but the specific form in which the public ministry is constituted in any age, or in any church, must be regarded as an adiaphoron." (C. T. M., Feb. 1951, p. 104.)

-- Geo. O. Lillegard

An Open Way to True Doctrinal Unity

In criticizing my article published in the June '51 issue of the Confessional Lutheran Rev. Lillegard in the September issue of the Clergy Bulletin sets forth the opinion that the difference in the doctrine of the Church and Ministry which has been discussed in the Synodical Conference for many years is not at all a doctrinal difference, but merely a difference of expressions and terminology which should not disturb the unity of the Church. It would be gratifying if this really were the case. But if we would accept this way out of our troubles we would soon be disillusioned. For although Rev. Lillegard is sincerely convinced that there is no doctrinal difference, the controversy would continue just as it did after the acceptance of the Thiensville Agreement which was signed by both sides but did not end the controversy because it did not settle the differences.

There are two basically different conceptions of the public ministry opposed to each other. It is impossible that both should be Scriptural. If one of the two is correct and Scriptural, then the other must be wrong. And more than this. Rev. Lillegard in his article opens a prospect for better mutual understanding. But before dwelling at any length on this brighter side of the matter I shall briefly answer some of Rev. Lillegard's objections to my article in the Confessional Lutheran.

1. Rev. Lillegard has misunderstood that paragraph on p. 62 in the Confessional Lutheran which he criticizes. This paragraph is not an attack against Wisconsin professors but a defense against an unwarranted accusation which is often raised. Time and again it is asserted that Wisconsinians take their doctrine of the Church and Ministry from Scripture alone, while Missouriians base their tenets on the Fathers. Even in the present controversies within the Missouri Synod, when Walther or former publications are quoted by those who stand up for the old truth, immediately the hue and cry is raised that they base their position not on the Scriptures, but on the Fathers. Against this misuse of a right principle my words were directed. That this is the case may be seen from the concluding words of that paragraph: "If Prof. Lehninger

means to insinuate that it is customary in the Missouri Synod to prove the truth of certain points of doctrine by quoting the Fathers instead of the Scriptures we must reject this accusation as unfair. The burden of proof in such cases always rests with the accuser."

2. The differences between Thiensville and St. Louis are covered by the Scriptures, the Lutheran Confessions, Luther, Walther, Hoenecke, and other Fathers. To prove this would require a special article. For the present my word stands against Rev. Lillegard's.

3. The expression "development of the doctrinal position" is objectionable and misleading. It is reported on good authority that even Wisconsinians, when they heard Prof. Lehninger's essay, understood this expression in the same sense as I did. But they were satisfied with the essayist's protestations that he did not mean this expression in the modernistic sense. I also gladly accept this declaration. But I still maintain that expressions which by their wording suggest a false idea should be avoided. Here the old principle should be applied: Sententiam teneat, linguam corrigat. As far as this principle is concerned, I am in the same boat.

4. I had written in my article that the Fathers "were careful to set forth the whole truth which they found in the Scriptures" regarding the doctrine of the ministry. When I wrote these words I did not think of the office of missionaries which is not mentioned in the confessions nor otherwise by the Fathers. I would never have written these words half a year later, when the relation between the office of a missionary and that of pastor was clearer to me than before. What I meant to say was that the teaching of the Wauwatosa professors was incomplete insofar as they did not properly take into consideration the divine command on which the pastoral office rests when they formed their conception of the ministry, while the genuine Lutheran doctrine is complete in as much as both sides of the matter, the general ministry of all Christians and the public office of pastors and the divine command on which it rests are duly considered.

Rev. Lillegard knows this. I had, in

my letter of July 17, '51, explained to him my lapse. In spite of my explanation he now repeats his charge publicly. So all I can do is that I now also publicly repeat the admission of the mistake I made, and promise that I will never use those words again.

5. The same principle is to be applied to the expression that visible churches are "manifestations of the true Church." This is an old Iowan term that has been used to express the error of the "visible side of the invisible Church." No matter whether this expression is now used by Neo-Missourians in the interest of unionism, or by Wisconsinians in the interest of their doctrine of the Church, the expression suggests an old error and should therefore not be defended but avoided. "Sententiam teneat, linguam corrigat."

6. As regards the attitude of Wisconsinians towards Walther's doctrine of the Ministry, there are three classes. Some Wisconsinians are still in full harmony with Walther's doctrine to this day. Some admit that their doctrine seems to contradict Walther's, but they think that the discrepancy disappears when we consider that Walther used the term "ministry" in a wider sense. Some Wisconsinians unmercifully condemn Walther's doctrine, alleging that Walther indiscriminately identified the term "ministry" with the pastoral office. Even this third class was represented in the letters evoked by my article in the Confessional Lutheran.

But Walther neither used the term "ministry" in a wider sense, nor did he indiscriminately identify the ministry with the pastoral office. He accepted as correct the observation of the Lutheran Fathers that Scripture uses the word "ministry" in a wider and narrower sense. Not the ministry in the wider sense, but the ministry in the narrower sense, the public ministry, he identified with the pastoral office.

7. There are a few accusations of minor importance which also should be answered. But I pass them by for the time being in order to get at the main topic of this paper, the true conception of the public ministry which is in dispute. For here is a point where Rev. Lillegard's assertions open the possibility of a better mutual understanding.

Rev. Lillegard now says that the public (Clergy Bulletin: XI, 2)

ministry which Thiensville teaches is the Apostolate and that I misrepresent the Wisconsin doctrine by not acknowledging this conception. But this is something new. The theological faculty of the Wisconsin Synod has never set forth the idea that the pastoral office, the office of Christian School teachers, of professors, and synodical offices are all species of the genus Apostolate. On the contrary, when I, in my dealing with Wisconsin spokesmen, mentioned the pastoral office of the apostles as the beginning of the "public ministry," I invariably received the answer that the Apostolate is in a class by itself and should therefore not be drawn into this matter. I still have here a letter of Rev. Lillegard in which he also disposed of my conception of the "public ministry" with the terse remark, "The Apostolate is sui generis."

Nor is it Scriptural to define the Apostolate as the genus of which all other offices are various forms or species. But Rev. Lillegard asserts such a relationship. He explains that the Apostles were "the first missionaries, pastors, theological professors, teachers, and bishops of the New Testament Church." This enumeration of offices creates the impression as though the Apostles, besides being missionaries and pastors, also held a number of other separate offices. But this is not the Scriptural conception of the Apostolate. According to Scripture the Apostles were called to be fishers of men and shepherds of the flock of Christ. That was all. The office of shepherds or pastors has many functions as we know especially from the Book of Acts and the pastoral letters.

The "office of professors" was originally not a separate office as it is now, but merely one of the various functions of the pastoral office of the Apostles and of their colleagues and successors in this office. Not only did the Apostles prepare men for the ministry, but we also see from II Tim. 2, 2 that their disciples and successors in the pastoral office did the same. For St. Paul admonishes Timothy: "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." This preparing men for the ministerial office and thus taking care of the need

AN OPEN WAY TO . . . UNITY - J. Buenger

of the Church and the future generation was a duty and function of the pastoral office of the Apostles and their successors. They did not beside their pastoral office hold the office as professors at a theological school. This was an office which was much later established and which grew out of a function of the pastoral office of the Apostles.

That the instruction of Christian children in the Word of God was not a separate office of the Apostles but a function of their pastoral office is seen from the fact that the command to feed the sheep of Christ and that of feeding His lambs are placed side by side. Of course, the Apostles were teachers of the adults and of the children, but they did not hold beside their pastoral office also the office of teachers at a Christian school.

When the first new office was branched off from the Apostolate (Acts 6, 1-7) was the office of the newly elected helpers, who were to serve tables, now a species of the genus Apostolate? The relation between these two offices was certainly not that of genus and species. Nor was the office of Timothy, Titus, Apollos, and other bishops a species of the Apostolate. Hoenecke, as well as Walther, furnishes ample Scriptural proof that these men held the same pastoral office as the Apostles. They had the same divine command to take care of the flock of Christ, and the Apostles place themselves at their side as colleagues. (I Pet. 5, 1; II John 1; III John 1; Col. 4, 7; Phil. 2, 25; I Cor. 4, 1.)

And still there is an element of truth contained in Rev. Lillegard's statement. The perception that the Apostolate must not be excluded from the definition of the public ministry is a step in the right direction. We are all agreed on the truth that Christ has, beside the general ministry of all Christians, also instituted a public ministry for which a proper call is required. Let us now go a step further and also agree on the truth that the office of the Apostles is not something separate from, but included in the public ministry. The Apostles were the first men whom Christ himself personally called into a public ministry. This was the institution of the public ministry. But this ministry was not re-

stricted to the Apostles; it was meant to be continued to the end of days. Therefore, when Christ calls men into the pastoral office through congregations, when He sends out missionaries through congregations, the office of these men is the continuation of the public ministry of the Apostles.

All other details which are to be considered and discussed in this connection are easily settled if we are agreed on a truly Scriptural definition of the term "public ministry."

I offer to our brethren of the Norwegian Synod for examination, respectively correction (sic) the following comprehension of the main points which are to be considered in a Scriptural definition of the public ministry:

The public ministry which Christ has instituted is not a ministry beside the Apostolate as though the Apostolate were in every respect an extraordinary office and must therefore be excluded from the definition of the public ministry.

Nor is the public ministry restricted to the Apostolate as though the Apostolate itself, and nothing else, constituted this ministry.

But the public ministry includes the Apostolate since it consists in the public administration of the keys in the name of a Christian congregation (or congregations). This ministry was first committed to the Apostles when Christ called them to be fishers of men and shepherds of His flock. But it is not a temporary, but a lasting institution, so that the offices of present day missionaries and pastors are the continuation of the missionary and pastoral office of the Apostles.

Offices which are branched off from the original pastoral office, such as Christian schoolteachers, professors, etc., are also divinely instituted, not indeed as separate offices, but as included in the original pastoral office of the Apostles.

- J. Buenger, pastor em.
Elizabeth, Illinois

Common Confession - resolutions

WISCONSIN SYNOD

REPORT OF THE FLOOR COMMITTEE ON CHURCH UNION, AS UNANIMOUSLY ADOPTED AT THE 31ST CONVENTION OF THE EV. LUTH. JOINT SYNOD OF WISCONSIN AND OTHER STATES, New Ulm, Minnesota, August 8-15, 1951.

The Common Confession has been submitted by the Lutheran Church-Missouri Synod to us as a statement of the agreement which has been achieved in the doctrines treated by the two committees (Mo. & ALC) to secure our consent to it. We ask our sister Synod to weigh carefully the following statements and resolutions:

A. STATEMENTS

1. We have given the Common Confession prayerful and thorough study in our congregations, in all conferences and all our Districts, and in our Convention.

2. We have assured ourselves through an official and written statement, given by your Committee on Doctrinal Unity to our Standing Committee on Church Union, that the Common Confession is to be regarded, not as defining an area of doctrinal agreement, but as furnishing "a settlement of those doctrinal controversies that were before the church up to the time of the adoption of the Common Confession." (Minutes of the Committee on Doctrinal Unity, April 10, 1951.)

3. We gladly acknowledge that the Common Confession contains many fine statements of Scriptural truth.

4. We consider it to be no mere repetition, but a necessary emphasis to state here to you our motivation for our action on the Common Confession. It is a loving concern for the heart of the Gospel, the Sola Gratia (By Grace Alone) as already set forth in the preamble to the Review of the Common Confession. We are confident - and we have been so assured - that this is your concern likewise. We, therefore, entertain the hope that you will see with us that only with the full Scriptural doctrine of Saving Grace Alone does God receive His full glory and the sinner his full security in Christ. We trust that you will also see that our criticism, especially regarding the lack of formal antitheses, is demanded for a full confession of the truth, so that neither God's glory nor the sinner's comfort shall be abridged.

(Clergy Bulletin: XI, 2)

B. RESOLUTIONS

1. Be it resolved:

That we concur in the findings of the Standing Committee on Church Union as found in the document "Review of the Common Confession", and herewith make them our own.

2. Be it further resolved:

That we inform the Lutheran Church-Missouri Synod that we not only find the Common Confession to be inadequate in the points noted (cf. Review of the Common Confession), but that we also hold that the adoption of the Common Confession by the Lutheran Church-Missouri Synod involves an untruth and creates a basically untruthful situation since this action has been officially interpreted as a settlement of past differences which are in fact not settled.

3. And be it further resolved:

That we ask the Lutheran Church-Missouri Synod to repudiate its stand that the Common Confession is a settlement of the doctrines treated by the two committees (Mo. & ALC).

4. And be it further resolved:

a. That we direct the attention of our sister Synod of Missouri to the position which the American Lutheran Church has taken in the Friendly Invitation of March 4, 1947, with the remark contending for "an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the Word of God," and that we indicate to the Lutheran Church-Missouri Synod that this position of the American Lutheran Church challenges the clarity and therefore the authority of the Scriptures. (Ps. 119, 105) This can only cause confusion and disturbance in the church. Therefore negotiations should be suspended.

b. That we further indicate to the sister Synod of Missouri that not until the American Lutheran Church recognizes this as the basic problem which must first be considered and settled, will the obstacle to the renewal of doctrinal discussions have been removed. (Cf. Convention Proceedings of the Joint Synod 1939, page 61, 2b and c.)

GENERAL RESOLUTIONS

1. Be it resolved:

That we further inform the Presi-

C. C. - RESOLUTIONS

dent of the Lutheran Church-Missouri Synod through our President that, if the appropriate action in the matter treated in this report is not forthcoming, at least through the Praesidium of that body, we shall feel constrained to carry the issue to the Synodical Conference at its next regular convention.

2. Be it further resolved:

That copies of the Report of the Standing Committee on Church Union and the Report of the Floor Committee as adopted by the Convention be forwarded by our President to the President of the Lutheran Church-Missouri Synod and to the President of the Synodical Conference.

(Editor's note: The Report of the Floor Committee on Church Union contained two other articles, numbered I and II. The above report contains only Article III, The Common Confession, and Article IV, General Resolutions.)

SLOVAK CHURCH

Resolution adopted by unanimous vote at the 34th Convention of the Slovak Ev. Luth. Church, August 21st, 1951, Detroit, Mich.

RESOLUTION re: THE COMMON CONFESSION

WHEREAS, the "Common Confession" of the Lutheran Church-Missouri Synod and of the American Lutheran Church has been placed before the Slovak Evangelical Lutheran Church by the Lutheran Church-Missouri Synod for the purpose of securing the consent of our Church to the course of action of our sister Missouri Synod as outlined in its resolutions, and WHEREAS, pursuant to this request, the "Common Confession" under the prayerful guidance of the Holy Spirit and in the fear of God has been diligently studied by our Pastoral Conferences and thoroughly examined and discussed daily at the sessions of the Slovak Evangelical Lutheran Church in convention assembled, and

WHEREAS, the Slovak Lutheran Evangelical Lutheran Church, on the basis of this thorough study has come to the conviction that the "Common Confession" does not contain anything contrary to the Word of God and the Confessions of the Lutheran Church, and

WHEREAS, the Slovak Evangelical Lutheran Church regards the "Common Confession" as sufficient basis for further negotiations with other Lutheran bodies toward the attainment of true unity of doctrine and practice; be it therefore

RESOLVED, that the Slovak Evangelical Lutheran Church express its agreement with the doctrines set forth in the "Common Confession" and grant its consent to the course of action as outlined in the resolutions of the Lutheran Church-Missouri Synod.

* * * * *

ADDENDA TO THE RESOLUTION re:

THE COMMON CONFESSION

Although the "Common Confession" has been adopted by unanimous vote of the Slovak Evangelical Lutheran Church we hereby wish to bring to your attention a few pertinent observations which may help you in arriving at any clarification or expansion of the "Common Confession".

1. ARTICLE LV. ELECTION. The Slovak Evangelical Lutheran Church suggests that the words "unto faith" be included in this Article and read: "elected unto faith as His own. . ."

2. ARTICLE V. MEANS OF GRACE, Baptism. It is the opinion of the Convention that the words "washing of" (first two words in third line) be eliminated.

3. ARTICLE V. MEANS OF GRACE, the Lord's Supper. We also suggest that the words "the most" be omitted and the article "an" inserted to read: "He enters into an intimate communion. . ."

4. ARTICLE VI. JUSTIFICATION. We furthermore offer the suggestion that the declaration of Justification could be so phrased as to make it more pronounced. And we also suggest the inclusion of the word "merely" in the phrase "the sinner merely accepts by faith."

5. ARTICLE VIII. SANCTIFICATION. It pleases us to inform you of the satisfaction expressed by many members who consider this Article to be an improvement on that in the Brief Statement.

6. ARTICLE IX. THE CHURCH. This is the only Article which received a negative vote. Since the negative vote was so emphatic, the privilege was granted especially to all lay-delegates voting

against this Article to state their objections. It was thereby determined that the objections to this Article were not based on the doctrinal content but solely and mainly on the use of the word "catholic". The objectors agreed to vote in favor of adopting this Article on the condition that this matter be brought to your attention and if at all possible the word "catholic" be excluded.

7. ARTICLE XII. THE LAST THINGS.

Finally the Convention urges that the word "still" be omitted. The sentence would then read: "Among the signs of His approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are clearly discernible in the Roman papacy..!"

THE CLERGY BULLETIN

Vol. XI

October 1951

No. 2

— NORTHWEST PASTORAL CONFERENCE —

The Pastoral Conference of the Northwest District will meet, D. V., on the 6th and 7th of November at Bethany College, opening at 9:30 a. m. Tuesday. The program adopted by the last conference for this year's study is: 1. Exegesis of 2 Thess. 2, 4 - S. C. Ylvisaker; 2. The Ministry and Human Relations - J. A. Petersen; 3. Speech - M. Galstad; 4. What Does the Scripture Say with Regard to Church and State - S. Dorr. Arrangements for lodging are to be made with C. M. Gullerud.

- Norman B. Harstad, Secretary

— KASOTA VALLEY HOME —

On Sunday, September 30th, the doors of our Kasota Valley Home for the Aged were officially opened to receive residents. It was a very impressive service, attended by a host of people who came from far and near. Very likely, all our pastors will receive a package in the near future containing sufficient copies of the dedication service and an historical review of the Home for free distribution among the members of their congregations. We want to commend the Graphic Publishing Company of Lake Mills, Iowa, for the fine job of printing. This pictorial brochure will also serve as a preliminary information service for all future applicants.

So far, four applications of residents have been accepted by the Board of Directors. As far as we know, three of these are already residents of the Home. One moved in on September 30th. These three are members of Synod congregations. We have had other applications, too, particularly from members of the ELC. One of these in particular gave very lucrative promises of future wealth for our home, if we would accept that party immediately. "All these things I will give thee, IF. . ." Did we accept the application? What would you have done? No, we declined this application and others from the ELC. This is our Home for the Aged of our Church. A neighboring Old People's Home of our acquaintance advertises with the following slogan: "A Lutheran Christian Home for the Old Folks and Invalids Regardless of Race or Creed." We have discovered that this Home also accepts Jews for residents. So, their home is neither Lutheran nor Christian.

We want our Home to be a refuge of the weary of our Church, where they can spend the declining years of their life in peace and quietness and in true heart-fellowship with those who are of one mind and hope of their calling. We do not want our old folks in the Home to be beset with vexing argumentations as to which is the true religion, or with the Satanic lie that all religions bring us to heaven anyway. Our old folks have common memories to share, they have a common faith, and look forward to the realization of their common hope of Heaven's glories. We dare not shatter those pious hopes of our people by unwise action.

This is our Home - our problem. We ask you, brethren, to help us keep it such. Pray that the Lord would send His Holy Spirit of Comfort and Consolation upon our Home. Plead with the aged of your congregations, especially with those who are destitute, to come to our Home. They will not be disappointed. Before the cold winter months set in, your old people will be looking for a refuge place. At the Kasota Valley Home they can look unto the hills from whence cometh their help.

Kindly direct all communications for information to the secretary of the Board, Mr. G. E. Solli, 1305 North Broad Street, Mankato, Minnesota.

INNOCENTS ABROAD

Guess most of you know that J. A. O. Preus, Jr., and his good wife enjoyed a delayed wedding trip this summer. In the hope that you might be interested in hearing a little about it, we are here bringing a brief report, the first part of which is reproduced from the Rock County weekly (whatever its name is):

"Rev. Preus explained the delay in the wedding trip this way: 'We were married during the war. At that time, we couldn't travel. My dad said he would pay the expenses of a trip to Europe whenever we could go. This year we were finally able to get away, so we went.'

"Rev. Preus has a brother who has been studying in Europe, and they visited him there. They toured the country in an English car, owned by the Luverne man's brother, traveling a total of 4,000 miles. Included in their itinerary were Germany, Holland, Belgium, Spain, France, Switzerland, Italy and England.

"He was impressed, he said, by the friendliness of the Italians, and also by their poverty. Labor in Italy is cheap, but imported articles are high. He was impressed by the way farming is done in many of the European countries. Some places farmers still plow with oxen, and harvest their grain with the old type cradle or scythe.

"The people of Switzerland seem to be the most prosperous from an economic standpoint, and those of Holland would perhaps rank second. English people seem dissatisfied with the British Labor government, and many are moving to Canada. French and Swiss people are courteous to American tourists, but lacked the friendliness of the people he met in Spain and Italy.

"On their trip they visited many points of interest, particularly in the older cities on the continent. Damages of war are still very evident in some of the German cities, he said, and perhaps the city which still shows the greatest amount of damage is Cologne, where little has been done in the way of restoration since the bombings of World War II."

In a communication to the Clergy Bulletin, our Luverne friend added: "We saw most of the Roman ruins, which of course were of special interest to an ex-Latin teacher. The churches in most countries were in a sad state of disrepair, partly due to war and partly to poverty and apparent indifference. Rome had some wonderful churches, but they seem to be used as much for museums as churches. In Heidelberg we visited a church which was shared by Catholics and Protestants. Catholicism in Europe, Spain perhaps excepted, seems much weaker than in America - more in numbers, but much less in interest, loyalty and conviction. The people dislike the clergy and regard them as belly servers. (Rom. 16, 17.)"

— CHANGE OF ADDRESS —

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Neil Jordahl, 761 South Third Avenue, Sioux Falls, South Dakota

— LITT. AV. HVERT —

. . . The index for CB that appeared with last month's issue was worked out by F. R. Weyland. Tak! . . . The Pathfinder article, "Five Ghosts", of last issue was submitted by Eivind Unseth. . . Credit to whom credit is due. . . Bethany Day weekend was very well attended - a record crowd, I do believe, at least for the Saturday evening festivities. New Association president is Prof. Holte. . . Methinks Tracy's near \$350 Mission Festival offering rates mention here. . . Teacher Eggers of St. Mark's (Chicago) is leaving this fall for a new position in Southern Missouri. . . We're sorry that some of the paper in this issue is not cut on the square; makes the copy look even more crooked than usual. . . Anyone interested in information on the Orthodox Lutheran Conference may order THE ORTHODOX LUTHERAN, Okabena, Minn., (that's all the address necessary) for \$2.00 per year. First issue, not yet out, may be had for a quarter. . . Prof. Teigen's article on Semantics was on hand in time for this issue; its appearance is postponed because this issue is long enough. . .

To the best of our knowledge, East and West Paint Creek Congregations are yet without a resident pastor. . . The annual Luther Day Festival Service sponsored by the congregations of the Albert Lea Circuit will be held at the Lake Mills High School Auditorium on Sunday, October 26, at 2:30 P. M. Pastor G. A. R. Gullixson is the guest speaker. . . Mrs. John Moldstad, who with her husband moved to Bagley, Minn., just a month ago, has been seriously ill and hospitalized with diabetes. Her recovery is quite well assured. . . There's no article on hand from the Lutheran Synod Book Co. for this issue of CB. It seems that business is so good that the manager feels it is unnecessary to advertise any more. But he still would like to serve all of you, and he is better able to serve you well as his stock on hand is being built up. . . Of the ten teachers in attendance at the recent Lime Creek conference, five were men. These are our parochial school teachers, you understand. . . And we almost forgot one of the most important events of the month: Our hearty congratulations and best wishes to Pastor and Mrs. (Melvina Olson) Theo. Aaberg, who on October 8th joined their two lives into one in a ceremony at Zion Lutheran Church, Tracy, Minnesota. . . Pastor G. C. J. Quill of Albert Lea has received a call to Nigeria. . . We still beg for your contributions to help put a little more flavor into this endeavor.

◦ 35 YEARS ◦

Thirty-five years ago on the 5th of October a small group of men (21) met to organize a Lutheran congregation and establish a new church in North Minneapolis. They named it Fairview Evangelical Lutheran Church, and called the Rev. Christian Anderson as their pastor.

The purpose of Fairview Congregation was then, as it is now, to give testimony that the Lutheran doctrines as set forth in the confessions of the Lutheran Church are a true exposition of the Word of God, and can not change. To this unpopular purpose Fairview clings today.

The true value and worth of this act of the founders of Fairview becomes more evident with the passing of the years. Today, when the confusion of human philosophies and speculations have hit also the Lutheran Church harder than ever, it is the "Confessional" Church alone that can show the way out. God says: "Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6, 16.

Therefore on this 35th Anniversary Fairview Congregation fervently prays:

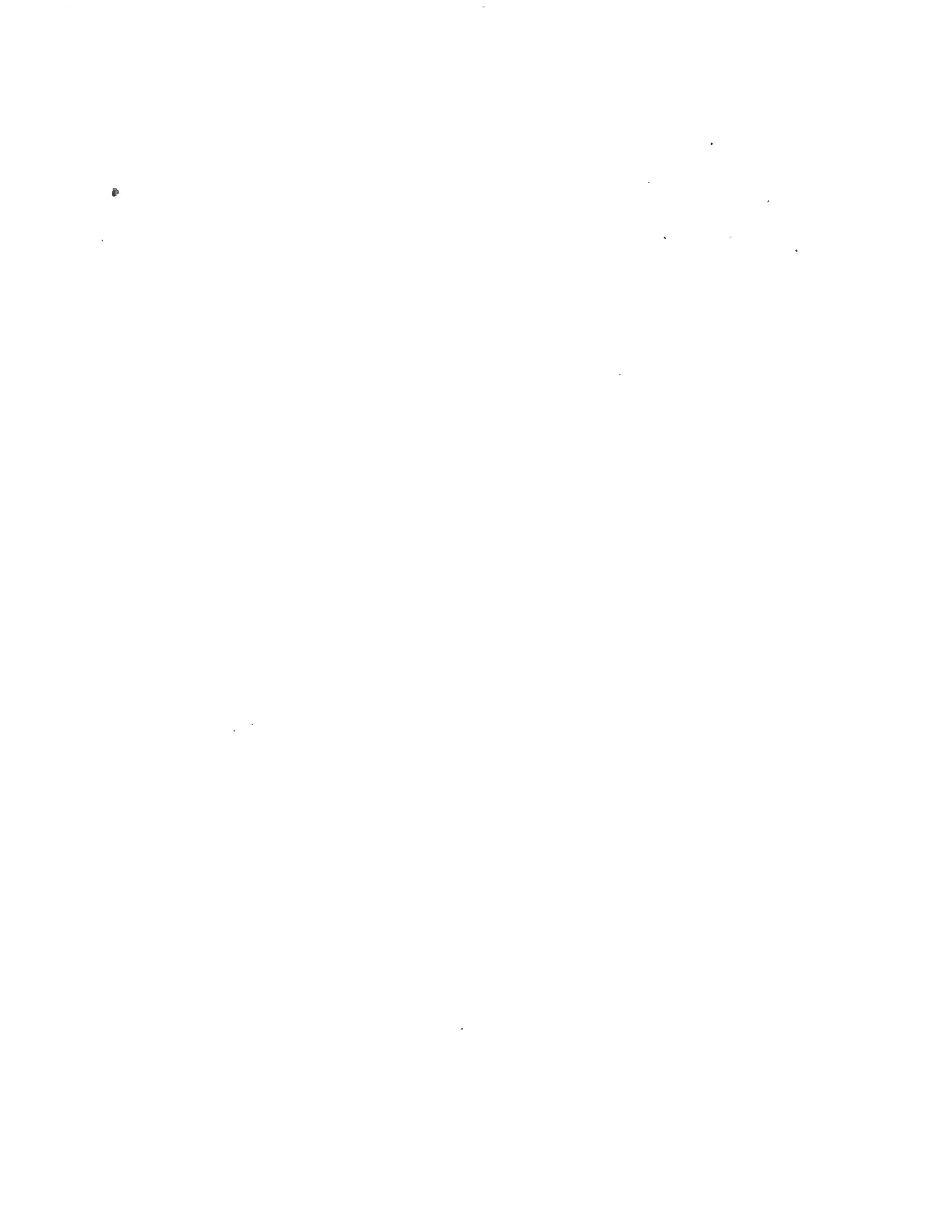
"Lord, keep us steadfast in Thy Word
Curb those who fain by craft and sword
Would wrest the Kingdom from Thy Son
And set at naught all He hath done."

AND LET THE BEAUTY OF THE LORD, OUR GOD, BE UPON US: AND ESTABLISH THOU THE WORK OF OUR HANDS UPON US: YEA, THE WORK OF OUR HANDS, ESTABLISH THOU IT. AMEN.

- H. A. Theiste

Since this event will be reported also in Sentinel we shall not go into detail here, except to state that in commemoration of this event the congregation extensively renovated its property to the amount of \$30,000. We certainly would like to see their plant now. We also take this opportunity belatedly to congratulate the congregation and its pastor on this occasion of their joy.

JBM



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No. 3

"GIVING THANKS ALWAYS FOR ALL THINGS"

For all things giving thanks to God,
Whose blessings, like a mighty flood,
Bring joy to mind and heart;
His goodness ev'ry morn is new,
His promises are ever true
And bliss divine impart.

For all things giving thanks to God,
Though oft, beneath His chast'ning rod,
Our hearts are filled with fear;
Though enemies arise in might,
Our Lord is Strength and Life and Light:
His help is ever near.

For all things giving thanks to God,
Whose Son redeemed us with His blood
On Calv'ry's holy hill;
Whose love sustains us day by day,
Who leads us in true wisdom's way
By His benignant will.

For all things giving thanks to God,
By walking, as the saints have trod,
In service, and in love,
Until we pass through heaven's door
And we give thanks forevermore
In our true Home above.

- P. E. Kretzmann

QUOTES

The preacher's discourse should be born,
not in his mouth, but in his heart;
- Quoted by Luther

Many learned and eloquent men have ut-
tered foolish and ridiculous things in
speaking of what they did not understand.
- Luther

It requires a superior man to write his-
tory, a man with a lion-heart, who dares
without feat to speak the truth.
- Luther

Deus impleat vos odio Papae!

- Luther

What the Word does not do remains for-
ever undone.
- Luther

SECRET SOURCE

From where did Luther, alone before
pope and emperor, draw his strength? Sure-
ly not from parents, churches, or
from councils.

What had he left to stand on? Every
prop had been knocked out from under his
feet.

Each of us, like Luther, is tempted at
some time to lean much on man, to make
flesh our arm. For a time we may trust
men of flesh, but a time comes in which
we stand alone before God - with our Sa-
vior at our side.

Then we will believe a truth, not be-
cause men have said that we should, but
because God has shown to our eyes of faith
that He is our salvation.

When God has convinced us, we know.
Then we have found the secret source of
strength that is revealed to all who are
nothing before Him -- but who possess
all things.

Thus Luther was led by God. May we be
led the same! "The secret of the Lord
is with them that fear Him."

- M. Galstad in Bethany Scroll

PRIDE?

Our church opponents have often accused
us of being ruled by a spirit of pride.
Who of us will insist that we have al-
ways been free of this sin? But that
spiritual pride should be a characteris-
tic of our church body, that our Synod
in this matter should be distinguished
above other church bodies -- and it is
this, note well, which has been the mea-
ning of the accusation -- this we dare
forthrightly deny.

It is not spiritual pride that we con-
fess the once acknowledged truth before
both friend and enemy. Nor is it spiri-
tual pride that we confess that we have
the truth pure and unadulterated among us.
It is not spiritual pride that we confess

against this or that error: "Thus saith the Lord," and are certain and steadfast in our opinion. The Scripture is clear, and faith is a firm conviction. Faith is not doubt and uncertainty. When we know in whom we believe, and we so speak because we believe, that is not pride, but just the mind which the Lord demands of His disciples. For to us, also, applies the exhortation that "ye be joined together in the same mind and in the same judgment," and that "ye all speak the same thing." I Cor. 1, 10.

- President's message to East District of Norwegian Synod in 1901

THE MIGHTY DINOSAUR

Behold the mighty dinosaur,
Famous in prehistoric lore
Not only for his weight and length,
But for his intellectual strength.
You will observe by these remains
The creature had two sets of brains,
One in his head (the usual place),
The other at his spinal base.
Thus he could reason a priori
As well as a posteriori.
No problem bothered him a bit
He made both head and tail of it.
So wise was he, so wise and solemn,
Each thought filled just a spinal column.
If one brain found the pressure strong,
It passed a few ideas along.
If something slipped his forward mind,
'Twas rescued by the one behind.
And if in error he was caught,
He had a saving afterthought.
As he thought twice before he spoke,
He had no judgment to revoke.
For he could think without congestion
Upon both sides of every question.
Oh, gaze upon this wondrous beast
Defunct ten thousand years at least!

- Quoted in The Flood

TEN YEARS AGO

"On the 5th of October in 1916 Fairview Lutheran Congregation of Minneapolis was organized by a number of former members of Zion congregation who could not for conscience' sake go along in the Union on the basis of 'Opgjør'. On the 26th of October of this year a festival of thanks giving for all God's blessings during the past twenty-five years was held."

Lutheran Sentinel, Nov. 1941

FIFTEEN YEARS AGO

"Another name has been added to the roster of our Synod's pastors. On Sunday afternoon, Oct. 11, candidate of theology Milton Elmo Tweit was ordained to the ministry in Our Saviour's Luth. Church, Princeton, Minnesota."

Lutheran Sentinel, Nov. 1936

RELIGIOUS NEWS

Copenhagen - Miss Edith Brenneche Petersen, one of three women ordained as ministers in the Danish State Lutheran Church, has been appointed curate of Fredens church in Odense, Denmark's third largest city.

Los Angeles - Ground has been broken for the multi-million dollar Mormon temple in California. The first such temple in the state, it will also be the largest in the nation.

Shawnee, Oklahoma - Lambda Lambda Lambda, fraternity for religious journalism at Oklahoma Baptist University here, has named THIS DAY the "magazine of the year."

Springfield, O. - The Rev. Daniel J. Uhlman, pastor of the Trinity Luth. Church was honored here in a week-long celebration by his congregation and friends after 30 years of being an ordained minister. The pastor is one of five blind clergymen in his denomination, the ULCA.

SEMANTICS as it Applies to Theology

B. W. FEIGEN

I believe that the topic assigned to me touches on some of the problems that confront us today. I believe that many of us are totally unaware of what is going on in this field. We hear people speak about Semantics, but our notions about it are quite vague. Some one has said, and I think rightly, that there is hardly any one more dangerous than an amateur semanticist. And so I want it understood that I am neither a semanticist nor a linguist.

The term "semantics" today comprises such a large field that it is easily subject to misunderstanding. In trying to introduce you to this subject, and to make it somewhat intelligible to you, I shall rather arbitrarily follow the definitions given in the American Collese Dictionary: Semantics: 1. Linguistics, the study of meaning and changes of meaning. 2. That branch of modern logic which studies the relations between signs and what they denote or signify. The term was originally used in the study of philology. In the early 1920s it was introduced (as we shall later see) into symbolic logic by Polish philosophers.

I believe that a great deal of confusion is caused by the fact that many (especially amateurs) fail to realize that the word is used in these two senses. Irving J. Lee distinguishes six different varieties of semanticists (See Language Habits in Human Affairs, p. 9), but going into the subject in such a detailed manner would lead us far afield. The linguists such as Leonard Bloomfield, Robert Hall, Margaret Schlauch, etc. (See Bibliography) stick pretty much to the first meaning, while some of the popularizers enter a wide variety of fields of knowledge. The Polish Count, Alfred Korzybski, is the high priest of this latter group, and their bible is his book, Science and Sanity. They usually call their branch General Semantics. Hugh Walpole in his book, Semantics, says that Korzybski, in Science and Sanity, "enters the fields of anthropology, biology, botany, 'conditional' (conditioned) reflexes, education, entomology, genetics, ma-

thematics, logic, mathematical physics, neurology, ophthalmology, physics, physiology, and psychiatry." Just a glance at this ponderous tome (798 pages) will confirm the statement. Mr. Stuart Chase, one of the popularizers of Semantics (Tyranny of Words) says that he has read it "completely through three times." He also adds, "With charming wistfulness." Says Barrows Dunham, "Large sections are still blank in my mind. A book on the clarification of meaning should not be so difficult to understand." (Man Against Myth, p. 237)

This essay, like all Gaul, roughly divides itself into three parts: I. Meaning and Changes in Meaning. II. General Semantics. III. Some Practical Applications.

I

Bloomfield, in Language, says that "present-day knowledge does not suffice to unravel all the entanglements of meaning." (p. 148) This must never be forgotten when we study the meaning of meaning. But there is one point on which we will be agreed or else language will commit suicide, namely, that by common agreement, certain meanings are attached to certain words and phrases. This is fundamental, and I am going to quote a few "experts" to show that it is a commonly accepted maxim. "One basic assumption in linguistic analysis is that in every language (or dialect), some utterances are alike as to form or meaning. Otherwise, of course, if the speakers of a language could never depend on similarity of form and meaning for any given combination of sounds, from one moment to the next, communication would be impossible." (Hall, Leave Your Language Alone, p. 118) Bloomfield says: "Our fundamental assumption implies that each linguistic form has a constant and specific meaning. . . We suppose, in short, that there are no actual synonyms." (Op. Cit., p. 145) "On the other hand, our assumption implies also that if the forms are semantically different (that is, different as to linguistic meaning), they are not 'the same'

even though they may be alike as to phonetic form." He then cites the example: bear-carry; bear-give birth to; bear-ur-sus; bare-uncovered.

It is to be noted, then, that one must take the specific and stable character of language as a presupposition of linguistic study, although it must also be said that one cannot always with certainty completely define meanings of all words. Bloomfield admits this: "All this shows, of course, that our basic assumption is true only within limits, even though its general truth is presupposed not only in linguistic study, but by all our actual use of language." (op. cit., p. 145)

The words we use and the words that we recognize have their meaning from the way they have been and are being used by people in speaking and writing. A word "means" what it stands for to the speaker or writer, listener or reader. A word (or phrase) refers to an object, or situation, or idea, or quality, or fancy, etc. This is called its "referent", and by representing this referent, a word gets a core meaning, its "denotation." In dictionaries the ways in which a word is generally used are recorded, and in that way we can get its present core meaning, or denotation. This meaning is in most cases quite definite, and we will agree upon it pretty well. Bloomfield: "The remarkable thing about these variant meanings is our assurance and our agreement in viewing some of the meanings as normal (or central) and the others as marginal (metaphorical or transferred)." (Op. cit. p. 149)

Perhaps a word about dictionaries would here be in place. It appears to me that sometimes there is a feeling in our circles that a dictionary is nearly inspired, that it is an "ultimate" "authority" to be appealed to, and the question is settled. In conferences exegetical papers we often hear the statement that in this passage the word means so and so because Thayer has said so, or if we are a little more advanced in Greek, Kittel. We are inclined to accept without question the information that is given in a dictionary because it is the "final authority." Roma locuta; res decisa. Now, I do not mean to imply that the information given by a dictionary is to be despised (it is compiled by trained linguists), but re- (Clergy Bulletin: XI, 3)

member that it is only a compilation of the known linguistic facts. A dictionary merely records the pronunciations and meanings. In this connection we might also add that the assumption that there is a single correct pronunciation or a proper meaning for every word is hardly in keeping with the actual facts. W. Cabell Greet, in an article on pronunciation in the ACD, says with regard to pronunciations: "In selecting pronunciations, the Staff of the American College Dictionary has exercised due care under the circumstances. As I have elsewhere described the procedure, 'Without seeking to impair any citizen's right to be his own professor of English, we look for what is national, contemporary, and reputable.' This is our standard of correctness, and pronunciations which do not meet it are clearly labeled. The authority of a dictionary is based completely upon the actual speech and writing of the community of effective citizens, with admiration for those skilled in the arts and with respect for those who do but save the nation." (ACD, p. xxii)

But to get back, in general, the central meaning of a form is the meaning in which we use it most consistently, and which we assume it has unless there is some special reason to look for transferred or marginal meaning.

But words change in their meanings. The types of changes of meaning are usually classified into four: specialization, generalization, pejoration, amelioration.

1. Specialization. Some words take on a narrowed meaning, e. g., Shakespeare speaks of "rats and mice and such small deer," and he is using the word in the sense of animal; cf. German, Tier. Today it has been narrowed down to refer to a single family of ruminant quadrupeds. Chaucer uses the word "starve" in the sense of "to die" (cf. German, Sterben). Today it means to die from lack of food. Cf. the Scotch dialect where it means to die from cold. The word "meat" as used in Genesis 1, 30: "I have given every green herb for meat" means food in general, but today its usual meaning is edible flesh (except in certain phrases, as meat and drink, sweetmeats).

2. Generalization. The word frock was at first applied to "a coarse gown or habit

worn by monks or friars," but now it may be applied to any dress or gown.

3. Pejoration. Certain words at the beginning of their history denote thoroughly respectable ideas. The word "stink" originally meant to give off an odor, good or bad. The Old English poem, The Phoenix, in describing the beautiful country of the Phoenix, speaks of the "halga stenc" -- from the flowers, of course. But today the word has the meaning of giving off a strong offensive smell. It is much stronger than the word "smell." You know how your children tend to titter when you read in John 11, 39: "Lord, by this time he stinketh." As a matter of fact, there is a host of jokes built on this fact that words change, and that that there are levels of usage. Compare Dr. Samuel Johnson's: You smell, I stink.

4. Amelioration. This is a change in the opposite direction. The word marshall originally meant a groom or stable servant; today it may be used to denote an officer in a royal household or one of high rank in the army. Perhaps we should here inject a word about etymology. We have seen that the core meaning, denotation, of a word can change in one of the four ways mentioned above; therefore the denotation of the word as used today may not be its literal meaning of several centuries before. In studying the etymology of a word, there are several things to consider. First, the language from which it came must be determined. This is, of course, most important in English, which has so many derived words. The etymologist must also determine the earliest form of the word in the language or family of languages to which it belongs. Then, too, the etymologist will compare the meaning of the word in its known form with what it has become in the language he is studying. It may shed some interesting light on the history of the nation, e. g., guest. It is derived from an Indo-European word, ghastas, meaning stranger. The Latin word hostis is also derived from the same word. While it is well to know as much as possible about the origin and history of the word, it is not safe to state that its original meaning is its core meaning today, much less, to say that the word can be used in only this way.

Compare the present day meaning of the word gossip. Literally, god-sibb - God-related - godparent, usually a kindly old grandmother in the household who felt by virtue of being godsibb, she had certain rights to discuss the immediate family affairs.

Albert Marckwardt in his Introduction to the English Language, says, "The principle that the etymology constitutes the 'true' meaning of a word is frequently made the basis for ridiculous and extreme denials of what is unquestionably cultivated usage. In the last century one earnest reformer insisted that because dilapidated was from Latin lapis, 'stone,' it could be properly used only in reference to stone structures. Strictly speaking, a wooden dwelling could not be dilapidated. A present-day writer tells us that bureau 'ought to mean' an office, the furniture of which included a table covered with red cloth, since the word comes from Latin burrus, 'dark red.'" (Op. cit., pp. 177-178). The only guide to what a word should mean is what it actually means in the mouths of the people who use it. Compare discussions on the word nice. Some say that we should not say, "I had a nice time last night," since "nice" means "fine, delicate, subtle" and not "pleasant, agreeable." It did mean that, and still does in some cases, but before that it meant "silly", and Chaucer usually uses it in that sense. Through the French it ultimately comes from the Latin nescius, "ignorant", and Chaucer uses it in that sense also. So, strictly speaking, if we say, "Dora is a nice girl," we may possibly be hinting that she is a Dumb Dora. But etymologists tell us that the Latin word scire is derived from an Indo-European form sgoi, which meant "to cut, to separate," so that "nice" going back to that should mean "not cutting." (Cf. Hall, op. cit., p. 38)

If this linguistic principle had been observed in the Chinese Term-Question Controversy, considerable heat, ink, time, money, and heartache could have been saved. Although the missionaries produced abundant evidence to prove that to the modern Chinese Shang-di was a proper noun applied to the chief god in the Chinese pantheon, a name like Jupiter or

Zeus, applied to one god only, (Par. 64, 66, etc., A History of the Term Question Controversy in our China Mission and the Chief Documents in the Case, G. O. Lillgard. All numbers will refer to paragraphs in this book) nevertheless the St. Louis Faculty opinions kept urging the missionaries to overlook that fact and to direct the people to the "inherent meaning of the term (Supreme Ruler)" (153), the "native meaning" (258). Even the first Faculty Opinion admitted that if Shang-Di "were nothing but a symbol for an idol, being in itself as colorless as the algebraic characters a b c etc., and having no significance apart from being the name of an idol, then it would be a matter of doubt whether sufficient safeguard could be found making it possible to use the term." But that's all that it was to the modern Chinese, a symbol for an idol. How easily the matter could have been settled if the Faculty Opinion had recognized the linguistic principle that a word "means" what it stands for to the speaker or writer, or listener or or reader.

With such pronouncements on inherent and native meanings coming from such distinguished quarters as the St. Louis Faculty, the missionaries were hard put to it to defend their case. They knew that Shang-Di was a symbol for an idol, that it "meant" one of the chief heathen gods, but when the St. Louis Faculty held that the inherent and native meaning was its etymological meaning, the missionaries were overwhelmed and conceded too much. They even began to say that "Shang-Di is not used in accordance with its meaning (Supreme Ruler)" (340), conceding to the Faculty the false principle that the etymology constitutes the "true" meaning of a word. It was apparently on this principle that the Faculty defended the use of the proper name of an idol for the true God. Etymology or no etymology, the missionaries knew what Shang-di "meant" to the average Chinese, namely, a particular local idol, and yet that was not supposed to be the "meaning." It must have been bewildering.

And vice versa, it certainly goes without saying that if we are trying to determine the meaning of a word used several hundred years ago, we cannot read into that word the meaning we give it today, unless

it can be proved that such a meaning was common to those who used the word at that time. All this will have considerable bearing on what we arrive at as the true meaning of Ekklesia in the New Testament. If we are going to read into the word what we mean today by the word "congregation", we shall have to have good proof for it. And we can't be satisfied with looking only at the etymological meaning, "called out", but we will have to determine what it actually meant in the mouth of our Lord and of Paul and the other writers. All this, of course, will include a study of the history of the word, the Hebrew equivalent, etc. But in the final analysis, the core meaning, the denotation of the word, must be the meaning it had among its actual users.

Connotation: the suggestion of words.

But besides the core meaning of a word, or its denotation, words have implied or secondary meaning. This meaning is somewhat affected by the circumstances in which the word is generally used and by the particular context in which it occurs. This suggested quality, as distinct from the central core of meaning, is called its connotation. And this is admittedly somewhat unstable, but it is there, and with discriminating speakers and writers the connotation is very important in communicating their exact meaning. The good poet is very much aware of it, and poetry is exact because it is a faithful reproduction through language of a person's whole mind. The poetaster gets his vocabulary second hand. He follows conventional diction, and tries to heighten his effect by "poetic diction" and "poetic license." With the rhyming dictionary as his main source of inspiration, about all he succeeds in being is trite and vague. He makes a vague use of words, and this is not to be confused with a use of vague words. The hymnals, alas, are too full of this kind of "poetry." Alexander Pope holds up for examination "poets" of this type in the following words:

While they ring round the same unvaried chimes,
 With sure returns of still expected rhymes;
 Where'er you find "the cooling western breeze,"
 In the next line, it "whispers through the trees;"
 If crystal streams "with pleasing murmurs creep;"
 The reader's threatened (not in vain) with "sleep."

The lack of awareness of the connotation of a word is often responsible for misunderstandings. For example, the step from a compliment to an insult is a very small one: The young lady is slender (factual, tending to approval) or skinny (disapproving) or thin (factual, tending to disapproval). The Lutheran Sentinel in discussing the Common Confession, has twice used words which might unnecessarily cause antagonism when the editors had in mind presenting objective facts and receiving objective attention: purport and allege. The colorless "said" would, I think, under the circumstances have been much better. The new Wisconsin Synod history, Continuing in His Word, uses an unfortunate word when it speaks of "bringing the Gospel to the hosts of German immigrants that overran the state at that time." (p. 65 - my italics) It is fortunate that it was written by some member of the Wisconsin Synod and not an outsider, because the word overrun has the connotation of being a hostile invasion, which certainly was not the case here. Compare other words: saliva, spit (one is factual, slightly formal, with scientific suggestion; the other is the usual word, but to many people an "ugly word"); intoxicated, drunk, under the influence of, pie-eyed, soused, stinko, etc. Last spring many of you no doubt read in Life and Reader's Digest the usage note found under drunk in the new Thorndike-Barnhart dictionary: "It seems to take courage to use this natural word. We either go formal -- intoxicated; or grasp at respectability through euphemisms -- under the influence of liquor or indulged to excess; or make a weak attempt at humor with one of the dozen slang phrases like get plastered. But drunk is the word."

The connotations of these words suggest an attitude or a feeling of the person using them and would arouse a similar (or perhaps an antagonistic) attitude or feeling in most readers or listeners. Some one has declined the word firm in this way: "I am firm; thou art obstinate; he is pig-headed." The words admittedly reflect the attitude of the speaker.

Connotations may also change: the word Christian was first a word of contempt; likewise with Lutheran and Methodist. We tend to be proud of the name Lutheran, while to the outsider it is probably just

the factual name of a church body.

The importance of connotation should not be underestimated. We should be very much aware of it in our preaching and in our reading and listening. Connotations arise from the social standing of the speakers who use the form. A form used by a less privileged class of speakers often strikes us as coarse or ugly, vulgar, and if we are particularly fastidious, it may influence our judgment of his character (although, needless to say, it should not): I ain't got none; I seen it; we wuz robbed, etc. And vice versa, a form used by a more privileged class of speakers may strike us as overformal or prettified or affected, and we may tend to distrust that person because we are inclined to think that he is looking down his nose at us. As pastors we should be aware of this, especially in our pronunciation. In the Midwest we speak what is called the General American dialect; we come by it naturally, although we may have Scandinavian or German accents in the background. Now well over 100 million speak this dialect, but some may feel that the Boston accent (Eastern American) has considerable prestige, and prestige being something that may stand us in good stead, we consciously try to cultivate a "foreign" accent. The Bostonian comes by his accent naturally, but it is not natural to the Midwestern. Our ae's turn to ah's; we slur our r's; drop our initial h's; and if we are set on doing a good job of it, we drop the secondary accents from words of three or more syllables (this, I believe, is an imitation of an English dialect). You will recall that a few years ago a Lutheran Hour announcer pointedly reminded us that the broadcast originated on the campus of Concordia Seminary. If we are so tempted, here is a little poem that may help us:

She who lisps with manner airy
 "Diction-ry" for "dictionary,"
 "Culin-ry" for "culinary,"
 "Semin-ry" for "seminary," --
 Cart her to a cemetery.

I believe that we pastors should be very careful in cultivating a "foreign" accent. Since it is a conscious effort on our part, we can never completely disguise our linguistic birthright, and we certainly lay ourselves open to the charge

of affectation. You may not know that young men and women who today take Freshman College English are instructed on the different American dialects, and their ears are to a certain extent trained to spot them.

There is a particular aspect of connotation that has a bearing on some of the problems confronting us in the Church today. I shall quote Bloomfield: "The connotation of technical forms gets its flavor from the standing of the trade or craft from which they are taken. Sea-terms sound ready, honest, devil-may-care: abaft, aloft, the cut of his jib, stand by; legal terms precise and a bit tricky: without let or hindrance, in the premises, heirs and assigns." (op. cit., p. 152) I suppose that we will have to admit that theological terms have, at least in some quarters, taken on the connotation of being precise but hairsplitting, of being a quarreling over words, quibbling. Zechariah Chafee, Jr., professor of law at Harvard, in an address before the New York Bar Association, titled "The Disorderly Conduct of Words," discusses Semantics and the lawyers. After talking of the help men of the law can get from the writers on Semantics, he points out what help they can get from lawyers, and he takes up the matter of legal language. I think that some of the things he says can be applied to theological language. A lawyer in writing up a legal document searches for words to fit objects. He must use words and phrases which describe the persons or things the client desires, "every one of them and no more!" "Furthermore, the lawyer must be sure that when the document later gets before the court, the judge will reverse the lawyer's process and go back from the phrase to those very persons and things. . . Thus lawyers who wrote wills or contracts and the judges who interpreted them have acted under a very heavy responsibility." (Briggs, p. 197) Now lawyers at times find common speech inadequate to their purposes, and they use technical terms which have specific referents. They try to approximate chemical symbols (H. for hydrogen, etc.), making up a language which is more accurate than regular English words. Sometimes incompetent lawyers misuse these symbols so that the judge in interpreting the terms does not carry out the original purpose of the

client. Then judicial insistence on technical language will defeat the intention of the parties concerned, and this has sometimes prompted courts to sheer away from the special symbolism of legal language. Mr. Chaffee says, "In so doing, they lose exactness by giving effect to non-technical phrases which are capable of several different meanings." (Briggs, op. cit., p. 198) Mr. Chaffee admits that sometimes it is not to be deplored that the court adopts a liberal construction, since it is the only way in which an obvious wrong can be righted. The incompetence of the lawyer should not prevent justice from being carried out. But he points to a truth that we can well keep in mind in theology: Exactness is lost by use of non-technical phrases which are capable of several different meanings. All of us are probably thinking of the Common Confession, which avowedly avoids the use of technical theological language. Just because theological language may have the connotation of being precise but tricky, is certainly no reason for throwing the terms overboard. A case in point would be the phrase verbal inspiration, a technical term quite precise in its meaning and certainly not used by Lutherans and fundamental Reformed in any mechanical sense. Is it too precise for some present-day Lutherans? We will have to seek to determine whether the framers of the Common Confession lost "exactness by giving effect to non-technical phrases which are capable of several different meanings." In raising the question and trying to answer it, certainly one cannot be accused of being suspicious or lacking charity. This matter will come up again a little later.

So much for the first part. We hope that this little introduction will stimulate your interest in language and the problems of meaning. Dean Madson has called my attention to the fact that Luther, too, was interested in Semantics. He says, "It is one thing to speak grammatically, another to talk Latin. Therefore one must consider not so much the grammatical and regular language as the common usage. ----- In Latin many words through usage have acquired a meaning foreign to the grammatical laws." (quoted by Pieper, Christian Dogmatics, I, p. 8, footnote)

(To be continued)

Finally, I shall call to mind a man whom one or the other of you perhaps has met, who was long a terror to the congregation, who both ridiculed and hated and persecuted the Church, as much as he could, but who still was conquered at last by the mercy of God.

Believers of such types and in such circumstances as I have indicated here may be found more or less around in our congregations. There are also many other similar types of Christians, whom the older ones of us especially have met on the way. But I have named these as a help toward enabling us to perceive more readily the basis and import of the principles of church government that Scripture gives us. For who are the church members or Christian types that I have had in mind by the examples I have named? You have, no doubt, already guessed it. Those I have had in mind are: Lois, Eunice, and Timothy, Aquila and Priscilla, Martha, Mary and Lazarus, Simeon and Anna, Dorcas, Epaphroditus, the beggar Lazarus, Simon Peter, Zacchaeus, the woman which was a sinner, (Luke 7) and finally Paul.

If we want to see examples of people who belong, indeed, to the visible church, but do not belong to the true Church, we can find enough examples of them also in the apostolic writings. "In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor." (II Tim. 2, 20)

But as the Church in its essence is a gathering of such holy people, -- then it is evident to us that there can be no thought that men should rule over them. They are, says St. Peter (I Pet. 2, 9) "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out darkness into his marvellous light." * They have no other Lord than Him to whom they belong. He rules "over" them and "in" them, and He has delivered them from all other lords. The law no longer rules over them. (Gal. 5, 18; Rom. 8, 2.16.14) They are delivered both from the curse of

* This passage was, as is well known, the motto of our dear Dr. Walther.

the law and from its dominion. They are free from all the regulations of the old covenant. The commandments of God are written in their hearts, but they are free from all the commandments of men. They are not perfect. They are not yet only spirit. They stand in need of the word of God, both law and Gospel, to bring in subjection the old man and to grow in grace. But the law does not come to them with threats and punishments, but as "exhortation by the mercy of God." (Rom. 12, 1)

They cannot live isolated, separated from one another; for they love one another, and they know that it is the will of God that they shall be one in Christ. (John 17, 20-23) Nor shall this love be so hidden in the heart that it does not manifest itself, for Jesus says: (John 13, 35) "By this shall all men know that ye are my disciples, if ye have love one to another." Therefore the believers did not stand each one alone by himself at the Pentecost festival. There was a congregation at once, and we read about this congregation, that "the multitude of them that believed were of one heart and one soul," and that "they continued daily with one accord in the temple." About what were they gathered? About the word and sacraments; the Lord's institutions, and they knew that He himself had promised to be in the midst of them with His powerful, though invisible presence.

And thus it is still wherever there are souls that have received "the same precious faith" "which was once delivered unto the saints." They must and they will join together, and precisely about the word and sacraments. How do they do this? By establishing the office of the word in their midst and calling a minister of the word.

But could they not dispense with that? If the Christians are a people of "kings and priests" and have the spiritual priesthood, why should it then be necessary to establish the preaching office and call pastors? Is it not, at least, a matter of liberty which they can arrange for themselves as they please? No, it is not a human ordinance. God wants it to be so. In the same connection in which St. Paul explains that the believers all together form one body and one

spirit, although the different members of the body do not have the same office, he says: (I Cor. 12, 27ff.) "Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And then he asks: "Are all apostles? are all prophets? are all teachers?" The ministers of the word are accordingly, "set in the church by God." Therefore St. Paul says to the pastors of the church in Ephesus, (Acts 20, 28): "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

In another place he describes these teachers and overseers as the gifts of the ascended Saviour to the congregation, and shows what the Saviour's purpose with this gift is, in that he says (Eph. 4, 11ff): "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" --- for what purpose? --- "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of Christ" --- and what is to be prevented thereby? --- he says: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" -- for the goal is, he says -- that we "speaking the truth in love may grow up into him in all things, which is the head, even Christ." This glorious goal being the purpose of the institution of the ministry of preaching, we can also understand why Christ himself has said that we shall pray the Lord of the harvest, that he will send forth laborers into his harvest. (Matt. 9, 38)

But does not this conflict with what was said above about the liberty of the congregation? No, certainly not, if we would hold fast what is also said above about how the apostles and their successors shall regard their work. The congregation has received from Christ all the gifts of the Spirit and all rights, and it will in accordance with the words of God that have been quoted, also regard the preaching of-

(Clergy Bulletin: XI, 3)

fice and its ministers as a gift from God and as one of the ways in which He governs His church, though not in such a way that the congregation thereby forfeits any of its rights or transfers its obligations to others. In the course of time this misunderstanding of the status of the office of preaching has, indeed, asserted itself almost everywhere in various forms, and there is always danger that this may occur. (That is one of the reasons why this matter is brought forth for discussion among us.) But when we become intimately acquainted with the essence of the church and give heed to the words of Jesus to the apostles, and to their successors in the office, we will escape this danger. In the first place, the congregation, as said, possesses all the gifts of the Spirit. St. Paul says in the well-known passage in I Cor. 3, 21-23: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's."

So the office also belongs to the congregation. But Christ has given the congregation the command and the explanation concerning the public execution of the office, which has just been mentioned, and which our church confesses in the 14th Article of the Augsburg Confession. * Therefore it is also the congregation which calls its preachers and teachers and which has to see to it that these do the work they are called to do. The pastors are not, according to God's word, to be lords over the congregation. They are to be the servants of the congregation, and at the same time they are to be the servants of God.** Just in this way, by being the servants of God, do they become

* It is a sad sign that this part of the Lutheran Confessions, which is so clearly based on the word of God, should be so despised, yes, hated in the greater part of the Norwegian Lutheran Church.

** If anyone should object at this point that the pastors in this way would be trying to "serve two masters," then the objection would show that he had forgotten the real essence of the church, as described above. The true congregation has no other will than the will of God.

. . . . CHURCH GOVERNMENT - Koren

the servants of the congregation. God has placed them in the congregation, but He has done so by the congregation. The congregation has called them, but in accordance with the ordinance of God. They are the ambassadors of God to the congregation and they speak in Christ's stead. St. Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5, 20) But the congregation shall prove the message that they bring; for it has the command, to "beware of false prophets!" Yes, even a Paul says to the congregation in Corinth: "Judge ye what I say." (I Cor. 10, 15)

Accordingly, it is the congregation that has the power of the keys, i.e., the management in the house as the bride of Christ. In the very place where Christ gives to his apostles, and through them to the church, the keys of heaven, i.e., the administration of the Gospel to loose and to bind, he says that the congregation shall be the final and supreme resort (Matt. 18, 17ff.) Nobody is the Lord of the congregation except Christ. But Christ governs by His word, and the public preaching of the word is carried out by the congregation in accordance with Christ's ordinance through the office of preaching. Those who are in this office shall be guides, by declaring the word of God. So long as they do this, the congregation obeys Christ, in that it obeys its guides. Where the word of God speaks, there it is not the pastor who commands, but God himself. Where the word of God does not speak, there the pastor has nothing to command; for he shall only declare what God has said.

In the tract, "The Babylonian Captivity of the Church," we find the following mighty words of Luther: "Therefore I say, that neither pope nor bishop nor any man has the authority to rule by a single syllable over a Christian, except it is done with his consent; and whatever else is done, that is done out of a tyrannical spirit." (L.W.W. XIX, 83)

Here, I suppose, someone will say: Yes, we see, indeed, that in the things which concern the consciences, sin and grace, etc., there Christ governs by His Word; but otherwise, ---- there are to be sure, many things that must be arranged and

done in a congregation. There are the external arrangements with the use of the means of grace, rites and ceremonies, buildings, money matters, etc., --- how does Christ govern there, or does he not concern himself with such things? Yes, certainly. He has said to his believers that they shall do all things (then also such things) as before God and not as before men; and He has given them the Law of love, which also embraces all things; but otherwise He has given them only one rule: "Let all things be done decently and in order!" (I Cor. 14, 40) Yes, but who shall decide these things? That the congregation shall do. The pastor, who of course is a member of the congregation, shall also be along, but the decision rests with the congregation. The pastor is to remind them that all things must be done decently and in order, but he has no other command from God with regard to all external arrangements.

Now if the visible church were made up of only true believers, matters would not be difficult; that Christ governs the church by His word would then become manifest in all matters, also in all external things; for in these love would reign. But since there are both believers and hypocrites or nominal Christians in the visible church, dangers soon appear, which we notice even in the apostolic congregations. Therefore these dangers are pointed out also in the New Testament and admonitions are added, so that we may learn to beware of them. The dangers are that men want the power and wish to follow their own ideas. Christ is always the almighty Lord and Governor, but He governs wonderfully also in this respect, that He tolerates the intervention of men in the proper governance of the congregation, and sometimes lets the tyrants reign through long periods. Consider how in the first centuries in the time of the martyrs He tolerated His church to be persecuted; and in the succeeding periods He tolerated the emperors, the pope and the priests, and, after the Reformation, the state church system to usurp the power.

In the individual congregations, the danger now is that either the pastor or other individuals will forget that Christ is the only Lord, and how He wants to have His Church governed. There are many temptations for the pastor in this regard.

He is put in a special and respected position in the congregation by God through the call of the congregation. He shall be, according to the names which are ascribed to his office in Scriptures, the elder, (I Tim. 5, 17) overseer, guide, shepherd, teacher, etc., and yet he himself shall not, as we have heard, want to rule, shall not use authority, shall not demand anything, but shall be satisfied with requiring obedience and submission to Christ, i. e., to the word of God in Scripture. He dare not surrender the word of God, whether people like or not; but where the word of God has not commanded anything, there he has no right to command. Nor is the word of God given to him to deal with as he likes. Children of God are in the congregation. They, too, have the Spirit of God and have both the right and the duty to prove and to judge whether it is the word of God that is proclaimed to them. Concerning external arrangements, the pastor shall only, as said, see to it and emphasize that the command of God be followed, which says that all things shall be done decently and in order. If he is a true, evangelical elder and shepherd, he will strive to make the congregation capable of fulfilling the duties resting upon it, and will to that end make use of the gifts and talents which God has distributed among the members of the church. He will not try to keep the congregation in leading strings. He will not be afraid of losing his influence in the congregation by letting the congregation have its way in matters which God has put into its hands. He will rather have the opposite experience, that his influence as a minister of the word of God will increase, according as he is satisfied with this service. Then he will be most likely to be asked for advice also regarding the external affairs of the congregation, and then his words will have the desired weight also in these matters, when it can be seen that he does not want to assume authority and power which God has not given him.

On the other hand, there are often temptations also for other members in the congregation to want to have the power and to get their own way. Sometimes it may be enthusiasts who have pushed themselves into the church, and who have found a few restless characters or misguided souls who are willing to help them. Sometimes
(Clergy Bulletin: XI, 3)

it may be one or the other individual who is hostile to the pastor and who now seeks to form a faction to pick a quarrel with him. Sometimes an occasion for this may have been given by bitterness resulting from failure to get a certain external matter through in the congregation, as e. g., that the place they wanted was not chosen for the church lot, that money is not collected in this or that manner, as they wished, etc. Those who like to get the power into their own hands will then sometimes go from house to house with lists, for signatures and to gain a majority for their side. They make note of how people sometimes act in order to get political plans or elections carried out, and then transfer this method of procedure to the Church of Christ.

I need not point out that such methods of governing the church are neither honorable nor Christian. It is unnecessary to prove that those who use them are either Christians in name only, or ignorant, weak, and gullible Christians. The Apostolic epistles give us many examples of the manner in which factions are brought into the congregations and promoted in them. Diotrephes, of whom St. John speaks in his third epistle, stands as a warning example. We are not told whether he was a pastor or a layman, but he wanted to have the preeminence, and he has had many followers. We have examples enough of such a sorry business from the various doctrinal controversies. Those who make use of it understand little of the nature of the Christian church, or of how the Lord wants it to be governed.

(To be concluded)

THE CLERGY BULLETIN

Vol. XI

November 1951

No. 3

S. O. S.

The Book Store is in trouble. The trouble is not due to lack of business and the headaches which always seem to follow in the wake of business. At times we almost have too much business -- for prompt service and peace of mind. September and October have been unusually heavy months, and if your orders have been delayed, you will understand, I am sure. You have been very patient with us, and we appreciate this very much. No, our trouble is financial trouble. We have better than \$4600 outstanding, and money has been coming in quite slowly. I have told you before that C.P.H. and other companies allow us only 30 days' credit. When that time is up they really want their money, and, brethren, they really want it. This leaves Miss Anderson and me in a real embarrassing predicament. Sometimes we don't know where to turn. Our plea, therefore, to you is this: Will you kindly put forth a very special effort to send in whatever you can -- the more the better -- of whatever any of your societies or you personally owe the book store? This would be a real favor to us. If all will do this, our troubles will be greatly alleviated for the time being.

If you haven't ordered your Children's Christmas service programs, it will be in your interest and ours that you order them promptly. We have a large supply on hand, but when two or three hundred are ordered at a time, as is often the case, the supply dwindles fast. To make sure, order at once. How about Lutheran Annuals? How about Day by Day With Jesus calendars? How about Concordia Scripture Text Calendars? Last year several of you ordered Augsburg's Christmas magazine. How about this year? This is a seasonable product, and it is very important that we get advance orders for this.

We know that you are doing everything to dispose of as many of our annual reports as possible. The reduced price should make this considerably easier this year.

We certainly have appreciated and do appreciate your cooperation and good will. Thank you!

- J. A. Petersen

PLEASE!

Last week the Northwest Pastoral Conference met at Bethany. To date three pastors have paid for their board and room, and one has promised to pay. One is tempted to ask, where are the other ninety and nine? To put it mildly, I was surprised when the business office called my attention to it. All of you are probably aware that we are not operating on a lavish budget, and that we have put out considerable money to take care of the pastoral conference. The prices were 60¢ for lodging, 35¢ for breakfast, 65¢ for dinner, 45¢ for supper. Verbum sat sapienti.

- Bjarne Teigen

PLEASE AGAIN!

I lent my copy of THE ABOLITION OF MAN by C. S. Lewis, but I've forgotten to whom; if you have it, will you please return to me as soon as possible?

- Bjarne Teigen

CORNWALLWARD

If you wish to send the Petersens in Cornwall a package, we know they would greatly appreciate such a gesture. Perhaps your ladies organizations can take this upon themselves as a project. For the sake of those who have already thrown their October Clergy Bulletin away, we give you the address again: Rev. Joseph Petersen, The Place Annex, St. Columb Minor, Newquay, Cornwall, England. You can obtain customs declaration cards

from your local postoffice. This card must be filled out by the sender. Do not fail to write in long hand across the space for description of contents the words: "Unsolicited Gift."

Scarce items in England are: candy, chewing gum, meat. The last item is really a luxury - less than a half pound per person per week. Meat in tins may be sent. According to a recent newspaper article, tobacco, cigarettes, and inflammables cannot be sent to England.

- F. R. Weyland

== LITT av HVERT ==

. . . The glad word from Hawley is that Kristi Kathryn joined the L. K. Hagen family at 1:15 A. M., Sunday, Oct. 21.

. . . Richland Ev. Luth. Congregation of Thornton, Iowa, on the evening of Nov. 4 enjoyed a fine organ recital given by Mrs. F. R. Weyland on the church's two manual Baldwin electronic organ.

. . . G. A. R. Gullixson preached the festival sermon at the annual Luther Day Service sponsored by the congregations of the Albert Lea Circuit.

. . . A motet, *By the Waters of Babylon*, has been written especially for the Bethany Choir by Earl George, a successful young composer of 26 years.

. . . Recently ten gift subscriptions to *Clergy Bulletin* were ordered from the editor.

. . . Despite a number of new subscriptions and renewals, *Clergy Bulletin* may have to be rationed to fewer pages per issue if we are to keep our financial head above water. Your editor suggests upping the subscription price to \$1.50, and making a charge (perhaps half price) to theological students who now receive free copies.

. . . God Our Refuge, a nicely bound, pocket edition, prayer and devotional booklet, is available through Synod Book Co. at 50¢ per copy. Very suitable for sending to service men.

. . . Second volume of translation of Pieper's Christliche Dogmatik marketed.

. . . E. G. Unseth states that he has returned the call extended to him by East and West Paint Creek congregations.

. . . New parsonage has been erected by Concordia of Eau Claire. We've been waiting for a report of this undertaking.

. . . D. L. Pfeiffer, who submitted the poetic farce on the dinosaur, adds: "Since the dinosaur is defunct, do these lines really teach us to think twice before we act or speak?"

. . . We hope that by this time Brother Bremer is well recovered from an emergency appendectomy performed about the middle of October -- and the middle of Bremer, too.

. . . The *Lutheran Outlook*, published monthly in the interest of the American Lutheran Conference, may see its existence terminated by February if 1,000 new subscriptions are not forthcoming. If you are interested in what other Lutherans are thinking and doing, you may find that the subscription price of \$2.00 is not out of your reach.

. . . The first issue of *THE ORTHODOX LUTHERAN*, the official monthly organ of the newly formed Orthodox Lutheran Conference, appeared in November. Price per yearly subscription is \$2.00. Write to The Orthodox Lutheran, Okabena, Minn.

OVER AGAINST THE TREASURY

The treasury box in the temple was not the only one upon which our Lord looked, or looks. We have reason to believe that He is concerned also with the state of our Synod's treasury.

We have undertaken as a Synod to raise well above fifty thousand dollars this year for the work of that Lord. At the half-way point in our fiscal year our treasury registers but \$16,000 - well under one-third of our goal.

We are aware of the fact that the forthcoming tabulated list of congregational contributions for the first half-year may not reveal a true picture of what the congregations have done; there may well be some that have not sent in the synodical monies they have raised. That our work may not suffer, and that we may have a true picture of where we stand every month, this condition should be rectified.

The fact that our Lord keeps His eye on the treasury should not deter us in our work, but spur us to greater efforts in exercising our privileges and responsibilities. The Lord is concerned because, in His own wise plan, He hath need of them.

- Finance Board

The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL
CONFERENCE OF THE NORWEGIAN SYNOD OF THE
AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vol. XI

DECEMBER 1951

No. 4

GLORY TO GOD!

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FEA.
NOT FOR
BEHOLD
I BRING YOU
GOOD TI-
DINGS OF GREAT
JOY WHICH
SHALL BE TO ALL PEO-
PLE FOR UNTO
YOU IS BORN THIS DAY IN
THE CITY OF DAVID
A SAVIOR WHICH IS CHRIST THE
L
O
R
D.

O loving Father, who in the gift of Thy dear Son, the Christ-child, hast performed the mercy promised to our fathers and in Him hast visited and redeemed Thy people, we entreat Thee to send us Thy Holy Spirit, that we, ourselves being comforted, may gladly perform Thy service to give knowledge of salvation unto Thy people by the remission of their sins, to give light to them that sit in darkness and in the shadow of death, and to guide their feet in the way of peace.

Amen

HIS NAME - WONDERFUL

The Story of Christmas is the parable of the prodigal son in reverse. In the one case the son leaves his father's house against the father's will; in the other the Son says, "Lo, I come (in the volume of the Book it is written of me) to do Thy will, O God." In the one case the son comes to the far country to share in the sins of the people of that coun-

try; in the other the Son comes to the far country to redeem its inhabitants from their sins. In the one case the son returns to his father in shame and penitence; in the other the returning Son prays, "And now, O Father, glorify Thome with the glory which I had before the world was." The one son is a character in a story. The other is the center of history. History is His story.

The parable of the prodigal son has been called the finest story ever told. It is a fine story. It is that because it reflects some of the truth of the Christmas Gospel. That is a breathtakingly beautiful tale -- angels sing in a shining heaven, wise men come from afar bringing royal gifts to a child born in a stable. That Child, born of Mary and cradled in a manger -- either He is our God, or the human race has been deluded by the most cruel hoax ever perpetrated, and that by means of a conspiracy so widespread and continued over so long a time as to be practically unbelievable.

The above paragraphs are from an article entitled "His Name Shall Be Called Wonderful" which appeared in the Dec. 1950 issue of THE LUTHERAN OUTLOOK and comes from the pen of the magazine's editor, Dr. J. A. Dell.

----- CHRISTMASTIDE CONDUCT -----

How could one ever reason
While in his rightful mind,
That God would bless this season
Through feasts of sinful kind?
If we would bring our Saviour
An adoration true,
We must in our behaviour
Greet Him as Christians do.

- Translated by N.A.M.
Dette er tredie verset af Salme Nr. 84 i Synodens Salmebog, "Hvor kunde nogen mene."

TEN-YEARS-AGO

"REDEEMER Evangelical Lutheran Church of New Hampton, Iowa, was organized Nov. 30, 1941, with thirty-four baptized members (and) has called Rev. N. Oesleby as its pastor."

Lutheran Sentinel, Dec. 1941

FIFTEEN-YEARS-AGO

"The formal organization of a young people's association within the Norwegian Synod of the Synodical Conference was effected on October 17 at Bethany Lutheran College."

"During the month of October Bethany celebrated the tenth anniversary of its reorganization as the high school and junior college of the Norwegian Synod, and the twenty-fifth anniversary of its original founding as Bethany Ladies College, an academy for girls."

Lutheran Sentinel, Dec. 1936

— NEXT ISSUE —

The essay on semantics by Prof. B. W. Teigen will, we hope, be continued in the January issue of CB. We likewise intend to conclude the translation of Koren's "Right Principles of Church Government" in the next issue.

ANY IMPROVEMENT?

Dr. Oscar A. Benson is the new president of the Augustana Lutheran Church, succeeding Dr. P. O. Bersell. The new head of the 460,000 member Lutheran body in his inaugural address (as reported by the press) gave little indication of improvement in this office. Portions of the address are herewith presented:

"Protestantism needs the Lutheran Church. It needs our Bible-centered message. We can help to keep it moving forward in an

increasingly conservative channel.

"But to do that, we must cooperate with the leaders of other historic Protestant Churches who are as eager as we are to perpetuate the worship of Jesus Christ as Lord and Savior.

"To stand aside lest we be contaminated is to betray doubt as to the irresistible power of the pure Gospel we preach. There are battles that will have to be fought, of course, but they will be worth fighting for the magnificent prospect of a united Protestant Church, strong, confident and capable of challenging any foe of evangelical Christianity.

"Your humble servant who has the exalted privilege of being installed as president of one little part of the Christian Church has no intention of compromising in the least the faith 'once for all delivered unto the saints,' for that faith is more important than external unity. But, under God, it is possible to have both, and indeed it is exactly to preserve the faith for coming generations that greater unity must be achieved.

"It (the feverish activity toward cementing together the segments of our Lutheran Church in America) must be the will of God, for we should remember that it was not God who erected the walls between us. His dictum has ever been 'One Lord, one faith, one baptism.'

"We have built the walls of separation with our human interpretations in the divinely-inspired Word. If unity is to come, we must be able to ascribe to Lutherans of other households the same measure of sincerity and intelligence that we claim for ourselves.

"Suspicious searching of confessional minutiae for overt or covert inaccuracies will help to keep us separated and weak. Refusing to be divided any longer and standing together on our historic

(continued on p. 50)

Christmas - 1951

PRAYER

"Thy little ones, dear Lord, are we,
And come Thy lowly bed to see;
Enlighten every soul and mind,
That we the way to Thee may find."

Yes, that is our one petition on this day of Thy birth, O Christ-child of Bethlehem, that we may come to Thy lowly manger-bed, not with the darkened spirit of doubt and unbelief, but in the spirit of child-like faith, which gladly believes the divinely spoken words of the angel: "Unto you is born this day in the city of David a Saviour." For there is nothing of which we stand in greater need than just that - a Saviour. But having found Thee as our souls' Redeemer, may neither the hosts of hell, the scoffing world about us, nor our own deceitful heart rob us of the joy which they alone possess who here have become as little children. To that end may Thy Holy Spirit abundantly bless our worship of Thee on this festive day. We ask it in Thy Saviour Name.
Amen.

EXORDIUM

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away." These well-known words of Abraham Lincoln might as well be spoken today as in the fateful year of his second inaugural, now four-score and seven years ago. For again our nation is in the midst of a deadly conflict in which also our dear ones face "the destruction which wasteth at noonday." And instead of detecting a lessening of the dangers which threaten, the storm clouds are rather getting darker and more ominous.

What are we to do, then, in the face of such awful carnage? Are we still to go on proclaiming peace on earth, good will toward men? Shall we seek out any other way than that which leads us to the lowly manger bed? There be those who would have us do that. But with Peter of old we still ask: "Lord, to whom shall we go?" John 6, 68. Do you know of any better way? Has the Saviour who was born in Bethlehem more than nineteen centuries ago proved unfaithful to His trust? Are we to deny Him and His saving message because men have not wanted to give ear

to His blessed evangel? It is not Christ or His message which are to be faulted, but the indifferent and hardened hearts of those to whom He came, but who received Him not.

No, my dear fellow believers, there are certain things which even the mighty scourge of war can not take from us, when we are Christ's in spirit and in truth. And what is that? It is the peace of which the angels sang on the night of His nativity, a peace which will keep our hearts and minds through the very jaws of death itself, so that the child of God may at all times confess: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Ps. 23, 4.

So if you expect me as your shepherd of souls to proclaim any other message than that of former years, you are expecting that which I have not promised you, expecting that which the Word of God does not permit. I have no other Gospel on Christmas morn than that which begins thus: "And it came to pass in those days." And I am neither ignorant of, nor unmindful of, that burden which perhaps weighs heaviest upon the hearts of most fathers and mothers today, when I again ask of you that you arise and join in the singing of our jubilant festival stanza, yea, sing it such as you have never sung it before:

"Rejoice, rejoice this happy morn,
A Saviour unto us is born,
The Christ, the Lord of glory;
His lowly birth in Bethlehem
The angels from on high proclaim,
And sing redemption's story;
My soul, extol God's great favour,
Bless Him ever for salvation,
Give Him praise and adoration!"

NOTE: When we were asked by the editor of the CB to submit for the Dec. issue some meditation on a Christmas theme, we decided to write a sample of what we were wont to designate as the festival EXORDIUM, leading up to the singing of our festival stanza. That custom I should not want to see discontinued. . . "The voice of rejoicing and salvation is in the tabernacles of the righteous." Psalm 118, 15.
- Norman A. Madson

Bible Promotion Emphasis

CORRESPONDENCE

50 Madison Avenue
New York 10, N. Y.
November 30, 1951

Dear Pastor Gullerud:

Pastor Oswald C. J. Hoffmann and I, of the Public Relations Division of the Lutheran Church-Missouri Synod and the National Lutheran Council, join together to invite you to send a representative to a meeting at the National Lutheran Council headquarters building, 50 Madison Avenue, New York 10, New York, on Monday, December 17 at 10 a.m. Pastor Hoffmann is out of the city until December 8 and has authorized me to send this invitation to you on behalf of both of us.

Purpose of this informal meeting will be to discuss an all-Lutheran Bible promotion emphasis beginning the fall of 1952. A rough outline of the possibilities is enclosed. You will realize from this that the plan anticipates considerable latitude for each group, but there would be the stimulation and national impact of doing it together. Pastor Hoffmann and I feel sure that you will agree there is nothing contemplated which would compromise the principles and practices of any national Lutheran body or synod.

While one of the occasions for Pastor Hoffmann and I to suggest this Bible emphasis is the release of a complete text of the Revised Standard Version next fall, our idea is not that our effort is a promotion of the particular Bible Version, it is rather that we thought since there will be a great deal of attention given this event, it might be well for us to proclaim to Americans our Lutheran position on the centrality of God's word and to promote Bible reading, study, living and ownership among our own people. We are enthusiastic about the far-reaching and fundamental results of this joint all-Lutheran national Bible emphasis. We hope and pray you will be too.

You will want to know that for this initial meeting on December 17, we will have to ask each national body to care for the expenses of its own representative's attendance. It is likely that our meeting on the 17th will last until into the afternoon. We have no desire to choose your representative but it would seem to us that those charged with adult

and parish education and Bible study would be most interested and appropriate. After the discussions and decisions on the 17th there will be proper referral to your church body for its official action on this project.

Let me have your reaction and suggestions and the name of your representative. Please see that a copy of the enclosed tentative suggestions reaches the one who will attend the December 17th meeting. Thank you.

Sincerely in Christ,
Joseph Simonson.

December 3, 1951

Dear Pastor Simonson:

Your letter of November 20 with invitation in your name and that of Pastor Oswald Hoffmann to a meeting to discuss an all-Lutheran Bible promotion emphasis, is at hand. I note that one of the objectives is "to proclaim to Americans our Lutheran position on the centrality of God's Word." I note that the invitation calls together church bodies which stand before the world as not agreed on a doctrine which is very basis to any thought of Bible emphasis, the doctrine of the verbal inspiration of Holy Scripture. This is only one of the doctrines on which there is no agreement among the church bodies which are being invited to take part in "this joint all-Lutheran national Bible emphasis." This is a matter which we cannot overlook or disregard in connection with any such proposed joint undertaking. This disagreement stands as an obstacle to any participation on our part. We cannot be along in giving to Americans or anyone the impression that there is a unity in Bible doctrine among present Lutheran bodies which does not exist in fact. This also accounts for the absence of representatives from our church body from any number of similar joint endeavors and activities which are mistakenly being advertised as being "all-Lutheran."

Certainly we believe in Bible emphasis and our Synod and its congregations are promoting such emphasis in a quiet way in the preaching and teaching to which we have been called. We also believe that true Bible emphasis is promo-

. . . Bible Emphasis

ted by steadfast and uncompromising adherence to the Scriptural principle governing our relations, as it is set forth in I Cor. 1, 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you;

but that ye be perfectly joined together in the same mind and in the same judgment."

Sincerely yours,

C. M. Gullerud, President
of the Norwegian Synod
of the Amer. Ev. Luth. Church

ORTH. LUTH. CONF.

Plymouth, Nebraska
October 30, 1951

The Norwegian Synod etc.
The Rev. C. M. Gullerud, President
1004 Plum Street
Mankato, Minnesota

To the Honorable Norwegian Synod:

At its recent meeting of organization in Okabena, Minn., on Sept. 25 and 26, 1951, the Orthodox Lutheran Conference adopted a resolution expressing its relation toward member-synods of the Synodical Conference. It wishes the resolution to be made known to you as one of the constituent synods of that Synodical Conference for your information and consideration. The text of the resolution follows:

"ON THE RESOLUTIONS OF THE NORWEGIAN AND WISCONSIN SYNODS WITH REGARD TO THE SO-CALLED 'COMMON CONFESSION':

WHEREAS, we have heard and given careful consideration to the official convention resolutions of the Norwegian Synod of the American Evangelical Lutheran Church and of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, rejecting the so-called 'Common Confession', and

WHEREAS, we find the action of these two aforementioned bodies against the so-called 'Common Confession' to be in accordance with the Word of God and expressive of our convictions in the matter, as expressed in Part I of our CONFESSIO OF FAITH, therefore be it

RESOLVED, 1. That we, assembled as the Orthodox Lutheran Conference in Okabena, Minnesota, on September 25 & 26, 1951, hereby express our assent to the action of the afore-mentioned Norwegian and Wisconsin Synods in this matter, and

2. That we inform the Presidents of the afore-mentioned bodies, as well as those of the Lutheran Church-Missouri Synod and of the Slovak Lutheran Church of this assent, and

3. That we consider this assent to be expressive of the continued unity of doctrine and practice between our Orthodox Lutheran Conference and the afore-mentioned Norwegian and Wisconsin Synods in the Evangelical Lutheran Synodical Conference of North America."

Respectfully,
Albert Schupmann, Secretary
The Orthodox Lutheran Conf.

The President of the Orthodox Lutheran Conference is the Rev. Wallace H. McLaughlin, 984 Lilac Street, Pittsburgh 17, Pennsylvania.

Mankato, Minnesota
November 12, 1951

Dear Pastor Schupmann:

This is to acknowledge receipt of the resolutions of the "Orthodox Lutheran Conference" with regard to our Synod's Resolutions on the "Common Confession". We are glad to note that you have given your assent to our action on this very serious and important matter. Naturally we are concerned about what action the Lutheran Church-Missouri Synod will take with regard to our declaration.

In order that we may evaluate the situation properly, we are awaiting the official report of the meeting that was held at Okabena, Minn., September 25 & 26. So far the only reports we have had are oral reports of some of the men who were present at the meeting.

It is our great concern that we may remain loyal to the eternal truth of God's Word and that we may make a good confession in word and in deed.

With cordial greetings,
C. M. Gullerud

MORE ON B. P. E.

50 Madison Avenue
New York 10, N. Y.
December 7, 1951

Dear Pastor Gullerud:

Your letter of December 3 was not entirely a surprise to me. Your position of desiring and praying for complete agreement on verbal inspiration of Holy Scripture is well known, of course. There are a great many others in all Lutheran synods who share your desire and pray and work just as devotedly for its realization. A good many of us are not willing to yield one iota to you of the Norwegian Synod in your passion for unanimity in Biblical doctrine.

The difference, however, is that some of us do not see the logic nor scriptural foundation for remaining completely isolated from one another until there is that complete unanimity of all doctrine. In fact we believe that the objective which you seek is being delayed if not made impossible by your insistence to stay apart from every kind of Lutheran joint endeavor and activity. I had hoped, therefore, that this time you would find it possible to make your significant contribution just exactly to the point you make, since it cannot be pointed out that this type of informal cooperation touches any field which would compromise the principles or practices of any Lutheran body in this country, including your own. I still hope that I will hear from you that a representative will be here to meet with us on December 17.

Sincerely in Christ,
Joseph Simonson

Mankato, Minnesota
December 13, 1951

Dear Reverend Simonson:

I was glad to note from your letter of Dec. 7th that you number yourself among those who are desiring and working for complete agreement on the verbal inspiration of Holy Scripture. You state that our position on this matter is well known. We believe that our position has become so well known not only because our verbal testimony is a matter of record, but also because our actions confirm our testimony, making it clear that we regard the difference as divisive and as an ob-

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stacle to joint spiritual work. To join in any pan-Lutheran endeavor as is proposed would only serve to controvert testimony that we might otherwise bring. Our testimony must be one in deed as well as in word.

I will be frank to say that the entire set-up of the National Lutheran Council, for instance, does not serve the purpose of those who are contending for unanimity in the doctrine of verbal inspiration. This association only proclaims to the world that its members believe they can carry on spiritual work together even though they are not agreed on the fundamental doctrine of the verbal inspiration of Holy Scripture. The matter is well summed up in Dr. Theo. Graebner's "The Problem of Lutheran Union", p. 101: "To conduct the educational work of the Church by joint deliberations and to formulate its missionary program; to consult together in conferences as Inner Mission workers and editors, -- this is more than a coordination or mutual helpfulness in externals. No one can read the reports of these meetings without being struck by a feature that is identical in them all -- the fraternal relations professed by those who participate in them. Even without opening and closing devotions these conferences are all predicated on a recognition of one another as fellow-Lutherans. Now, this is a matter of the highest importance. These missionary, educational and eleemosynary conferences constitute as distinctly a spiritual and religious entity as any synod. The essential thing is the mutual recognition, the fraternal relationship."

And so we regard our significant contribution in this matter to be the continuation of an unequivocal Scriptural testimony accompanied by action which shows that the present differences are divisive. Romans 16, 17 tells us simply and plainly to avoid those who cause divisions and offences contrary to the doctrine we have learned as Scriptural and true.

Sincerely yours,

G. M. Gullerud

CALL ON OR WRITE THE LUTH. SYNOD BOOK CO.
FOR YOUR RELIGIOUS MATERIAL

THE APOSTOLATE AND THE PUBLIC MINISTRY

Rev. Lillegard in his article on The Church and the Ministry, published in the October issue of the Clergy Bulletin, also sees the possibility of agreement. This constitutes a gratifying result of our discussions and should encourage us to continue our efforts. For it is true, the inclusion of the office of missionaries into the conception of the term "public ministry" indeed serves this purpose, and so does the inclusion of the Apostolate. For as long as one side excludes the ministry of the Apostles from the conception of the public ministry on the plea that the Apostolate is in a class by itself, there is hardly any opening for an agreement on this essential point.

We are by this time agreed on the following truths: (1) The public ministry was instituted when Christ called His Apostles into their office. (2) Therefore the Apostolate must not be separated from the proper concept of the public ministry. (3) The public ministry does not only contain the pastoral office but also includes the office of missionaries.

There will hardly be any objection against these three statements. But beside this sphere of agreement there is still an essential point on which no consensus has yet been reached. The difference now narrows down to the question: Exactly which is the relation between the Apostolate and the public ministry? Is the Apostolate the beginning of N. T. public ministry, so that other public offices are the continuation of the ministry of the Apostles? Or is the public ministry the Apostolate itself, and other offices are established by Christians in analogy with a number of offices of the Apostles? In other words: Is the Apostolate that public ministry to which all other offices are said to stand in the same relation as the species stand to their genus? This is the difference which now lies before us.

The conception of the term "public ministry" which is widely accepted within the Wisconsin Synod and has partly found favor within the Norwegian Synod is this: The Apostolate is in a class by itself and must therefore not be confounded with the public ministry of which all other

public offices are forms, established in Christian liberty by the Church. The public ministry is to be distinguished from the general ministry also which Christ has committed to all believers. All public offices stand in the same relation to the public ministry in which the species stand to their genus. Thus the pastoral office is a public ministry. So is the office of professors who prepare young men for the ministry. The same is true of the office of missionaries, of synodical offices, etc. And all these offices, taken collectively, constitute the genus "public ministry".

There is logically nothing wrong with this definition. On the contrary, it is in itself consistent, sounds very plausible, and has intrigued many. The only drawback is that a divine institution of such a general public ministry, beside the Apostolate, cannot be shown from Scripture, and this drawback is disastrous.

This default is avoided when it is assumed that the public ministry of which all offices are said to be forms, is the Apostolate itself. For Christ has certainly instituted the Apostolate as a public ministry. But another difficulty arises: The formula of genus and its species cannot be applied to the Apostolate and its relation to other public offices. For substituting the word "Apostolate" for "public ministry" we would arrive at this result: The office of pastors is an Apostolate; the office of Christian teachers is an Apostolate; so are the offices of professors, of missionaries, etc., and all these offices taken collectively constitute the genus Apostolate. It would make no sense, and the fault lies in the equation "the public ministry = the Apostolate." The Apostolate certainly was a public ministry since the essence of the public ministry consists in the public administration of the means of grace. But it would be wrong to limit the term "public ministry" to the Apostolate, because the public ministry includes also other offices in the Church, it is a wider term than the "Apostolate." The Apostles were the first incumbents of the public ministry and others followed.

This is the old Lutheran conception of the public ministry. Both Walther and Hoenecke, when speaking of the ministry within the Church, in harmony with the older dogmatic, see in the public ministry of pastors (and of other offices which were branched off) the continuation of the pastoral office of the Apostles. Cp. Walther, Kirche und Amt, Part 2, Scriptural proof to Thesis II, and Hoenecke, Ev. Luth. Dogmatik, Vol. IV, especially p. 175f and 179ff. Hoenecke expressly defines the ministry in concreto as the "office of pastors." Add to this the duty of the Church to preach the Gospel to those also who are without, and see in the office the present day missionaries the continuation of the missionary office of the Apostles and the picture becomes even clearer. This latter office was not in controversy in their days, but Walther as well as Hoenecke in their sermons stressed the duty of the Church to send out missionaries. These two prominent theologians of our Church are certainly better and more reliable witnesses than present day Missourian professors and pastors, the majority of whom praise the Common Confession as a wonderful testimony to the truth which settles the old differences, and thereby painfully reveal their incompetency in doctrinal matters.

In enumerating the various offices which he ascribes to the Apostles, Rev. Lillegard also speaks of the office of bishops in the modern sense of the word. To this supposed episcopal office of the Apostles he traces the office of Roman bishops. "Hierarchism," he says, "was a perversion of the Apostolic office." But with this opinion he distances himself from the judgment of Luther and of the Lutheran Church in its Confessions. It is a well known fact that Lutherans at the time of the Reformation were willing to tolerate the office of bishops only as a human institution and nothing more. They firmly rejected any claim of divine institution of an episcopal office different from the office of bishops in the Scriptural sense, the pastoral office. Scripture never mentions an episcopal office of the Apostles beside their pastoral office.

The special gift of the Holy Spirit Who led the Apostles into all Truth and spoke through them the Word of God, of

course, laid upon them a special responsibility for purity of teaching and soundness of practice in all congregations. But this was one of the features that rendered the Apostolate an extraordinary office. As inspired teachers of the whole Christian Church the Apostles had no successors. To base any office of bishops in the modern sense of the word or any similar office in the Church on an imaginary episcopal office of the Apostles and in this sense declare these offices to be divinely instituted is not Lutheran doctrine because it is not Scriptural. The divine command to take care of the flock of Christ which the Apostles had in common with all pastors, and the special gift of the Holy Spirit which distinguished the Apostolate from all other offices sufficiently accounts for all activity of the Apostles within the Church. Is not right here another point where we all could and should agree? We must uphold the good distinction between offices which rest on divine institution and such as are established by the Church in Christian liberty. To declare all offices in the Church indiscriminately as divinely instituted would be papistic leaven.

To sum up: The Apostles were the first incumbents of the public ministry which Christ has instituted. The Apostolate is therefore not like a genus of which all later public offices are to be considered as species, but the offices of missionaries, of pastors, of Christian schoolteachers, of professors, and others, are the continuation of the public ministry of the Apostles. Such offices as cannot be traced back to the missionary and the pastoral office of the Apostles, but are in Christian liberty established by the Church, do not rest on divine institution but on the right of Christians, as possessors of the keys, to establish new offices as the need of the Church at times may require.

- J. Buenger
Elizabeth, Ill.

. . . Benson (cont'd from page 44)

confessions, which are in themselves ample interpretation of the Word, we can create a Lutheran Church in our country that will provide more potent spiritual leadership for the nation than any of us can visualize at the moment."

THE CLERGY BULLETIN

Vol. XI

DECEMBER 1951

No. 4

LENTEN FOLDERS

2000 Lenten Folders for our Home Mission offering have been ordered (about 200 more than last year). These will be sent to you absolutely free on a first-come first-serve basis. Get your order in at once before the supply is exhausted. Where these folders have been used they have proved to be very successful.

- S. E. Lee, treasurer

CALLS

Pastor LeVine Hagen has accepted the call to East and West Paint Creek congregations and will be installed there in mid-January.

Pastor Norman Harstad has accepted the call to Belview and will be installed on January 20th.

CHANGE OF ADDRESS

Prof. B. W. Teigen

920 Marsh Street, Mankato, Minnesota

Prof. Paul Zimmerman

1047 East Main Street, Mankato, Minn.

Pastor Raymond Branstad

2226 Omaha Street, Eau Claire, Wis.

Pastor Joseph Petersen

"Rockville", Portreath, Redruth
Cornwall, England

LITT av HVERT

... The report is that the Kasota Valley Home can make use of gifts of canned goods from the congregations.

... The Young People's Work Committee reports that it has hopes of securing a camp site for the opening of a summer camp in '52. The cost per person for a weeks stay may be about \$12.00.

... We suggest that those of you who would like to patch the covers on some of

your old books easily and quickly try Mystik-tape. Order from Lutheran Synod Book Co. If the manager doesn't have it in stock, tell him to get it.

... Our best wishes to the W. Gullixson of Parkland, to whom, it is reported, a baby girl was born on Nov. 21.

... The Board of Directors of Kasota Valley Home requests that proceeds from the Christmas seals campaign be sent to G. E. Solli. Purpose of this red tape is to make it possible to ascertain how large the annual contribution is from this project. He in turn will send the money on to Treasurer Lee.

... From reports here and there it would seem that Missionary Petersen is receiving quite a bit of canned food in his Christmas stocking. At least one congregation has undertaken the project of sending a package 4 times a year.

... Some of our pastors take their vacations during the winter. That may have some merit. Pastor Iver Johnson made his trip out Parkland way, and, if one were to judge from his knowledge of the Mormons, he spent some time in Salt Lake City. Pastor Julian Anderson reports that he intends to spend his two weeks winter vacation in Florida.

... The Skolaas legacy, to be used for our Synod's mission work, came to \$18,798.37.

... The Service Message which you have received cost about \$20.00 for that form of work. The A-N Commission is seeking to have it done some cheaper way.

... The Somber Congregation will have a small pipe organ in its church come next summer. Purchase of the organ is made possible through a legacy which the congregation received from a member.

. . . The Joseph Simonson who is author of two letters in this issue is correctly titled the Executive Secretary of the Division of Public Relations of the National Lutheran Council. President Gullerud sent this correspondence to your editor, because he felt that we might want to know what he was doing in the matter. We thank him for his thoughtfulness.

. . . We take this opportunity to wish all the brethren a Blessed Christmas in the Name of Him whose name was called Jesus "for He shall save His people from their sins."

§ ANOTHER LOOK AT FINANCES §

The Sentinel budget total lists a sum of \$50,560 as our synodical goal for this fiscal year. Actually, because the Seminary Fund needs about \$3,000 more than the budget figure listed, the amount is more accurately \$53,560. The treasurer's report at the end of November - seven months already history - reveals total contributions of \$20,581.52 to date. Subtract from this the sum of \$900.56 which was contributed for funds which this year had no budget quota, and you see that our actual gain on the budget for the first seven months was \$19,680.96. That leaves us \$33,879.04 from the finish line, with five months to go.

It should be noted for your encouragement that the \$20,581 raised to date is about \$4000 above the figure at the same date last year. This fact would indicate that our people are shouldering the larger budget willingly. That willingness will be put to the severe test in the months ahead as we near the stretch drive.

You and your people are reminded that the need lies principally in four funds. Of the 33 thousand plus still needed, all but \$1281, or \$32,597, is required for Home Missions, Bethany College, Synod Fund, and Seminary Fund. The amount is almost equally divided among them. Of these funds only that of Home Missions has a special general offering, the Lenten offering, before the close of the fiscal year. Thus it can readily be seen that there is work to do ere the night cometh.

The Skolaas legacy is not included in any of the above figures. The money has not as yet been divided. As we understand it,

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this legacy is to be used primarily for expansion of our work and therefore will not materially affect the needs still felt in our current budget. We should be grateful for this gift nonetheless.

In the five months remaining - less than that now - let's resolve to make every effort to keep our people informed and to encourage them in taking advantage of their privilege of Christian giving.

- J. B. Madson
Finance Board

A LETTER

Elizabeth, Ill.

Dear Brother Madson: December 3, 1951

The fact that Brother Lillegard did not answer my short article, published in the October issue of the C. B., makes me feel a little uneasy. I had expected with certainty to find a reply in the Nov. issue. After the experiences which I had during the last years I am afraid that his silence might mean the end of our discussions as far as the C. B. is concerned. Such termination is understandable when discussions are fruitless because the contesting parties are going around in circles and arguing beside each other. But this can not be said in our case. On the contrary, we are making progress; we are considerably closer to each other than we were before.

So, in the hope that my misgivings are only imaginary I am offering you another article for the Clergy Bulletin which I kept as short as I possibly could. It is my answer to Rev. Lillegard's last article. I think the arguments which I present in it should be taken into consideration when the matter is again taken up in your conference, and the C. B. is still the best medium to bring our side to the knowledge of your conference.

Will you kindly inform me and return the copy to me in case you are directed to stop the discussion in your paper? But I hope to God we shall go on and eventually regain our former beautiful unity.

With fraternal greetings,
J. Buenger

Ed. Note: Since this whole matter is really the business of the conference, I publish this letter for your general and specific information. JBM

The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL
CONFERENCE OF THE NORWEGIAN SYNOD OF THE
AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vol. XI

JANUARY 1952

No. 5

THE LORD HATH NEED OF THEM!

Only five barley loaves!
Only two fishes small!
And shall I offer these poor gifts
To Christ, the Lord of all?
To Him whose mighty word
Can still the angry sea,
Can cleanse the lepers, raise the dead?
He hath no need of me.
Yes, He hath need of thee;
Then bring thy loaves of bread.

Behold, with them, when Jesus speaks,
The multitude is fed.
And when thine eyes shall see
The holy ransomed throng
In heavenly fields, by living streams,
By Jesus led along,
Unspeakable thy joy shall be
And glorious thy reward
If by thy barley loaves one soul
Has been brought home to God.

== QUOTES ==

My conscience hath a thousand tongues,
And every tongue brings in a several tale
And every tale condemns me for a villain.
- Shakespeare

Student Talmage persisted in pestering
his professor about the great Bible mys-
teries, and at last the professor retor-
ted: "Mr. Talmage, you will have to let
God know some things you don't."

With self, O Father, leave me not alone,
Leave not with the beguiler the beguiled.
Besmirched and ragged, Lord, take back
Thine own;

A fool I bring Thee to be made a child.
- George Macdonald

In Christ the tribes of Adam boast
More blessings than their father lost.
Among the heathen, god is made in man's
image.
- W. Dallmann

19 -- SYNOD CONVENTION -- 52

The 35th regular convention of the Norwe-
gian Synod will be held June 23-29, 1952.
This announcement is from the office of
Pres. C. M. Gullerud, who also states
that the convention will hear and consi-
der the continuation of Dr. Ylvisaker's
paper on "What Way Union?" and a pre-
centennial essay, "Ask for the old Paths",
by the Rev. Christian Anderson.

----- TEN YEARS AGO -----

Mrs. Clara Wiger Blakkan, wife of the Rev.
I. Blakkan, died in W. Los Angeles Thurs-
day, Nov. 13, after several months of ill-
ness. . . (at) the age of 71½ years. She
leaves . . . to mourn her departure:
Her husband, three boys and one girl. . .
She was married to Rev. I. Blakkan in
1899. - Lutheran Sentinel, Jan. 1942

----- FIFTEEN YEARS AGO -----

St. Luke's Evangelical Lutheran Church,
Chicago, Pastor H.A. Theiste, celebrated
its 25th anniversary Sunday, Jan. 10th
with services morning, afternoon and
evening.

You are all very much interested in our
new mission among the Ibesikpo people of
Nigeria, Africa. Sunday evening, January
24, . . . Candidate of Theology Vernon
Wm. Kooper . . . was ordained and com-
missioned to go out as a missionary in
this field. - Lutheran Sentinel, Jan. 1937

RELIGIOUS NEWS

Dubuque, Iowa - A \$3,500,000 budget for
1952 and a new budgetary system designed
to eliminate "special drives" were adopted
by the program and policy council of the
American Lutheran Church at a meeting
here.

Minneapolis, Minn. - Astwardship lecture fund is being established as a memorial to Dr. A. J. Bergsaker, general secretary and stowarship director of the Evangelical Lutheran Church, who died here Nov. 23 at the age of 74. Dr. Bergsaker was credited with raising more than \$30,000, 000 for his denomination since becoming an executive in 1931.

Milwaukee, Wis. - A plan of "eternal vigilance and action" was approved here by the Lutheran Men in America of Wisconsin to halt what they called "the Roman Catholic Church's invasion of Wisconsin public schools."

The 60 men attending the meeting voted to set up a bill of rights committee to investigate and act for the group in a fight against alleged Catholic "annexation" of public schools.

E. E. Pommerehne, Milwaukee layman, reported to the group on an investigation of school conditions near Durand, Wis., in the northwestern part of the state. The Lima consolidated grade school there is taught by nuns on church property, he said, and that he had learned that Catholic churches operate public schools in 11 other Wisconsin counties.

New York, N. Y. - Opposition to the inclusion of clergymen under federal social security was voiced by Dr. Franklin Clark Fry, president of the United Luth. Church in America.

Speaking at the 37th annual meeting of the Church Pensions Conference, he warned against endangering the principle of Church-State separation.

"We, as Americans, have no assurance that the present type of favorable attitude of our government toward the church will continue forever," Dr. Fry said.

Milwaukee, Wis. - Lutherans of the Missouri and Wisconsin synods voted here to split up the Lutheran high school conference, in which they have worked together for 47 years, and to set up separate high schools.

The vote for dissolution followed an open break which occurred in October when 19 Wisconsin synod congregations refused to go along with Missouri synod churches in constructing a badly needed million-dollar building here.

Wisconsin synod churches object to Missouri synod acceptance of the Boy Scouts and the Lutheran Men in America, and generally frown on participation in organizations with persons of different religious beliefs.

Moderators in both groups warned that a split in the high school conference might possibly jeopardize the future of the Synodical conference in which they are united nationally with other Lutheran groups.

The two synods will continue together in the present over-crowded high school only until one of them is ready with a separate school. Then the high school conference will dissolve.

THE LUTHERAN SENTINEL, official organ of the Norwegian Synod, and published semi-monthly, may be ordered by writing The Lutheran Sentinel, Lake Mills, Iowa. Subscription price \$1.50 per year.

Minneapolis, Minn. - Twelve new missions were established by the Augustana Luth. Church's board of American missions in 1951. It was reported that 27 mission congregations became self-supporting in 1951.

SEMANTICS as it Applies to Theology

B. W. TEIGER

II

GENERAL SEMANTICS

The second definition from the dictionary defined Semantics as "that branch of modern logic which studies the relations between signs and what they denote or signify." The two definitions quite naturally overlap, and some of the matters discussed in the first part will come up in this second part. We shall study what a group of men have to say who have popularized General Semantics. As previously noted, they derive most of their ideas from Count Alfred Korzybski, formerly a member on the General Staff Intelligence Department of the Russian Army in World War I. He was trained as a mathematician and engineer in Warsaw. His experience in handling prisoners of war whetted his interest in human affairs and in the problem of human adjustment (See Lee, op. cit., p. 7). He finally came to this country and picked up quite a following. Two other men, C. K. Ogden and I. A. Richards, also stimulated a great deal of interest in this field by the publication of their book, The Meaning of Meaning. They were interested mainly in literary criticism and paved the way for the so-called New Criticism. They no doubt did a good thing in urging students to make close readings of poetry and prose. Other popularizers are Thurman Arnold in Folklore of Capitalism, Stuart Chase in Tyranny of Words, Irving J. Lee in Language Habits in Human Affairs, and Wendell Johnson in People in Quandaries. But perhaps the most influential book has been S. I. Hayakawa's Language in Action, which was first published in 1939. The Book-of-the-month Club sent it out, it being, I believe, the only textbook that this club has ever sponsored. It has been consistently used in many colleges and universities since that time. In 1949 a new edition came out with the revised title, Language in Thought and Action. I do not think that one can overestimate the influence this book has had upon young people during the last decade. I have talked with many whose entire outlook on life has been radically changed by a study of this book.

At the present time Hayakawa is the editor of ETC: A Review of General Semantics. According to the masthead of this magazine, it is "the official organ of the International Society of General Semantics, for the encouragement of Scientific Research and Theoretical Inquiry into Non-Aristotelian Systems and General Semantics." You may find the magazine in the larger libraries, and I suggest that you page through some of the issues. These General Semanticists are very enthusiastic about their discipline. In some of the larger cities (Chicago) they may have societies organized for the purpose of studying and propagating their particular doctrines, and Conferences on English and Freshman College Composition will often have workshops on "Semantics in the Freshman Course." When smitten, people exhibit almost religious fanaticism in their conviction that their tenets will revolutionize the world. Stuart Chase says that Semantics "seems to promise a revolution in the process of thinking." (op. cit., p. 350) And their missionary zeal cannot but be admired. To paraphrase Ogden Nash, a Semantics convert will often give a joyous whoop and immerse himself in a Semantics group. It should be stated, however, that not all students of language share their enthusiasm. Margaret Schlauch, in her book on language, The Gift of Tongues, points out that most of this latter class of semanticists are non-linguists, and she states with regard to them: "A student of language is apt to be more modest in his expectations and therefore less subject to disappointment than are the amateurs of popular semantics!" (Briggs, op. cit., p. 180)

Now, what are their doctrines? I admit that they are not easy to get at, and they are less easy to understand. It is remarkable how many use the jargon of these General Semanticists and really do not understand what they are talking about. I have heard some enthusiast pronounce on their doctrines, and then become utterly confused when asked a question that is a little off the beaten path.

One of their own number identifies General Semantics with the modern philosophy of Logical Positivism. John J. Kessler, writing for ETC, Summer, 1950, and reviewing the book Philosophy of Nature, declares, "This twentieth century orientation of modern thought has been given many names. It has been called logical positivism, logical empiricism, and, of course, readers of ETC are familiar with it under the term general semantics." (ETC, Vol. 7, no. 4, p. 296) Positivism is a philosophy founded by Comte, and which is concerned with positive facts and phenomena, and excludes speculation upon ultimate causes or origins. The ACD defines Logical Positivism in these words: "a philosophy stressing the logical and linguistic analysis of science." It has also been defined as "The belief that all problems are merely verbal." (Dunham, Man Against Myth, p. 233) C. E. I. Joad says that Logical Positivism "like Radical Empiricism . . . dispenses with a priori knowledge, repudiates the notion of necessary connexion, eschews absolutes and denies metaphysics, while presenting factual statements about the empirical world as hypotheses." (Joad, A Critique of Logical Positivism, p. 143)

Since one of their own admits that General Semantics is synonymous with Logical Positivism, Weaver, Joad, and Dunham are perfectly right in charging them with belonging to this school of philosophy. See the bibliography for full particulars. The thesis of Weaver's Ideas Have Consequences is "The first positive step must be a driving afresh of the wedge between the material and the transcendental." (op. cit., p. 130) Chapter VII, "The Power of the Word," deals more specifically with semanticism. Dunham gives a brilliant analysis and refutation of this semantic philosophy in his book, Man Against Myth, in chapter IX, "That All Problems are Merely Verbal," and chapter X, "That Words Will Never Hurt Me." Dunham approaches the problem from a philosophical point of view, and not a Christian point of view, but today when there is such a loud clamor against the Aristotelianism of the 17th century Lutheranism, it is interesting to see what he has to say about Aristotelianism. Joad, the famous English philosopher, devotes an entire book to a "critical examination of the doctrines of Logical Positivism," (Clergy Bulletin: XI, 5)

their bearing upon religious belief and political conviction." C. S. Lewis, the author of The Screwtape Letters, The Case for Christianity, etc., has published a book, The Abolition of Man, which is directed against this popular philosophy. He finds two English textbooks used in English elementary schools which seize upon some of the so-called findings of semantics to debunk objective moral truth.

Logical Positivism, according to Dunham, is an outgrowth of the Wienerkreis (Vienna Circle) of the mid-1920's, and is based on the work of Ernst Mach of the 19th century and on the philosophical criticism of Hume in the 18th. "The school was primarily interested in logic and scientific method. It believed that most, if not all, of the major philosophical problems had arisen from an inaccurate use of language, and it therefore set itself the task of removing from philosophy all ambiguities of syntax and definition. Such was the origin of Logical Positivism!" (Dunham, op. cit., p. 234) Prof. Ayer of Oxford, in his book, Language, Truth and Logic (1936) popularized this philosophy so widely that Mr. Joad says that "In the '20's, scepticism and 'debunking' were the intellectual order of the day; in the '30's, the predominant sympathies were Marxist and the arguments of dialectical Materialism seemed to spring ready-made to the lips of the class-conscious young; in the '40's the background was, at any rate in England, predominantly logical positivist." (Joad, op. cit., p. 10)

They reject logic. "I reject the following structurally and semantically important aspects of the Aristotelian system. . . . 2) the two-valued elementalistic 'logic', as expressed in the law of 'excluded third'." (Korzybski, Science and Sanity, pp. 92, 93) Dunham remarks: "The villain in the semanticist drama is no less a person than the Father of Logic himself, Aristotle. It is, I suppose, one of the penalties of greatness to be abused by later and lesser intellects." (op. cit., p. 241) In Korzybski's view, the root of error is the law of identity, which he understands to mean, "What ever is, is." But to the semanticist, everything is a process, and therefore this cannot be true of "non-verbal things and events." The usual examples used by semanticists are rockets, ice-cream cone in

the sun; man himself is only a process. Now, of an evening we sing: "Change and decay in all around I see." This is true in the world of space and time. Scripture constantly reminds us of the flower of the field that is gone when the wind passes over it. Dunham wants to know what thinker ever denied this. But Aristotle's law of identity is this: "As applied to terms and statements, the law asserts that, throughout any given stretch of reasoning, each term and each statement must retain one and the same meaning. Clearly, it must; the alternative is chaos." (Dunham, op. cit., p. 243) Rockets and ice-cream cones are undoubtedly processes, "but each of them is a particular process with its own special nature and history. Each of them is exactly what it is, and not other than it is. This is the whole meaning of the law of identity. I think we may defy semanticists to alter it." (ibid., p. 244)

They also attack the law of contradiction. "Contradictory statements exist always and only in pairs, and they are any two statements which cannot both be true and cannot both be false." (ibid., p. 244)

According to Dunham, semanticists hold that there are not situations in the world of space and time which exclude other situations, although they might say that verbal contradictories exist. Dunham says: "I find this view hard to comprehend." (op. cit., p. 245) You are present at this Northwest Pastoral Conference. This excludes your being somewhere else. It expresses actual objective fact. You are not present at this Northwest Pastoral Conference expresses the eliminated possibilities. The contradiction between the statements is an accurate reflection of the incompatibility of the facts.

General Semantics is built upon the mechanistic theory of psychology, behaviorism. This theory rules out the supernatural and makes all thought and language a product of nervous impulses. "Through their senses animals, including man, gradually come to understand for purposes of survival the grosser aspects of their environment." (Chase, op. cit., p. 36) "While animals use only a few limited cries, however, human beings use extremely complicated systems of sputtering, hissing, gurgling, clucking, and cooing noises called language, with which they express and re-

port what goes on in their nervous system." (Hayakawa, op. cit., p. 11) Irving Lee says, "The question that Korzybski then posed was this: If both the physical structures and the social institutions are the products of human nervous systems, what does an engineer do when he builds a bridge that social scientists do not as invariably do when they go to work?" (Lee, op. cit., p. 8) In the course of several million years man has been able to build the cortex from the simple nervous structure of the lower animals and is thus able to reflect. Richard Weaver is certainly correct in his charge: "The Darwinian link is acknowledged, and semantics resembles, as much as before, behaviorism imported into language." (Weaver, op. cit., p. 158) This is an important principle with the semanticists. For example, your judgments will reflect merely your emotional state or the reaction of your nervous system. There are no value-judgments, at least based on objective values independent of man. Instinct would be the basis of morality. Ethical judgments are "emotive."

Hence the General Semanticist is a great believer in relativism. There are no absolutes; everything is in a state of flux. "The universe is in a perpetual state of flux." (Hayakawa, op. cit., p. 92) The river you step in is the one of the philosopher Heraclitus, a different one from the moment before (a favorite example of the semanticist.) Reading these semanticists, I feel that Mr. Weaver has restated their position correctly: "They desire language to reflect not conceptions of verities but qualities of perceptions, so that man may, by the pragmatic theory of success, live more successfully. To one completely committed to this realm of becoming, as are the empiricists, the claim to apprehend verities is a sign of psychopathology." (Weaver, op. cit., p. 151)

The semanticist holds, as far as I can tell, that the only reality that is to be recognized is one that can apparently be demonstrated by science. As stated before, man is merely a talking animal, and "the way in which we happen to see and feel things is the result of the peculiarities of our nervous systems." (Hayakawa, op. cit., p. 93) Chase insists that for such

terms as "the sublime", "freedom", "truth", "there are no discoverable referents in the outside world and by mistaking them for substantial entities somewhere at large in the environment, we create a fantastic wonderland." (Chase, op. cit., p. 10) On the basis of countless similar passages, Weaver notes that "one must call attention to a willingness to make the physical the sole determinant of what is." (Op. cit., p. 152) And Joad, in examining the positivist principle of verifiability, says, "In general, the principle seems to be announced, as if it were a self-evident truth that the only possible conditions in which an empirical statement can have meaning are that it should be verifiable in terms of sensory experience." (op. cit., p. 46)

Semanticists have a special horror of the excluded middle, i. e., that both statements cannot be false, but one must be true. You are here at this Pastoral Conference, or you are not here. The Semanticists call this structure "two-valued." According to Dunham, Chase is unwilling to admit the structure at all (Korzybski possibly in certain cases). Against the two-valued, the semanticists urge the "multi-valued" orientation, that is, scales of judgment. "Instead of 'good' and 'bad', we have 'very bad', 'bad', 'not bad', 'fair', 'good', 'very good'." (Hayakawa, op. cit., p. 131) Now we do not deny the possibility of such degrees, but there are things that do divide into two categories, e. g., Christian, non-Christian, etc. Things may sometimes be opposites but not contradictories, i. e., they may not exhaust all the possibilities. But there are either-or relations. In discussing this issue, Dunham makes a statement that sheds considerable light on present-day theology and which we can well ponder to keep our bearings: "The social reasons for attacking logic are perfectly obvious. Indecisive people, or people who want to appear liberal while avoiding the results of liberalism, have an extreme distaste for the either-or construction, because in practical life it presents them with problems they cannot evade. Abstaining from one alternative has the effect of enforcing the other, and this condition is intolerable to men who wish to abstain from both. In their agony they dream of other possibilities; and, when these prove nebulous, they begin to

(Clergy Bulletin: XI, 5)

reflect very philosophically, that nothing is really this or that." (op. cit., p. 248) He goes on to show that the abandonment of the "either-or" construction must end in disaster, because we lose the means of rigorous discrimination among choices: "The world becomes a plate of noodles, which, turn it how you will, is still noodles." (ibid., p. 248)

You can see what all this does to objective truth. Everything is relative, and your judgments are a result of physical and chemical reactions of the various parts of the body. We have seen how words can reflect a speaker's frame of mind, but that is not to say that a judgment is only personal, subjective, and that it does not state objective truth. There are emotionally charged words, and we use many of them in preaching. But they are (or, rather, should be) based on objective truth outside us. If we see a man steal a penny from a child, we say that it is "wrong", "bad", "vicious", because it is against the seventh commandment which God has given to safeguard property. But semanticists say, "Another man may disagree with me about the wrongness of stealing, in the sense that he may not have the same feeling that I have. . . . But he cannot strictly contradict me . . . There is plainly no sense in asking which of us is right. For neither of us is asserting a genuine proposition." (Dunham, op. cit., p. 251, quoting A. J. Ayer, Language, Truth, Logic) So, as Dunham says, "There is no disputing about grunts." If only that is true which is capable of proof in the scientific laboratory, you can see what that does to theology and ethics. "'God exists' is a meaningless statement, since no such being can be the object of any possible sense experience. Theologians, who were long hardened to objections that their statements were false, were left breathless before this charge that they had, for the most part, been saying nothing at all." (Dunham, op. cit., p. 250)

If there is no objective right and wrong, if moral judgments are merely grunts of approval or disapproval, then we are certainly wasting our time and somebody else's money in preaching. You had better realize that this is the popular doctrine being preached during the '40's and to the present time. Anybody who dabbles in

Semantics and does not realize that a certain philosophy and psychology have been imported into the study of language, a philosophy which destroys all objective moral truth, and makes ethical judgments a mere matter of personal emotional reaction toward things, is certainly going to be shaken in his foundations. In his introductory chapter, Joad very solemnly declares, "If one goes on, the monitory voices fade out, and it is not impossible for him to reach a state in which his on-tire moral orientation is lost." (Joad, op. cit., p. 10) Our young people are constantly exposed to it. As I remarked at the beginning, Hayakawa is widely used. I have spoken to young men and women who have just finished courses in Semantics, and their general reaction is that you can be certain of nothing. It is all a matter of the emotions. Ethically, the best you can do is "to pick yourself a set of values and try to live up to them so that society can progress." At the Conference on College Freshman Courses in Composition and Communication, sponsored by the National Council of Teachers of English held in Chicago on April 1 and 2, 1949, Hayakawa read a paper entitled, "Semantics: An Ethical Basis for Communications Courses." He could offer nothing better: "Semantics, according to one definition we can give of it, is the study of human interaction through the mechanism of language. . . The basic ethical assumption of semantics, analogous to the medical assumption that health is preferable to disease, is that agreement is preferable to disagreement. . . Cooperative human effort is a basic mechanism of human survival -- the only real difference in this respect between one culture and another being in the definitions people have given of the limits of cooperation. Some cultures believe in cooperation only within the family group, others only within the caste or the tribe; we are now at the stage where we believe in cooperation in national groups, but somewhat dubious about cooperation beyond national boundaries. But the progress of mankind and of civilization has been the progress of cooperation by linguistic communication among more and more inclusive groups." (See Report of the Conference, pp. 40-43) Chase is more direct: "We are creatures of our environment . .

. . The mighty 'truths', the powerful and protecting entities we build up in our heads, are unprovable. Presently they desert us . . . This study stays on the reservation, afraid that Great Hands in 1938 are no more dependable than Great Hands in 5000 B. C. They let you down, these hands, because some day somebody finds out that they are but words in a skull. I am tired of them, and I believe that I am not alone. We shall be called materialists. Let it go. Let them all go -- every last watertight, pigeonhole term ever invented . . . The lesson of this study is to beware of eternal certainties. There are none which the fingers of experiment can verify. There is no perfect 'truth', 'happiness', 'Heaven', 'peace'. To rely upon them is to feel hopeful before being betrayed." (Chase, op. cit., pp. 358, 359. For evidence that Chase has not changed his mind, see The Nation, Nov. 12, 1949, "What's all This Semantics?", pp. 255, 256)

It is high time to see how much Lutheran theology has been influenced by this philosophy. Doesn't it account for some of our difficulties today? Isn't it at least partly responsible for the growing list of "Open Questions"? Romans 16, 17, 18 can mean almost anything. It appears to me that it is quite common belief that it means only what the individual wants it to mean, that it does not refer to any specific truth God has revealed to us; or, in other words, it has no specific "referent" given by the Lord. How much does this philosophy enter into the tremendous push for union among all Lutherans? Exact definitions are brushed aside and nebulous terms substituted. We hear so much today to the effect that you can't define a thing too closely. That was the trouble, it is said, with the Chicago Theses. The Brief Statement and the Common Confession should not be compared because one has 16,000 words and the other 2,000. It is often implied that the Brief Statement is too bulky, too specific, clumsy, etc. The American Lutheran for October, 1950, says, "Gallons of printer's ink and trillions of sound decibels have been wasted trying to define what is 'true' Democracy, a 'true' Republic, a 'true' Lutheran. Any definition means too much or too little. . .

When anyone tries to define what is true, his self gets mixed up in the definition." (p. 7) One wonders how much this person has been influenced by Chase without being aware of it. It seems to me that he is denying the objective character of truth and that we may know the truth, and he seems to say that ultimately our sensory experiences ("his self") determine truth, if there be such a thing. We should not quibble what is truth because we cannot express it, much less define it. It is all a matter of the mind. "There is nothing either good or bad but thinking makes it so." -- That is what amateur semanticism may lead you to.

The secular world is extremely concerned about the tenets of General Semantics. The universal acceptance of them will be the downfall of the American system, declares John Knox Jessup, of the staff of Life Magazine. Writing in Life's Picture History of Western Man, (1951) he says, "So relaxed have the muscles of our belief become that the Chief Justice of the Supreme Court could recently declare in an official opinion that 'there are no absolutes' and 'all concepts are relative.' But if that were the case, and if it were widely believed, the whole American experiment would be at an end because, without a foundation in moral absolutes, Americans could not long maintain their other great idea. The other idea has been the badge of their uniqueness, the motor of their spectacular material progress, and the soul of their political system. It is the political idea of the freedom of the individual." (op. cit., p. 287) C. S. Lewis in his Abolition of Man attacks the idea that all judgments of truth are subjective and relativistic. If this process isn't checked, he says, man will be abolished. (op. cit., p. 46) As we have seen, Joad wrote his recent book to show the harmful effects of this philosophy in religion and politics. Teachers (some of them) are concerned. Weaver of the University of Chicago, writing in the College English magazine, very bluntly tells English teachers: "It is very hard after a century of liberalism with its necessity of avoiding commitment, to get people to admit the possibility of objective truth, but here again we are face to face with our dilemma: if it does not exist, there is nothing to teach; if

it does exist, how can we conceive of allowing anyone to teach anything else?" (College English, October, 1948, p. 29)

General Semantics, then, is more of a philosophical system or religion than it is a study of meaning and changes of meaning in words. To sum up, some of its basic teachings are: Belief in absolutes must go; two-valued orientation of "either-or" is a hoax; mechanistic behaviorist psychology explains thought and communication because man is only a talking animal, a product of evolution, a creature of his environment who is totally ruled by the stimuli of light waves, sound waves, tactile pressures, etc. Therefore the system of General Semantics should not be confused with the legitimate study of language. Bloomfield states that language can and should be studied without any pet psychological theory. In his Preface to Language, he says that this book is a revised version of his Introduction to the Study of Language, which appeared in 1914, and that he had based certain phases of the book "on the psychologic system of Wilhelm Wundt, which was then widely accepted." But he continues, "Since that time there has been much upheaval in psychology; we have learned, at any rate, what one of our masters suspected thirty years ago, namely, that we can pursue the study of language without reference to any one psychological doctrine, and that to do so safeguards our results and makes them more significant to workers in related fields. In the present book I have tried to avoid such dependence; only by way of elucidation I have told, at a few points, how the two main present-day trends of psychology differ in their interpretation." (Preface, Language, p.vii)

In short, if some one wants to apply all the popularized "findings" of General Semantics to theology, we say with Hamlet, "That would be scanned."

(to be continued)

II

Everything that has been said above concerns the church in general, or -- which is the same thing -- the individual congregation.

But how about a whole church body, composed of many congregations? Is such a body instituted by God? Not directly. Wherever the apostles came and gathered souls by the word and sacraments, there a congregation was thus gathered, the office of the word was established, and there was a church, such as has been described above. The fact that all the believers in the various regions did not manifest themselves as a single church or congregation was due, not to the nature or essence of the church, but to the external circumstances: that they lived in different places, spoke different languages, etc.

According to its essence the church is one. When we ask our children: "How many such churches or communions exist?" we teach them to answer: "Only one, which is universal, that is, it is in all parts of the world." But since Christ, in accordance with His promise, is Himself present in every place where He by His Word has gathered a congregation, and is in their midst with His gifts, therefore each local congregation possesses thereby everything that it needs, and it does not in so far have to look anywhere else for help in that respect. It is self-existent. But that the inner unity between such a congregation and other congregations which have the same faith is not thereby dissolved -- this lies in the very nature and essence of faith. Therefore we see also that there was such an intimate union in faith and love between the apostolic congregations. Not any external compulsion, but the inner need, brought about this union.

It follows from the circumstances in which the church exists here in this world that this inner need, in the course of time, will necessarily manifest itself through planned co-operation between the individual congregations. For if God's command concerning the preservation of the word, concerning the maintenance of the pastoral office and the requirements God Himself has made with regard to the qualifications

of those who are to be put into this office, -- if the command of Christ has given concerning the preaching of the Gospel to all nations is to be carried out, if the need that Love feels to help other suffering Christians, poor congregations, orphaned children, and lonely old people is to be filled, then is it self-evident that the individual congregation would not be able to carry it all out, and that the congregations which are in a position to do so should join together and help each other in all these things. How would things go, if this duty were not recognized? And what could be the reason for a congregation's unwillingness to be along in such a union except this, that it had not recognized those duties and the demands of love.

But if it, then, is a necessary consequence of faith and love that the inner unity of the Church manifest itself in external cooperation, how can this be done in a proper and God-pleasing way? Plainly, only by joining together into one body and by adopting certain rules for cooperation.

But who shall govern and rule in such a church body? In the course of time, many answers have been given to this question. The control has been put at times in the hands of the pastors, at times in those of the secular government, at times in those of certain individuals.

Now since the Word of God teaches us those things which we in the foregoing have learned about the government of the individual congregation, and it therefore is necessary to hold to them, it becomes clear that it cannot be right to follow other principles when a union of congregations is at issue, or to set aside that Word of God on which these principles are based.

It follows from this, in the first place, that the pastors are not the ones who are to rule. The pastors are but a part of the congregation, but it is the whole congregation which has received the power of the keys from Christ. What the results could be of such an overlordship of pastors, we can see in the Catholic Church, in which that system is carried out to the extreme in a strongly and carefully

integrated hierarchy, through the different ranks of priest and bishops, until the supreme power is centered in the pope, who calls himself the vice-regent of Christ upon earth. The liberated children of God are enslaved by such an overlords-ship under the yoke of man; and God has conferred no greater benefit upon His Church since the days of the apostles than when He by His mighty witness, Dr. Martin Luther, tore the mark off the Anti-Christ and by the Gospel delivered the consciences of the Christians from that shameful yoke of bondage.

But although the true principles, thank God, were presented in the Lutheran confessional writings, it was not long before another power stole into the church in Lutheran lands, namely, the secular government, whereby the State Church system was established.

In the beginning, the power of the princes was used only as a temporary makeshift, reserving all the rights of the Church. The help of the princes was requested, not on account of their position in the world, as if that gave them the right, or should make it their duty, to govern in the Church; but because they, "as the chief members of the Church" could get things done which others found beyond their power. (See the Smalcald Articles Appendix, Triglotta, p. 218, 29) This is not the place to show how this system degenerated, partly through the fault of the theologians, until it reached its climax in the famous phrase: cujus regio, eius religio, that is, he who has the power over the country has the power also over its religion. We know how the Lutheran State Churches now are governed by the secular government, in that the diet or parliament has the law-making power also in church matters, so that there is nothing to prevent Catholics, declared freethinkers, Jews, people of any or no faith, from exercising the right to be along in governing the Lutheran Church in the old countries.

And yet it is clear that the Church as a kingdom of grace and the Christians as such neither shall nor can be subject to the State. They shall be that as citizens, and the State has the right to demand that the Church does not hinder it; but its demands shall go no farther. In the Augsburg Confession, Article 28,

sharp distinction is made, in accordance with the word of God, between State and Church. There it is shown that the work of the Church (the power of the keys) is carried out by means of the Word and Sacraments alone, and then we read: "Therefore, since the power of the Church grants eternal things, and is exercised only by ministry of the Word, it does not interfere with civil government; --- For civil government deals with other things than does the Gospel; the civil rulers defend not souls, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. Therefore the power of the church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says: (John 18, 36) "My kingdom is not of this world."

When the civil government, by virtue of its office, wants to command in the church, then that is tyranny, and it puts itself in the place of God (Caesaropapism.) It enters into a sphere where it has no power, that is, in the consciences. Luther has made these matters more clear than anyone else that I know of, in numerous places in his writings, and he quotes, in his treatise on civil government, the words of St. Peter (I Peter 2, 13): "Submit yourselves to every ordinance of man for the Lord's sake;" and says concerning this: "The ordinances of man do not reach up to heaven or into the hearts of men, but only to earth and the external conduct of men. There man can see, know, judge, pass sentence, punish, and acquit. Christ Himself has carefully separated these things and summarized it all briefly in the words (Matt. 22, 21): "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." If the power of Caesar reached into the kingdom and power of God, and did not differ from it at all, Christ would not then have

made a distinction between them. For, as said, the soul is not in the power of the emperor; he can neither teach it nor lead it, neither slay nor make it alive, neither bind nor loose it, neither judge nor condemn it, neither retain it nor let it go, all of which would have to be the case, if he had the power to command it and give it laws. But with our life, property, and honor, he has the right to do these things; for these are under his power." (L. W. W., X, 458) Compare a letter from Luther to Melancthon, of 1530. (W., XIX, 1239)

One of the greatest blessings for which we owe God thanks here in this country, is the complete independence of the church from the state, or the separation of church and state that has been actually carried through. However, it would be a mistake to think that Christians, because they live here in a free country, are thereby free from every kind of unjust power in the church. In most of the Protestant churches here in this country, the complete freedom and right of the congregations to govern themselves is not recognized, neither among Episcopalians, nor among Methodists, nor several others. We need not mention the Catholics.

While the State should have nothing to do with the government of the Church, it still has the right to see that nothing is done in the Church contrary to the laws of the State. The State may have the right to make a law concerning rest from work every seventh day for its citizens. But if the state makes a law, e.g. about rest on Sunday, it must not be with the idea of emphasizing the Third Commandment; for the State has nothing to do with that. If it makes such a law, it must be for civil reasons, and when the Christians obey it, they do so not for the sake of the 3rd, but of the 4th Commandment. On its part, the Church should require of the State only that it be not hindered in its Christian activities. We must be on guard against the well-meant, but not well-considered efforts that sometimes have been made in this country to wipe out the sharp separation between Church and State. It appears so Christian and pious, but we Lutherans should not let ourselves be deceived thereby. One of Luther's great services is that he has made this distinction clear for us.

If we hold fast to what we have taught above, from the Word of God, about the essence of the Church and the independence of each congregation, it will not be difficult to understand how a body of free congregations must be governed. Such a church body cannot have any government "by divine right." But that there must be some government follows from the fact that all things should be done decently and in order, which is what God demands; but the government itself can only belong to the congregations, and it can be carried out only by the men who are sent and empowered by the different congregations for that very purpose. Some of these delegates are pastors and teachers, others not. The division that is often made of the accredited delegates of the congregations into pastors and laymen, as if they represented two different classes in the church, is not correct. A pastor is a member of the congregation just as much as anyone else who belongs to it, and there is no such thing as a special clergy class, (as the Catholic Church teaches.) All Christians are priests. Those whom we in ordinary speech call clergymen (pastors) have only a special office, an especially important ministry, to which they are called by God, but they do not make up a special class.

Now when such an assembly gathered from all the congregations is to search out and carry out what will best serve the interests of the Church, it is clear that this can be accomplished only by conferring together; and that there first of all must be an agreement about the composition of the whole body, about its aims, and about how it will arrange its affairs and carry out its resolutions. This agreement is the constitution of the body. This agreement or constitution must not conflict with the concept of the church developed above, nor with the liberty of each congregation under Christ.

The Synod, then, dare not have any authority over the individual congregation. It cannot impose anything on it, cannot demand anything of it which God has not demanded, cannot impose taxes upon it. Since the basis on which the union into one body has been built is unity in the faith, the first point in the agreement must be that the individual congregation will not let its confession or its rules

conflict with the Word of God or Christ's will. This is not a power that the Synod assumes. It is God's demand and not men's, and this demand receives no more power by this fact that the church body, the Synod, expresses it, than if one individual presented it, although the common testimony might be a source of strengthening for the one who may need it.

In order to preserve the unity in faith and to make progress in Christian life, a body of orthodox congregations will, indeed, find it necessary to establish a special overseer's office for the pastors and congregations, such as has been the case from the earliest periods in the church. But at the same time the church must take care to learn, from church history, how necessary it is that the execution of this office does not conflict with the principles given above. The bishops were not elected to rule. The Lutheran Church testifies to this in the Augsburg Confession, in the Apology and in the Smalcald Articles. We select these overseers or presidents, as we call them, not to rule, but to remind us of our Savior's rule and His royal Word, and by supervision, admonition, encouragement and advice to help us to use and obey the Word of God. They have no other power than that of the Word.

To reach all the common goals that have been named -- schools and educational institutions, distribution of books, missions, charitable institutions, and everything that can serve the kingdom of God, -- it is necessary that men and women who have the necessary qualifications are chosen and commissioned, and that the required funds are gathered and managed. Here we will be reminded of the words of the apostle Paul, when he in I Cor. 12 speaks about the different members of the body of Christ, and how one member needs the other, how the eye, the ear, the hand, the foot all have mutual need of each other's help, and that there must be no schism in the body, but that the members should have the same care one for another.

Since the Church has been given no other rules with regard to all these things than that all things shall be done decently and in order, it becomes the task of the church body to learn how all such matters can best be arranged. And since there is no authority established by God

to command in such matters, it follows that the church body cannot command or force anything upon the congregation either. Even if a congregation has through its representatives taken part in one or another resolution about such matters, it does not necessarily follow that the congregation must approve the resolution. Love will render it necessary for the individual congregations not to reject such resolutions, if they do not conflict with the conscience, but it must be a free matter, since love is free. No compulsory commandment can be given. From the fact that God has set the pastor to be the overseer and guide in the congregation, it follows that the Christian congregation will also in such things want to hear its pastor's opinion and counsel. But the decision rests with the congregation.

Just for the reason that God has not commanded us anything in regard to the arrangement of all such matters, we must here, as it were, feel our way and try as best we can to learn what will benefit the kingdom of God most. We must, e.g., not think that all the regulations in the constitution which we have prepared are so good that they dare not be changed or could not be improved upon. However, it is important here to remember that a passion for novelty must not be allowed to rule; that we do not seek our own, but what is to the benefit of all; that we do not consider ourselves wiser than others, so that we will want to force our way through or gain our end by stealth. We should not be blind to the danger that political arts and tricks may be brought over into the consultations and resolutions of the church, and then seek comfort in the fact that our end is good, while the means we use are objectionable. The situation is the same in the synod as in the congregation, -- everything would go well if all were true believers; but as there are also nominal Christians and unconverted people along in the visible church, many dangers arise. When the evil passions, which are not entirely dead even in the children of God, get an opportunity to come to life again and to make themselves felt, when suspicion, jealousy, backbiting, opinionativeness, vanity, ambition and lust for power get to rule more or less, and when restless characters that become angry because they did not get their way work to sow discontent, suspicion

and strife, then the danger can readily result in distress and misery.

But, someone may say, what kind of a government will that be, when nobody has the right to command? Will not that become anarchy? Or: When all such things shall be decided by majority vote, will not result in that worst of all rule, mob rule, where individual demagogues usurp the power, drawing the crowd after them?

No sensible man will deny that such dangers follow the church, as it manifests itself in the world. But what good would it do us to place human supports under the walls of God's church to prevent its fall? It is written: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 23, 2.

So if there is a question of evil or good, of something which God has commanded or forbidden, there we do not ask either about majority or minority; there the conscience is concerned, and there we shall not be the slaves of men, whether they be many or few. But where God has not settled the matter, there we shall submit and put up with what the majority agrees on, even if we do not get things as we would wish or as we believed would be to the benefit of the church. There is one thing in which we shall seek our comfort and strength, and that is the truth that our Lord Jesus Christ governs His Church. He does not need us. He directs it wonderfully often. But if we believe what He Himself has said, that all power is given unto Him in heaven and in earth, and that He is with us always, even unto the end of the world, and that He is the king in His kingdom, then we will become confident and hopeful, willing to obey Him and to serve Him according to His Word, and to "cast all our care upon him; for he careth for us." (I Pet. 5, 7)

Luther speaks very beautifully, I think, in a tract against the Antinomians (of 1539). After quoting the 8th verse of the chapter just mentioned: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," he says: "May God help us, as he has helped our fathers and also will help our descendants, to the praise and honor of His di-

vine name forever. For we are not the ones who can preserve the church. Our forefathers could not do it either. Nor will our descendants be able to do so. He it has been, He it still is, and He it will be, who has said: 'I am with you always, even unto the end of the world;' as it is written in the epistle to the Hebrews: 'Jesus Christ, the same yesterday, and today, and forever!' and in Revelation: 'He which is, and which was, and which is to come.' Yes, thus that Man is called, and no other man is called, and thus shall also no other be called. -- Many have thought that it was they who had to do it, as if the Church was built on them, -- we have horrible examples of that -- and yet God's judgments have not been able to break their pride." (L. W. W., XX, 20, 28ff.)

Therefore I should like to close this address with the same words with which I began it: Sursum corda! Lift up your hearts, there where Jesus Christ sits at the right hand of God the Father!

- Ulrik Vilhelm Koren

Translated by

Geo. O. Lillegard

In the Synod Report for 1899 there appears at the end of the essay a list of theses which Koren drew up as a guide for the discussion of his essay. These theses are:

1. Christ has established no other government in His Church than that which is according to His Word.
2. This Word is entrusted to the congregation and not to any special rank in it, even though the public service of the Word, according to His own command, is to be carried out by persons called specially thereto.
3. In matters not decided by the Word of God the congregation is sovereign.
4. That government in the church which demands obedience to it because it is government, erects a hierarchy, or caesaropapism, or tyranny.
5. The form of a church body is not directly commanded by God, but is a product of the essence of faith and love.
6. A church body has no right to restrict the freedom of the individual congregation.
7. A church body is governed according to the same principles as the individual congregation.

THE CLERGY BULLETIN

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No. 4

TWIN CITY MIXED

The Twin City Mixed Pastoral Conference will meet at St. Paul, Minn., in Emanuel Lutheran Church, Humboldt and E. Stevens St. (West St. Paul), the Rev. G.A. Ernst and the Rev. G. A. Thiele, pastors, Feb. 12-13. Communion Service Tuesday at 10:30 a.m. Pastoral Sermon, the Rev. T. Daniel.

- A. Deye, Secretary

INSTALLATIONS

January 13, LeVine K. Hagen as pastor of East and West Paint Creek Congregations, by Pastor M. H. Otto.

January 20, Norman B. Harstad as pastor of Belview parish, by Pastor S. Dorr.

CHANGE OF ADDRESS

LeVine K. Hagon, Waterville, Iowa

Norman Harstad, Belview, Minnesota

READ THIS

Are you one of those who in the not too long history of the General Pastoral Conference have read an essay before that assembly but failed to leave a copy for the benefit of posterity? The last time I saw the secretary, he was crying because in the past few years the repository for such essays has been starving to death. So don't hoard at the expense of famine for others. The CB editor would like to have access to some of same, also.

ARMY-NAVY COMMISSION

The Service Messages are being published in Marshall, Minn., near Cottonwood, where they are being mailed. The cost is reasonable, we believe -- about \$4.00 per issue of 200 copies. This includes preparing the "plates" or "stencils." The Graphic wanted about \$6.50 for the same work, and is too far from the undersigned for efficiency. -- Incidentally, we gave

up the idea of mimeographing the Message when we learned what off-set printing (in which the latest issue of the Message is published) costs.

Since Iver is still taking care of the Sentinel (and we fervently hope that he will continue doing so), both he and the undersigned will need the addresses and changes of address necessary in this work. If you can, send these to both of us at the same time; and some time, perhaps also trouble, will be saved.

We do not intend to mail every issue of our Message to those of you who are not doing your own mailing. We don't have the machinery for it. However, eleven of the pastors are doing their own mailing, -- enough to check up on us at this point. (We advise all pastors to do their own mailing if they can, and thus, if in no other way, keep in contact with their people in the Armed Forces.)

The undersigned will be asking the members of our Clergy to write Service Messages. He hopes that the response will be good. If you have suggestions regarding our work, we shall be glad to receive and consider them.

- D. L. Pfeiffer

.. THE STATE OF THE BOOK STORE ..

Sometimes it is in a sorry state, brethren. Especially then from the point of the man in charge. At times things pile up on us and just at those times the snarls have a way of developing, of course. A great humbler, this business. Something new almost every day, and no end of it. But then things have a way of clearing up of a sudden, and then all is "hunky-dory" again for a time. All in all though it is interesting, even fascinating work.

Business during 1951 has been good, better than 50% over last year. Miss Anderson

just brought in the final figures yesterday. Total sales: \$28,128.93. We are pleased, of course, and know that you will also be pleased.

Most of you likely know that we are moving into new quarters. The old swimming pool room has been filled in and plastered. This will give us the sales-space, display-space, and stock-space we are in such need of. Additional help is also being considered by the Board.

One of our headaches this past year has been our Synodical Reports. In the first place the late publication date was against us. The later our report comes out, the poorer the sales value. Then there was considerable confusion with regard to the order list. This caused delay in getting out the invoices. If by any chance you haven't gotten your invoice, please advise us as to the number of copies you received.

To place blame on this one or that one seldom helps. We admit our share. We have all learned something, I believe, and that is all to the good. Next year that report is going to be on the market early, or something somewhere along the line is going to bust.

Believe we are on the right track with respect to the reduced price of our Annual Report. We should try to keep it on the 50¢ level. And if all will really cooperate in its sale, there is no reason why we can't almost sell out the supply.

In the meantime, we are going to be "stuck" with quite a few copies this year. Will you please do everything you can to dispose of all the copies you have, and even a few more, if possible? Maybe one of your church organizations might be willing to help here? You might be interested in studying the following report of the copies sent out to our congregations, pastors, and others this year. Corrections will be appreciated.

C. M. Gullerud	50	Leigh Jordahl	15
A. Mørseth	40	R. Branstad	30
S. A. Dorr	50	H. Swain	15
Clarence Hanson	25	C. Serum	15
T. N. Teigen	40	J. Preus	40
Juul Madson	35	Milton Otto	50
W. Gullixson	12	Mils Oesloby	24
S. E. Lee	15	Neil Hilton	25
F. R. Woyland	40	David Pfoiffer	12
G. Guldberg	60	J. Meldstad	15

M. E. Tvoit	50	E. Unseth	10
Tod Aaberg	50	E. Ylvisaker	40
Grant Quill	24	Paul Ylvisaker	30
H. L. Brenner	2	Iver Johnson	30
George Gullixson	2	Julian Anderson	10
A. Gullerud	30	M. O. Dale	15
H. A. Proust	35	G. O. Lillegard	30
Luther Vangen	15	U. L. Larsen	20
J. H. Jungemann	18	L. Hagen	20
H. A. Theiste	75	A. Harstad	40
N. Harstad	60		

Our stock of film strips is now quite complete. You get no discount on these from C.P.H., but we do. So buying from us means a profit for the Book Store. We have just received from the printer a new edition of Dr. Ylvisaker's "Behold He Prayeth!" Very attractive new dress. More about this later. How about your Lenten needs? Advise us betimes, please.

Remember the review of Steinhaueser's "The Man of Sorrow" in a recent issue of the Confessional Lutheran? There is much that is excellent in this book. You will not regret buying it.

We still have copies of Walther's Maundy Thursday sermon done into English by Pastor Nils Oesloby. Excellent!

Enough for this time. Mange tak!

- J.A.P.

⌘ REGARDING LUTHERAN SENTINEL ⌘

Articles for publication must reach the editor at Madison by the 5th of the month in order to be in the 27th issue of the same month, and in order to be in the 12th issue, the article must be in Madison by the 20th of the preceding month.

Announcements should be sent directly to the undersigned at Scarville, and must be in Scarville ten days before the date of publication to insure their being printed in the coming issue. Announcements that are received later than ten days before date of publication will be printed in the coming issue if at all possible, but the odds are greatly against it. The secretaries of the various groups, such as the pastoral conferences, circuit meetings, Y.P.S. Board, and any others, should take special note of this, decide in what issues or issue their announcements should appear, and then see to it that those announcements are sent in early enough.

Regarding news for the Sentinel: Please

keep sending it in. It should be sent to the undersigned. We will try our best to have it published while it is still news.

Articles for publication should be sent to the editor at Madison; business matters, such as subscriptions, changes of address, should be sent to the business manager at Lake Mills, and announcements and news should be sent to the undersigned.

- T. Aaberg

HOME MISSIONS

At present it is a little difficult to say much about our work. However, we hope to bring some rather encouraging reports to the brethren before too long with respect to the Synod's Mission endeavors.

One thing we wish to underscore very heavily and that is the support of our Mission treasury. As of Jan. 1, the Home Mission Fund was \$5600 in arrears. We are fully aware of the fact that our missionaries' salaries need some adjustment, upwards, but what can we do when there is a constant deficit in the treasury? If there will be a deficit incurred just by paying the salaries already promised, what would happen were we to increase the subsidies? It is easy to say, increase them anyway. But, brethren, it is a rather dangerous procedure to increase such expenditures above the income received, for when a church or church body is losing its interest in missions it is a question as to how good its credit is, or how long it will be good. Or, is our interest there, but the support only lacking?

Because some of the workers have asked for some material in the interest of missions, and because all of us, whether under the Mission Board or not, should be willing to receive any and all suggestions which might help us in our work, your Board is inquiring about the possibility of having the Missouri Synod periodical TODAY sent to each one of our pastors and missionaries.

Before anyone gets too excited about the contents of this periodical, we in defense say that we do not hereby underscore everything that will appear in it. Surely, there should be some worthwhile suggestions and material otherwise that can be used, or at least adapted to our own local situations. We trust that our brethren

will use their judgment as to what they see fit to use or cast aside. Anyway, we can try it for a year. Even a bad suggestion may lead us to think of a better one, so that we can perhaps get some good out of such a monthly periodical. Meanwhile some one may find something else more suitable to recommend.

Regarding Cornwall, things will just naturally proceed rather slowly at first. Missionary Peterson reports that he and Mr. Podlar are establishing Bible classes as the basis for their work, hoping out of them to gain Lutheran confirmands who will provide the nucleus for organizing more regular missions or congregations. The people there possess "a sad knowledge of the Scripture and a shocking appreciation of the Means of Grace." Let us not forget this work in our prayers and also remember it with our financial support.

- M. H. Otto

↳ LENTEN FOLDERS ↵

2000 Lenten Folders for our Home Mission offering have been ordered (about 200 more than last year). These will be sent to you absolutely free on a first-come first-serve basis. Get your order in at once before the supply is exhausted. Where these folders have been used, they have proved to be very successful.

- S. E. Leo, treasurer

≡ LITT av HVERT ≡

. . . We are sorry to hear that Brother Bromer is still ailing from the appendectomy he underwent in October.

. . . The report is that U. L. Larson, after a serious illness, is up and about again.

. . . We had intended here, as is the custom, to give you the name of the new addition to the W. Gullixson household. Unfortunately, we have misplaced the folder which bore the facts, and our memory load is small at times.

. . . When yo present editor took over the CB chores, he was handed \$59.79 by the outgoing editor. Since that time the CB has reached the income mark of \$100. Despite this huge figure, there is no money available for clerical help.

. . . We still beg articles from you for appearance in this CB. If the conference

secretary's files are replenished with conference essays of the past few years, our search would be made easier. The secretary, in case you had forgotten, is G. C. J. Quill.

. . . Reliable reports have it that a book on homiletics, authored by Dean N. A. Madson, may be published soon.

. . . A new name on our mailing list, placed there gratis, at least temporarily, is that of Rev. W. Wolff of Bas-Rhin, France. He is a member of the Ev. Luth. Free Church of France.

. . . A letter from Joseph Peterson gives an exegesis of his rather strange address: "'Rockville' is the name of our house, located in the north coast village of Portreath, a village near larger Redruth, in the county of Cornwall." Of his work he says, in part: "On the whole we are getting on quite well. Our mission is difficult, but interesting. The Cornish are friendly people but reticent and suspicious. They are steeped in so many false Reformed errors - so cracked on conversion, prayer, Means of Grace, and what not. With patience and tact, by the Grace of God we hope to succeed."

. . . The Kasota Valley Home now claims seven guests.

. . . The Mayville parish has extended a call to Student Hugo Handberg to be its next pastor.

. . . The translation of the theses at the end of Koron's essay is by JBM, so don't blame G. O. Lillogard for imperfections therein.

. . . A quote we intended to put on the first page slipped us for a while, but here it is from Dr. Charles Mayo: "More good would come to our country through tongue control than birth control."

. . . Frances C. M. Gullerud stated that the dates for this year's convention are a concession to those who don't want to interrupt their VBS program.

. . . We want all our retired pastors who read this publication to know that we would appreciate receiving a bit of communication from them for the information of those of us who are in the active work. We have not forgotten you, but our information as to your present existence grows scarcer.

. . . We may owe apologies to certain individuals for omitting some items that were sent us for publication. The reason we have difficulty in finding things nowadays is that we have a filing cabinet.

. . . In the next issue of CB we will begin Chr. Anderson's translation of V. Koren's "What Hinders Union of the Different Norwegian Lutheran Synods into One Body?" an essay delivered at the 1902 convention. We also hope to be able to conclude the essay on Semantics.

§ STILL NEEDED §

One of the disheartening things about the SENTINEL is that little column in the treasurer's report headed "Still Needed." The disheartening aspect of this phrase is not the fact that we have such a column, but that it diminishes so slowly. At the same time we should recognize this sizeable log to be whittled down as an opportunity (I could have used "challenge", couldn't I?) for us to work, and even such work is wholesome.

The January 1 report - four months to go - shows us that we haven't raised half of our budget. Almost \$30,000 is the size of the log on which we must whittle vigorously before April 30th, when a new log will be presented for our whittling efforts. We have had happy experiences in like situations before; may we add another to that list!

The Skolaas legacy has been divided; the Home Mission Fund receives \$15,000 and the Cornwall Fund the remainder - which is \$3,79^c.37.

It is urgent that the treasurer begin receiving early returns from the Centennial collection. The large plumbing bill at BLC, to be paid out of its portion of the collection, must be met shortly. To borrow money at high rates of interest when available portions of the collection may be lying idle is evidently poor stewardship.

Until April 30th, then, you're still needed.

- Finance Board

The Clergy Bulletin

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AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

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No. 6

○ THE WELL-INFORMED ○

He knows the answers that so many seek
To problems that confront them day by
day;

He has a word of courage for the weak,
Is guide to those who, groping, lose
their way.

He has not gained his wisdom from the
street,

Although he keeps abreast of what is
new,
Sifting the chaff to find the little
wheat;

For, holding fast to what he knows is
true

He finds the calm from tension that men
need,

Not from the busy spots where many look,
But pausing quietly awhile to read
The well-thumbed pages of God's holy
book.

- D. Moon

== QUOTES ==

God's Word is not for jesting. If you
are not able to understand it, take off
your hat before it.

- Luther

Give the Holy Ghost the honor of being
wiser than yourself, for you should so
deal with Scripture that you believe that
God Himself is speaking.

- Luther

He who testifies against error is on the
way to uniting himself with all men who
know and believe the truth.

- Carlyle

Most people are bothered by those pas-
sages in Scripture which they cannot
understand, but as for me, I always no-
tice that the passages in Scripture
which trouble me most are those which I
do understand.

- Mark Twain

You can spill from your bucket only that
which it contains.

- Carl Johnson

Modesty is a virtue; but hesitancy when
we are speaking for the Lord is a great
fault.

- C. H. Spurgeon

O Lord, grant that we may not despise
our rulers; and grant, O Lord, that they
may not act so we can't help it.-Beecher

———— TEN YEARS AGO ————

"Following the afternoon session of the
special conference held at Bethany Col-
lege . . . about 30 pastors of the Syn-
odical Conference met to make plans for
the establishment of a Pastors' Institute
to be conducted at Bethany Lutheran Col-
lege next summer."

"The Confessional Lutheran Publicity Bu-
reau is the official name of a new orga-
nization formed within the Synodical Con-
ference . . . Jan. 26, 1942, at Bethany
Lutheran College."

- Lutheran Sentinel, February 1942

———— FIFTEEN YEARS AGO ————

"On Sunday morning, Jan. 10, Candidate of
Theology, Eivind Gerhard Unseth, on a
call from the Scandinavian Evangelical
Lutheran Congregation near Holton, Mich-
igan, was ordained to the holy office
of the ministry in East Paint Creek Con-
gregation near Waterville, Iowa."

- Lutheran Sentinel, February 1937

|| WORDS - SPIRIT ||

A modern fallacy is to say that the
words of Scripture are not important,
and that it is only the spirit we need
to grasp. This principle applied to
timetables, calendars, telephone books,
and pay rolls would soon produce chaos.
The Lord Jesus said, "The words that I
speak unto you, they are spirit and they
are life." John 6, 63.

- Selected

== SPIRITUAL FOOD ==

"I see in your church convention," said the old farmer, "that you discuss the subject, how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feeds." - Selected

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek;
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
The Persian proverb wisely saith:
"A lengthy tongue - an early death."
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word, whose speed,"
Says the Chinese, "outstrips the steed."
While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Though feet may slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul." - Selected

Note: The last line is an incomplete paraphrase of Prov. 21, 23: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." - Ed.

AUGUSTANA and THE LORD'S SUPPER

Some of our readers may be acquainted with an article, "An Inquiry into the Doctrine of Our Lord's Supper," which appeared in the Oct. issue of the LUTH. OUTLOOK. In this article the author, Olof Nelson, a retired pastor of the Augustana Lutheran Church, crassly rejects the Lutheran

teaching of the real presence in the sacrament and replaces it with an extremely Zwinglian rationalization. His conclusion is that "our doctrine of the Eucharist needs a radical revision, if it shall conform to the teaching of Scripture."

Since the appearance of the article, it has been the object of severe criticism from many quarters, and the LUTHERAN OUTLOOK has published a number of articles and letters pertaining to this matter.

Of significant note is a letter appearing in the Feb. issue of the above mentioned Am. Luth. Conf. magazine:

Sir:

Pressure has been brought to bear on me to publish a statement in the LUTHERAN OUTLOOK with reference to Pastor Olof Nelson's article on the Lord's Supper. I wish that someone who is devoting his whole time to theological studies would analyze thoroughly and answer Brother Nelson's claims. I do not feel that I have either the time or the ability. Nevertheless, I wish that you would publish in the next issue of the OUTLOOK this brief statement:

Without deprecating the scholarly approach of Pastor Olof Nelson in his recent article, "An Inquiry Into the Lord's Supper," but in order to clear the Augustana Lutheran Church of responsibility for the interpretation offered by Pastor Nelson, I am simply assuring readers of the OUTLOOK that the author's position is far removed from the confessional position of the Augustana Lutheran Church.

Oscar A. Benson, President
(Cont'd on page 77)

SERMON - J. A. Petersen

ON THE OCCASION OF THE COMMISSIONING OF OUR FIRST MISSIONARY TO CORNWALL, ENGLAND

Delivered in Fairview Lutheran Church, Minneapolis, Minn., September 2, 1951

PRAYER

God of all grace, God of our Fathers, God of our children, our God, "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it," to the praise of the glory of Thy grace, and to the salvation of many blood-bought souls, also in Cornwall, England. We ask it all in Jesus' Name. Amen.

Dearly beloved fellow-redeemed, Grace and Peace be multiplied unto you all! Amen.

It is with a sense of holy awe and wonder, of pardonable pride and justifiable joy, intermingled with a feeling of fear and trembling, that I ascended this pulpit, to proclaim the Word of God on what well might become an historic event in the mission history of our Norwegian Synod.

May our Heavenly Father, for the sake of His dear Son, our Saviour, pour out His Holy Spirit upon us in ever increasing measure, warming our oft lukewarm hearts, stirring up our sluggish spirits, inciting us to united action, as our gracious God richly blesses the preaching and hearing of His Word upon our hearts now and always!

And that Word shall be the 35th of Isaiah. TEXT: Isaiah 35.

These were the holy words, Holy Father, sanctify Thou us through Thy truth; Thy Word is truth.

Life consists in no little degree of contrasts, crass, clashing contrasts at times. This is true not only with life in general, but also with life in the spiritual sphere.

In the immediately preceding chapter, the eye beholds a dreary and discouraging picture - that of a populous and formerly fertile country converted into a wilderness; whereas here in our chapter we behold, by way of contrast, a dry, desolate desert converted into a fertile, fruitful region, beautiful to behold, enviable to enjoy.

There is something so delightfully refreshing about this picture, which God, the Holy Ghost, the Artist of artists, paints for us in our text:

A desert blossoming as a rose.

We hear singing and rejoicing.

We gaze at the glory of Lebanon, the excellency of Carmel and Sharon.

We behold the Garden of Grace, its trees heavily laden with the fruits of the preaching of the Gospel.

We tread together the Highway to Heaven, called "the way of holiness. . ." whereon "the redeemed shall walk."

We lift up our eyes to the end of the road.

We catch glimpses of the Garden of Glory.

Hark! On the distance we even hear faint echoes of the celestial songs of the Elect of the Lord, now safely home in Zion above, "with everlasting joy upon their heads;" and, over and above all, we see even now in faith the Glory of the Lord, the excellency of our God.

Brethren, God wants us to feast our eyes on this picture. And we, too, want to do so, for we all sorely need - and not least you our young missionary with helpmeet at side, strangers in a strange land, far separated from near and dear ones in family and former congregations - the refreshment it imparts, and continue to need it, till travelling days, working days be done.

And so we pray: God, our God, let our eyes never be diverted from this delightful oasis in the wilderness of this world!

But now to view the picture itself more closely, though time will allow of glimpses only. We view it under the title:

THE GLORY OF CHRISTIAN MISSION WORK

1. As to its Message; and
2. As to its Fruits.

I.

The desert described in the preceding chapter is a picture of the world as we find it after the Fall. There we behold the fatal fruits of the depraved heart of natural man, "deceitful above all things,

and desperately wicked." Dark beyond description this picture. Pity us all had we no other picture!

But our chapter replaces, thank God, this pathetic picture with a most pleasing one. A marvellous, revolutionary change has occurred. God, our faithful God, has not forgotten His promises. God, our gracious God, has not forsaken His people. Out of the welter of this wicked world, He has reserved and preserved unto Himself "a remnant according to the election of grace," not only out of Israel of old, but out from among all the nations of the earth, through the preaching of the Gospel of grace.

Hard hearts have been crushed, hearts that feared and fled from God in terror have been drawn to Him in faith and love. And the result? "The desert rejoices, and blossoms as the rose," blossoms abundantly. These self-same hearts, once desert places, now possess all the God-given glory of Lebanon:

How strong and stately the cedars of Lebanon!

How excellent Carmel, famed for its splendor!

How excellent Sharon, famed for its fertility!

No roses were more beautiful than the roses of Sharon,

Need I say that these beautiful descriptions, couched in figurative language, so dear to the Oriental heart, are applied here by the prophet, aye, by God Himself, to the invisible Church, the Communion of Saints, to all believers in the Christ of God? For only such see, with the eyes of faith, the Lord in the beauty of His holiness, and in the glory of His grace.

But what is it now that has wrought this wonderful change? What is it, we repeat, that has brought the saints to see such sights? One thing only, and again we repeat for emphasis' sake: The Gospel of God's grace in Christ Jesus, the good glad tidings of forgiveness of sins through the work of our God-man substitute Jesus Christ; the Gospel which in a few words is concentrated and crowned in the central doctrine of the Bible, a poor, lost sinner's justification in the sight of the holy God in heaven by grace alone through faith, without the works of the Law, this Gem of gems in the dazzling diadem of divine doctrines. For

that is just what the Gospel is, viz., GRACE, grace full and free, grace for all, and all grace for all. Here in the Gospel we have the pleasure of pleasures, and the treasure of treasures, the sinner's sole but sure shield and staff, his present grace, his future glory.

"For where there is forgiveness of sins, there is also life and salvation," as we have learned in our Catechism. To which Dr. F. Pieper eloquently adds: "This one gift is the key to all other spiritual gifts. It opens the vast treasure-house of all the mercies and favors of God. It causes the pearly gates of heaven to swing on their starry hinges, opened wide for pardoned sinners to enter."

God's glory, always great, is never greater than when revealed in His grace toward unworthy, loveless sinners, a grace whose Gospel proclaims in accents sweet and persuasive: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

And it is just this Gospel, than which there is no other, that through our young missionary we are to bring to the people of Cornwall!

Fellow-redeemed sinners, has this Gospel of God's grace been permitted to do its work in your year? Have your eyes been opened to see the glory of this grace in the face of Jesus Christ? If not before, then God grant that your eyes might be opened to see this grace NOW, and your heart opened to receive this grace NOW!

Again, it is just this grace of God which causes the desert-heart of natural man to "rejoice, and blossom as the rose." Furthermore, it is this Gospel which alone can, and most surely will, make us faithful and fruitful in our service of God. It is the motive power which alone can and will make us mission minded all.

How can it be otherwise? "For the love of Christ constraineth us." Mission work will then not be regarded as mere drudgery or duty; no, it will be our desire, our delight. For having been given so much, we cannot but give in return. Having ourselves been saved, we cannot but want to serve, our hearts all the

while harping an eternal "Glory to God alone!"

Nor can Christian mission work fail of fruits, glorious fruits. To this encouraging truth we now turn.

II.

Great and glorious indeed shall be the fruits of preaching the Gospel of God's grace to souls who through the preaching of the Law have been brought to feel their sin-need. Listen to but some of the promises of our text: "Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped. . . the lame man shall leap as an hart. . . the tongue of the dumb shall sing." Why, practically our whole chapter is devoted to a description of the fruits of the Gospel, all crowned, as it were, with the pleasant prospect: "And the desert shall rejoice, and blossom as the rose."

So it was in the days of our text. Cf. Is. 60, 1-6. So it was in the days of our Lord. So it has ever been, and so it ever will be, whenever and wherever the glad tidings of Gospel-grace is preached.

True, this is not always seen by the physical eye. The world, of course, is blind to it. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor. 2, 14. The spiritually bankrupt world scorns and scraps the riches of God's grace. The course of the Gospel through the world has ever been marked by suffering and shame, poverty and persecution. It seems doomed to certain defeat. The world derides, even denies the very thought that the preaching of the Gospel can possibly bear the fresh, fair fruits of our text. But it is true just the same, and 'tis seen by all those who in faith have learned to reconcile the contrasts again -- and seeing, they marvel. The world with its brain and brawn, its education and culture seems to achieve so much by way of fruits -- or does it? Whereas, the Christian Church with its preaching of a Saviour slain seems to get little or nowhere -- or doesn't it?

We know it does. Our faithful God has promised it, "For all the promises of God in Him are yea, and in Him Amen." Our Covenant-God hath spoken, and shall He

not keep faith? This one too: "And the desert shall rejoice, and blossom as the rose."

True, the fulfillment of these promises of God often seem so slow. As God's thoughts are not always our thoughts, so His ways are not always our ways. It may appear at times as though God knows little and cares less about the condition of His Church Militant, and the afflictions of His people. It seems at times as though God is sleeping, and His Church dying, if not already dead. But God is ever at work in and through His Word. Christ rules even in the midst of His enemies. Wherever the Gospel, which is the power of God unto salvation, is proclaimed, this Gospel which in itself has the marvellous, marvellous power to break the hardest and often the most stubborn heart -- there hearts will be brought to receive, rest in, and rejoice over the glorious glad tidings that "I, too, have a gracious Saviour; I, too, have a reconciled Father in Heaven." True -- and so sad that it is true! -- many will reject and even revile the Gospel, but some will always hear and heed, love and live that Gospel, as the angels anthem and the devils rage.

The progress of Christian mission work has often been slow, despairingly, seemingly almost hopelessly slow at times. The history of missions records many instances thereof. Just this one here: That of Missionary Schreuder's mission activities in Zululand, Africa. He labored there almost 15 long years before there appeared any fruits. His consecrated, generous backers in the home-land, Norway, were growing somewhat discouraged. Then, at long last, the happy news reached them that Schreuder had instructed and baptized a 14-15 year old Zulu girl. The drooping spirits of the mission friends were revived. Joyful enthusiasm prevailed. Landstad tuned his harp and sang:

Opløft dit syn, o kristen sjaol!
Det dugger over dal og fjeld,
Det vaares allevegne!
Gud har sin milde haand oplukt,
Den gode saed har baaret frugt
I verdens fjerne egne.

Lover Herren!
Sjaele bundne
Nu gjenfundne,
Frelste føres,
Glaedesang i himlen høres.

The beginning had been made, and from now on the mission work in Zululand "blossomed as the rose."

No, the work of Christian missions cannot fail, for it is God's own work. And before God's work can fail, God Himself must fail. Neither will our work in Cornwall fail. Why, we can already point to fruits: The Joseph Pedlar family (Mr. Pedlar, who has labored faithfully and stubbornly in Cornwall for years must almost be regarded as the father of Lutheran mission work in his homeland.) There is Desmond Jose, instructed in our Catechism by our emissary to Cornwall, who is now preparing himself for the Gospel ministry at our Bethany College and Seminary, and who hopes to bring the pure Word back to his countrymen. There are also other hopeful prospects. We can as a Synod, therefore, with confidence, courage, eye cheer, put out hand to the plow in Cornwall, the task which is being formally inaugurated today with the commissioning of our first missionary to this distant land.

You, our young missionary, will undoubtedly meet up with many obstacles and discouragements. You will find many desert places in Cornwall. You will traverse much wilderness land, much burnt-over ground, than which there is no harder ground for mission work. Work-righteousness churches will rise up in determined opposition. Formidable and fierce are the many enemies that will combine, in unholy alliance, to block the course of the Gospel. There's the wicked and wily trinity of evil: the devil, the world, and our own flesh, this internal enemy which every heart, even the Christian heart, harbors, our own flesh which so often causes us to fail God and one another through "misbelief, despair, and other shameful sin and vice." But shall these enemies stop us, shall they cause us to fail our God and the souls which He has entrusted to our spiritual care? God forbid!

We must confess with shame, alas, that we have in the past failed our Covenant-God many times, as individuals and as a Synod. Mission interest and mission fervor has been, and is, at a low ebb among us. There are too many desert places in our congregations and in our hearts. Of this we need to repent, not only in word, but in spirit and in truth, a repentance that will prove itself in our lives.

We need, sorely need, a revival in the true Scriptural sense among us. May we experience it in ever-increasing degree in these pre-centennial months! Oh, that the times of refreshing might come from the presence of the Lord. Cf. Acts 3, 19. Oh, that the voice of the turtle-dove might be heard more among us! Oh, for more love for the Gospel, more prayer for the Gospel, more giving of ourselves and ours for the Gospel. Oh, that the desert places among us might rejoice and blossom as the rose. Brethren, we must shake off this lethargy, this indifference, this ingratitude, otherwise it may come to this that the candle-stick of the pure Gospel - God forbid! - may be removed from our altars.

And who knows but that our Cornwall mission, the first foreign mission of our own, may be just the stimulant and incentive we need in this direction! Who knows but that it may open up new horizons to us, both at home and abroad! Who knows but that Cornwall might sometime in the future serve as a base from which we might be able to do some effective mission work in the modernism-infected mother church of Norway!

Of this we can be certain: Our God will not, cannot fail us ever. His promises have never gone unredeemed. Neither will this one, "The desert shall rejoice, and blossom as the rose." His Word has never "returned void" (empty.) And with this Word, this promise, we go forth, defying the very gates of hell. Relying on the promise of this Word, we shall commence, continue, and complete this our common cause - the salvation of blood-bought souls in Cornwall - to the glory of God!

And now for a final word of comfort and cheer, a word which these weak, wavering hearts of ours will need so sorely and so often, not least in our mission work -- a word about the end of the journey. Our text touches that, too.

Whereas Scripture dwells chiefly on the things pertaining to the way to God and glory, it does not fail to dwell, and delightfully so, upon the end of the way.

How wise our God is! Were it not for the strait and narrow way, which He so clearly points out in His Word, none of us could, of course, ever reach its glorious goal. How tenderly thoughtful also is our God! For were it not for the occasional glimpses which He gives us of

the glorious goal awaiting us at the end of the journey, HEAVEN, we must needs stagger and stumble under the weight of the cross, grow fainter and fainter under the fierce rays of the sun of affliction -- and at last succumb.

One such glimpse of the glory awaiting all true children of God, here pilgrims and strangers, is given us in the last verse of our chapter: "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Nor will we forget Rev. 7.

Fellow redeemed, this is no dream, no delusion. No, this is reality, glorious reality, and we shall experience it some day, some of us likely quite soon.

How tempted we are to tarry at length before this pleasant picture, as the three oncedesired to tarry on the Holy Mount! But, brethren, we have work to do while yet in the valley of the shadow, while yet wearily wending our way through the wilderness of this world. This is not time for rest; this is the time for work.

"A charge I have to keep,
A soul I have to save."

No, now is the time for work, and we must needs "work while it is day, for the night cometh when no man can work." Let us then, all of us, be up and doing. Let us, all of us, "be about our Father's business." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Shall we falter, shall we flinch, shall we fail? No, in the strength of God's grace "made perfect in weakness," we cannot, we must not, we will not fail.

And when we are tempted, as often we will be, to faintheartedness, let us over and anon turn our thoughts, fix our eyes, stedfastly set our hearts on the goal -- the final, eternal redemption of our souls -- on Beulah land, the throne, the saints, the robes, the palms, the crowns, the glory, our God and our Saviour face to face, the bliss, the joy, the thanksgiving, the praise for ever, and ever, and ever.

"O happy day when we shall stand

Amid the heavenly throng,

And sing with hosts from every land

:: The new celestial song ::

But surely we desire to make a beginning even now, do we not? "Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee and saying: Holy, holy, holy Lord God of Sabaoth; heaven and earth are full of Thy glory; Hosanna in the highest. Blessed is He that came, and that comes, and that will come, in the name of the Lord; Hosanna in the highest."

Amen!

AUGUSTANA . . . (cont'd from page 72)

I hope that some theologian will take the time at an early date to show that some of the conclusions of the author are not justified by the premises, and that some of the premises are not too well founded. However, let us not discourage scholarly examination such as Pastor Nelson has offered but depend upon still more penetrating scholarship to vindicate our historic confession.

I shall appreciate it if you will include this statement in the LUTHERAN OUTLOOK

Sincerely yours,

Oscar A. Benson
Mpls., Minn.

TELL YOUR CONGRESSMEN

Under the caption above there appeared in the January issue of LUTHERAN OUTLOOK an editorial which, in our opinion, contains a very good summary of the points of argument against sending an American ambassador to the Vatican. It is being printed also in response to a request from the pastors of the Iowa-Southern Minn. circuit. Repeat the caption as you begin each paragraph.

THAT the proposal to send an American ambassador to the Vatican is contrary to the spirit of the First Amendment of the Constitution. According to that amendment Congress is not to make any law respecting the establishment of a religion or prohibiting the free exercise thereof. In other words, no religion is to be preferred and all are alike respected. To single out one religion for preferential treatment by sending an ambassador to the head of that religion, whose

adherents are a minority group in this country, is a mistake in judgment and an abandonment of our historical position.

THAT the excuse that Vatican City is the seat of a sovereign state is a fiction. A state consisting of 109 acres would not be important enough to merit a special ambassador. It is the millions of adherents of the Pope at Rome who make him important. But they are citizens of many states, not of the tiny Vatican State.

THAT the idea that the Vatican State is important because of the hundreds of millions of Roman Catholics in the world involves embarrassing consequences for them and for us. If these millions owe their first allegiance to the Vatican State, then in all other countries they are foreigners. As representatives of a foreign state, they would have to register and be regulated by our nation as well as all others. But if they are not subjects of the Vatican State, then that state shrinks to a mere one-sixth of a square mile and a few thousand citizens.

THAT the ostensible reason given for sending an ambassador to the Vatican -- namely that the Pope as the head of a religious organization with members all over the world has unusual sources of information which can be profitable to us as a nation -- is not valid. If the Pope is in possession of information of value to our nation as the leader in the struggle against Communism, it would be to his interest to impart that information since his Church has been one of the chief sufferers from Communistic aggression. There are already existent avenues for the exchange of such information; we have a representative in Rome and the Pope has a representative in Washington.

THAT the assumption that the Pope has unusual sources of information because of the presence of officials of his Church in all nations is an unpleasant assumption on closer examination. If true, it means that high officials of the Catholic Church act as an espionage group for their organization -- which is exactly what governments behind the iron curtain have claimed when persecuting representatives of the Catholic Church. If true, it would also cast suspicion upon the hierarchy of that Church in this country.

THAT the opposition of Protestants to the sending of an ambassador to the Vatican does not spring from ill-will to the Catholic people or a desire to curtail their rights. We want them to have the same rights in this country that we have -- but no preferential treatment.

THAT we intend to press for a roll-call vote in Congress on all matters pertaining to the proposal to send an ambassador to the Vatican. We want to know how our representatives voted on this issue.

RELIGIOUS NEWS

Philadelphia, Pa. - More congregations were organized in 1951 by the home missions department of the U. L. C. than in any other year since the Church's formation in 1913, according to THE LUTHERAN. The publication said that 43 new congregations were known to have been organized last year. . . nine. . . in Canada, while California led the states with seven.

Washington, D. C. - "The nomination of Gen. Mark W. Clark to be Ambassador to the State of Vatican City will not be re-submitted to the Senate.

"This step is being followed at the request of Gen. Clark.

"The President plans to submit another nomination at a later date."

Sacramento, Cal. - Prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom, a federal district court ruled here.

The court upheld the decision of Butte County Superior Court . . . which had granted . . . request for an injunction against First Avenue Baptist Church. The lower court had held that the congregation . . . was violating a city zoning ordinance restricting the area for residential purposes.

John Gray, a member of the congregation, appealed the decision to the federal court, arguing that the injunction infringed on freedom of religion.

Hannover, Germany - Reintroduction of the individual confession was voted here by the synod of the Ev. Luth. Church of Hannover, largest Lutheran Church in Germany. The practice of individual confession was suspended by the Ev. Luth. Ch. around 1700.

What Hinders Union of the Different Norwegian Luth. Synods into One Body? - V. KOREN

INTRODUCTORY NOTE: The following essay was delivered by V. Koren at the Synod Convention held in Minneapolis in May, 1902. It was printed in the Synodal Beretning for 1902, p. 19 ff., and reprinted in Samlede Skrifter, Vol. II, p. 77 ff. Before the reading, Koren made a few introductory remarks which were printed in the 1902 Beretning, and which we reproduce here:

"I intend in this essay to recapitulate the ideas and principles which have been maintained in the Norwegian Synod regarding the matter now to be treated. I have drawn in part upon what I myself have written, and in part upon what has been said by the Missouri Synod about the **thing** with which we are concerned here.

"I say this by way of introduction so that you shan't expect anything especially remarkable or original.

"This might be the last time I address myself to the Synod in convention. At the last general meeting I set forth in an essay "the right principles of church government." The first part of the present essay might seem to many to be superfluous; but I believe that it is well to take it with the rest."

The translation of the present essay has been done by the Rev. Christian Anderson.

- Centennial Literature Committee

We believe one, holy, universal Christian Church. The Prince of Peace is the Ruler. His subjects are children of peace. This is the Communion of Saints. They are inwardly united through faith in Christ and in fervent love. Viewed outwardly, the kingdom of God presents a different appearance, torn apart, as it is, and often under the power of spiritual or secular tyrants. The kingdom of peace, the true Church, is for that reason an object of faith. We believe it just as we believe in the Savior, whom we also do not see. If we are in truth believing Christians, we are true members of the Church, having the seal, "The Lord knoweth them that are His," and, "Let every one that nameth the name of Christ depart from iniquity." (II Tim. 2, 19.) Who are the members of this blessed Church? Is it only the true Lutherans? No. We are indeed scoffed at, being accused of thinking that our Lutheran Church is the one Church outside of which there is no salvation. But this is a false charge. When we in our confession sing of the Holy Ghost,

"Who the Christian Church doth even
Keep in unity of spirit,"

we mean all those who in faith put their trust in the Lord Jesus Christ alone, and we believe that there are such souls among Episcopalians, Catholics, Baptists, etc. Although a Christian may have lit-

tle knowledge, and may cling to many errors, if he nevertheless in his heart puts his trust in Christ, and wants to have Him as his Savior, he belongs to the true invisible Church just as surely as the most advanced Lutheran. Not a better faith, but a better knowledge is the distinctive mark of a true Lutheran.

We therefore want Christian people to join the Lutheran Church not because they cannot be saved outside of this church, but because by a true confession they will honor God and be free from the danger to their faith which errors entail. The Catholics claim that it is their church which we confess in the third article of the Creed. Unionists of all kinds want to frame up and patch together a church body which outwardly may correspond to the one holy Church. We Lutherans know from Scripture that God's kingdom does not come by observation so that it can be pointed out. When we contend against the Papists and the sects, it is not because we believe that all members of these churches are unconverted or damnable persons. We rather believe that there may be many true Christians among them whom God knows as His; but they are in dangerous surroundings because of the false teachings which their church offers them. With Johann Gerhard we confess: "God also through a corrupt church begets sons and daughters who

belong to the invisible, universal Church!" (L. De Minist., p. 86)

It is not against the true Christians among the sects that we contend, but against the false doctrine. The same is the case with our strife over against the Lutheran synods that are more or less in error, and we in the Norwegian Synod have experienced that our struggle has not been in vain: for the Lutheran groups who have opposed us have in the course of time abandoned one after the other of their errors, or they have at least ceased striving against the truth. Even a Christian who opposes us, or from ignorance even attacks us, may perhaps in spite of this be a child of God. In spite of the fact that he continues in his error, the Holy Ghost may preserve in him a saving faith in Christ. But the false doctrine is not thereby justified, so that one might think that it makes no difference to what church he belongs.

This comforting truth, that there may be true Christians even in errorist churches, i. e., such who build on Christ alone, becomes a spiritual fulfilment of the Savior's promise in Mark 16, 18: "If they drink any deadly thing, it shall not hurt them." But this would not excuse those who believed that it was not dangerous if there was poison of false doctrine in their spiritual food, and if they were indifferent as to what church it was in which they sought this food.

When we believe that a Methodist or a Catholic can be a true Christian before God, it is not inasmuch as he is a Methodist or a Catholic - but in spite of it. It is the part of the faith of the holy, universal Church which he has in his heart that saves him. If in his heart he puts his trust in his Methodistic holiness or in the pope in Rome, then he is not the kind of Christian which the Holy Spirit describes in the New Testament. We attain to true holiness only when we acknowledge that we are guilty sinners, and from the heart trust in Christ alone.

If we are believers and want to belong to our Savior, then we must also confess Him. We must not act as did the rulers of the Jews, spoken of in John 12, 42, 43, who would not confess their faith, because they feared the Pharisees and "loved the praise of men more than the praise of God." Their faith had not been of the right kind, for when this is the (Clergy Bulletin: XI, 6)

case, confession will necessarily come, as it is written: "I believed, and therefore have I spoken." (Cp. Ps. 116, 10; II Cor. 4, 13.) Even if the flesh should be reluctant, the spirit of a Christian will not forget that we are expressly told that this is God's will. For Christ says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven!" (Matt. 10, 32 f.) This applies to every Christian, and is a part of the general priesthood of Christians - which is different from the public ministry, to which not all are called.

But when shall we confess Christ? As often as occasion arises, and we are called upon to do it. This does not mean that we should go around and continually speak of spiritual things. For those who do this more often confess themselves than Christ, and seek preferably their own glory. But when circumstances demand it, when it becomes a question of whether a person should do this or that thing or not, or when anyone is in spiritual danger or in need of spiritual comfort, then a Christian shall be ready to confess his Savior, even if it brings upon him scorn and derision. And what form will such confession of Christ assume? Most often no doubt a confession of some Word of God - and when it is required, an honest Christian must be willing to confess every Word of God about which there may be question; for Christ says: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8, 38)

We dare not deny Christ and His words, neither by our words nor by our silence, when our silence may be interpreted as a denial. Neither dare we yield assent to those who deny or corrupt the truth, whether it be in a greater or lesser degree, even though we can bear with those who are seduced and led astray as long as there is hope that they can be set aright.

Where such obedience to the Word which God requires obtains among Christians, and the unity in confession resulting therefrom, it will, where circumstances

permit, manifest itself in gathering about the means of grace and in supporting the office of the Word, which God has instituted, and the necessity of a local congregation is thereby established. In this manner does the visible church arise, and to this Christ shows us that God would have us belong. It is true that this is not given us in Scripture as a command, but it springs from the nature of faith and love; it is taken for granted as a self-evident thing, and cannot be dispensed with unless it is done out of ignorance or carelessness or in defiance. In regard to this see Acts 2, where we are told that the believers "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," and that "the Lord added to the Church daily such as should be saved;" and in Acts 4 we are told that "the multitude of them that believed were of one heart and of one soul." The New Testament testifies to this through the establishment of the office of the ministry and the institution of the sacraments, which certainly demand and presuppose being joined together; through the words of Jesus in Matt. 18, which indicate that the congregations are to judge in the case of church discipline; furthermore, in the Acts of the Apostles, in the epistles to the various churches, and in our Lord's messages to the churches in Asia Minor, which we find in the Book of Revelation of St. John. What a sad evidence of unbelief and indifference when a majority of our countrymen who have emigrated to this country remain entirely without any church connection!

But just as it is the duty of the individual Christian to join an orthodox congregation where he may do so, so it is a duty of love that individual congregations join together in performing the works by which God's kingdom as a whole may be strengthened and extended. The need of this has brought about the formation of the different church bodies. Here we have the same duty, not to be ashamed of the Lord's words, but that we confess and do not remain silent or give consent to corruption or denial of God's Word. He who neglects to join a Christian congregation when he may do so despises Christ. And that it is not an indifferent matter with what congregation

or church body a person affiliates follows necessarily from his duty to confess his faith, moreover that the importance of this is urged upon the children of God in many passages both in the Old and New Testaments.

Let us review some of the chief passages which bid us cling to God's Word in all its parts.

When He took leave of His apostles our Lord Jesus charged them that they should make disciples of all nations, baptizing them in the name of the Triune God, and then He adds: "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28, 20) He does not leave it to the discretion of the apostles what or how much they should teach the people. If St. Paul himself wanted to be a disciple of Jesus, and if he wanted Timothy and Titus and their hearers to be disciples; he would have to enjoin this same thing on them; for Jesus Himself has said: "If ye continue in my word, then are ye my disciples indeed," (John 8, 31) and of His word He says: "My doctrine is not mine, but his that sent me." (John 7, 16)

We therefore also find that the apostle Paul in his parting words to the elders in Ephesus could say: "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20, 26, 27) He knew that it was his duty and that it was necessary; for Jesus had said: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," (Matt. 5, 18) and on another occasion: "Heaven and earth shall pass away; but my words shall not pass away." Luke 21, 33. St. Paul can therefore also exhort the church in Thessalonica: "Therefore, brethren, stand fast and hold to the traditions which ye have been taught, whether by word or our epistle." (II Thess. 2, 15) He admonishes Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (II Tim. 1, 13) And he says to Titus that he who is to be bishop, i. e., pastor in the congregation, must "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort

and to convince the gainsayers." (Titus, 1, 9)

Now if this is so, then as a matter of course, every departure from God's Word all doctrines which pretend to be the teachings of God's Word, but are not, must be shunned as disobedience to God. We therefore also find that both in the Old and the New Testaments there is a multitude of warnings in this respect. These warnings are so continually repeated in various ways that I here can point to only a few of the most important ones. But just because these warnings are so numerous and well known, we must guard against passing over them too lightly, thinking that this is all something with which we are through long ago. The Lord speaks by the prophet Jeremiah: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord?" (Jer. 23, 26) "From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." (Jer. 6, 13, 14) The Lord Himself says: "Beware of false prophets," (Matt. 7, 15) and St. John admonishes: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4, 1) St. Paul says, Col. 2, 8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." We ought to consider this important passage very carefully. The expressions used are very instructive. Worldly wisdom (Gr.- philosophia) and human tradition (paradosis, traditio) are the snares or the weapons. The heedless soul is the prey. "Which is not another (gospel): but there are some that trouble you and would pervert the gospel of Christ." (Gal. 1, 6, 7) And let no one take comfort in this that the perversion of the Gospel is not so great (serious); for "this persuasion cometh not from him that calleth you," and "a little leaven leaveneth the whole lump," (Gal. 5, 8, 9) and such words "will eat as doth a canker." (II Tim. 2, 17)

How important these warnings are we see from the strict admonitions to separate from those who corrupt God's Word.

(Clergy Bulletin: XI, 6)

This we see in the well known passage, Rom. 16, 17, 18, where St. Paul admonishes us to "mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them. For," says he, "they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Likewise in many other passages, especially in the Epistles to Timothy and Titus. We therefore also find that our Lutheran Church from the very beginning has taken these admonitions to heart, and has not only clearly and explicitly confessed the teachings of God's Word in this or that point, but it has also taken pains to reject the various false doctrines which in the course of time have been smuggled in and passed off as truth. The Lutheran Church does not hesitate to make the claim that it has the truth in all points. In the Conclusion to the Augsburg Confession we read: "Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most care that no new or ungodly doctrine should creep into our churches." (Trig., p. 95) And in the Preface to the Christian Book of Concord we read: "Therefore before God and all mortals we once more declare and testify that in the declaration of the controverted articles, of which mention has already been made several times, we are not introducing a new confession, or one different from that which was presented in the year 1530 to Charles V, of happy memory, but that we wished indeed to lead our churches and schools, first of all, to the fountains of Holy Scriptures and to the Creeds, and then to the Augsburg Confession, of which we have before made mention." (Trig., p. 21) They also expressly emphasize that by the condemnation and rejection of false and impure doctrines, which they expressly and definitely pronounce, they do not intend to condemn the persons who in their simplicity of mind fall into error, but do not blaspheme the truth of the divine Word, much less entire churches, but only false and seductive teachings and such who

(To be continued)

THE CLERGY BULLETIN

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FEBRUARY 1952

No. 6

BETHANY CALLING

Right now we would like to know how many students will come to Bethany from each of our own congregations. It would help the administration at Bethany and the Board of Regents to make plans for next year. Anyone who can tell us what our enrollment will be next year is entitled to more than \$64.00. In estimating the future enrollment there are so many variable factors that one hesitates even to begin. Some of these factors are: world situation, draft laws, possibility of universal military training, the present high labor demand, and, not least, the present inter-synodical situation.

All this makes it imperative that we work together and that we start early. You have received questionnaires for prospective students, bulletins, etc. As a further aid we are willing to send out professors who will preach in your congregation on Christian education and Bethany in particular. Could you have a "Christian Education Sunday" during the next few months? On some Sunday when you know that you will be busy, why not have a professor preach? Possibly your congregation could pay part of the expense and we could help with the rest if it is not too much. I hope that you will all feel free to write to me suggesting possible dates and speakers you would like to have. We shall try to accommodate you as much as possible. Whatever we do, let us all get started early on it. The situation is critical.

- B. W. Teigen

CENTENNIAL

How is the Centennial Thankoffering coming along in your parish? Ceteris paribus, as we've said before, it is what you, the pastor, are making of it.

Our committee asks the question with a bit of fear. For the treasurer of the

Synod reports that so far this offering has not been coming in very well. The offering was to be received over a period of two years, ending in June 1953; of that time a good many months have already elapsed. But there is still a great deal of time left, and much can still be done. We are exceedingly anxious however, that the beginning be made soon; among the reasons for that desire is the fact that the plumbing work done at BLC, authorized by the Synod, to be paid for out of BLC's one-third of the offering, is almost finished, and the bill for it is in.

Again we repeat - we encourage you and your congregations to adopt the Centennial Coin Folders; we still believe this is an excellent method of collecting the money. But if your parish does not desire them, let some other method be used. As you will recall, our committee last spring offered to supply solicitors to those congregations who desire them.

One more thing should be emphasized at this time: No one ever intended that this Centennial Offering should take the place of the usual synodical offerings in any parish. That would scarcely be a thank-offering, nor would it serve the financial purpose intended. Our pastors must be clear on this, and they must help to make their congregations see it - that this is something in addition to the usual offerings. Otherwise we're fooling ourselves.

Our committee pleads with you to do your utmost in the Centennial Thankoffering
For the Committee
Stuart A. Dorr

◦ CORRECTION! ◦

The 1952 Convention dates are June 24-29, not 23-29, as reported in the last issue of the Clergy Bulletin.

- C. H. Gullerud

----- WANTED - INFORMATION -----

Zion Lutheran Church at Tracy, Minnesota, is interested in the purchase of a different duplicating machine, not necessarily new. The undersigned is interested in obtaining as much information as possible about the various makes and models and earnestly requests the help of the brethren. You who have duplicators (ink) - would you care to voice your opinion regarding the make and model which you use? Or to make any other recommendation? I would be very grateful for your help.

- S. Dorr

== LITT av HVIRT ==

. . . S. E. Lee has accepted the call to the Hawley-Audubon parish after 25 years of service at Emmaus in Mpls. We understand that he is preaching his farewell sermon at Emmaus on the 17th of February.

. . . Dr. S. C. Ylvisaker, who was hospitalized some time ago, has returned home and is apparently recovering. His seminary classes are for the time being taken care of by the other members of the teaching staff.

. . . Pastor Paul Ylvisaker is working on a centennial project, a short history of our Synod designed especially for use in Christian Day Schools and Sunday Schools.

. . . H. L. Bremer, because of a heart condition, has been forced to take a rest from his labors at New Hampton.

. . . Board of Regents' figures on the cost for mimeographing this monthly at Bethany indicate that such a move would double the subscription price. What is your solution to the problem?

. . . The Finance Board meets Feb. 23 at 1:00 P. M. at BLC. And say, wouldn't it be a good idea if all boards would regularly announce their meetings through the CB? We try to get this thing into the mail no later than the 20th of the month, and it's usually made up by the 17th; so you may judge accordingly.

. . . Senator Capehart of Indiana is plugging a bill to grant clergy discount rates on air travel.

. . . If you fear the wrath of GOL, get your congregational - or parochial - reports in to him on time. March 1 is it.

. . . We have had little response to our last month's plea for material for this endeavor. We hope you are dissatisfied enough with our offerings that you will be moved to supplying your own.

. . . We understand that Pastor Jungemann is preparing a feature film on Bethany. Or is it the centennial film on the history of the Synod?

. . . Even Iowa has blizzards. After a January conference both F. Weyland and L. Hagen were prevented from reaching their homes on schedule.

. . . NEWSWEEK quotes figures released by the National Council of Churches which report that individual church member giving went up from an average of \$30.51 to \$32.33 during the past year. Leaders were the Free Methodists with an average contribution of \$163.76; Seventh Day Adventists followed with \$143.11. - The figures of our Synod's 1951 Report reveal our average per member contribution for all purposes was \$37.95.

. . . The publisher is sorry about the poor mimeograph job on the January issue. He suspects that a new platen in his typewriter is the cause of the trouble. Here's hoping this issue looks better.

. . . Those of you who know Adolph Torgerson may be shocked to hear that he is quite ill with what has been reported as cancer of the lungs.

----- EITHER - OR -----

The handwriting is appearing more clearly on the wall of our treasury. Unless some superhuman effort is made to produce a total of almost \$25,000 for our Synod's budget these last three months, it seems that our treasury shall be found wanting. The handwriting that should be clear to us is this: either we raise the necessary amount to meet the needs of the current fiscal year, or we as individuals, as synodical boards, and as a synod in convention should realize our limitations and retrace our steps accordingly. It is our hope and prayer that the either carries the day, but if it is the or, let us not delude ourselves any longer. If our failure is due only to lethargy, we can snap out of it; if it is due to death, we shall have to work harder.

- The Finance Board

The Clergy Bulletin

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Editor: J. B. Madson, Northwood, Iowa

Vol. XI

MARCH 1952

No. 7

WEINT NICHT UEBER JESU SCHMERZEN

Wherefore weep we over Jesus,
O'er His death and bitter smart?
Weep we rather that He sees us
Unconvinced and hard of heart;
For His soul was never tainted
With the smallest spot or stain;
'Twas for us He was acquainted
With such depths of grief and pain.

Oh! what profits it with groaning
Underneath His Cross to stand;
Oh! what profits our bemoaning
His pale brow and bleeding hand?
Wherefore gaze on Him expiring,
Railed at, pierced, and crucified,
While we think not of inquiring
Wherefore and for whom He died?

And for whom hath He contended
In a strife so strange and new?
And for whom to hell descended?
Brothers! 'twas for me and you!
Now you see that He was reaping
Punishment for us alone;
And we have good cause for weeping,
Not for His guilt, but our own.

If we then make full confession,
Joined with penitence and prayer,
If we see our own transgression
In the punishment He bare,
If we mourn with true repentance,
We shall hear the Saviour say,
"Fear not: I have borne your sentence;
Wipe your bitter tears away."

° GOTT SELBST LIEGT TOT °

If the old weather-witch, Dame Reason, the grandmother of the ALLOEOSIS, would say Yea, divinity cannot suffer nor die; you shall reply, That is true; yet, because in Christ divinity and humanity are one

person, Scripture, on account of this personal union, ascribes also to divinity everything that happens to the humanity and vice versa. And it is so in reality; for you must certainly answer this, that the person (meaning Christ) suffers and dies. Now the person is true God; therefore it is rightly said: The Son of God suffers. For although the one part (to speak thus), namely, the divinity, does not suffer; yet the person, which is God, suffers in the other part, namely, in His humanity; for in truth God's Son has been crucified for us, that is, the person which is God. For the person, the person, I say, was crucified according to the humanity. . . . If it were not to be said (if these things were not true), God has died for us, but only a man, we would be lost. But if "God's death" and "God died" lie in the scale of the balance, then He sinks down, and we rise up as a light, empty scale. But indeed He can also rise again or leap out of the scale; yet He could not sit in the scale unless He became a man like us, so that it could be said: "God died," "God's passion," "God's blood," "God's death." For in his nature God cannot die; but now that God and man are united in one person, it is correctly called God's death, when the man dies who is one thing or one person with God.

- The Formula of Concord, T. D., VIII

TEN YEARS AGO

The Jubilee Fund in Commemoration of the Ninetieth Anniversary of the Norwegian Synod is now being solicited throughout the Synod. The Jubilee Committee suggests and recommends the use of GIFT-AT-GRACE banks so that every member of every

family may have convenient opportunity for DAILY CONTRIBUTIONS of any amount from now on until the celebration in June 1943. These banks are furnished free of charge to congregations in any quantity desired. Send your orders without delay to E. J. Onstad Madison, Wis.
 - Lutheran Sentinel, March 1942

The lone stanza at upper right is found in the original as hymn number 17 i Synodens Salmebog. Translation by N.A.M.

CONFIRMATION STANZA

O Jesus, keep Thy lambs secure,
 That they may desert wastes endure
 Midst hunger, thirst, and blindness!
 From youth e'en unto hoary head
 May they in cov'nant grace be led
 By Thy blest Spirit's kindness!
 And when they with faith victorious,
 Ever glorious, Reach Thy portal,
 Crown them, Lord, with life immortal!
 - M. B. Landstad

T H E S M O O T H D I V I N E

There smiled the smooth Divine, unused to
 wound
 The sinner's heart with hell's alarming
 sound.
 No terrors on his gentle tongue attend;
 No grating truths the nicest ear offend,
 That strange new birth, that methodistic
 grace,
 Nor in his heart nor sermons found a
 place.
 Plato's fine tales he clumsily retold,
 Trite, fireside, moral seesaws, dull as
 old --
 His Christ and Bible placed at good remove,
 Guilt hell-deserving and forgiving love.
 'Twas best, he said, mankind should cease
 to sin:
 Good fame required it; so did peace within.
 Their honors, well he knew, would ne'er
 be driven;
 But hoped they still would please to go
 to heaven.
 Each week he paid his visitation dues;
 Coaxed, jested, laughed; rehearsed the
 private news
 Smoked with each goody; thought her cheese
 excelled;
 Her pipe he lighted, and her baby held.

Or, placed in some great town in lac-
 quered shoes,
 Trim wig, and trimmer gown, and glisten-
 ing hose,
 He bowed, talked politics, learned man-
 ners mild,
 Most meekly questioned, and most smooth-
 ly smiled;
 At rich men's jests laughed loud, their
 stories praised,
 Their wives' new patterns gazed, and
 gazed and gazed.
 Most daintily on pampered turkeys dined,
 Nor shrunk with fasting, nor with study
 pined;
 Yet from their churches saw his brethren
 driven
 Who thundered truth and spoke the voice
 of heaven.
 Chilled trembling guilt in Satan's head-
 long path
 Charmed the feet back and roused the ear
 of death.
 "Let fools," he cried, "starve on while
 prudent I
 Snug in my nest shall live, and snug
 shall die."
 - Timothy A. Dwight

SEMANTICS as it Applies to Theology

B. W. TEIGEN

III

SOME PRACTICAL APPLICATIONS

Since the topic of Semantics is enjoying such a tremendous vogue and since at least some of the things the semanticists are saying have such great appeal, it would be well for us to examine ourselves to see whether we have been guilty of the careless use of language. I believe that Semantics, viewed from this angle, has some valuable things to say to theologians, principally in the study and understanding of the Holy Scriptures. I believe that all pastors should know more about linguistics, that there should be more study of language itself. We have the materials around us for independent study and observation. Study your own language, your own ways of thinking, your own reactions; and certainly study your own people from this point of view. Are you actually communicating to them or are you setting up blocks that hinder communication of the Truth, the whole truth, and nothing but the Truth, to them? Some time ago, when Romans 16, 17 was being intensively studied, some reputed scholars, paging through Robertson, picked up a term here, a reference there, etc., without fully grasping the significance of the terms ("specific", "generic", etc.) and they then came up with some astounding additions to the text: "the well-known divisions," "the offenses known to us all," etc. We suggest that you re-read Dr. Hoerber's brochure, "A Grammatical Study of Romans 16, 17." If you felt helpless and just plain ignorant when these big terms were being thrown around in the Pastoral Conferences, take some comfort from the fact that Dr. Hoerber says that "the specific article in Greek is parallel to the specific article in English in respect to its use." (op. cit., p. 16) You use the English language about sixteen hours a day, which should give you an opportunity to see how it actually operates. But there is the problem. I drive an automobile every day, but I don't know too much about its inner workings. I should know more, but I am not a mechanic by profession. But by

profession, a pastor is a user of language. It seems reasonable to assume that he would be constantly studying how it works. But all too often there is a block here. We tend to look upon language as a set of rules (mostly "don't's") learned in a workbook or handbook, and not as a living thing, as a wonderful instrument for communicating thought, and communicating it quite exactly.

It will help us to be aware of some of these linguistic facts in all branches of theology. It will help us, I believe, to clarify our thinking. Let's apply some of them which we have already discussed.

The word and the thing are not identical. True, we warn our catechumens that being called a Christian does not per se mean you are one, since there are hypocrites. As a matter of fact, things are seldom what they seem; skim milk masquerades as cream (especially during this inflationary period.) A few years ago a theologian outside the Synodical Conference would cause considerable confusion by asking: "Would you dare to call me, a Lutheran, a belly-server?" It sounds bad, doesn't it? But don't identify the word and the thing. And is the connotation of "belly-server" the same today as it was when it was first used? Popular ideas with regard to physiology and the seat of emotions have changed considerably. Check what you read and what you say for a short while and see how often you do identify the word and the thing. That is why slogans and pet words are dangerous. Some point the finger, and say, "That church has a children's Christmas PROGRAM; we have a children's Christmas SERVICE." Now none of us want to put up some silly pageant for the children, but I don't see much difference between the program and the service, except that the service tends to be more abstract, cold, distant, and farther removed from the spirit and level of children. I, for one, am getting very tired of these canned Christmas service pamphlets with a beautiful picture on the front page. I'll settle for a few well known good Christmas

songs that our congregation members know and like, and some appropriate children's recitations in front of the Christmas tree. It would almost be a novelty.

Another important principle is that words mean what they stand for to the writers and readers. A word or a phrase "means" exactly what it means in the mouths of the people who use it. You can't arbitrarily change its meaning by a fiat of a church or a country. But its meaning can change. Take the phrase "content and fitting word." Editor Ruff (The Lutheran, April 5, 1950) says of the Common Confession's paragraph on Inspiration: "This statement is almost identical in wording with the 'Pittsburgh Agreement' adopted by the United Lutheran Church. That agreement made by the ULC with the American Lutheran Church in 1940 was officially interpreted to the ULC as not an acceptance of the 'verbal inspiration' doctrine." Here, then, is a man speaking for a large segment of Lutheranism, and having official sanction for it, who does not attach the meaning of verbal inspiration to the phrases used in the Common Confession. One cannot disregard the fact that words and phrases mean exactly what they mean in the mouths of the people who use them. The Lutheran Witness stated editorially, "The fact that the statement on the Word in the new document is similar in wording to that in the 'Pittsburgh Agreement' adopted by the United Lutheran Church, which was officially interpreted to the ULCA as not an acceptance of 'verbal inspiration' proves nothing." (Lutheran Witness, May 16, 1950, p. 153) On the contrary, it does prove something; it proves that a large number of persons attach the theory of non-verbal inspiration to these phrases used in the Common Confession. That linguistic fact just cannot be changed. All that can be done is to reword the definition so that this particular concept is eliminated (antitheses). Then both sides will understand each other. Ruff, it appears to me, is on good linguistic ground when he feels that there has been a compromise (cf. his title: "The Missouri Compromise"). Article IV of the Formula of Concord takes care of a similar problem, namely, the expression, "Good works are necessary." We retained the statement, "Good works are necessary," but we defined the word "necessary" and in what sense it was used

(Clergy Bulletin: XI, 7)

in this statement, i. e., not in the sense of coercion but only as an ordinance of the immutable will of God (See Triglot, p. 943). If words and phrases have two meanings, one cannot arbitrarily empty the word of one meaning, but one will have to show in some way which meaning is intended. The particulae exclusivae do this, as the dogmatists pointed out. Certainly the study of semantics has had this good effect that it has made us aware of the necessity of defining things clearly

One should also train himself to distinguish between facts, judgments, and inferences. The distinction is quite elementary, but certainly not always observed. When a writer or a speaker wishes to convey information, he will select words which are relatively free of connotations. When he wishes to influence the conduct or opinion of his readers, he will choose words with the appropriate connotations. But we must know what is going on and guard ourselves against mistaking judgments for factual reports. Inferences must be made, but don't mistake a guess for a fact. It is a verifiable fact that on the average women live longer than men; it is an inference to say that they live better and more intelligently; it is a judgment to say that men are stupid beasts.

Closely related to this is the subject of "slanting", "smear words", "purr-words" and "snarl-words." If you are a trusting person, you can become completely confused in the field of politics and theology. But the semantic advice is: Look to the referents; don't confuse the symbol with the thing symbolized; distinguish between facts and judgments. If you don't care to go along with Wendell Wilkie's wildest statements on One World, you are "isolationist." When our Synod rejected the Common Confession the Lutheran Herald said that it was just because we were "separatistic." If there is some doubt in your mind on the basis of spoken and written evidence that the ALC has not given up its errors on Inspiration, Justification, Conversion, etc., you may be (probably, will be) faced with the statement that you are doubting the power of the Word, for haven't there been many committee meetings and haven't they accepted the Common Confession? Well, none of us want to be classed with those who deny the power of the Word, so-o.....

There is a church paper which carries this statement on the front page: "We do not make any assertions which we have not carefully verified." Yet the paper presumes to look into the mind of God, and it sees when His face is troubled and when He can't concentrate anymore. Its stock-in-trade are words and expressions such as these: "eliminate", "bully", "browbeat", "banish", "belabor", "overpower," "frame", "expulsion", "countenance of Caiaphas", "fury of an envious Sanhedrin." Those who may disagree with them and their methods are "our tormenters." Now, suppose that its readers believe the statement on the front page, and they do not distinguish between facts and judgments, and they are not aware of "slanting," "loaded" words, "snarl-words" and "purr-words" ("their intellectual, moral and spiritual superior")? Might not some confusion be generated? (This is an inference.)

Semanticists also warn us that we must know what we are doing when we "abstract." Abstracting is the process of selecting certain characteristics or details from a total situation or "reality" (see Lee, op. cit., p. 47; Hayakawa, op. cit., p. 95ff.). These words become more and more abstract: Bessie The Cow, cow, bovine, quadruped, animal, organism. This relationship is usually shown by a diagram or device called the "abstraction ladder." On the bottom rung is Bessie the Cow, a mass of electrons that is touchable, milkable, etc. The word "cow" is more abstract because Bessie, Millie, Daisy, and others can be included. Bovine is even more abstract because certain qualities have been drawn out and separated (cf. the etymology of the word "abstract"), and others ignored, so that bulls may be included, etc. The semanticist believes that in language there is no flat division between abstract and concrete but that there are different levels of abstraction, and that one must be careful not to confuse the levels of abstraction.

But the semanticist grants the necessity of abstracting, since it is a type of verbal shorthand, but he sees danger in our tendency to use words so far abstracted from reality that their reference is not clear. The more abstract the word, the greater the possibility that

the statement in which it is used will not at all times be true of all persons and things which are denoted by the word. Besides, and this is the point I would like to emphasize, the more we abstract the more likely we are to forget that we are dealing with persons and things. The conservative theologian of Norway, Olav Valen-Sendstad, in his Norske Radio Prekener, etc., has a chapter with this heading: "Om Aa Preke Guds Ord -- Belyst Paa Semantisk Maate" (p. 168). While I am not sure that he presents the full implications of the modern semanticists, he has some very thoughtful and salutary words to say on abstractions in our preaching. But before we take up what he says, let us look a little at the process used in dogmatics, especially since today it is under such heavy attack as being too Aristotelian.

We are abstracting in dogmatics. We are classifying, defining, subsuming (to use a learned word). I can see nothing wrong with that as long as we stick to the clear simple word of Scripture, and do not draw unwarranted conclusions, and remember what we are doing -- abstracting. Even though relativists say today that we cannot have "truth", we still will have to believe in absolute truth. At times generalizations may be dangerous, but there are nevertheless first principles. The general trend, however, is away from principles; hence the aversion to "Aristotelian Lutheranism." But, to coin a new phrase, let us not throw the baby out with the water. Let me quote Weaver again:

The extreme of nominalism appears when men fear, as many do today, to make even those general groupings which are requisite to ordinary activities. We are developing a phobia toward simple predication. Sensing that even expository statement is a form of argument and that argument implies the existence of truth, we shrink back by clinging to our affirmation of particulars. They seem innocuous. Any extension beyond, toward center, may involve grave duties.

Since liberalism became a kind of official party line, we have been enjoined against saying things about races, religions, or national groups, for, after

all, there is no categorical statement without its implication of value, and values begin divisions among men. We must not define, subsume, or judge; we must rather rest on the periphery and display "sensibility toward the cultural expression of all lands and peoples!" This is a process of emasculation.

It should be plain from the foregoing that modern man is suffering from a severe fragmentation of his world picture. This fragmentation leads directly to an obsession with isolated parts. (op. cit., p. 59)

So let us not be too timid when we are charged with being systematic theologians. There are first principles, categories, absolute statements. Let us just be sure that we do not go beyond Scripture, but that we go as far as Scripture goes.

But let us also climb down the abstraction ladder and apply the truth to the individual sinner and saint. Here orthodoxy can well be criticized, I believe. Too often we stay way up the abstraction ladder, thinking, mistakenly, that if we go down the ladder, we are "subjective" and not "objective". Dean Madson has been trying to point that out in his essay "Scriptural Subjectivism". I would like to direct you to Sendstad's book already mentioned, especially pages 185-196. He says (and I quote): "Den gamle ortodoksi har nettop det kendetegn -- under de synspunkter vi her ser problemene -- at den bare holder sig til de bibelske almensannheter -- men viker tilbake for den konkretisering som Guds Aand laerer oss baade gjennom Ordet selv og sitt saliggjørende vitnesbyrd i hjertet." (op. cit., p. 191)

The Bible indeed makes many abstract statements: All have sinned and come short of the glory of God; For God so loved the world that he gave His only begotten Son that whosoever believeth in Him, etc. That is up the abstraction ladder, lumping mankind as a whole. "Vi skal paa ingen maate stryke slikt av forkynnelsen, vi skal tvert imot forkynne det med al mulig aandelig kraft -- men ikke bare i denne abstrakte form. Vi skal 'tale som Guds ord', og Guds eget ord taler ikke bare i almene vendinger, men uavlatelig omsetter Ordet den almene sannhet i konkret form. (op. cit., p. 190) The Bible says: THOU art the man; THY sins be

forgiven THEE; This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, OF WHOM I AM CHIEF. That's bringing it down to Joe the man, and Mary the woman. I believe that we with our rather abortive attempts to become more liturgical minded (using Common Order, and other services, eliminating the prayer ex corde, etc. etc.) have become very cold and abstract and consequently have lost touch with our people. There is no time for it here, but a study ought to be made of semantics and liturgics. Hayakawa, of course, is extremely biased, but it might not hurt to read his fulminations against ritual (op. cit., pp. 84-90). He feels that there is "still too much tendency to rely upon the efficacy of ceremonies as such." What he says about educating students for democracy might to a certain extent apply to other fields: "Instead of increasing the time allotted for the factual study of democratic institutions, enlarging the opportunities for the day-to-day exercise of democratic practices, and thereby trying to develop the political insight and maturity of their students, such educators content themselves by staging bigger and better flag-saluting ceremonies and trebling the occasions for singing 'God Bless America'." Look at the collects and all the Propers for the day, and see how abstract many of the words are (I am aware that Cranmer did a wonderful job in his translations). The Introit and the Gradual may have some connection with the Sunday, but just a sentence or two in a fragment doesn't carry much meaning to the average hearer, other than that he is in the house of God and ought to assume a worshipful attitude. Just for idle pastime, I have at random interchanged Introits, Graduals, Collects, Epistles and Gospels, and I have found connections and relationships not too far fetched, although Strodach may never have thought of them. What is a hearer to think when told that the Kyrie is not a plea for the forgiveness of sins -- they were just forgiven a few lines up? What about the use of these Latin terms in the hymnbook, for the psalms, etc.?

And in our preaching, how many times do we use high sounding phrases, but are quite vague with regard to their referents? Sendstad lists about 40 quotations he heard in radio preaching, all of which

were so abstract and consequently vague that they meant little or nothing to the listener. He suggests that pastors send a questionnaire around to their parishioners to see how many of them really understand some of "de staaende spraablomster de frembrakte i somme av sine prekenner" (op. cit., p. 172). It might not be a bad idea for us to do the same. You remember that a few months ago Time reported the surprising results an Episcopalian rector got when he did that. You may find that many of the expressions will not have a very exact referent. And there may not be much in the context to help, either. Following Stuart Chase's method (See Chase, op. cit., p. 21ff.), Sandstad suggests that when you meet such words, i. e., those with which you cannot connect anything very concrete, just substitute the word "blab" and you will probably get pretty close to the speaker's meaning. The words and phrases are probably more emotive than anything else. Sorg er kjaerlighed i luoform (blab er blab i blab-form). Don politiske fred (blab), frihet (blab) og solidaritet (blab) er et biprodukt av frolsen (blab). Here is one for you to practice on. It will be found on page 2 of The Seminarian for St. Andrew's Day (blab?) 1951. It was formulated by a committee of two seminary seniors and two middlers, and a faculty adviser: "Embracing, as it does, the dynamic of the Divinely-inaugurated agape, Christian social ethics provides the existential testing-grounds for the efficacious realization of the Biblical doctrines of man and God in the challenging world of everyday affairs." Paul's words come to mind: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14, 19).

This paper has become pretty lengthy; yet there are many topics that have not been touched upon, to wit: figures of speech and imagery, and their use in daily language; the relation of the word and the thing in the Sacraments (cf. Fritz, Pastoral Theology, p. 107); the famous Ogden-Richards triangle; the Korzybski theory of "time-binding"; just what actually causes words to change in meaning and to add new meanings, etc. Actually, language is understandable only up to a

certain point. No one has all the answers. Its mysterious workings are similar to that of the human body: all the study of the chemistry in the world won't tell you anything about the body and soul, and how a body actually lives. God gave man language just as He gave him reason and all other transcendental gifts. Language is still one of the mysteries; the psychologists have not succeeded in dissecting and explaining it, as Bloomfield freely admits. In this respect, too, man is "fearfully and wonderfully made" (Psalm 139, 14). And a closer study of all the aspects of language will lead one to say, "Marvellous are thy works; and that my soul knoweth right well."

- B. W. Teigen

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This bibliography may help those who want to go from the simple to the more complex. It will prove helpful to those interested in the study of language. All books may be ordered from the Lutheran Synod Book Co., Mankato, Minn.

First, get yourself a good book on English, a standard freshman college text. If you are still using your Century Collegiate Handbook, or the Wooley and Scott Handbook (recommended at the Seminary), I suggest that you keep them just as museum pieces. I believe that the most accurate, scientific, interesting, objective, and practical is:

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Bloomfield, who died in 1949, was the dean of linguists. The ACD is dedicated to Thorndike and him. His book is objective, although there may be remarks that are hardly satisfactory. He does quite well in keeping pure theory out of the book. It calls for close reading because if he has given you one fact, he expects you to remember it throughout the book.

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WEAVER, Richard M., Ideas Have Consequences, Chicago, The University of Chicago Press, 1948.

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Here is a good anthology which gives you a cross section of the writing on this subject:

BRIGGS, Harold E. (editor), Language . . . Man . . . Society, Readings in Communication, New York, Rinehart & Co., 1949. It has chapters from Hayakawa, Chase, Dunham, Schlauch, Jespersen, etc.

A good descriptive grammar (as opposed to the "prescriptive") is:

CURME, Geo. O., Principles and Practice of English Grammar, College Outline Series, New York, Barnes & Noble, 1947. With paper cover it is cheap: \$1.25.

- BWT

obstinately proclaim them and blaspheme the truth. . . "We have no doubt whatever that even in those churches which have hitherto not agreed with us in all things many godly and by no means wicked men are found who follow their own simplicity and do not understand aright the matter itself" (Trig., p. 19)

He who honestly and sincerely confesses a divine truth cannot but reject just as earnestly all which militates against this truth, and in that way show his obedience to the words of Scripture which have been quoted above.

Such a firmness and preciseness in doctrine, however, is not rated very highly in our day, except by a comparatively few people. The slackness and indifference in regard to doctrine, which is most prevalent, is an exceedingly great danger, and is due to a more or less conscious abandonment of faith in the genuineness, clearness and sufficiency of the Holy Scriptures; and moreover, it seems to me that it displays an incomprehensible thoughtlessness. For if I give up my reliance on Holy Scriptures, then I do not know what sense there is in calling myself a Christian. What is the condition in which we all are by nature? No one has at any time seen God. Of himself no one knows the way which leads to God. We must have a revelation if we are to know God and find the way to Him. If we do not receive a revelation, then the situation is, so many men, so many minds - "According to the number of thy cities, are thy gods," says the prophet Jeremiah (2, 28), or as Isaiah says: "All we like sheep have gone astray; we have turned every one to his own way." God has either given us a revelation, or He has not. We believe that He has. But how can a revelation be transmitted from one spirit to another? That can be done only through words or their equivalents. For words are the only means of communication between spirits. We believe that the only begotten Son, who is in the bosom of the Father, has declared God to us. God's Son Himself says that He has given us the words which the Father gave Him (John 17, 8). Moreover He says that the Old Testament Scriptures bear witness of Him, and besides, that the Scriptures cannot be broken (John 10, 35 - *λυθησονται*). And

He says of the writers of the New Testament, the evangelists and apostles, that those who hear them, hear Him, that their word is His word. This is either true or it is not true. We believe it all, because Christ is risen from the dead. If it were not so, we should not be sitting here today; for then there would have been no Christian Church.

But if all this is true, then we are bound to be obedient to the Word, or perhaps I should rather say: we are made free to obey the Word; for when we by the word of Jesus were made disciples, we learned to know the truth and by the Word of truth we were made free (John 8, 32), and we neither can nor will depart from the truth, i.e., His words, no, not from one of them.

If we, on the contrary, do not believe that what Jesus has said about Scripture and the Word is true, what sense is there then to our Christianity? But this nonsense we find round about throughout Christendom, and it is the offspring of the spirit of the age.

This nonsense manifests itself partly in down-right unbelief over against Scripture, while they nevertheless want to be regarded as Christians; partly in syncretism, or mixture of different faiths, and this again is based on indifference or disregard for the teachings of God's Word coupled with a morbid desire for outward union; partly in departure from the words of Scripture because of objections which are made by human reason; partly in idolatrous worship of science so called. And all this occurs usually in such a way that several of these manifestations of unbelief may be found at the same time in the same persons and in the same organizations.

All these aberrations appear partly in a gross and partly in a more subtle form. It is most commonly founded on objections to the strict adherence to the doctrines of Scripture which have been pointed out above. As far as the more subtle forms are concerned, they try to gain their point by attempting to explain away statements of Scripture and by trying to find in Scripture support for certain favorite personal opinions. The grosser form in which aberrations from Scriptural doctrines is manifested we

find in most of the secret societies. As an example, in the Odd-fellows Textbook, p. 157, we find the following tirade:

"The Christian's faith is not more sincere and certain than the faith of the Jew in the Messiah which he hopes for, or the faith of the Mohammedan in his prophet, and of the Chinaman in the object of his worship as a representative of deity. There have always been differences of opinion, especially in regard to religious questions, and there will always be such differences, to separate the hearts of men, until the high principles of the Odd-Fellows shall have established its kingdom on earth."

It is well known that this "world religion" has been adopted by most of the other secret societies. But where the confession is such as is expressed in the following lines:

"One god we all brotherly worship,

We Christians, heathen, Jews and Turks," surely no believer, no vigilant Christian can feel at home. But we need not be surprised at such words, when a noted modern so-called Lutheran theologian can say: "If one only fears God and walks on His ways, he may believe whatever he pleases." (Chr. Thomatius)

A gross form of this aberration is found also in the position of the modern Protestant theology, which denies the canon of Scripture, or that the Holy Scriptures are what they claim to be and what Christ Himself, the evangelists and apostles, and the entire Church has professed, namely, that "All Scripture is given by inspiration of God." (II Tim. 3, 16) The denial of inspiration is followed by a denial of the most important articles of faith, the denial of the Scriptural doctrine of the person of Christ, of His work and the importance of His work - in short, of the Gospel itself.

If the foundation to begin with is broken down, then there will soon be little left of our Christian faith. The late Dr. Lyman Abbot in New York is an example of this; he has himself told about the changes, with reference to his faith, through which he had passed during 30-40 years, changes which resulted in a denial of a personal God and, as a matter of course, a denial of the atonement and resurrection - in short, a denial of the entire Christian faith. The first step is the most dangerous. If we once

begin to deny this or that Scriptural truth because it does not harmonize with our reason, our thoughts and feelings, then there is no telling where it will end. Scripture itself testifies that it does not harmonize with, nor is it adapted to the mind of natural man. Scripture demands a full surrender, and afterwards it promises those who will keep the Word that they will receive proof of its truth from their own experience (John 7, 17), something which millions of men have been able to corroborate to the glory of God and their own unspeakable joy.

Where one begins to set himself against God's Word, the door is opened to all sorts of spiritual presumption and errors, and it is no wonder that one step after the other is taken in indifference, i.e., disregard for doctrines, in syncretism (agreement to consider differences in doctrine unessential). This has manifested itself among some of our countrymen in this country, who through their spokesmen have relinquished their trust in Holy Scriptures as the source of religious knowledge, inasmuch as they deny their clearness, and consequently think that no church possesses the truth pure, but that each church body sees its own side of the case, and that it is therefore necessary to strive in order that they little by little may arrive at the truth. It ought not to surprise us therefore, even though it makes us sad, that those who entertain such opinions scoff at us when we contend for purity of doctrine, and deride us when we together with the Lutheran Church know from Scripture that we have the pure doctrine. Others fanatically place their confidence in what they call spiritual teachers. They pay less attention to what the Spirit of God says in Scripture, but rather follow what they hear from persons now living whom they consider spiritual teachers, even if it does not harmonize with Scripture. If it only appeals to their emotions, they consider it right, otherwise they will not accept it, even if it is the pure divine truth. It is not the Word itself, but the way in which it is presented, which to them is most important, especially when it is spoken by a layman or by themselves. Warning against departing from Scripture they prefer to reject. They take offence at contending for the truth. However,

such contending for the truth is necessary and, as we have seen, it is commanded by God Himself, however hard and heart-rending it is for us to do it. It is therefore a sign which grieves us when many have thought that they can avoid this strife by burying their differences many furlongs under the ground, and imagine that they are in agreement, even if they do not exactly agree in doctrine. It is so easy to fall into such indifference and unionism. There are so many reasons given for this point of view, which seem reasonable, yes, pleasant and attractive.

Let us examine these reasons a little more closely. It does not depend upon dogmas and doctrinal theses, they say; but it depends on the life which we lead. For Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7, 21). Surely, Jesus does say this - but do we have a right to understand these words to mean that we do not need to be concerned about what we teach? Is not the doctrine which Jesus and His apostles have taught us an expression of the will of God? They understand it as if Jesus had said to us: "You need not be so scrupulous about what I and my apostles have taught you, just so that you are pious and well behaved." Where has Jesus spoken thus? Or is it the case that we dare not change the "Law," but we are permitted to treat the Gospel just as we please? No, Jesus has said: "Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5, 19, 20). But how can we attain to this righteousness which is acceptable to God except through the pure Gospel and a true faith in this Gospel?

Yes, they say, but do we not read that love is the most important, and does it not say that charity beareth all things (I Cor. 13, 12), and does not Paul say: "Him that is weak in the faith receive ye,

but not to doubtful disputations?" To this we answer that in this passage Paul speaks of making use of our Christian liberty in *Adiaphora*. He says that whenever one makes such things a matter of conscience, then we should bear with him - note, however, as long as he does not come forward as a teacher and judge, and thereby ceases to be among the weak. If he does, St. Paul speaks in a different way. Then he says: "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 . . . from such withdraw thyself" (I Tim. 6, 3-5). How do such people bring forth controversial questions and strifes of words? St. Paul says: "By not consenting to the wholesome words of Jesus Christ." And if we are still asked to bear with those who have little knowledge, we can only say that we are more than willing to do this as long as they really show that they are weak. But who are they? Is it those who consider themselves strong and attack the truth and scoff at it? Or those who lie about us and impute to us doctrines which we have never taught - are they among the weak whom we shall not treat harshly?

In the same way is the passage I Cor. 9, 20-22, adduced against strictness in doctrine. Paul says: "Unto the Jews I became as a Jew, that I might gain the Jews; . . . to them that are without the law, as without the law, that I might gain them that are without the law . . . To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some." If we examine this passage carefully, reading the whole chapter connectedly, we see that St. Paul also here speaks of making use of his Christian liberty, which he sometimes has used, and at other times refrained from using, according to the way in which he could best serve the cause of the Gospel. When the question with him is about the doctrine, the truth which God has revealed, the apostle speaks, as we have seen before, in a different way. If the slackness and indifference in regard to doctrine which would avoid sincere and clear profession

were really love, then the Savior Himself and His apostles would be sadly lacking in this love. Yes, they say again, but when we acknowledge that there are children of God also in other church bodies, does not love prompt us to offer them the hand of fellowship, even if there is not in all points agreement in doctrine? We have after all the chief doctrines in common.

No one perhaps has been more vigorously attacked with this objection than Luther. In 1542 he says: "The Sacramentarians have in their books and writings troubled us very much with what they say about love. 'You people in Wittenberg have no love.' When they then are asked, What is love? then they say that it is that we unite in doctrine and cease quarreling about religion. Then we must answer them: Say, look here. There are two tables in the law, the first and the second. Now this love of which you speak belongs to the second table, and there it is more important than all other deeds. But in the first table we are told: Fear God and heed His Word. This they do not ask about. But Christ says: 'Whosoever loveth father or mother more than me, is not worthy of me! It is true that you shall love your parents, children, spouse and neighbor. In the second table we read: Love, love: father, mother, neighbor; but in the first table: 'Whosoever loveth father or mother more than me.' Where this me occurs there is no more question of the other kind of love, and they may very well call me opinionated, proud, obstinate and loveless, or whatever else they may want to call me, just so that I do not become partaker of their false teaching; from this may the dear Lord God preserve me!" (L. W. W. XXII, 926)

It would be too bad if one were to say: I love my Savior deeply, and would like very much to love Him still more, but I don't suppose that I need be so scrupulous about what he says. I might get into trouble with my neighbors. But, say they, are there not many in your own congregation and synod who do not believe and obey God's Word? Are there not many hypocrites? And you can continue to stand in fraternal relation to them! Yes indeed! There are hypocrites, but the hypocrites are hidden. Most frequently we cannot know them nor prove that they

are hypocrites. If they become manifest as such through word or deed, then they should be disciplined according to God's Word. But false doctrine is not hidden. It is apparent, and that, too, is to be dealt with according to God's Word.

But it is said furthermore: In Phil. 1, 18, however, we read: "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice! Ought we not follow the example of the apostle in this? The answer to this is, that the apostle does not here speak of teachers who really corrupt the Gospel, but of such whose inner motives are objectionable, since they desire to add affliction to the bonds of the apostle. Yet, even if these (as some have supposed) were Jewish Christians, who did not distinguish rightly between the Law and the Gospel, we nevertheless can believe that Paul really had rejoiced because Christ was preached. I believe that we also in this respect can be his followers. When, in a mission field as that in Africa or China, Christ is preached also by teachers who both in one point and another depart from pure doctrine, we can and will rejoice, when we know that still Christ is preached in such a way that the heathen can learn to know Him and put their hope in Him. We have also in the most recent times had very beautiful examples of how the Gospel even through martyrdom has borne glorious fruits. But it does not follow that our missionaries may join with teachers of other churches of whom they know that they in many respects have departed from the truth of God's Word. This I know, that the missionaries of the Church of Norway in Africa and in Madagascar have had a wakeful conscience in this respect, and have endeavored to be faithful to their confessions.

But objection is furthermore made: You cannot in our day be as rigid as were Luther and the theologians of the 16th and the 17th centuries. It does not fit into our age. What will be the result? You will be standing at your masters desks and in your pulpits without an audience.

For us it is not the question of what effect it may have. We will let God take care of that. Just as He spoke to the
(to be continued)

THE CLERGY BULLETIN

Vol. XI

MARCH 1952

No. 7

~~~~~ SUMMER HELP ~~~~~

According to Synod's resolution all those who wish to engage Seminary students for summer work should make their wishes known to the President of the Synod. Will all pastors and congregations who desire such services make their requests known as soon as possible? We hope that there will be opportunity for all our students to teach and preach during the summer months.

- G. M. Gullerud

———— IOWA - SOUTHERN MINNESOTA ————

The spring circuit meeting of the Iowa-Southern Minnesota circuit will be held on Sunday, May 4, at Our Savior's Lutheran Church in Albert Lea. The opening session in the afternoon begins at 2:30. There will also be an evening session. Pastor H. A. Theiste will introduce and lead the discussion in the topic, Mission Work, Past, Present and Future.

On Monday, May 5, the pastoral conference of the same circuit will meet at the same place; opening session at 9:30 A.M. Program unavailable for publication at this time.

Y. P. SUMMER CAMP

The camp is to be held at Lake Shetek, near Tracy, Minnesota, July 20-27. When we made our application to the state for the use of a camp, we were requested to give three choices. We got our third choice. Our first choice was a camp near New Ulm, and the second near Winona. There were several things which made it difficult: one, that we were conducting the camp for only one week (two week camps are given the preference over one week affairs); second, that this is the first camp we are conducting.

This camp is not ideally located for all our congregations, and we are well aware of the fact, but we cannot help it.

Perhaps another year the location will be better for other congregations. If this camp is a success, we feel it would be well to conduct several camps each summer in order to cover the territory of our synod.

This much is certain, that those congregations in the area near Tracy should by all means make good use of the camp this summer. And there are a number of congregations in that area: Volga, Sioux Falls, Luverne, Tracy, Belview, Rock Dell, Delhi, Cottonwood. Mankato, Mpls, and the congregations in Iowa and also northern Minnesota are by no means out of reach of the camp. The connections to Tracy are good. The "400" stops there, and there are good bus connections.

The camp itself is a very fine one, we have been told. The swimming is excellent. The state began a building program there this winter, which, according to the regional director - a Haugeaner, by the way - when completed will make it one of the best camps in the state. We have high hopes this will be completed by July 20. The Board hopes to send out good publicity in May to each congregation, and a good description of the camp, together with pictures, will be given at that time.

More information on the summer camp will be given from time to time. The program has not been worked out as yet, but you can rest assured we will not neglect either the physical or spiritual side of things. Your ideas and suggestions are welcomed!

We feel that the matter of the congregation helping the young people in its midst who do not have the necessary money to attend the camp is very important. If much is to be done along this line, the pastor will have to take the initiative and speak to the members for contributions. It can be done in such a way that the members do not become sore, or the young

fellow and his family embarrassed as they were on relief.

The cost per camper has not been determined, but it is pretty safe to say that it will be around fifteen dollars, perhaps a little less. We hope so. But we operate on a bad foundation. The Synod has promised to pay only for the publicity. We have no funds on hand, we do not know how many campers there will be, and we do not know how much they will eat, although we have a hunch they will eat plenty.

- The YPS Board

‰ FROM YOUR BOOK STORE ‰

Good morning! We have moved into our new quarters, the old swimming pool room, and are we ever happy over it! Now we have room to display our goods to advantage, and can accommodate almost any number of customers at one time. You won't recognize the Book Store when you come to 'Kato next.

We again want to call your attention to the new edition of Dr. Ylvisaker's "Behold He Prayeth." Its new dress is very attractive and will make an excellent, inexpensive gift to friends. Price: single copy, 35¢, postage paid; \$3.50 per dz., plus postage. If each pastor would dispose of a dozen copies, we would soon have to order edition number three.

"Christian Burial" is also available once more. This is the fifth edition, and we don't believe the saturation point has been reached. Price: single copy, 15¢, postage paid; \$1.20 per dz., plus postage.

And why can't we move a couple of hundred copies, and more, of Pastor George Lillegard's instructive and timely essay on "The Principle of the Separation of Church and State Applied to Our Times"? These sell for the ridiculously low price of 10¢ each; \$1.00 per dz., plus postage.

Then we have just received a supply of "An Examination of the 'Common Confession'" drawn up jointly by the Reverends A. T. Kretzmann and H. D. Mensing. The price has been set at 20 ¢ per copy, 15¢ in lots of 25 or more. We pay the postage. Every pastor will want one of these, and it shouldn't be difficult to interest your enlightened lay-people in a copy.

We are in the process of ordering our 1952 supply of Vacation Bible School material, Series the third. Last year we disposed of close to \$2,000 worth of this material, and anticipate a still larger

sale this year. Plan to pick up your supply next time you visit Bethany.

Again we would like to remind you: Please be specific in your orders, especially when ordering Catechisms and Bible Histories. We have several kinds of each. A clear order saves time and delay both for you and for us. "A word to the wise . . ."

We have just taken over the agency for the Speed-O-Print mimeograph machine. We believe we can save you money on same. This applies also to altar ware, flag sets, pictures, et cetera.

No, this will have to do for this time.

- J. A. P.

== LITT av HVERT ==

. . . Pastor Weyland has been granted a peaceful dismissal from his charge at Thornton, Iowa, in order that he might accept the call to Emmaus congregation in Minneapolis. Installation will take place after Easter.

. . . According to reports, Pastor Bremer is feeling fine and should be back at work by the time this reaches you.

. . . Though it's unverified by the proud father, reliable reports have it that the Johnson name will be continued in the Norwegian Synod's clergy list - possibly even Iver, Jr. All we know is that it's a boy.

. . . The directors of the Kasota Valley Home want to thank the pastors for their cooperation in the Christmas seals campaign.

. . . A correspondent adds the postscript that GPH has temporarily suspended the publication of "Today" - we think he probably means "This Day."

. . . The Mayville, N. D., parish is being served until the close of the school year by a succession of seminary students.

. . . Among the interesting parish papers that reach our desk regularly are those of Fairview Lutheran and Hiawatha Lutheran.

. . . THE LITTLE SPACE REMAINING FOR A REPORT ON SYNOD'S FINANCES DOES NOT INDICATE THAT ALL IS WELL. IT'S JUST THAT THE SITUATION IS BECOMING SO CRITICAL THAT WE HARDLY KNOW WHAT TO SAY. WITH FEBRUARY RETURNS FAR BELOW NORMAL, WE ARE FACED WITH THE STAGGERING TASK OF LEADING OUR MEMBERS OUT OF A \$25,000 HOLE. TRY!

Paul Madson

The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL CONFERENCE OF THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vol. XI

APRIL 1952

No. 8

Easter

Ἀναστάσεως ἡμέρα,
λαμπρυνθῶμεν λαοί.
Πάτχα Κυρίου, πασχα.
Ἐκ γὰρ θανάτου πρὸς ζωὴν,
καὶ ἐκ γῆς πρὸς οὐρανόν.
Χριστὸς ὁ Θεὸς
ἡμᾶς διεβίβασεν,
ἐπιπέδιον ἄδοντα.

- John of Danascus

QUOTES

Faith does not put the body and blood of Christ into the Lord's Supper; it finds them there.

A Christian preacher does not consider whether he has a following or keeps it, but only that he preaches the Word of God.

Of the Gospel not a particle is found anywhere except in the Christian religion.

There's no easier way of earning damnation than through your children.

If your heart is set upon earthly things, it cannot beat with joy at the thought of a kingdom which is not of this world.

TEN YEARS AGO

The Norwegian Synod . . . will meet . . . for its twenty-fifth annual convention at Northwood, Iowa, Rev. M. Galstad, pastor, June 11 . . . Rev. J. Runholt will be in charge of the opening service . . . Rev. E. Hansen will preach the pastoral sermon. - L. S., April 1942

FIFTEEN YEARS AGO

Our Saviour's Ev. Lutheran Congregation, Madison, Wisconsin, will celebrate its Fiftieth Anniversary, God willing, on Sunday, April 25.

God willing, the Manchester Church will be dedicated on Sunday, the 2nd of May, 1937. - L. S., April 1937

GOSPEL PREACHING

I reckon preaching to be gospel preaching, and sound preaching, in proportion as it is consistent with this statement: "The salvation of the righteous is of the Lord." It is not every preacher who proclaims this truth in bold terms, and in plain English. More or less I hope that all who preach Christ crucified would subscribe by this; but some are a little afraid of it in all its breadth and length. They must bring in man a little. They must have him do something, or be something. They are always afraid lest grace should be misunderstood, and should be turned into licentiousness; and, truly I share in their fear, though I would not use their way of preventing the evil which I dread. I have known some of these timorous ones try to say "Free

grace"; but they have had a little impediment in their speech, and the word has come out "free-will." They have meant that it should be all of grace, but by some means or other there has been so much hesitancy, and such a deal of fencing, that one could hardly tell grace from works. There will be no hesitancy on my part when I say that "the salvation of the righteous is of the Lord"; neither will you find me guarding the statement as if I thought it a lump of spiritual dynamite which might do infinite damage.

- Spurgeon, from a sermon
on Ps. 37, 39.

UNITED TESTIMONY ON FAITH AND LIFE

The five member churches in the American Lutheran Conference have been working toward a merger for some time; their Joint Union Committee has now worked out and approved (on Feb. 13, 1952) a series of declarations as to doctrine and practice. This confession will now be submitted to the conventions of the various bodies. The document is too long for printing in the Clergy Bulletin at this time, but we give you herewith the preamble, which gives a little insight into their work:

"The Lutheran Church bodies making up the American Lutheran Conference have now walked and worked together for a period of more than twenty years. They have learned to know one another both as to doctrine and as to manner of life. They have been associated as brethren serving the Lord. Coming out of varying backgrounds as to national origin and as to distinctive trends in church life and

practice, they have learned to cherish one another's contributions to the fullness of the Church's life in Christ. Through closer acquaintance and deepening fellowship they have found that the common roots of their faith, in the Holy Scriptures and in the Lutheran Confessions, have given them a common life in communion with the One Lord and Savior.

"Their loyalty to the Gospel of Jesus Christ, their Lutheran heritage, and the desperate need of the world seem to call for further exploration of the possibilities of closer fellowship, greater understanding, and closer organization cooperation or union. They hold the basic prerequisite of all such attempts to be an adequate unity and witness with regard to the essential realities of the Christian faith. Their life and experience together these past two decades lead them to believe that such an essential unity exists among them.

"As an expression of their common Christian faith and a witness to their understanding of the historic Lutheran confessions and to the theological agreement which has been found to exist among them, they join in this united testimony to our time and situation."

<u>THIS SUMMER</u>	
May 30	Bethany Commencement
June 24-29	Synod Convention
July 20-27	Y. P. S. Summer Camp
Aug. 5-8	Pastoral Conference
Aug. 12-15	Synodical Conference

CHURCH AND MINISTRY

At the October 9-10, 1951, meeting of the Madison-Chicago Pastoral Conference it was resolved that this conference record its position on the doctrine of the Church and Ministry. Pursuant to this resolution an elected committee reported to a special meeting of this conference held January 22-23, 1952.

We, the members of the Madison-Chicago Pastoral Conference herewith present a brief summary of what we, on the basis of Holy Scripture and the Lutheran Confessions, believe, teach, and confess regarding the doctrine of the Church and Ministry. II Corinthians 4, 13b: "I believed, and therefore have I spoken; we also believe, and therefore speak."

I CHURCH

Also cf. Augsburg Confession, Articles VII and VIIIa.

1. The Church is the communion of saints. (The invisible Church, or the *una sancta*.)

Matt. 16, 16-19: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build My Church: and the gates of hell shall not prevail against it."

Eph. 1, 22, 23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Eph. 5, 23ff: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

THE LARGE CATECHISM, Triglotta, p. 691: "I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects and schisms."

2. a. Scripture applies the term "Church" to local congregations. These exercise the office of the keys by virtue of the fact that there are believers in them. A local congregation consists of Christians in a certain place who gather about the Word and Sacraments. Matt. 18, 17-20.

That a mere casual gathering of Christians does not constitute a Church (local congregation) is evident from Matt. 18, 17, where the pronoun "them" is placed in contradistinction to the term "Church".

Matt. 18, 15-20: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: And whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

An example of how this is carried out is found in I Cor. 5. Matthew 18, 15-20 is the precept. I Cor. 5 is an example.

b. We reject the claim that the Scriptures apply the term "Church" only to the one holy Christian Church, the communion of saints.

III John 10: "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Rev. 3, 14ff: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and the true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

c. Some Scripture passages use the term "Church" in the plural. Therefore it cannot in such passages apply to the una sancta, which is not many, but one.

Gal. 1, 2: "And all the brethren which are with me, unto the churches of Galatia!"

I Cor. 16, 19: "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

Rom. 16, 16: "Salute one another with an holy kiss. The churches of Christ salute you."

d. Our Lutheran Confessions also use the term "Church" in the wider sense (the visible Church) and not only in the narrower sense (the invisible Church.)

APOLOGY OF THE A. C., Art. 7 & 8, Triglotta, p. 229: "And the gloss upon the Decrees says that the Church in its wide sense embraces good and evil."

e. Scripture speaks of hypocrites within the visible Church.

Rev. 3, 14f: (Cf. above)

Matt. 13, 47: "Again, the Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."

Matt. 25, 1-13: (Parable of the ten virgins, five wise - five foolish.)

APOLOGY OF THE A. C., Art. 8, p. 47: "We confess that hypocrites and wicked persons (Clergy Bulletin: XI, 8)

have been mingled with the Church."

APOLOGY OF THE A. C., Art. 7 & 8, par. 3: "For we grant that in this life hypocrites and wicked men have been mingled with the Church, and that they are members of the Church according to the outward fellowship of the signs of the Church, i.e., of Word, profession, and Sacraments, especially if they have not been excommunicated."

f. These hypocrites and wicked persons are in the outward fellowship of the Church, but are not on that account members of the one Holy Christian Church.

Rom. 8, 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

I John 2, 19: "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 manifest that they were not all of us."

John 15, 2: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

John 15, 6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

APOLOGY OF THE A. C., Triglotta, p. 233, par. 19, 20: "Thus John (Matt. 3, 12: He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff) speaks concerning the whole race of the Jews, and says that it will come to pass that the true Church will be separated from that people. Christ also speaks of the outward appearance of the Church when He says, Matt. 13, 47: The kingdom of heaven is like unto a net, likewise, to ten virgins; and He teaches that the Church has been covered by a multitude of evils, in order that this stumbling-block may not offend the pious; likewise, in order that we may know that the Word and Sacraments are efficacious even when administered by the wicked. And meanwhile He teaches that these godless men, although they have

the fellowship of outward signs, are nevertheless not the true kingdom of Christ and members of Christ: for they are members of the kingdom of the devil. Neither, indeed, are we dreaming of a Platonic state, as some wickedly charge, but we say that this Church exists, namely, the truly believing and righteous men scattered throughout the whole world. . . "

3. a. Christians are commanded by God to establish and maintain local congregations for the public administration of the office of the keys.

PRECEPT

Titus 1, 5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city (city by city) as I had appointed thee."

EXAMPLES

Acts 14, 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Acts 2, 42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Heb. 10, 25: "Not forsaking the assembling (lit. the assembly) of ourselves together, as the manner of some is."

Romans 10, 14, 15, 17: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God."

Matt. 18, 17: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

APPENDIX TO SINALGALD ARTICLES, Triglotta, p. 524, par. 72 (German text): "The Churches are in duty bound before God, according to divine law to ordain for themselves pastors and ministers."

3. b. The outward features of organization, such as the adoption of a constitution, election of a president, secretary, treasurer, etc., are not divinely instituted since they are not commanded in Scripture.

II

THE MINISTERIAL OFFICE

1. a. Every Christian is a priest by virtue of his baptism, but he is not a pastor unless he has been called to that office by a Christian congregation.

b. The holy ministry, or pastoral office, is distinct from that exercise of the spiritual priesthood which is to be carried out by all believers.

c. The rights and power of the spiritual priesthood belong to all Christians (I Cor. 3, 21-23: "All things are yours.") The pastor exercises these rights publicly, that is, in behalf and in the name of the Christian congregation.

I Cor. 12, 29: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?"

Acts 20, 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood!"

Heb. 13, 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you."

I Thess. 5, 12-13: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Rom. 10, 15: "And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

AUGSBURG CONFESSIO, Art. XIV: "They teach that no one should publicly teach in the Church or administer the sacraments

unless he be regularly called."

2. The pastoral office proceeds from the apostolate established by Christ. The office of elders or bishops established in the New Testament congregations under apostolic direction (Acts 14, 23; Titus 1, 5) was essentially the same office as that of the apostles, that is, to "feed the flock."

I Peter 5, 1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

John 21, 15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. . . . Jesus saith unto him, Feed my sheep."

I Cor. 4, 1: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

I Tim. 3, 1-7: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

Titus 1, 5ff: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and (Clergy Bulletin: XI, 8)

ordain elders in every city, as I had appointed thee; If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker. . ."

I Thess. 5, 12-13: "And now we beseech you, brethren, to know them which are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Heb. 13, 17.24: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Acts 20, 28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

APPENDIX TO THE SMALCALD ARTICLES, Triglotta, p. 507: "The office of the ministry proceeds from the general call of the apostles."

3. Therefore the pastoral office is not a product of Christian liberty, but is an office established by God.

Titus 1, 5f: "For this cause left I thee in Crete, that thou mayest set in order the things that are wanting and ordain elders in every city (kata polin), as I had appointed thee: . . . for a bishop must be blameless as the steward of God."

4. Scripture sets forth the duties of the pastoral office, for which the incumbents of this office must render an account to God, I Cor. 4, 1-2; Titus 1, 7; Heb. 13, 17, and also the duties congregations owe to this office, I Cor. 4, 1; Heb. 13, 17. Scripture also sets forth the qualifications for candidates for this office, Titus 1, 5-9; I Tim. 3, 1-7.

5. a. The pastoral office has been entrusted by God to the local congregation.

Titus 1, 5: "Ordain elders in every

CHURCH AID MINISTRY - Chicago-Madison Pastoral Conference

city (kata polin - city by city)."

Acts 14, 23: "They ordained them elders in every church (kat' ekklesian - church by church)."

b. While the apostles were called directly by God, that is, immediately, pastors are called by the local congregation, that is, mediately. There is neither precept nor example in Scripture of a mediate call to the pastoral office being extended through any group other than the local congregation. Two or more congregations may in Christian liberty cooperate in performing their divine work. (Scriptural example: I Cor. 14 - the collection for the poor.)

6. a. Christian congregations, in Christian liberty, have the right to establish new offices, as circumstances require, for the efficient performance of their divine work. Acts 6, 1-6; I Cor. 3, 21-22.

b. Such new offices as concern functions of the pastoral office are divine offices and require a divine call. But the church is not in duty bound, according to divine law, to maintain any office established in Christian liberty.

7. The pastoral office is to be distinguished from all offices established in Christian liberty because the church is commanded to maintain this office. Titus 1, 5ff. Extraordinary circumstances (disappearance of the visible church in times of persecution, isolation in a desert place) belong to cases of casuistry, and cannot be used to establish doctrine.

SMALCALD ARTICLES, Triglotta, p. 524, par. 72: "The churches are in duty bound before God, according to divine law, to ordain for themselves pastors and ministers."

III

SYNOD

1. There is no command for a synod in Scripture.
2. There is nothing in Scripture to prohibit local congregations from working together in carrying out the divine work assigned to the local congregation.
3. Those who have the unity of the Spirit

are encouraged by Biblical example to help one another in works of charity and other affairs of local congregations which they in Christian liberty decide upon.

I Cor. 16, 1-4: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. . ."

Gal. 6, 9, 10: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

4. Synodical conventions are actually representative of the member congregations.

SMALCALD ARTICLES, Triglotta, p. 505, par. 7-9: "Let us show from the (holy) gospel that the Roman bishop is not by divine right above (cannot arrogate to himself any supremacy whatever over) other bishops and pastors." Scripture passages: Luke 22, 25; Matt. 18, 2ff; John 20, 21; Gal. 2, 7f; I Cor. 3, 6.

5. The administrative offices of a synod are not divinely instituted as is the pastoral office of the local congregation.

1 Tim. 5:17

prophet Ezekiel, God says to us: "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious" (Ez. 2, 7. Cp. 3, 2. 7.). God's Word is not different in the 20th century from what it was in the 16th. Luther stood firm because his conscience was bound by God's Word. For he believed that it was God's Word, and that settled it for him. What would have happened if he had not stood firm? He had himself predicted that it would be said after his death: "If Luther had lived now, he would have taught differently in this or that article of faith; but he rejects this by calling attention to how earnestly he had battled and pondered on the Word of Scripture before he became convinced, and that which impels him is the thought of our Lord Jesus' return to judgment."

We do not dare to be influenced by the fact that some do not obey the truth or do not tolerate it. We do not on that account dare to consider one thing the truth today, and another tomorrow. We ought to bear with those who are weak in knowledge. We should pray God to give us wisdom, so that we do not give solid food to those who need the milk of the Word. We may be regulated by the times in which we live with reference to the outward form of our testimony, but we reject the demands which may be made by the times with regard to its contents. This God Himself has given us in Scripture.

But it is still contended, You have no right to expect a complete agreement on all points of doctrine. Does not I Cor. 13, 9 say that "We know in part, and we prophesy in part," and in the 12th verse, "Now we see through a glass, darkly?"

Yes indeed, so we read. But the apostle does not thereby want to say that the truths given in God's Word are imperfect, so that we cannot know what the Word says to us. Otherwise the apostle could not have said that he had declared unto them "the whole counsel of God." In itself Scripture is clear and perfect, but our knowledge and appropriation will in this life ever remain imperfect. We do not fully comprehend God's thoughts and works, but only in part, sometimes more clearly, sometimes more vaguely. The Word itself

is clear and complete, it cannot be changed, but our knowledge and understanding can grow, as is said in the 11th verse: "When I was a child, I spake as a child, thought as a child, etc."

Luther speaks of this understanding in part and imperfect knowledge when he says that he was never able to learn the catechism perfectly, and that he again and again had to toil with the commandments, the creed, the Lord's prayer, etc. I hope there are many among us who have had the same experience. But it is one thing not to have fathomed nor be able to fathom the truths of the catechism, but it is another to deny them. Such denial is spoken of here, and that cannot be defended with I Cor. 13, 9 and 12.

Another objection or attempt to smooth over differences in doctrine is the common contention that it is due to "misunderstanding." It is sad, they say, that they cannot agree, but I suppose it is to a great extent due to the fact that they do not understand each other. Let us beware of this plaster which so many are tempted to use (to cover up the difficulty). It does not serve the cause of the truth. In the case of the controversies in which the Norwegian Synod has been involved, it is not true that they are due to misunderstanding. This I know, for I have followed it closely, that we in the Synod have spoken clearly and definitely and have not shrouded our doctrines in empty phrases and generalities. Our various opponents have also spoken in such a way that we were able to grasp the true sense of their words. That there have been many, especially among the laity, who have misapprehended our statements and thus misunderstood us, chiefly because, instead of going by our words which they frequently would not read, they have been governed by the distortion of our words by individual opponents; this is not our fault, and it is not a misunderstanding of our words, but a distortion of them, even if it is second hand. This talk of misunderstanding, however, is an old and often used way in trying to establish apparent unity where no real unity exists. It was tried out on Luther, but he indignantly refused to accept it. (See Proceedings of the Wittenberg Concordia, W. 17, esp. pp. 25. 47.)

Another series of objection against the demand for unity in doctrine is brought out in the talk about how much good we could accomplish if we stood together. First of all there is the battle against sin. Ought we not here make a common cause, and is not this the most important battle of all? I will admit this, if it is understood rightly and according to God's Word. I add this nota bene because I have seen more than enough of an entirely unsuccessful battle against sin. This battle is partly waged mainly against two or three sins against a few commandments of the second table of the Law, while the cardinal sins against the commandments of the first table seem to be forgotten, or are not regarded as being so dangerous. Partly do they forget that the reason, according to God's Word, why most men are lost is not that they have committed so many evil deeds, but that they have only served themselves and have not done good works. Jesus does not say: "Every tree that beareth evil fruit shall be cast into the fire," but He says: "Every tree that beareth not good fruit shall be cast into the fire." And He also teaches that the tree must be good before it can bear good fruit (Matt. 12, 33). But a person becomes good in this sense only through faith. Our old, dear teacher Pontoppidan therefore says in describing truly good works that they are "Not only devout, just and charitable outward deeds, but also internal holy and good emotions which the Spirit of God produces in the regenerated children, according to the rule of the law, yet without compulsion, but voluntarily, through the promptings of faith and grace, to the glory of God and the welfare of our neighbor." But of the prayers, alms and such practices by the heathen and unregenerated Christians he says that they are not good works in the sight of God; for "What is not of faith is even sin" (Qu. 322 and 323, "Sand. til Gudgr.").

If we do not first of all come to an agreement on faith itself, then I fear that there will be little agreement on the fruits of faith. It would be well if we could agree among ourselves on an evangelical battle against sin before we seek allies elsewhere, and it would be well if we do not permit ourselves to be carried away by a bustling fight against two or three abominable sins in such a way

that we are tempted to overlook the sins which threaten to lead most of our people into eternal perdition. Neither ought we in our zeal follow the example of those round about us in this country who would improve on the demands of God's Word by adding something of their own.

It is well to note the following words of Dr. Rudelbach: "Among clearsighted people it cannot be doubted that when syncretism (mixture of religions), which is now in the air, is made a rule in the Church, then the life of the Church is gone. For it can never function where the root of the sound doctrine is lacking. Neither can it spread joyfully where the affairs of the Church are not built on the common ground and is borne by the brotherly life of love which emanates from the unity of spirit." (2nd Proc. of the Saxon Free Church, p. 64.)

But consider, it will furthermore be said, how many glorious works we could perform together - works of charity, in hospitals, children's homes, homes for the aged, works for the spreading of God's kingdom in schools, institutions of learning, missions and similar undertakings. Yes indeed! Who is there with a Christian disposition who would not rejoice in this? Who has given these things serious thought, and has not been grieved because the strength which might have been used for such purposes should be used for schisms, hindering these purposes instead of promoting them? The lack of such co-operation is the more conspicuous, since we live in an age of unions. Very well, some one may perhaps say, if you in the Norwegian Synod want to go along in such joint work, it is not unlikely that perhaps many in other groups will also go along; and think how much would be gained thereby! It would not be necessary all at once to establish full church union, but only co-operation in Christian work.

Now this undeniably seems beautiful and tempting; but I, for my part, must sound a warning, and I know that if I did not do it, there would be a large host of my brethren who would do it. And why? Because it would be dangerous.

The danger would be this, that the most important and essential things would be regarded as less important. The service of Martha would replace the service of Mary.

The danger would be that the most important and essential thing would be made the less important. The most important and essential thing is unity in spirit and obedience to God's Word. If we as matters now stand were to establish such external cooperation, we should first have to agree on being indifferent to the teachings of God's Word. We would have to agree on doing certain good works, but we should also have to agree that it is not so dangerous if we neglect the most important work which God has entrusted to us, namely, to preserve the truth, to "contend for the faith which was once delivered unto the saints." We should also have to agree to let the faith take care of itself, but we must apply ourselves to produce the fruits of faith.

These are dangerous principles. Vestigia terrent. "The footprints frighten us." They may seem quite innocent in the beginning, but they eventually lead to falling away from all of God's Word or to popery.

But someone may think, Is not this an empty threat? You have yourself said that there are children of God in all churches. An entirely perfect agreement is no doubt desirable, but that is not to be found even in the Norwegian Synod. We must be satisfied with agreement in that which is most important, and then agreement may grow and manifest itself little by little in that which is less important.

Yes, I recognize this voice. I know how tempting it is. But it is just as false as it is seductive. Agreement in the main points was the watchword of the "General Synod." What was it that to them became insignificant matters concerning which they might believe as they chose? Yes - God's Word concerning Baptism as the washing of regeneration. To many this was a hard saying. It was not so dangerous if they rejected this Word of God. Jesus has said concerning the Lord's Supper: "This is my body; this is my blood." That too was a hard saying. The large Reformed churches would scoff at us, if we Lutherans profess this doctrine. "But this, then, is not so dangerous. This we leave to the conscience of each individual." "It does not matter so much what one believes if he only leads a decent life." "Scripture can be explained in so many ways." "Why should I

not permit an honest preacher among the Baptists, Methodists or Congregationalists to occupy my pulpit and speak to my congregation?" "Yes, why not go a step further? Why should I not be allowed to appear together with a Jewish rabbi in a religious gathering? It is true that he denies my Savior and calls Him a deceiver, but he is surely honest in his opinions and means it well. And why should I not be allowed to officiate together with a group of Freemasons and Odd-fellows at a funeral, when they want to show honor to the departed? Difference in doctrine ought not to separate us. Charity is the greatest virtue, etc." And finally nothing remains but the belief that there is a God and scarcely that much.

To those with such tendencies the words of Christ, "If ye continue in my word, then are ye my disciples indeed," become an unimportant matter.

I have said, "The footprints frighten us," since we see whether this doctrinal indifference leads. We see it in the many large societies which are built up on the assumption that we do not need to be so particular about what God says in His Word. Otherwise, how could a society like the Evangelical Alliance come into being? We see it in the large Sunday school associations with huge numbers of teachers and pupils. What becomes of these pupils? Most of them no doubt say later on in life, as I have heard from several of them: "We belong to the broad church." And experience also shows that a greater part of them do not join any church at all.

I have seen it stated that the International Sunday School Committee, which is to prepare lessons for the present six year term, is composed of one Episcopalian, 3 Baptists, 3 Methodists, 3 Presbyterians, 1 of the United Brethren, 1 Reformed, 1 Congregationalist, 1 Disciple and - 1 Lutheran. I have also learned that there is a regulation to the effect that nothing is to be printed to which one member of the committee makes objection, and I wonder if they in this way are not obliged to remain entirely silent in regard to God's Word concerning the Means of Grace.

As is the case with this Association, it likewise applies to other large societies, such as the "Young Men's Christian Association," which for the sake of

harmony has been obliged to forbid essays and debates on denominational questions in the society rooms, and of whose membership in New York I have seen it calculated that 34 per cent do not attend any church. Similar conditions obtain in the "Young Peoples' Society of Christian Endeavor," "Epworth League," the so-called "Luther League" and others.

But the question is raised: Do you not believe that much good is accomplished through these societies? To this I want to answer: Is there anything which the merciful and long-suffering God cannot make use of in such a way that much good may come of it? In this way he even makes use of the church of the pope and the Reformed churches which err in many points. It is well that many young people through the agency of such societies can be kept from gross outward blunders and from using their leisure for seeking bad company in saloons and places that are still worse. But when these societies undermine one's Christian faith or draw the young away from the society which God Himself has founded and in which He has placed them and let them grow up - then I fear that the loss will be greater than the gain.

But some will say: There is also danger connected with this strictness and exclusiveness which will not tolerate difference in doctrine, even if it concerns matters of less importance. I might grant this, if such strictness and firmness were something which had been invented by the Norwegian Synod or even something which has originated in the Lutheran Church. But when I see in Scripture that it is our Savior's own command, and that the Holy Ghost through the Apostles inculcates such firmness, then the matter assumes a different aspect. Whether men like it or not, we must continue in this firmness, and we must put up with it, if we are denounced on account of it.

Besides this, there are two points on which this objection rests, both dangerous because they are untrue.

The one is that it is not so dangerous if a person for one reason or another does not think he can accept this or that word of Scripture which in his opinion runs counter to human reason or experience or history or science or whatever it may be. Where one yields in this way, the foundation of his faith is assailed. For

if I have a right to deny Scripture in one statement, I have a right to deny it in any other whatsoever, since the decision is then left in the hands of men.

Another point is this, concerning less important points of doctrine on which not so much seems to depend. Considering it apart from the aforementioned danger resulting from an arbitrary position over against every word of God, it can be granted that there are more important and less important doctrines in Scripture. There are doctrines without which Christianity cannot exist at all, as for example the doctrine that Christ is true God and true man and upon the whole the things which are confessed in our Articles of Faith; and there are doctrines which are not in this same way fundamental. There are doctrines which do not in such a way have a bearing on the foundation of our faith that one cannot be a Christian and be saved if he does not know and believe them, for example the doctrine of the angels, of antichrist - yes, of election. But ignorance of such doctrines is one thing, and to deny them is another. The first can exist together with Christianity. The last, on the contrary, can not, provided that there has been an opportunity to be enlightened concerning them by God's Word. In this case the denial is a revolt against God's Word, and it will not stop at rejecting one truth, but it will lead to a number of other errors, of which we have examples in the history of the Reformed church.

The fact is that there is such an intimate connection between the different teachings of God's Word that a person's attitude toward one doctrine will so easily influence his attitude toward the other doctrines. We have experienced this in the controversies which have been carried on between the different Norwegian church bodies in this country. All of these controversies have from our side been carried on either in order to defend the truth that God's Word in Scripture is to be the only rule and guide for our faith and life. (Thus the controversy regarding Sunday and slavery arose); or in order to defend the truth that a man is justified by grace through faith without the deeds of the law. (Thus arose the controversy regarding Election and Conversion.) (To be concluded)

THE CLERGY BULLETIN

Vol. XI

APRIL 1952

No. 8

— NORTHWEST PASTORAL CONFERENCE —

The Northwest Pastoral Conference of the Norwegian Synod will meet at Bethany College on November 5 & 6, 1952.

- R. Ude, Secretary

ATTENTION - ALL BOARDS AND OFFICIALS

All reports which are to appear in the Convention handbook should be sent to the President of the Synod by May 15th. Pastors are also asked to send information on anniversaries and special events that have been observed in their individual parishes.

- C. M. Gullerud, President

— IOWA-S.M. PASTORAL CONFERENCE —

D. v., the Iowa-Southern Minnesota Pastoral Conference of the Norwegian Synod will convene on Monday, May 5th, at Our Savior's Lutheran Church, Albert Lea, Minnesota, Grant C. J. Quill, pastor.

The conference will open with a Communion service at 9:30 a.m. Confessional address by the Rev. Levine Hagen (tentative).

The program is as follows:

1. "The Power of the Word," Dean Norman A. Madson (tentative).
2. Isagogical Presentation of the Book of Micah, the Rev. T. A. Aaberg.
3. "The Formula of Concord on Free Will," (Article II), the Rev. F. R. Weyland.
4. Round Table Discussion on the Chi-Madison Conference Paper on Church and Ministry.

Note: Those who desire night's lodging after the circuit meeting of the day before kindly advise the host pastor.

- F. R. Weyland, secretary

CHANGE OF ADDRESS

Leigh Jordahl, 3234 Cedar Avenue South,
Minneapolis, Minnesota

Ferdinand R. Weyland, 4227 Thomas Avenue
North, Minneapolis 12, Minnesota
Sophus E. Lee, Hawley, Minnesota

THANKOFFERING

We have never seen a cart before a horse, but one can easily imagine that small progress would be made by putting the horse where the cart should be, and vice versa. At any rate, the idea of the old saw is this: putting the wrong thing first.

In the case of our Centennial Thankoffering the "horse" is the "thanks" and the "cart" is the "offering". The order of the words in this compound noun, "thank-offering", is thoroughly evangelical. Now it's no secret that up to now small progress has been made in our synod in gathering in the thankoffering. Perhaps this question is in place: Have we been putting the cart before the horse? That is to say, have we been thumping away at the idea of giving money without first nursing the idea of thankfulness? Or, perhaps, have we been holding back from even so much as mentioning the thankoffering because in our minds we are emphasizing the "offering" instead of the "thank"?

The thankfulness that will produce the right kind of an offering is strictly the creation of the Holy Spirit, through the Gospel. If we keep that in mind, emphasizing the grace of our Lord Jesus Christ as it has been given us in our synod these 100 years and is being given to us today, then we have made a good beginning. And when by the grace of God thankfulness has been planted and nourished, the offering will come.

Perhaps it would not hurt any of us to examine our procedure in connection with the thankoffering. Maybe we have had the cart before the horse.

- Stuart A. Dorr

GENERAL PASTORAL CONFERENCE

The 1952 General Pastoral Conference of the Norwegian Synod of the American Evangelical Lutheran Church will meet, D. v., August 5, 10 a.m., to August 8, 12 m. Pastors Julian Anderson and Hans Theiste whom the conference designated last year to make arrangements for the 1952 conference, have succeeded in reserving the "Little Camp Among The Hills" on Medicine Lake, about 7 miles west of Minneapolis.

Since the camp rents by the week, reservations begin on Monday, August 4th, and run until Saturday noon, August 9th. There are accommodations for 150 in 2 main lodges plus 20 separate family units. All meals and bedding are furnished at \$12 per week for those 13 years of age and over; \$5 per week for those 12 years of age and under; no charge for babes in arms. The brethren are urged to bring their whole families. We suggest that those who plan to bring the family notify the Mpls contingent, that a late surge of such desire leave none in disappointment.

The 1952 Program:

1. Exegesis James 4 (concluded) - Julian Anderson. James 5 - F. R. Weyland.
2. Discussion of J. Buenger's paper on the Doctrine of the Church - D. L. Pfeiffer.
3. Does the Government Chaplaincy Violate the Doctrine of the Call - H. A. Madson.
4. Sermon Study - G. F. Guldberg. Critic - M. E. Tweit.
5. Norwegian American Lutheranism to 1861 - T. M. Teigen.

Unfinished business from 1951:

- a) Socialism and the Social Gospel - G. O. Lillegard.
- b) Chaplaincy Committee Report - J. N. Petersen, B. W. Teigen, S. Lee. (Committee to study and report on memorial read by D. Pfeiffer at 1951 conference)
- c) Our Personal Relations as Clergymen - H. A. Theiste.

- G. C. J. Quill, secretary

EDITOR'S NOTE: For those who might appreciate even more information about this camp, we quote excerpts from a recent letter from Julian Anderson: "The accommodations are plain and unpretentious, but very complete and clean. The dining room is excellent and the food good. . .

family units of larger or smaller capacities, some in double cabins, some in larger units. We hope to fill all the family units easily and have families with older children use the dormitories, splitting up the men and boys together and the women and girls likewise. . . . The beds are cots throughout, . . . They ask only that for very small children the families bring their own cribs. . . (and their) own sheets. . . There is a lake about $1\frac{1}{2}$ blocks away, with a good beach, we are told; ball diamond; and an open-air chapel (screened) for our use. We will have the entire place to ourselves for the week. The men will have to rent their own boats for fishing."

== LITT av HVERT ==

. . . Our condolences to Pastor Levine Hagen - and family - whose father passed away suddenly on March 28.

. . . The heir apparent at the Lake Mills - Lime Creek parsonage, who arrived March 14, has been named Iver Channing. (His dad's middle name is Constantine.)

. . . Correction: It was the publication TODAY that was reported to us to be out of circulation temporarily.

. . . Pastor F. R. Weyland will be installed as Pastor at Emmaus in Mpls on April 27th at 3:00 P. M.

. . . Richland Ev. Luth. Church of Thornton has extended a call to student of theology Paul Petersen to be its pastor. Mr. Petersen graduates in June.

. . . Brother J. A. O. Preus, Jr., has been lecturing before various congregational groups within our Synod on his trip to Europe last summer. Should be interesting!

. . . Approximately 100 young people attended the YPS rally held at Albert Lea on February 17. More such rallies are planned.

. . . Robert Preus has returned to Edinburgh, Scotland, to present his thesis to the faculty there in completion of the work for his Ph. D. degree. He plans to return in June.

. . . One of the brethren sent me a list of Bible passages as they are alluded to in the Lutheran Hymnal. Since this list

appears in the Handbook to the Lutheran Hymnal, which, we suppose, most of the brethren have, we are giving space for this list at this time. If, however, the brethren do not generally possess the Handbook and would like to have this list of passages and references printed, we ask that they somehow express their wish to the CB editor. The Handbook is listed in CPH catalog at \$4.50; our book store may handle it at some discount to you.

. . . The placement of all the seminary graduates is not certain to us. We do have the additional information, however, that Stanley Holt will be teaching the parochial school at Mankato, Minn., next year, and that Paul Madson will fill a similar position at Saude, Iowa.

. . . The LUTHERAN OUTLOOK, publication of the American Lutheran Conference, whose existence was threatened by lack of subscribers, will continue to be published.

. . . After we had typed the information on the previous page concerning the pastoral conference summer sessions at Medicine Lake, we received a further communication from Pastor Theiste. In the desire to give you all the information you want to have regarding it, we cull from his letter bits of information which have not already been made known: ". . . NOTE the rate is \$10 per week instead of \$12 as stated by Julian. . . This rate includes 15 full meals beginning Monday evening with supper and including Saturday noon dinner. Also five nights lodging. Blankets are furnished for the beds, but linens will cost 50¢ extra per bed unless you choose to bring your own. . . Send reservations to either Julian Anderson or H. A. Theiste. . . Day rates: \$1.00 per bed. He ls: 35¢ - 50¢ - 75¢. . . All accommodations completely modern. No "outside plumbing". Those coming by train or bus will be met at the depot."

THE BOOK STORE

A while back Pastor Otto ordered 4500 envelopes for his two congregations. The envelope bears the inscription, "My Centennial Offering To The Norwegian Synod, To Be Used For Expansion On The Synod's Education and Mission Fields, Out Of Gratitude For The 100 Years Of God's Grace Which It Has Enjoyed." A sample is being enclosed with your Clergy Bulletin. We

have about 500 of these envelopes on hand. More can be ordered printed if the demand justifies it. The price is 65¢ per hundred. If you desire a supply of these envelopes, please notify us pronto.

Our Vacation Bible School Material for 1952 is here, Series Three. It occupies considerable space in our Book Store, and the quicker it can be moved, the better. Why not pick up your supply the next time you come to Bethany? Unused copies in good condition may be returned for credit. To save yourself and us extra work and inconvenience, order somewhat conservatively.

We have sold considerable Communion Ware of late. Please remember your Book Store when purchasing memorial gifts. In many instances we can save you money. Thank you!
- J. A. P.

NACH EUROPA

210 North Broadway
St. Louis 2, Mo.
March 5, 1952

Dear Brother Gullerud:

Undoubtedly you have heard that an invitation was extended to us by the Lutheran World Federation to send a number of men to the meeting at Hanover. These men were not to be regarded as regular members, nor as advisory members of the Lutheran World Federation, (we are not members of the L. W. F.), but are to be regarded as "official visitors". We were told that we would have no vote and probably no voice in the plenary sessions. However, in the sectional meetings we may speak, though we shall not be permitted to vote. The men were especially insistent that we should take part in the theological section. In fact, even now our theological faculty at Concordia Seminary in St. Louis reviewed a preliminary theological statement and offered a number of suggestions. D.v., we shall be present at Hanover. . .

The fact that men will be in Hanover from the various bodies which are in doctrinal fellowship with us prompts us to suggest that after the Hanover meeting all those who are in doctrinal fellowship have a special meeting. We thought of the possibility of meeting at Oberursel, near Frankfurt, or in the city of Frankfurt. . .

We are eager to be host at such a meeting and herewith would like to extend to you an invitation to attend. . . The date for which we are trying to arrange the meeting is August 6-10.

Permit me to mention also that we plan to invite representatives from the various Free Churches in Germany and a representative from each of the following: Finland, Denmark, Belgium, France, England, Australia. . . We are also inviting representatives from the Wisconsin Synod and the Slovak Synod. . .

Fraternally yours,
J. W. Behnken

Mankato, Minnesota
March 14, 1952

Dear President Behnken:

I wish to thank you for the invitation extended to me to attend the proposed meeting with brethren of the Free Churches in Europe to be held in Germany. Not only would I like to meet these brethren, many of whom have suffered much through the ravages of war and because of courageous Christian testimony, but I would also like to be present particularly when you discuss the situation in the Synodical Conference brought on by the Missouri Synod's acceptance of the "Common Confession" and the Wisconsin and Norwegian Synods' rejection of the same as a satisfactory agreement with the American Lutheran Church on the doctrines there treated. I take it for granted that our brethren in Europe are vitally concerned about these issues which face us here in the Synodical Conference. . . . However, at the present time I do not see how I can make the necessary arrangements to attend the meeting. We shall also be in the midst of making preparations for the important and, what may turn out to be, crucial meeting of the Synodical Conference Aug. 12-15. We feel that our strength, energy, and concentration must be conserved at this time with the hope of making a possible contribution toward the preserving of the fellowship that we have enjoyed and profited from these many years. I do feel that it would be a great advantage to all of us if some means could be found to make it possible for men of our Free Church brethren's own choice to attend our Synodical Conference meeting this summer. Perhaps you could do something in that direction. . .

(Clergy Bulletin: XI, 8)

I too received an invitation to appoint an "official visitor" to the meeting of the L. W. F. While I would find nothing wrong in a person sitting in on the meetings as a mere observer (and I should think that would be permitted) yet I am rather doubtful about the significance attached to the title of "official visitor" who is to be assigned "a badge of identification and be assigned a designated seat in the plenary sessions of the Assembly, in the sections, and in the services of the assembly." I cannot help feeling (and with good grounds) that this is a move to make us more friendly disposed to "the Lutheran World Federation" and not for the purpose of giving us the opportunity to bring testimony against the "unionism" of the Federation and against doctrinal errors of its member bodies. . . . Also may I say in all frankness that I am very sceptical about the testimony that your representatives may bring in the sectional meetings if the statement to be presented is subject to the review of the theological faculty of the Concordia Seminary in St. Louis. This I say because the St. Louis faculty still numbers in its midst members who have not retracted their subscription to the Chicago Statement which states: "We therefore deplore the fact that Rom. 16, 17, 18 has been applied to all Christians who differ from us in certain points of doctrine. It is our conviction, based on sound exegetical and hermeneutical principles, that this text does not apply to the present situation in the Lutheran Church in America," and where it is also stated that fellowship is possible without complete agreement in details of doctrine and practice. I am also sceptical of any declaration on the fellowship question which may emanate from Concordia Seminary for the purpose of presentation to the L. W. F., because of the faculty's position on the Association for Lutheran Seminarians which you together with us have criticized for its unionistic set-up. I do not think that you will be shocked at my frankness since you have learned to know me somewhat in the various meetings in which we have discussed some of these very things. . . .

With Cordial Personal Greetings,
C. M. Gullerud

The Clergy Bulletin

PUBLISHED BY AUTHORITY OF THE GENERAL PASTORAL CONFERENCE OF THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vol. XI

MAY 1952

No. 9

HIS HAND TO THE PLOW

Still stands the plow in the furrow; and
 now no more
 The hungry blackbirds follow the steaming
 loam.
 Long lies the willing and waiting field
 before --
 Short lies the path that called till I
 turned back home.
 Never the precious seed dropped into the
 furrow,
 Nor the hundredfold for which I might
 have striven.
 Tomorrow, I said, tomorrow and still
 tomorrow,
 Tomorrow my hand to the plow - and the
 Kingdom of Heaven!

Still stands the plow in the furrow.
 Other hands
 Will guide to the golden harvest I shall
 miss.
 Oh, blessed is he who hears and under-
 stands,
 Tomorrow is never. There is no day but
 this.

- R. W. Tobias

QUOTES

If thou wouldst comfort find with Him who
 knowest all,
 Seek not a sin to hide, though it be e'er
 so small.

Nothing is so bad, not even death itself,
 but what it becomes sweet and bearable
 when I know and am sure that it pleases
 God. - Luther

Many sins are slumbering in a person who
 is still ignorant of the Law. - Walther

The demand for the power to compel is
 confession of incompetence to lead.

Much that perplexes us in our daily ex-
 perience is but the answer to our own
 prayer.

There are few passages from Holy Writ
 which have been more sadly misinterpreted
 and misapplied of late years than that
 which gives promise of a more abundant
 life.

No one has taken his mission work seri-
 ously who has failed to view it in the
 light of the last day.

TEN YEARS AGO

The Rev. S. Dorr of Forest City, Iowa,
 has accepted the call extended to him by
 the congregation of our Synod at Tracy,
 Minn. Pastor Dorr expects to enter upon
 his work in the new field about July 1.

FIFTEEN YEARS AGO

Pastors, delegates and visitors who in-
 tend to be present at the Synod Con-
 vention in Our Saviour's Congregation, Mad-
 ison, Wisconsin, June 10-16, are asked
 to announce themselves to the chairman
 of the Lodging Committee, Mr. John Mel-
 aas . . . or to the pastor, Rev. A. M.
 Harstad.

THIS SUMMER

May 30	. . . Bethany Commencement
June 24-29	. . . Synod Convention
July 20-27	. . . Y. P. S. Summer Camp
Aug. 5-8	. . . Pastoral Conference
Aug. 12-15	. . . Synodical Conference

STATEMENT OF THE UNION COMMITTEE OF THE NORWEGIAN SYNOD TO THE UNITY COMMITTEE OF THE
LUTHERAN CHURCH-MISSOURI SYNOD - March 31, 1952

(Note: This statement is in reply to the appearance of "The Church in the World," Part II of the Common Confession, which, having been recently drawn up and approved by the respective committees of the Luth. Church-Missouri Synod and the American Luth. Church, has been delivered to the constituent synods of the Synodical Conference for consideration.)

At the outset we wish to make it clear that our committee has no commission from our Synod to consider such a supplementary statement as has been presented to us. We have as a synod, unanimously and after long and serious consideration in conferences and congregations, declared ourselves on the Common Confession. After having given our reasons and Scripture-grounded objections to the Common Confession, our Norwegian Synod has presented to the Lutheran Church-Missouri Synod these resolutions:

"BE IT RESOLVED that we cannot give our consent to the Common Confession as a settlement of doctrinal differences between the Synodical Conference and the American Lutheran Church.

"We earnestly entreat our sister Synod, the Lutheran Church-Missouri Synod, to reconsider its adoption of the Common Confession and to reject it as a settlement of its doctrinal differences with the American Lutheran Church.

"We further entreat the Lutheran Church-Missouri Synod to discontinue negotiations with the American Lutheran Church except on the basis of a full acceptance of the Brief Statement, Titus 3, 10."

Upon these resolutions we stand today and we await the answer of the Lutheran Church-Missouri Synod in convention assembled. Until these objections have been answered by the body that referred the Common Confession to us, we hold that we have nothing before us as a synod to consider. We shall report to the Synodical Conference on our resolutions in order that it may evaluate the situation that confronts us.

Our Synod in all good faith acted on the Common Confession as a document which was ready and prepared for our conscientious study and reaction. We did not act on the document as then being incomplete or as though the Missouri Synod regarded it as the first rung in reaching doctrinal agreement with the A.L.C. That we were right in regarding it as we did has been proved by your own official committee which stated to us that as of June 1950 the Common Confession was an adequate and satisfactory settlement of the doctrines there treated. We have since had no indication of any kind from your committee or the officials that there has been any recession from this position. On the other hand we have evidence to show that the Common Confession has been defended and supported as it reads. Until we have been shown that there has been a change in this we cannot but continue to issue warnings and to declare that you are exposing yourselves to grave dangers and doing wrong in continuing negotiations with a body which by word and action has shown and still shows that it believes that it is neither necessary

(cont'd on page 122)

THE POWER OF THE WORD

N. A. MADSON

(The following essay was delivered by Dean N. A. Madson of Bethany Lutheran Seminary before the Iowa-Southern Minnesota Pastoral Conference held at Albert Lea, Minn., May 5, 1952.)

When this topic was assigned me, I took it for granted that you were not particularly interested in entering into the more or less academic question which agitated the Lutheran Church in the days of an Hermann Rathman (1585-1628, pastor at Danzig, where he in 1621 published his book, "Jesu Christi Gnadenreich".) It was in this work that he maintained that the Word of God did not have any inherent power to instruct man, and make him better, but must be supported and supplemented by the activity of the Holy Spirit. It was, of course, a false interpretation of Heb. 4, 2 which Rathman made use of in defending his position. - "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Here read the Greek text and explain SUGKERANNUMI - mix, mingle, blend together.) Rathman's contention is a denial of what our sound Lutheran dogmatists have always held, from Luther down: "Habet scriptura inseparabilem comitem Spiritum Sanctum." Or that equally definite statement by the Wittenberg theologians of Luther's day: "Spiritus semper conjungitur cum verbo." (Both quotations found in Baier's "Compendium," I, p. 157.)

Since our Saviour identifies Himself with all of God's word, then it may of a truth be applied to every word of Scripture (His final sermon in the Capernaum synagog): "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6, 63.

Now this word of God, since it is God's word, naturally has certain divine attributes. And what are they? In our dogmatics we usually recognize these four general divisions when speaking of the "Properties of Holy Scripture": 1. Its divine authority; 2. Its divine power; 3. Its divine perfection; 4. Its divine clarity; each claim of "property" being,

of course, substantiated by pertinent germane Bible passages as sedes doctrinae.

Since it is the second of these general divisions, namely the POWER of the WORD, we are to discuss in this brief paper, we naturally first of all look for our seats of doctrine. What does the word have to testify in its own behalf so far as divine power is concerned? Here we have an array of passages of which we can, in this brief study, consider but a few. And they will, of necessity, have to point to the divine power both to condemn as well as to save. "To condemn?" you ask. Yes, we must assign to the written word also the power to shut out of the kingdom. It is the faithful word which becomes the final arbiter also in the matter of convicting of sin. (ELECTION - Titus 1, 9) While it be true that the natural man's conscience offers testimony, so that Paul can say, as he does in Rom. 2, 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," he is not thereby claiming for that inner voice within us such a conviction of sin that it will cause one completely to despair of self. Paul, like all other humans, was possessed of a conscience also as a self-righteous Pharisee. But that voice within him did not really cause him to know sin in all its hideousness. In fact, it permitted him to commit the sin of persecuting the Church of God, thinking that he was thereby doing God a service. It is this to which he gives expression in that heart-searching 7th chapter of Romans, when he says: "For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7, 8, 9. The conscience may not always be spiritual, but God's law is. Does not Paul say, Rom. 7, 14: "For we know that the law is spiritual; but I am carnal, sold under sin"? That is why Paul states in

this same chapter: "What shall I say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7, 7. It is the damning efficacy of the LAW of God to which Paul refers when he says in Rom. 3, 19: "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." It is the terrible destructive power of the LAW to which a Jeremiah refers when he says, Jer. 23, 29: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" While natural man is so wont to imagine that so long as his thoughts and imaginations are hidden in the secret chambers of that heart of his (which God has told him is deceitful above all things, and desperately wicked) he is safe. But then the LAW of God rouses him from his sweet dream with the warning voice: "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4, 12.

The efficacy which is proper to the LAW, therefore, is the power to lay bare the innate wickedness of the carnal mind, whose very nature is enmity against God (Rom. 8, 7.) This is of course a destructive force. Even as the house which is to have a firm foundation must have all rubble and debris cleared away before the construction can profitably be begun, so our building of faith must have all thought of self-righteousness destroyed before an holy temple of the Lord can be reared on the stone which God himself has laid in Zion.

The LAW of God, then, serves its blessed purpose of destruction. God has no other purpose in mind when He proclaims the LAW than when He proclaims the GOSPEL. He wants to save. The Saviour Himself preached more LAW than GOSPEL during His earthly sojourn. But to what purpose? Our Formula of Concord answers it thus: "Although the preaching of the suffering and death of Christ, the Son of God, is an earnest and terrible proclamation and declaration of God's wrath, whereby men are first led into the Law aright, after

the veil of Moses has been removed from them, so that they first know aright how great things God in His Law requires of us, none of which we can observe, and therefore are to seek all our righteousness in Christ:

"Yet as long as this (namely Christ's suffering and death) proclaims God's wrath and terrifies man, it is still not properly the preaching of the Gospel, but the preaching of Moses and the Law, and therefore a foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console, and quicken, which is properly the preaching of the Gospel." Epitome V, 7. 8. And in its Thorough Declaration the Formula has this to add: "Yea, what more forcible, more terrible declaration and preaching of God's wrath against sin is there than just the suffering and death of Christ, His Son?" F. of C., Thor. Decl. V, 12.

But that the LAW can of itself work only anger, the wrath of frustration, and finally death, is plainly taught us in passages like these: "Moreover the law entered, that the offence might abound." Rom. 5, 20. Again: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Rom. 7, 8. And again: "The Law worketh wrath." Rom. 4, 15. And yet again: "The letter killeth, but the spirit giveth life." II Cor. 3, 6. The law then makes us guilty before God. Its sphere is the working of contrition, terrors of conscience, which will not permit us to come to rest until we have found Him who "is the end of the law for righteousness to every one that believeth" - namely, Christ. Rom. 10, 4. That is the sum and substance of that statement in Galatians, where Paul speaks of the law as our schoolmaster. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3, 24. Which means that we by the law are brought to Christ by the very hopelessness of our condition, even as Peter had to ask in that synagogue scene at Capernaum, when Christ had asked His disciples: "Will ye also go away?" - "Lord, to whom shall we go?" John 6, 68. Their condition was such that if they did not have Christ to whom they might flee, they would be hopelessly lost.

But now to the creative power of the Word.

1. It can create spiritual life where there before was spiritual death. I Pet. 1, 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Again, James 1, 18: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Again, I Cor. 4, 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Its divine efficacy is nothing else than God's power in the word. And it is the Gospel word which has life-giving power. That is why Paul states in Rom. 1, 16. 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein (namely, in the Gospel) is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Again in I Cor. 1, 18: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And yet again, in II Tim. 3, 14. 15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 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." (It is this passage of Holy Writ against which Rome so shamefully sins when it teaches that: "The Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary for salvation." Cardinal Gibbons' "Faith of Our Fathers," chapter VIII, re The Church and the Bible.)

2. It has divine power, through the Gospel, to write the Law into the heart of man, so that he will now love that which he before hated. By nature man hated not only God, but the law of God as well. Says Paul, Rom. 8, 7: "The carnal

mind is enmity against God, for it is not subject to the law of God, neither indeed can be." But when the Gospel of Christ has come into its own, and made of our unwilling hearts willing hearts, as our Confessions put it (F. of C., Epitome II, 8), that believing heart will confess with David: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40, 8. What man under the threat of the Law would do grudgingly and unwillingly, he now does gladly and with all his heart, as David again testifies in Ps. 119, 32: "I will run the way of thy commandments, when thou shalt enlarge my heart." (Luther's classroom notes: "denn du hast mein Herz ausgebreitet.") The Norwegian translation puts it in the present tense: "thi du frier mit hjerte fra angst.") It was this enlarging of the heart through the blessed tidings of the Gospel to which a Jeremiah pointed forward when he prophesied (Jer. 31, 33): "But this shall be the covenant that I will make with the house of Israel; after those days (the days referred to were the days of plucking up, and breaking down, and throwing down, and destroying, and afflicting, spoken of earlier in this 31st chapter - the dispensation of the Law), saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The fact that a believer at times may not feel that he is as truly an obedient child of God as he ought to be is due to the fact that he is not quite free from the old Adam. It is this problem of which Paul speaks in the 7th chapter of Romans, saying: "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." When the Saviour says: "If ye love me, keep my commandments," John 14, 15, many a poor sinner might be tempted to doubt his love of Christ, since he has never been able to avoid breaking those commandments. But here we must bear in mind

what that keeping is. It does not mean that you have never broken God's law, but that you TREASURE God's commandments; they are your KEEPSAKE, yea, even when they condemn you for what you have done. That is the meaning of that word TEREIN, used here and so many other places in the New Testament. For example: God's law tells me that I shall not speak evil of my neighbor. If, at the end of the day, when I think back upon what I may have said about my neighbor in anything but a spirit of love for him, what do I do, if I am a true believer? Do I say: "I wish there were no 8th commandment"? Or, do I say: "I don't care what God wants me to do in this matter"? By no means. I will rather say: "Thank God also for the 8th commandment. The commandment is holy, and just, and good. The commandment shall stand, though I must fall. It has shown me again how much I stand in need of one who can save me also from this sin." I ask God to forgive me that sin and to grant me grace to struggle against it in the future. It is thus that the Psalmist can truthfully confess: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119, 11. And a Paul, who is earnestly struggling against sin, can likewise comfort himself with the thought: "Now then it is no more I that do it, but sin that dwelleth in me." Rom. 7, 17. It is the Gospel of Christ which changes your dread fear of God into a filial fear. The slave is made a freedman. For, as we have learned in our catechetical instruction, Q. 29: "We fear God above all things, when we love Him so dearly that we dread nothing more than to offend Him." Or, as Solomon puts it in Prov. 8, 13: "The fear of the Lord is to hate evil."

3. But even as the Gospel has creative power in itself to make me a believer and to inscribe the Law of God upon my heart, so it also has divine power to sustain me in that new life of faith, yea, even unto the end. There would be no comfort in the fact that I for a time believed, but in time of temptation fell away. For the Saviour has said (in that rugged 10th chapter of Matthew, where He warns us that we shall be hated of all men for His name's sake): "But he that endureth unto the end shall be saved." Matt. 10, 22. What, then, are some of the sedes doctrinae which give me this blessed assurance

as a true believer? Oh, there are scores of them. But let us here point to a few of those with which we perhaps are most familiar.

Every time we come to the service of Absolution, before partaking of the Lord's Supper, we are dismissed with these comforting words: "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1, 6. In that well known good shepherd passage of John 10 the Saviour says of all who are His in spirit and in truth: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." John 10, 27-29. In His high-priestly prayer (John 17) the Saviour, pleading with His heavenly Father for every true disciple, speaks these exceedingly comforting words: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but those are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17, 9-11. And unless we want to make a liar out of Him who Himself is the truth, it is well that we keep in mind His prayer at the grave of Lazarus: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11, 41, 42. Can I have any more comforting assurance than this, that my Saviour is my PARACLETE at the throne of grace? (I John 2, 1.) And that very word which we speak at the grave of our departed fellow believers, from the 1st chapter of I Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," is immediately followed by that relative clause which tells us who these are: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1, 3-5.

(To be concluded)

We have seen the old experience verified, that every aberration from the truth ultimately leads to a departure from the substance of the saving truth, Christ as our only Savior, and thereby falling into subtle or more flagrant errors of work-righteousness or self-righteousness, and the serving of God by self chosen works.

We have experienced this most recently in the controversy about whether a Christian can and ought by faith to be certain of his salvation. Instead of having the promise of God's Word as the only basis for their faith, they seek it in their own attitude, just as others seek it in their own feelings and experiences. All of the numerous sects in the Reformed church have their origin in the right which they concede to (human) reason to sit in judgment on God's Word. And in the last century the Lutheran Church has followed them quite closely.

But just as Luther in his strife to preserve the doctrine of Justification took a firm stand on the Holy Scriptures, so we must do likewise. He speaks of the thirty "Rottengeister" (fanatical spirits) against whom he has had to contend, and he says that against them all he had used Matt. 17, 5 as his weapon and defence. There it is said about the Lord's Transfiguration on the mount: "And behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him!"

If we are to believe in the salvation of our souls, then God's Word must be reliable, otherwise everything will be uncertain, and we have no foundation beneath our feet.

Therefore woe unto those who by disobedience to God's Word force contention upon the Church and force those who confess God's Word to oppose them! They will lead some to believe their inventions. But among a greater part of the people they will call forth indifference to the teaching of God's Word, inasmuch as they are offended at the disagreement of the teachers. As a consequence the foundation of our faith, the Holy Scriptures, becomes to them uncertain and shaky. Their trust in and their reverence for this foundation disappear, and little by little one truth after the other is abandoned, and little by little the confused

souls fall away from the Christian faith altogether.

But would it not be better, then, not to be so particular about the doctrine in all points? We may then perhaps be able to get many more to accept the chief contents of the Christian faith, on which it really depends. Yes, so our wiseacres may think, but the Holy Scriptures teach otherwise. Scripture warns us and says that a little leaven leaveneth the whole lump. If I once am able to turn and twist one divine word to my liking, then it will be so easy for me to treat the next word in the same way. Toward the end of his life St. Paul predicts how those will fare who will not abide by the discipline of God's Word: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4, 3. 4.)

When God has spoken, it is our duty to believe. If they want to call us orthodoxists, we will put up with it. If they say that we do not concern ourselves about right living, then we answer that if this is true, we are not orthodox; for God's Word demands love, first of all to God, and after that to the neighbor. But love is just that which constitutes the right life. We therefore welcome the reminder that we must seek after love. But that does not dispose of this matter which we are considering. As we have shown above, Scripture demands that we confess the truth. If we are obedient to this demand, there will immediately be strife, even if we are not at all eager for combat; and we must put up with the accusation of being quarrelsome and narrow minded, because we do not want to agree with those who want to have the right to believe and teach what pleases them, even if this is contrary to the clear word of God.

By God's grace our Synod has one task to perform in this country, a task into which God Himself by His direction has led us. This task is to defend with inviolable faithfulness and firmness the Lutheran faith, the faith of our fathers, the Biblical faith. God be praised, there is now a beautiful and profound

unity among us in the Norwegian Synod. But let us not feel secure. Many temptations and dangers may come of which we are now ignorant. We have already lived to see the fulfillment of these words of St. Paul: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20, 30) God forbid that we should experience it again! But let us not be sure. The greatest danger is that some of us teachers might fall into the snare of Satan, in which he has caught so many teachers before us, namely passion for honor and vanity. If he succeeds in putting these things into the heart, then there will be no end to excuses, adornment and declaration of good intentions, whereby the falling away will be defended.

In our Synod's seal we have placed this one word: GEGRAPTAI, that is, "It is written." This is the word which our Lord used against the tempter, and which He and His disciples have so often repeated. Many years ago it fell to my lot to propose an inscription for our seal, a word then which might serve as a mark for the Synod. I proposed this word, and it was accepted. May God never let us put it to shame! I have permitted myself to call this to mind in order to remind both you and myself of my obligation before the Synod to speak as I have done.

But may God Himself keep us in the Word and in faith until we die!

- Ulrik Vilhelm Koren

STATEMENT. . . (cont'd from page 116)

nor possible to agree in all non-fundamental doctrines -- yea, which has shown and still shows that it can fellowship in prayer and communion with those who forthrightly deny the verbal inspiration of the Bible. How this leaven of laxity and unionism has infected and filtered into the Missouri Synod itself we are prepared to show. This we regard as a fruit of the latitudinarian attitude which has been shown in union negotiations which we hold have been carried on in violation of Titus 3, 10.

Indeed our present duty must be to settle our own differences in the Synodical Conference or else there will be no possibility of a united testimony and confession in this Conference as it is now constituted. If this is not done, then the cause for division in the Synodical Conference must be laid at the feet of those who have departed from the standards we raised together 80 years ago. Those who agree on the faulty basis of the Common Confession will be known as those who have left the former brotherhood both of the Missouri Synod and of the Synodical Conference. It is our conviction therefore that there is no point in discussing Part II of the Common Confession as long as Part I stands as the confession of the Missouri Synod. This position is in accord with the Norwegian Synod's resolution asking the Lutheran Church-Missouri Synod "to reconsider its adoption (Clergy Bulletin: XI, 9)

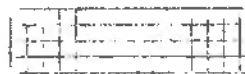
of the Common Confession and to reject it as a settlement of its doctrinal differences with the American Lutheran Church."

BETHANY COMMENCEMENT

The Bethany Commencement (seminary, college and high school) will be held at Immanuel Lutheran Church, Mankato, Minnesota, on May 30, at 8:00 o'clock P. M. The speaker will be the Rev. Gerhard Pieper of Fond du Lac, Wisconsin. The Rev. H. A. Theiste will have the Scripture reading and invocation. The Bethany a capella choir will sing.

NEXT ISSUE

In the next issue of this publication we hope to bring the first installment of Pastor J. Anderson's exegesis of James 4, 1-17, which he presented at the last two general pastoral conferences.



THE CLERGY BULLETIN

Vol. XI

MAY 1952

No. 9

ANOTHER BIBLE CAMP

With the approval of the Synod's Young People's Board a second Bible camp has been established for our young people. It is located near Hayward, Wisconsin, in some of the most attractive vacation country of the North. The physical plant is the finest available and a competent staff of 15 people will provide a well rounded program of study and recreation.

This camp will be especially attractive to those young people too far east or north to make it practical to go to the camp near Tracy. The difference in dates, too, may make it possible for some young people to attend who could not go at the time the Tracy camp is held. The dates are June 28th to July 5th. In the matter of dates we had little choice. The price will be \$15.00 for all reservations made by June 7th, \$16.50 thereafter.

Our pastors are urged to encourage their young people to attend one or the other of these camps. As it is, many of our young people, especially in the cities, are attending camps of other denominations. A pamphlet has been prepared presenting the details of the Hayward camp. Order as many as you need. Write your request to the undersigned dean of the camp.

- R. M. Branstad
321 N. Farwell St.
Eau Claire, Wisconsin

LAST CALL

Pastors still desiring theological students for summer work get in touch with Field Secretary of the Home Mission Board, Pastor M. H. Otto of Lawler, Iowa. But hurry -- the supply is limited!

- M. H. Otto

CENTENNIAL AGAIN

Who of us does not need encouragement and strengthening! Although Moses was not privileged to lead Israel into Canaan, nevertheless the Lord gave him command to encourage Joshua, upon whose shoulders

this privilege and responsibility fell, saying: "Charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." Deut. 3, 28.

It is in this same spirit and for the same exalted purpose that your Centennial Collection Committee again comes to you, upon whose shoulders the success of our Centennial Thankoffering falls. You are the chosen leader of your flock, and where the shepherd leads the sheep follow. No Christian can rightly say that he does not believe in missions, in preaching the Gospel to all creatures, for that would imply that he does not believe in his religion. To reach out with the Gospel so that more and more blood-bought souls might become heirs of eternal life and receive the inheritance of the Promised Land, we must reach down. All of us need encouragement and strength from on high. May we lead our people to look at the world through the eyes of Jesus; then both pastor and people will be willing to sacrifice all for Christ's Kingdom. True, we can never hope to repay the Lord for his love and mercy toward us --

"Drops of grief can ne'er repay
The debt of love I owe,
Here, Lord, I give myself away
'Tis all that I can do.

And then we won't only look at the glorious inheritance that we, by God's grace, possess in Jesus our Savior (not only look at our needs for home purposes), but we will be equally aware of the starving multitudes that are untouched by the Bread of Life (Missions) so that we may cause them also to inherit the land flowing with milk and honey. We dare not fail them in this eleventh hour. May more and more be led to Calvary's cross before the night of Judgment sweeps over the world when no man can work; so that they may find rest and peace for their souls through Him who hung on the cross as the Lamb of God which taketh away the sins of the world.

Therefore, we encourage and strengthen

you to go before your people with the courage and hope of Joshua. The cause is the Lord's; He shall cause them to inherit the land. "He hath showed his people the power of his works, that he may give them the heritage of the heathen." Ps. lll, 6.

- Arvid Gullerud

— SEMINARY CANDIDATES —

As to placement of candidates, the following may be reported:

Hugo Handberg has been called to the Bygland-Mayville-Sheyenne charge.

Stanley Holt has been called as teacher and assistant at Mt. Olive, Mankato.

Paul Madson has been called as teacher and assistant in the Saude-Jerico charge.

Paul Petersen has been called to the Thornton, Iowa, charge.

Lyle Rasch, reserved for a call in the Wisconsin Synod.

— LITT av HVERT —

. . . Ruben Ude, instructor at Bethany during the 1951-52 school year has accepted the call to our new mission in S. E. Eau Claire, Wisconsin. He will begin his new work sometime in early summer.

. . . Though we don't know the exact title of his work, we understand that Robert Preus' dissertation for his doctorate concerns the position of the 17th century dogmatists on the doctrine of Verbal Inspiration.

. . . John Moldstad writes of his having received a call to serve two Missouri Synod congregations in and near Bagley, Minn. Decision has been delayed because of difficulty in working out arrangements whereby he would continue to serve his present parish also.

. . . A firm reminder to all responsible parties that the deadline for convention reports has arrived. If you hurry, you may still find the door open.

. . . We have received the report on good authority that the Cent. Coll. Comm. will distribute no more coin folders. We hope that the committee will make known its alternatives.

. . . For information on the general pastoral conference, we remind you to consult your April issue of the C. B. Concerning the price rate at the conference camp H. A. Thoiste writes: "These people

are not asking for the smallest guarantee. They are trusting us to supply them with a sufficient number of people to make the financial remuneration sufficient to cover their expenses."

. . . During the Easter recess Doctor S. C. Ylvisaker resigned from his position at our Seminary and left immediately for Texas. He has been in failing health for some time.

. . . After having begun work on an alphabetical index of every stanza in the Lutheran Hymnary, this editor received a copy of such a work that was completed in 1921. The booklet is now out of print, however, so if there is sufficient call for such an index, it may be that it could be published in this monthly.

. . . For those of you who read this publication in Hebrew fashion, the announcement of Bethany commencement is to be found on an earlier page.

. . . The E. L. C. has purchased ground for the erection of a mission in Sioux Falls, S. D. This would not be so unusual were it not for the fact that their property is in the same block as the site of our new mission there.

— INDIAN SUMMER —

April 1952 may well have been the biggest financial month in the history of our Synod, that is, aside from months including large legacies. The grand total (including \$4020 from residence rent money) for the past month is \$17,797.53. We are grateful to our Lord for putting into the hearts of His people the will to swell the stream of gold into our treasuries during this last and big month of our 1951-52 fiscal year. Our farmers were grateful, too, for the 90 degree temperatures that engulfed us late in April. But as they realized full well that a short period of warm weather does not make a summer, so we, too, must realize that our synodical economy is geared to a schedule of 12 months of warm hearts. Despite the favorable rise in the temperature of giving during the last month, we were left \$10,000 short of the goal of getting our yearly harvest into the granaries. These are not words of despair, for we need not despair in the kingdom of God's grace. One hopeful sign for the new fiscal year is the potential our people revealed in the April totals. Can we not extend this warm giving over a longer period?

- Finance Board

The Clergy Bulletin

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No. 10

THE COMING CREED

The creeds have gone, so speaks the age,
The era of the sects is past.
Forward! In spite of saint or sage,
True freedom has begun at last.

The Christ of God is now no more;
The Christ of man now sits supreme;
The cross is part of mythic lore;
The resurrection morn a dream.

The age's progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new found road,
And calls the Universe his own.

Not faith in God, but faith in man,
Is pilot now, and sail, and oar,
The creeds are shriveled, cold, and wan;
The Christ that has been is no more!

Old truths, which once struck deep in hearts,
Fights hard for life, but fights in vain;
Old error into vigor starts,
And fable comes to life again.

Old misbelief becomes earth's creed;
The falsehood lives, the truth has died;
Man leans upon a broken reed,
And falls in helplessness of pride.

He spurns the hand that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.

The ever-standing cross to him
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem,
A fiction of the wandering brain.

He wants no Savior and no light;
No teacher but himself he needs;
He knoweth not a human night,
Save from the darkness of man's creeds.

Eternal Light, hide not Thy face;
Eternal Truth, direct our way;
Eternal Love, shine forth in grace,
Reveal our darkness, bring Thy day.

- Horatius Bonar

FIFTEEN YEARS AGO

The Rev. Tveit has accepted a call as the Rev. O. H. Gullerud's assistant at St. Peter, Minnesota, and will preach his initial sermon in Nicollet Congregation on July 4th.

Commencement exercises will be held (at Bethany College) on the evening of Monday, June 7, at eight o'clock. A class of twenty will be graduated, distributed as follows: five from the junior college, six from the department of business, and nine from the high school. (L.S. 1937)

TEN YEARS AGO

At the end of April nearly 225 men from our Synod were in the service. . . Last year our Synod supplied some over \$ 900 to support this (spiritual welfare) work (among our boys). (L.S. 1942)

QUOTES

He jests at scars who never felt a wound.
- Shakespeare
The ruin of most men dates from some idle moment.
- G. S. Hillard

(cont'd on page 133)

JAMES 4, 1-17 - An Exegesis

JULIAN ANDERSON

INTRODUCTION

The book of James is of great value for us as Christians. While it is thought by some to be simply a collection of miscellaneous admonitions, yet there is one great theme underlying the entire book and running throughout its contents. It is this -- "Faith must work." That this is actually the theme and aim of the book is substantiated by the fact that the key words are "works", which occurs 13 times, and "faith", which occurs 12 times.

James is the book which gives us a picture of the true faith, the living faith. Its various sections aim to set before us the manifestations of a true faith in many of the areas of the Christian life.

As such, the book of James is predominantly ethical and practical. It deals with the life of sanctification. Its one great premise is that faith is not a mere intellectual grasping of certain truths, but is a surrender of the heart and whole life to God. It aims to produce in us "the perfect man" (James 3, 2).

Before proceeding to a detailed study of chapter 4, which is the subject of this paper, it will be useful to outline briefly the contents of the entire book. Setting down the general theme, as stated above, as the "manifestations of the true faith", we can say that it develops this theme in the following manner:

1. Faith is happy and is strengthened by trials - 1, 1-4;
2. Faith is active in prayer and grows thereby - 1, 5-8;
3. Faith conquers and surmounts temptations - 1, 1-18;
4. Faith is active in works of love - 1, 19 - 2, 26;
5. Faith controls the tongue - 3, 1-22;
6. Faith apprehends heavenly wisdom and issues in true peace - 3, 13-18;
7. Faith submits itself to God in all things - 4, 1-17;
8. Faith is not to be found in physical wealth - 5, 1-6;
9. Faith endures patiently, looking to the hope of the resurrection - 5, 7-11;
10. Faith expresses itself in a simple

conversation - 5, 12-18;

11. Faith seeks to save others - 5, 19-20.

CHAPTER 4

As we have seen from the above outline, the general, over-all subject of this chapter is - "The true faith submits itself to God in all things." The key verse is verse 7: "Submit yourselves, therefore, unto God." In keeping with this, therefore, the chapter is in reality a series of three illustrations as to how we often fail in this perfect submission to God. It lists three areas in which we are particularly apt to rebel against God and adopt the un-Christian spirit of the world. These are:

1. Our passions and bodily pleasures - verses 1-10;
2. Presumptuously judging our fellow-man - verses 11-12;
3. Blindly and presumptuously planning our everyday lives and business - 13-17.

Thus we see that these three illustrations have to do with our relations to our own sinful flesh, our relations to our fellow-believers in the faith, and our relations to the things of the world about us; but behind all this, our relations to God.

The whole chapter is, in a certain sense, a sort of continuation of chapter 3, 13-18 by way of contrast. In the preceding section the discussion centers about heavenly wisdom, and shows that such heavenly wisdom is apprehended by the true faith and results in a humble spirit, while the earthly wisdom which is shown in contrast shows itself in a proud spirit. The humble spirit lives in peace; the proud spirit is always engaged in strife.

James continues this thought in the first section, verses 1-10. He turns to actual conditions, as they have been reported to him, among his readers. He shows them that they are not living in accordance with the heavenly wisdom, but in accordance with the earthly, sensual, devilish wisdom. He contrasts sharply

the peace resulting from the heavenly wisdom with their own actual situation.

Thus he begins, "Where do the arguments and quarrels among you come from? Do they not come from your sensual pleasures which are always present as hostile soldiers in your members? You covet and do not have. You think and say murderous things, and you act in a spirit of jealousy, and are unable to achieve success. You are continually wrangling and quarreling." The order of thought here is that ἡδοναί produce ἐπιθυμίαι; these, in turn, produce φόνου and βήλοιο; and, finally, that the still unfulfilled ἐπιθυμίαι thus produce continual πόλεμοι and μάχαι. The noun ἡδονή - denoting "enjoyment, pleasure", is derived from the verb ἡδομαι - "to derive pleasure, to enjoy". The emphasis in both is upon the sensual pleasures. The noun ἡδονή is used by profane Greek authors to denote the pleasures of the body. In all of the five passages in the New Testament where the word is used it has a base, evil significance. II Peter 2, 1, speaking of the destruction of the wicked, false prophets, says that they are "creatures without reason. . . that count it pleasure to revel in the day-time." Luke 8, 14, giving the explanation of the parable of the sower, says that the seeds "that fell among thorns. . . are choked with cares and riches and pleasures of this life." Titus 3, 3, referring to the lives of believers before conversion, says that "we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, hating one another." And finally the word appears here in verse 1 as the source of lust, and thus of quarreling and fights; and again in verse 3 in connection with wrongful prayer, saying that "you ask wrongly, that you may waste it on your sensual pleasures." Vettius Valens remarks that "they use ἡδοναί for unclean passions and pleasures contrary to nature"; and Mursonius sets up "to live in ἡδονῇ" as the opposite of "to live in ἀρετῇ", and remarks that living in ἡδονῇ is πλεονεξία φύσει. Hence we translate the word "sensual pleasures".

These sensual pleasures are στρατεύομένων ἐν τοῖς μέλεσιν. The verb στρατεύω in the active voice means "to wage war", and is so used by the Greek historians. The middle form of the verb - στρατεύομαι - however, is used by the (Clergy Bulletin: XI, 10)

authors and the dramatists with the same meaning; and is used, in fact, more commonly. The word seems to suggest not only the fighting of actual warfare, but rather the carrying on of the whole military campaign. Gradually the word took on a more individual aspect, so that the common, general meaning of the middle - στρατεύομαι - by koine times was "to serve in the army, to be on duty as a soldier." This is especially prominent in the papyrus writings, where it appears also in the metaphysical sense of "to make trouble". The New Testament writers use only the middle form - στρατεύομαι. Three times it is used properly of soldiers - i. e. Luke 3, 14; I Cor. 9, 7; and II Tim. 2, 4; and four times it is used tropically or metaphorically. Thus II Cor. 10, 3 tells us that "for though we walk according to the flesh, we do not war (serve as soldiers) according to the flesh." I Tim. 2, 18 admonishes us to "Fight the good fight," adding the cognate accusative. I Peter 2, 11 tells us to "abstain from fleshly lusts which war against the soul." And here in verse 1, which is strikingly similar to I Peter 2, 11, just quoted, James speaks of lusts which are present in our members in a hostile sense. "They are always on duty as hostile soldiers in our members." As such, they make war against us continually. Certainly they "make trouble" for us, but that is much too weak a translation. Hence we translate "they are always on duty as hostile soldiers." This passage is also reminiscent of Gal. 5, 17: "The flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary one to another." In the phrase ἐν τοῖς μέλεσιν the body is pictured as the territory and seat of sin and sinful lusts. It is the area in which these sensual pleasures are active. We notice that sensual pleasures is almost synonymous in meaning with sinful lusts, and that their presence cause us to covet.

James says ἐπιθυμεῖτε - you covet. The verb ἐπιθυμέω is a very descriptive word which means "to set one's heart upon" something - hence "to desire, to covet". In profane writers the verb and its compounds and derivati are used mainly with the idea of "desire" - not always necessarily evil desire. Often, however, the idea of coveting is prominent - desiring that which belongs to another. When used of persons, it

expresses sexual lust. We find exactly the same usage in the New Testament, where it is a very common word. The verb is used 16 times -- 9 times with the sense of "desire" (not necessarily bad); 6 times as "covet" (that which is forbidden), including this passage in James; and once with the sense of "lust" (sexual desire) - in Matthew 5. Hence the particular sense of ἐπιθυμέω must be determined from the context in each case. The noun ἐπιθυμία is used 36 times, mainly in the epistles -- 3 times in the sense of "desire"; 4 times in the sense of "covet"; 3 times in the sense of "lust"; and 26 times to denote "evil desires" generally. Thus the noun, as used by Paul has a predominantly evil connotation, concurring with the use of the verb here by James as connected with the flesh. Thus here the verb appears with the sense of "to covet" - to desire that which is forbidden or belongs to another, especially those things which cater to the flesh and its appetites and sensual pleasures.

This lusting then brings forth φόνου and ζηλοί. As James says, φονεύετε και ζηλοῦτε. φονεύω is the usual verb meaning "to murder, kill", and refers to actual bloodshed in all cases of the New Testament except here. It is the word used in the Fifth Commandment. There, of course, it refers to thoughts and words as well as to actions. This is its undoubted meaning here -- "you think and say murderous things;" as it is highly improbable that these people were in the habit of actually killing one another. The present tense indicates continued action.

Ζηλόω is derived from the noun ζήλος, which depicts a state of excitement of the mind - "zeal". It appears often with a good meaning - "spirit of rivalry", but more often with a bad sense in which it means "jealousy". The verb expresses these same two shades of thought. In general we may say that ζηλόω means "to burn with zeal". If this is a good zeal we should define it "to strive after zealously"; but if bad, "to strive with in a spirit of jealousy". These are the two fruits of lust - evil thoughts and evil deeds; and the whole passage makes us think of James 1, 15: "Lust, when it hath conceived, beareth sin!"

Still, they are unable to obtain what they so vigorously lust after. Δύναμαι appears in its regular construction - i. e., with the infinitive - and means literally, "to have power". Hence it comes to mean "to be able", or when used with the negative, as here, "to be unable". Ἐπιτοχεῖν means literally "to hit the mark". Secondly, then, it means to "light upon", and by a further extension of meaning, "to attain to, to reach, to succeed". It bears the meaning of "to succeed, or to be successful" especially when used absolutely, as here -- i. e., to hit the mark or goal intended. From the time of Aristotle this usage of the verb to indicate success was very common in the Greek world, and in the koine times it appears often in the various papyri with this sense. The substantive noun formed from the verb means "success", and an adverb form was developed meaning "successfully". The verb is used in only three other passages in the New Testament. In Romans 11, 7 it appears twice - "that which Israel sought after they did not attain to (hit the mark); but the election were successful". In Hebrews 6, 15 we read that Abraham "having patiently endured, attained to the promise." And in Hebrews 11, 33 the great heroes (Gideon, Samson, David, etc.) "through faith subdued kingdoms, wrought righteousness, attained to promises," etc. Here in James it means "are successful, achieve success". Hence - "you think and say murderous things, and you act in a spirit of jealousy, and (or but) you are unable to achieve success" (in your evil desires).

Therefore the end result, says James, is that these unfulfilled lusts and desires cause them to be "continually wrangling and quarreling", (literally - fighting and warring). μάχεσθαι means literally "to fight", and has been used from the time of Homer down of individual "hand-to-hand" fighting as opposed to πολεμεῖν - to war on a grander scale. An example of this appears in Acts 7, 26, where we are told that Moses came upon his two countrymen fighting. But generally then it came to mean "to quarrel, wrangle", and was used so by Homer, Plato, etc. John 6, 52 uses the verb μάχεσθαι in this sense -- "the Jews wrangled (quarreled) with one another, saying, 'How can this man give us his flesh to

eat?" And in Timothy (II) 2, 24 Paul tells us that "the Lord's servant must not wrangle, but be gentle towards all," etc. Here in James 4 it plainly has the idea of wrangling (possibly in the law-courts and elsewhere) about property and other things these people were coveting. Hence we translate the noun μάχη as "quarrels", and the verb, "to wrangle".

Πολεμέω has the same general development as μάχομαι. It means literally "to make war, be at war with, to battle". Then in profane Greek authors it came generally to mean "to quarrel, wrangle, dispute", and to function as a synonym of μάχομαι, but with the difference, already suggested, that πολεμέω suggests battle or wrangling on a large scale with many participants, while μάχομαι suggests but two combatants. The only other usage of this verb in the New Testament is to be found in the book of Revelation, where it is used 5 times, always in the literal sense - "to make or wage war against", picturing the time of the end, the destruction of the anti-Christ, etc. Here in the present passage, however, the people are not carrying on an armed combat, but are quarreling and disputing with one another. Hence the noun πολεμοί means "arguments", and the phrase πολεμοί και μάχαι is translated "arguments and quarrels". In verse 2 James says "you are continually wrangling and quarreling", the present tense showing continuous action and their present shameful state.

Thus James has answered his question of verse 1 - "Where do the arguments and quarrels among you come from?" πάθεν? -- ἐν τεύθειν - because you are not living in the perfect heavenly wisdom of 3, 13-18, but are living in the earthly, sensual wisdom, motivated only by the sensual pleasures of the body which call forth all sorts of evil lusts, which in turn call forth sinful thoughts, words and actions. And when you are unsuccessful in obtaining what you want, you continue to bicker and wrangle. You are not living in peace, but the very opposite.

Sadly to say, such wrangling and quarreling is still a common thing in our church life today. Motivated by carnal pleasures and base desires and jealousies, Christians still fight each other, so that what James says here is timely and much-needed.

He then continues: "You do not have

because you do not ask. You ask and do not receive because you ask with evil intent, that you may squander it in connection with your sensual pleasures." Here James censures his readers in the various Jewish congregations for two things:

1. Lack of prayer;

2. Wrong, unspiritual use of prayer.

He has just finished describing the shameful conditions which obtain in their congregations -- wrangling and fighting to satisfy their bodily, sensual pleasures. He now says that some of them have become so engrossed in these sinful lusts and pleasures that they have forgotten all about God - they no longer even pray. That is a serious situation, οὐκ ἔχετε. He has pointed out (verse 2a) that they are not able to attain success in all of their evil desires. This is characteristic of all who are motivated only by the lusts of the flesh -- there never is any complete satisfaction for such people. They always want more and more, and never have enough to satisfy their greedy hearts. That is the selfish spirit personified. That is their situation. And it is here that James first strikes the theme of the chapter - submission to God - by pointing out the cause for their dissatisfaction. It is διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. This is the regular articular infinitive with the accusative subject following διὰ. The verb αἰτέω in the active voice means "to ask, beg for something". In the middle voice it has the idea of "to ask for one's own use, to claim", and often implies that the right to ask has been given. Many times, however, there seems to be little or no distinction between the active and the middle, both meaning "to ask". It has been pointed out also that αἰτέω is used in requests that something be done. Thus αἰτέω is the proper word when we ask for certain necessities of life. In the active voice it appears in Matt. 7, 7: "ask and you shall receive;" and in James 1, 6, where, speaking of wisdom, he says: "let him ask . . . but let him ask in faith." The middle is used by Jesus in John 16, 26, where he tells us, "In that day you shall ask in my Name" (i.e., as your right). And in Mark 15, 8, we read that "the multitude (gathered before Pilate on the day of the Passover) went up and began to ask him (as their right) to do as he was accustomed" (to give them a prisoner on the Passover). (To be continued)

4. But God's word does not operate in a natural way, which would mean that it appeals to man's reason; nor does it operate through what we call rhetorical eloquence, appealing to man's emotions. No, it operates in a supernatural way. Or, as Quenstedt puts it: "Verbum Dei virtutem exercet per contactum hyperphysicum."

But right here it may be well that we make clear what is meant by the use of reason. Luther tells us: "He who would be a Christian had better poke out the eyes of his reason, and listen alone to what God says." St. L. Walch V, 452. This does not mean that we as believers must despise reason. For also our reason is a wonderful gift of God. But it is meant to be used in matters below us, not in matters above us. Reason is never more unreasonable than when it insists on reasoning in things above reason. And the Gospel of Christ is far and above all reason. That is why Luther says again: "The forgiveness of sins for the sake of another's merits, likewise another's righteousness (as one's own) reason simply cannot grasp." St. L. Walch VI, 733. And it is, of course, the SATISFACTIO VICARIA which is the very heart and center of Christ's saving Gospel. It is natural man's reason which is ever objecting to God's plan of salvation. So far from satisfying the demands of his reason, the Gospel becomes the sheerest foolishness. It is this divine truth Paul expresses in I Cor. 2, 14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." That is why he had told the Corinthians from the very start: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." I Cor. 2, 4.

5. That the infinite, almighty attributes which belong to the very essence of God also inhere in His divine word, by way of divine communication, is also a Scriptural truth. And what sedes doctrinae would we point to in establishing this truth? As already cited, there is Rom. 1, 16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein (namely in the Gospel) is the righteousness of

God revealed from faith to faith: as it is written, The just shall live by faith." Again we have Eph. 1, 19, 20: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." And that this is omnipotence is evident from Christ's own words in Matt. 28, 18: "All power (PASA EXOUSIA) is given unto me in heaven and in earth." And in II Cor. 4, 6 Paul testifies: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In Heb. 1, 3, we read concerning Christ that "he upholdeth all things by the word of his power." (It is an omnipotent word.)

In full agreement with these Scripture passages, Baier, in his Doctrinal Theology, p. 505, writes: "The same infinite virtue which is essentially per se and independently in God and by which he enlightens and converts men is communicated to the word." And Luther adds his bit of testimony on this score in the following words: "The Holy Ghost does not operate without the word or before the word, but comes with and through the word, and does not go farther than the word goes."

But we must never grant that the divine power of the Holy Spirit is separated from the word. It is this false claim which is made by Enthusiasts, Calvinists, Rathmanists, Quakers and others. It will ever be true in the words of Paul (Rom. 10, 17): "So then faith cometh by hearing, and hearing by the word of God." It was one of Zwingli's fundamental tenets that "the Holy Spirit requires no leader or vehicle." And says a more modern Calvinist (Hodge of Princeton): "Efficacious grace acts immediately." To the Enthusiasts the Bible becomes merely a NORMA NORMATA, a rule of faith subject to the "inner word," their so-called ILLUMINATIO DIRECTA. But whatever comes to us by way of spiritual enlightenment, whether we are aware of it or no, has had its source in the revealed word of God. We may have read it, have heard it from another who has read or heard, and when it chances to come again to our recollection, we may be tempted

to think that the Spirit spoke to us without means. But He always makes use of the word as His VEHICULUM. Whenever we in our prayers ask God to grant "His Spirit and power to the word," we do not thereby mean to separate the two, but rather would we thereby confess that our own efforts will be of no avail unless we recognize as did a Paul (I Cor. 3, 6): "I have planted, Apollos watered; but God gave the increase." It might be less subject to misinterpretation if we in uttering such a prayer would phrase it thus: "Grant us Thy Holy Spirit, ever present in Thy word." And here Luther has a word of counsel: "We must put off the foolish confidence that we ourselves can effect anything through the word in the hearts of our hearers; rather should we diligently continue in the prayer that God alone, without us, would render mighty and active in the hearers the Word which He proclaims through his preachers and teachers." St. L. Walch, IV, 626.

6. But while the word is God's omnipotent power, it can be resisted. "Omnipotent, and still be resisted?" you ask. Yes. But here we are face to face with one of the INSOLUBLES of Holy Writ. Even as we cannot reconcile God's universal will of grace with His decree of particular election, but simply believe both doctrines, since both are taught in God's word, so we cannot explain how the almighty word of God's power can be resisted by weak men. But we believe it because Scripture plainly teaches it. There are scores of passages which teach that men resist the Holy Ghost. The SIN of sins of which Christ says that the Comforter will reprove the world when He comes is this: "Of sin, because they believe not on me." John 16, 9. But the CUR ALII, non ALII? we must leave in the inscrutable counsel of God until that day when we shall know even as we are known.

While it does not entirely clear away the mystery, Luther has this to say re the resistability of the word: "When God works through means, He can be resisted." Therefore spiritual resurrection can be resisted, as is seen from passages like these: Acts 13, 46 (Paul and Barnabas in Antioch of Pisidia): "And Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you (Jews): but seeing ye put it away from you, and

(Clergy Bulletin: XI, 10)

judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." And in Stephen's martyr speech he charges his accusers with these words: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts 7, 51.

7. While the word itself has the inherent power to accomplish that whereunto it is sent, whether that be convicting of sin or of working the new life of faith and sustaining it to the end, and whether that be through the spoken or read word, we do know that it appears to be more effective in the employ of one than of another. What does this mean? Does it mean that one man's voice is more persuasive than that of another? If that were the cause of the different results, then it would be the voice of man, rather than the inherent power of God's word which would determine it.

But while we cannot add to the word a whit of power, it is possible for us to so indifferently minister of that word that we may become an hindrance to its effective power. It is the word which is fitly spoken that is by Solomon spoken of as "apples of gold in pictures of silver." Prov. 25, 11. It is the mishandling of the word of life against which Paul warns in his last epistle, telling his younger co-worker Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2, 15. Which does not only mean that you must know how to divide between Law and Gospel, but also know when and how to make use of them properly. Dr. Walther, in his Law and Gospel, speaks of pastors who are so careless about the reading of Scripture that they often rob it of its meaning. As an example he speaks of those who, speaking the words of absolution, place a wrong emphasis on the word not, and so rob it of its true meaning: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is more Gospel in the second of that compound sentence. But then it will have to be read with the emphasis on the word believeth. The only thing which can condemn us is UNBELIEF. Dr. Samuel Johnson, was discussing with David Garrick, the great tragedian of that day, the stage people's purpose in life. When David

Garrick argued that it was their great objective to teach people to speak the language correctly, Johnson challenged that statement by telling the actor: "I haven't heard the actor who could read the ten commandments correctly." When Garrick asked to be tested out on our 8th commandment, and recited it thus: "Thou shalt not bear false witness against thy neighbor," Johnson retorted: "I knew you couldn't. It does not say that. It says, 'Thou shalt not bear false witness against thy neighbor.'"

But as to the effect of the word which we have ministered, we should not be too anxious to determine the results. On this score our Formula of Concord comes with this counsel: "Concerning the presence, operation, and gift of the Holy Ghost we should not and cannot always judge ex sensu, as to how and when they are experienced in the heart; but because they are often covered and occur in great weakness, we should be certain from, and according to, the promise that the Word of God preached and heard is truly an office and work of the Holy Ghost, by which He is certainly efficacious and works in our hearts." Then is given as sedes doctrinae: II Cor. 2, 14ff: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." And also II Cor. 3, 5ff: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

While we do not want to encourage anyone to be lazy, indifferent, or careless about his proclaiming the word of God, but would remind ourselves as well as fellow labourers of the tremendous responsibility which rests upon us whenever we appear as ministers of God, we want to pose this question in closing: As for the effect of the word spoken by a pleasing voice and getting a ready hearing, so far as we can judge, are we so sure that it is the message of the word

itself which grips the heart and conscience of our hearers or the pleasantness of the voice proclaiming it? Here it is interesting to know that an Augustine, who was drawn to the service of bishop Ambrosius in Milan mainly because of the melodious strains of the chant which had been perfected by the bishop and sung by trained choirs, later on began questioning his own spiritual interest at that period of life. He confesses that he now feared it was the sweetness of the music which had drawn him, rather than the message which the hymns conveyed from the word itself. It's worth pondering, brethren.

- Norman A. Madson

QUOTES - cont'd from page 125

Satan would fain make us believe that we are mighty lions when, in fact, we are but helpless sheep.

The most uncomfortable truth in the long run is a safer companion than the pleasantest falsehood. - Theo. Roosevelt

If thou wouldst rear a cathedral pleasing to God, do thy building in the tender heart of the little child.

Prayer and provender hinder no man's journey. - Old Proverb

THE PRICE OF LIBERTY

That eternal vigilance is the price of liberty has so been drummed into us that we can almost fall asleep on it. We lose our liberty, as a rule, not in one fell swoop, but piece by piece. And the trouble often is that those who have feared for the loss of their liberty have been along in stealing it from themselves.

An example of this self-robbery is the public baccalaureate service which has become an American institution. The following Associated Press release from Monongahela, Penn., explains itself in this respect.

"The school board of this western Pennsylvania town has held up diplomas of three high school students because they failed to attend baccalaureate services.

"One of the students is 13-year old Paul R. Parish, a Catholic. Parish said he did not attend the services last Sunday night because a Protestant minister helped conduct the service and it is against his convictions to participate in such a program.

"Officers said one of the students was a boy who said he was late for baccalaureate 'and didn't want to make a commotion walking in' and the other a girl who had an engagement to play with an orchestra."

If and when attendance at baccalaureate services becomes the sine qua non of graduation from a public school, who is to blame for the loss of a precious liberty?

SOME INFORMATION ABOUT THE C. B.

Especially for the sake of subscribers to this monthly from outside our Norwegian Synod, we herewith present some information regarding its publication.

This periodical originated, so far as we can trust our memory, about ten or twelve years ago. In its beginnings it was generally a one or two sheet affair, containing mostly little bits of information of interest chiefly to the pastors of the Synod.

Slowly it has grown until in the last few years it has numbered more than a hundred typewritten pages in a year's volume; the current volume may run to almost 150 pages.

No official provision has to my knowledge been made to cover the matter of subscriptions from outside the Norwegian Synod Clergy. The expenses have in the past been covered simply by adding an assessment to the equalization expenses at our general pastoral conference. The price of \$1.00, which has been established by the editors, does not cover the cost of a single subscription at the present rate of publication. Perhaps the pastoral conference will want to do something about this in August. Perhaps they will even want to renew the discussion about the possibility and advisability of having it published in regular pamphlet form.

At present there are about 30 subscribers outside the ranks of our Synod's clergy, not a huge figure, to be sure, but a marked increase over the figures of a few years ago.

(Clergy Bulletin: XI, 10)

Some of the subscribers outside the Norwegian Synod may have wondered why they miss a few pages from issue to issue. You have noted that the first portion is designated Section One; there is another and much smaller section designated Two, which contains various bits of information and announcements for the pastors of the conference that publishes this paper.

We have appreciated the interest many have shown in this still infant publication. It is our hope, quite general, I believe, that in the near future we may be able to get away from the mimeographed edition to a printed periodical. Until that good time arrives we shall, I trust, continue at the present pace.

NO SECTION TWO

The members of the Pastoral Conference of the Norwegian Synod are hereby informed that this issue of the Clergy Bulletin will contain no section two, largely because of the fact that the mail has brought nothing of consequence to be published therein. I suppose that the pastors have felt that the approaching convention would give them opportunity to make various announcements. For information regarding the conference in August, consult the April issue of this paper.

ROMEWARD

Milwaukee, Wis. - Trustees of Nashotah House, Episcopal seminary here, have dissolved the student council for its part in a theological controversy which has split the school.

A seminary spokesman said the student council had been temporarily discontinued as a reprisal for the students' public protest of the firing last month of the Rev. Everett B. Bossard, theology professor.

Bishop Benjamin F. P. Ivins said the controversy was caused by a group of students who were pursuing theology and practice close to that of the Roman Catholic Church, reportedly saying the Rosary, praying to the Virgin Mary and burning votive candles.

(Religious News Service.)

The Clergy Bulletin

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Editor: J. B. Madson, Northwood, Iowa

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ANGULARIS FUNDAMENTUM

Angularis fundamentum
lapis Christus missus est
Qui conpage parietis
in utroque neclitur,
Quem Sion Sancta suscepit,
in quo credens permanet.

Hoc in templo, summe Deus,
exoratus adveni,
Et clementi bonitate
precum vota suscipe;
Largam benedictionem
hic infunde iugiter.

Hic promereantur omnes
petita acquirere,
Et adepta possidere
cum sanctis perenniter,
Paradisum introire
translati in requiem.

Gloria et honor Deo
usquequo altissimo,
Una Patri Filioque
inclito Paraclito,
Cui laus est et potestas
per aeterna saecula.

- Author unknown

TEN YEARS AGO

The Pastors' Institute held at Bethany Lutheran College, Mankato, Minn., July 6th to 10th was attended by 34 men . . . the average daily attendance was 23. Prof. J. P. Meyer. . . Dr. J. T. Mueller . . . Prof. A. N. Rehwinkel . . . Norman A. Madson. . . Rev. Martin Seltz. . . Rev. Egbert Schaller (delivered essays.)

- Lutheran Sentinel, July 1942

FIFTEEN YEARS AGO

On July 14, at 10:30 P. M., the Lord called Rev. O.M. Gullerud to his eternal rest in Christ. . . (He served congregations at) Tracy, Minn.; Princeton, Minn.; and St. Peter, Minn. . . . He was born June 19, 1876.

- Lutheran Sentinel, July 1937

QUOTES

If offence arises from the truth, it is more wholesome to have offence arise, than that the truth perish.

- Hieronymus

"The Bible is as dangerous for the people as the knife for the small child."

- Jesuit Forerius

"To permit the lay people to read the Scriptures is to give that which is holy to the dogs and to cast pearls before swine."

- Cardinal Hosius

The godless Christian is godless because he is no true Christian; the atheist, on the other hand, is godless because he is a true atheist.

- Albrecht von Haller

DIE FORTSCHRITTLER

/Amen -"

"Zu allem Fortschritt sag' ich Ja und
So sprach der Blinde zu dem Lahmen.
Ganz tapfer tappten vorwärts sie selbender
Und fielen in die Grube miteinander.

- Harlesz

EPITAPH ON THE GRAVE OF COPERNICUS

Non parem Pauli gratiam requiro,
Veniam Petri neque posco, sed quam
In crucis ligno dederas latroni,
Sedulus oro.

ALLEIN

Merk, lieber Mensch, das Wort "ALLEIN!"
Und lass es deine Losung sein.
Allein bei Gott erlangest du
Was dein Herz suchet, Glück und Ruh.
Jedoch allein bei Jesu Christ
Ein gött'ger Gott zu finden ist.
Soll Jesus aber auch dein sein,
So such' ihn ja im Wort allein.

MOODYISM

Moody once asked a man who had come to speak with him: "Are you a Christian?" "Oh, yes, sir!" came the reply. To the next question, however, "Do you believe the Bible?" came the answer: "Oh, no, sir, I do not believe such a witness." When Moody then asked: "Do you believe Webster's Dictionary?" the man responded: "Certainly, sir, I believe what the dictionary says." - "All right, then," concluded Moody, "Webster's Dictionary says that a man who does not believe the Bible is an infidel; you would do well, then, to call yourself by the right name."

UNITED TESTIMONY ON FAITH AND LIFE

Delegates to the biennial convention of the E. L. C. unanimously approved recommendations looking toward ultimate merger of the five member bodies of the American Lutheran Conference. They declared their "agreement and approval" of statements covering the doctrine and practice of the five denominations.

The Augustana Lutheran Church at its annual convention declared its unwillingness to continue unity discussions "which are not open to all Lutheran general bodies and which do not include considera-

tion of ecumenical relations." In taking this stand, the convention expressed its "fervent hope and prayer that a single Lutheran Church may soon become a reality!"

Delegates to the annual convention of the Lutheran Free Church failed to commit themselves to a proposed merger of the five member bodies of the A. L. Conf. They did, however, approve the "United Testimony of Faith and Life" submitted by the joint committee of the five denominations.

The United Evangelical Lutheran Church voted at its 56th annual convention in favor of merger with other members of the A. L. Conf. The action was taken by a unanimous standing vote of nearly 300 delegates after a 40-minute discussion in which no opposition was voiced.

The A. L. C. will be the last of the five A. L. Conf. groups to vote on the merger proposals when it holds its biennial convention at Waverly, Iowa, Oct. 9-16.

DISSENT

"A man may not against his will be compelled to attend a religious service; he may not be forced to make an affirmation or observe a ritual that violates his scruples; he may not be made to accept one religious, political, or philosophical creed against another. The streetcar audience is a captive audience. It is there as a matter of necessity, not of choice. . . . Today it is a business enterprise working out a radio program under the auspices of government. Tomorrow it may be a dominant political or religious group. . . . If liberty is to flourish, government should never be allowed to force people to listen to any radio program."

- William O. Douglas

The same thought appears here. You do not have because you do not ask as is your Christian right the things which God would give you. Thus James also suggests the remedy -- submission to God in proper prayer. If they will do this, they will forget about their sensual pleasures, and will ask for the right things, and God will give them what they need. Thus, if they were properly related to God they would have what they need, and they would be satisfied, not always coveting more.

Then he turns to their wrong use of prayer. Some of them pray, all right, but their prayers go unheeded because they ask in the wrong way and for the wrong things -- things to squander on their sensual pleasures. Note the change from αἰτεῖτε (active) to αἰτεῖσθε (middle). There are two subtle changes of thought embodied in this shift from the active to the middle. First, as we have seen, the active denotes a simple request for something, while the middle indicates a request as one's right. They have been asking, making requests, but they have not been asking for the things which Christian men and women have a right to ask. Secondly, Moulton-Milligan point out that the "middle connotes a greater degree of earnestness," arising, no doubt, from the basic meaning of the middle, as connected with "oneself". Their prayers have been mere formalism -- with no real earnestness behind them. Hence -- "you ask as a matter of course and do not receive." And when they do ask earnestly (middle) they ask "with evil intent" -- κακῶς. Common words like κακός and καλός are hard to define exactly, as they have so many varied uses and meanings. In general, κακός means "bad, troublesome", and is the opposite of ἀγαθός -- "good, beneficial". We must usually look to the context to supply the exact shade of meaning. Here the adverb κακῶς is equivalent to "improperly, wrongly, with evil intent". James defines what he means by κακῶς αἰτεῖσθε. It is to ask "in order that you may squander it on your sensual pleasures." In so doing he goes back to verse 1 -- ἡδοναῖς -- lusts of the flesh. ἀπανήσθητε is the aorist subjunctive. It expresses the idea of "to spend, to use up." The ordinary sense of the verb appears in Mark 5, 26, where we are told that the woman with the hemor-

rhage "had spent all that she had" -- used it up entirely. In II Cor. 12, 15, we have the famous verse: "I shall most gladly spend and be spent for your souls" -- in the good sense. But in Luke 15, 14, we are told that the prodigal son "squandered everything". Here in James 4, 3, the word is plainly used in a bad sense, as in Luke 15, "You ask with evil intent that you may squander it in connection with your sensual pleasures." Here we have to supply some word as the object of their prayers in our translation. We supply "it" -- that which you ask for. The preposition ἐν is used in its primary meaning -- "in connection with". Of course such prayers are unheeded. The remedy -- submit yourselves to God. Then you will no longer be filled with sensual pleasures. Then you will ask aright -- ἀγαθῶς. Then you will receive and be satisfied. That is heavenly wisdom (3, 17).

And so James reaches a sort of climax in verse 4. "Adulteresses! You know, do you not, that the friendship for the world is enmity against God? Therefore whoever has set his mind to be a friend of the world takes his stand as an enemy of God." This is a summation of James' argument up to now. All the best texts omit μοιχοί -- "adulterers", which is probably an attempt to improve on the sacred text by including both sexes, but is really out of place. James has pointed out their shameful condition and the source of the trouble -- their sensual pleasures. As we have noted, the real trouble is that they have forgotten God. Hence he calls them "adulteresses" -- a strong word. μοιχαλῖς is a very late word in profane Greek writers, not being found before Roman times, in Plutarch (100 A.D.) and Heliodorus (3rd cent. A.D.), and taken undoubtedly from the Bible. But this is a very familiar word in the Old Testament, being the Greek equivalent of the Hebrew אִשָּׁרָה and אִשָּׁרָה -- literally "an adulteress". Here, however, it is to be understood in its figurative sense used so often in the Old Testament, and familiar to the readers of James' letter. The intimate relationship of God and the people of Israel had often been likened to a marriage, with the people of God the wife. Therefore those who forget God, or who lapsed into idolatry were said to "commit adultery" -- they were unfaithful. In the New Testament

the Church is the bride, and those who turn away from Him, as in this case to sensual pleasures, and forget Him, are called "adulteresses". This one word of strong rebuke should awaken them to repentance.

Then he asks them pointedly, "You know, do you not, that the friendship for the world is enmity against God?" οὐκ οἶδατε expresses surprise and shock. The οὐκ expects an affirmative answer. Of course they know, although their actions betray this. Therefore he must remind them. οἶδατε is the right word here. γινώσκω expresses the idea of knowledge gained by personal experience. οἶδα denotes a knowledge which is innate -- seen with the mind's eye. This fact should be so well-known as to be innate with his readers - "the friendship for the world is enmity against God."

The word φιλία denotes "friendship, affectionate regard". It is used by profane authors for all sorts of friendships, but is an hapax legomenon here in the N. T. The object of the friendship is expressed here by the objective genitive - τοῦ κόσμου . Hence the proper translation is "friendship for the world". The primary meaning of the noun κόσμος is "order". Secondly, it takes on the meaning of "an orderly arrangement" - hence the "universe, or world order". The word was supposedly first used in this sense by Pythagoras or Parmenides, both pre-Socratic philosophers. It is used definitely by both Plato and Aristotle. The third sense of κόσμος is a distinctive N. T. development. As we know, the word is used very commonly in the N. T., and almost always with a distinct meaning of "the earth, as opposed to the heavens and the underworld". This distinctively N. T. sense was taken up later in profane Greek. A very important fact was that the N. T. writers attached a basically evil connotation to the word κόσμος in most cases, something which was unknown to secular writers before this. In the New Testament κόσμος became:

1. this present world - John 13, 1 - opposed to the kingdom of heaven, and a place of evil;
2. the realm of Satan, "the prince of this world" - John 12, 31;
3. the mass of sinful men, under the rulership of Satan - John 16, 20; 17, 9 ff; etc.

Friendship for the world, then, is friendship for the devil and all those

people and things under his control. It is entering into an alliance with the powers of darkness. That is what James' readers had done, for they were serving the devil by their sinful lusts rather than God. And that is a serious thing, for friendship for the world must necessarily be "enmity against God." The ἔχθρα τοῦ θεοῦ , parallels the former φιλία τοῦ κόσμου . ἔχθρα is the noun form, marked by the accent on the penult, which means "hatred, enmity", and is to be distinguished from the adjective form ἐχθρός from which it is derived, and which appears in the following clause. The regular construction for ἔχθρα in profane Greek is with the objective genitive or with εἰς or πρός . It is used in the same way in the N. T., appearing 6 times. Here it is followed by the objective genitive, as in φιλία τοῦ κόσμου . The word itself suggests a hostile feeling toward someone. Hence the proper translation is "enmity against God".

Thus James sums up his argument regarding sensual pleasures in a clear, philosophic manner, making use of a syllogism. He states here the general, or universal, truth - "friendship for the world is enmity against God." They all should know this truth. John echoed the same general truth in I John 2, 15: "Love not the world, neither the things that are in the world. If any man love the world, the love for the Father is not in him." Then James proceeds to draw therefrom the particular truth he desires: "Therefore whoever wishes to be a friend of the world takes his stand as an enemy of God." On the word βούλομαι many pages have been written, and many different conclusions have been reached. All we can say at this point is that taking the results of a rather superficial perusal of the N. T. uses of this word, and accepting the views of the preponderance of scholars, it would seem that βούλομαι signifies "wish, desire" with the idea of premeditation, while θέλω is more directly related to the will which is determined to attain the object of one's choice. Thus βούλομαι is a word of wider meaning, and is used in many ways. Here the emphasis is definitely upon the choice, the desire, and with premeditation rather strong in the background -- premeditated desire. "Whoever has set his mind to be a friend of the world." This forms the protasis, or condition, and is thus placed

in the "timeless", or aorist tense.

φίλος here is an adjective used substantively.

καθίσταται is the present middle form from καθίστημι. The primary meaning of the active voice is, of course, "to set down, to station, establish", with the thought of setting things or people up in a certain premeditated way. The middle form then comes to mean "to establish oneself" in a certain position -- to take one's stand. The word has a much stronger meaning than appears in the King James translation, which reads, "he is an enemy of God." The American Standard Version is better -- "he makes himself an enemy of God." The word seems to complement the former verb βούλομαι, and to bring out the idea of premeditated desire contained there. This is the action resulting from such a choice. Hence -- "whoever has set his mind to be a friend of the world takes his stand as an enemy of God." Liddell-Scott notes that ἐχθρός denotes one who has been φίλος, but who has become alienated -- exactly the situation here.

Thus James has concluded this section forcefully and concisely. The world and the kingdom of God stand diametrically and unalterably opposed to one another. It echoes the thought of Christ in Matt. 6, 24: "You cannot serve God and mammon;" and demands from all Christians the definite decision voiced by Joshua 24, 15: "Choose ye this day whom you will serve." This is definitely a choice to serve -- to submit ourselves to either the devil and the world or God. To yield to our sensual pleasures is to serve the devil and the world and to be at enmity with God. Thus James, with the other sacred writers, destroys completely the thought of serving God and at the same time catering to the sensual pleasures of the body and of the world about us. It must be one or the other.

This whole section, needless to say, applies to all Christians, and to ministers of the Gospel as well as to the laity. How often do we find ourselves doing the same thing which James here reprimands so sharply -- catering to our sinful, carnal desires. How often do we quarrel and fight, not about the Truth of God's Word, but about things of a purely material aspect. We need to be reminded that "friendship for the world is enmity

against God" -- that if we are truly to submit ourselves to God as His servants, we must rule over our sensual pleasures by His grace, and not be ruled over by them.

James now makes his appeal to the one, final authority -- the Word of God. He concludes his argument in masterful fashion with this one clinching stroke which renders all he has said unassailable -- "or do you think that the Scripture speaks in an empty way?" ἢ δοκεῖτε here is parallel with the οὐκ οἶδατε in verse 4. Surely they know what he has just stated about friendship for the world. And just as surely they do not believe that the Scripture speaks in an empty way. This is where the question mark belongs. It is a brief, pointed question, as the οὐκ οἶδατε before, and implies "no" for an answer. δοκέω means primarily "to be of the opinion." That is its exact force here -- "are you of the opinion?" Of course not. κενῶς is a hapax legomenon -- an adverb formed from the common adjective κενός, meaning "empty". Hence the adverb means "in an empty, hollow, meaningless way".

ἡ γραφή is a concept of the greatest importance. In the widest sense, as used by profane writers from the time of Herodotus, it denotes "a visible representation by means of marks or scratches or lines." In this sense it applied to drawings, paintings, pictures. Sophocles apparently first used the word to denote a written document as distinct from other pictorial methods. As writing became more common, this then came to be the accepted meaning of the word. Gradually it took on the sense of an authoritative document -- laws, judgments, etc.; and in the N. T. it appears entirely with this restricted meaning, always referring to the sacred and inspired writings of the Old Testament. As we would expect, it is of frequent occurrence, being used 51 times in the N. T., generally to denote the O. T. scriptures "in toto" as a living organism -- the Word of God. Apparently there is little difference between the singular, as it occurs here, and the plural, as used, e. g., in John 5, 39 and elsewhere. Always it is the Scriptures -- the direct Word of God to men. And the significant thing is that the "Scripture" is the final incontrovertible authority in all matters of faith and life, and is so used here by James.

It can never be disregarded as "empty". It is always full of meaning, full of authority.

And quite to the contrary of what these people seemed to realize and believe, "the Spirit which He made to dwell in us is possessed with a loving but jealous desire. Indeed, He gives greater grace." These two statements are parenthetical and explanatory in nature. God has made His Spirit to dwell in us, as Paul explains in Romans 8, and this Spirit keeps us friends and children of God. The accepted reading is *κατωκισεν* -- from *κατωκισω*, which appears in all the best manuscripts. This is the regular causative (-ισω) formation -- "he made to dwell in us," that is, He sent Him into our hearts. The textus receptus contains the variant *κατωκησεν* -- from *κατωκειω*, the more common and intransitive verb meaning simply "to dwell". Were this verb to be used, however, we should rather expect the present tense, and not the aorist, which denotes past action. In either case

is, of course, the Holy Spirit which God has made to dwell in the hearts of believers. The Holy Spirit, says James, is possessed with a loving and jealous desire that we should be and remain children of God. *ἐπιποθεω* in secular Greek means simply "to desire, yearn after". However, the thought of "love" is more prominent here than in the case of *ἐπιθυμew*, which is more often connected with the passions. Thus *ἐπιποθεω* is a more noble word, and as such it has been adopted by the N. T. writers to signify a high and noble desire prompted by genuine love. In its 8 other occurrences it always has this thought, and so consistency would require that it be given this meaning here also, and not an evil connotation, as is suggested by the King James version. Since it is used absolutely, with no object expressed, we translate "is possessed by a loving desire!"

But this loving desire is also *προς φθουρον*. As Robertson (R. 626) points out, this phrase is simply equivalent to the adverb *φθουρωδως* -- "jealously". That is, the Holy Spirit "yearns jealously," or better, "is possessed by a loving but jealous desire." This is reminiscent of the familiar "jealous" God of the O. T., referring to the holy jealousy of God which will brook no rival for His affections in the hearts of His children. Thus when the question mark is properly

placed and the proper meaning is given to *ἐπιποθεω*, the whole thought agrees perfectly with verse 4. Indeed, the Spirit of God which is within us is filled with a loving desire that we remain children of God; but it is also a jealous desire, holy and intense in its passion. He is grieved and saddened and angered when we become friends of the world; and to prevent this He "gives greater grace."

With the word *χαρις* we come to one of the grandest and most significant words in the entire N. T. It takes us to the very heart of the Gospel -- the miraculous love of God for lost sinners. In profane Greek it is a word of wide usage, usually embodying the thought of "goodwill, kindness, favour" toward someone. And thus it was adopted into the N. T. thought and language and given a rich and sublime meaning to express the totally unmerited goodwill and lovingkindness and favour which God feels for men. The *χαρις θεου* is, of course, the mainspring of the whole plan of salvation. Moreover, it underlies and pervades every phase of our Christian life to our final glorification, as pointed out in Romans 8, 26-30. (Indeed, these two statements of James are parallel in thought to Rom. 8, 12-30.) God's grace -- His unmerited and gracious favour -- not only seeks out the sinner, but strengthens him and keeps him in the Christian faith; and in times of temptation and trial God does give "greater grace". Here, then, *χαρις* denotes the whole activity of God on our behalf, motivated by His love, to keep us from falling away and becoming *ἐχθροι*.

And so James continues His main thought again: "Wherefore it says, 'God resists the arrogant, but gives grace to the lowly.'" *δico* -- that is, because of this gracious activity of the Holy Spirit in our lives, the Scripture -- *η̅ χραφη̅* in verse 5 -- says . . . Then James quotes Proverbs 3, 34 according to the Septuagint, showing that it is this passage that James has in mind as applying to this situation, and of which he has spoken at the opening of verse 5. This is no empty verse -- it applies to them. The contrast here is between the *υπερηφανους* and the *ταπεινους*, *υπερηφανος* is a picturesque word. It is compounded from *υπερ* plus *φανομαλ* -- literally "one who shows himself above". It refers to the sin of arrogance, and describes a person who thinks himself

better than others. It is the exact opposite of the Christian spirit - "in honor preferring one another" (Rom. 12, 10). In the N. T. it is used 5 times, and always with a bad sense - a proud, arrogant person.

It is the exact opposite of *ταπεινός*. The primary meaning of this adjective is "low"; and when applied to persons it comes to mean "lowly, humble". This is the Christ-like spirit. Indeed, Christ used this word of Himself when He said in Matt. 11, 29, "I am lowly in heart." The best illustration of this contrast between the *ὑπερήφανος* and the *ταπεινός* is to be found in the well-known parable of the Pharisee and the publican. The *ὑπερήφανοι* are the friends of the world. They are motivated by the spirit of the world -- pride. The world caters to their arrogance and puffs it up still more. They are so full of their own arrogance that there is no room for God's grace in their hearts, for after all, God's grace is for the unworthy.

Thus, resisting God in every way, they find that God "resists" them. *ἀντιτάττω* is a strong word. In the active voice it means "to set up one's forces in battle array against" someone. It is a military term, and pictures the disposition of forces before a battle. In the middle, as used here, it means "to set oneself against in battle array". This is what God does to the *ὑπερήφανοι* inasmuch as they have revolted and become *ἔχθρα*. The *ταπεινοί*, however, are friends of God, realizing that they have and are nothing. As such, they are happy to be filled with God's grace; and to these God "gives grace" as we have discussed. Thus the idea of the *φιλία* and the *ἔχθρα* is consistently carried out.

"Therefore submit yourselves to God!" On the basis of what has been said, then -- *οὖν* -- James calls for decisive action. Step by step he has shown that, in the last analysis, their shameful actions are motivated by pride, which is revolt against God. Now, the, quite suddenly but reasonably he turns to the imperative mood and demands submission. Here, as we have said, he strikes the keynote of the whole chapter -- submission to God. The verb *ὑποτάχθητε* is a second aorist passive, but is used in a middle sense, as is common. It is parallel but contrastive with *ἀντιτάττεται* of v. 6,

and comes from the same root - *τάττω*. Instead of placing themselves in revolt against (*ἀντί*) God, the readers are to do just the opposite -- place themselves in absolute subjection under (*ὑπο*) God -- in His *τάξεις* or ranks.

Thus James calls for a complete "about-face", and says so specifically: "Withstand the devil and he will flee from you; draw near to God, and He will draw near to you." By catering to their carnal pleasures his readers have been serving the devil, submitting themselves to him. Now they must "withstand" him -- *ἀντιστητέ* - another strong word, another imperative. This is another word that calls to mind the battlefield. It is the familiar second aorist, or intransitive, form of *ἀνθίστημι* - "set yourselves against, make a stand against, withstand." It implies a battle, an attack, which the readers are to withstand, and calls to mind the famous passage in Eph. 6, 10-18 which tells us how we can withstand the devil. The word used here for Satan - *διάβολος* - calls to mind his slanderous attacks on God and the truth of God's Word, derived, as it is, from the verb *διαβάλλω* - to slander. We are directed to put up a real battle against the devil; and that we may do so more readily the promise is made that if we withstood him "he will flee from you." Here we are certainly to recall to mind the great victory of Christ over the devil in the wilderness, a victory won by the Word of God, when the devil was forced to flee.

On the other hand, by catering to their carnal pleasures James' readers had turned away from God. Now they must "draw near to God." *ἐγγίσατε* is another aorist imperative. This very, *ἐγγίζω*, which is causative in form, with the *-ίζω* ending, meaning "to bring near", is for some reason deficient in the middle or passive forms. Therefore the active must and often does supply in cases where the meaning is plainly intransitive or middle. As a matter of fact, all instances in the N. T. are of this intransitive variety, as it is here. Hence - "draw near to God." And the result is again stated - "He will draw near to you." This part of verse 7 is more or less a restatement of the last part of verse 6 - "God gives grace to the humble." As we draw near to Him, He draws near to us. All this is perhaps best illustrated by the parable

of the Prodigal Son in Luke 15.

Then James continues to fire aorist imperatives with ever-increasing frequency and curtness. "Cleanse (your) hands, you sinners: and purify (your) hearts, you double-minded." Here James resorts to a striking instance of parallelism, so dear to Jewish hearts - a parallelism not only of words, but of thought - hands and hearts. $\chiεῖρας$ is used metaphorically to represent all of our outward actions and deeds. These are to be "cleansed, made clean" - $καθαρίσατε$. The form of this verb - $καθαρίζω$ - does not appear in any Greek writers before the late Hellenistic era (100 B. C.), and then in only one inscription prior to the N. T. itself. The older Greek authors used the verb $καθαίρω$ in the same sense; but apparently in the Alexandrian times and in everyday speech the causative suffix - $ίζω$ - was added to the adjective to form a more straightforward word - "make clean". Thus the N. T. is our chief source of information for $καθαρίζω$. It is of frequent occurrence in the N. T., especially in the Gospels and the book of Hebrews; and is used with two related meanings:

1. to make physically clean:

used in this sense of pots and pans - Luke 11, 39;

used also of lepers - Matthew 8, 2 ff, etc.

2. to make morally or ceremonially clean:

I John 1, 7; II Cor. 7, 1; and the present passage.

In all cases this word must be viewed against the O. T. as a background, and it will then be plain that it always has more or less of a ceremonial meaning. The washings of the O. T. were all of them symbolic and represented the cleansing of the heart from sin. This symbolic meaning is specifically stated in the second clause. $καεδῆσις$ also used metaphorically and represents all of our inner thoughts and desires. These are to be "purified" - $ἀγνίσαστε$. This verb - $ἀγνίζω$ - is used by tragic writers with the sense of "to cleanse by washing". In the N. T. it generally takes on the deeper meaning of "to purify", and denotes any sort of ceremonial cleansing. But here, as in I Peter 1, 22 and I John 3, 3, it denotes a moral or spiritual cleansing. Thus hands and hearts are to be cleansed and purified as we draw near to God. This is done, of course, by repentance and

(Clergy Bulletin: XI, 11)

faith.

In connection with these commands, James calls his hearers $ἀμαρτωλοὶ$ and $διψυχοὶ$. The verb $ἀμαρτάνω$, with its several derivatives, is of greatest importance in the thought and theology of the N. T. This picturesque word means "to miss the mark", and recalls to mind the archery contests of ancient times. When applied tropically to moral actions it thus gives the sense of "to sin, do wrong, to miss the mark of moral perfection", and was so used by Homer and all subsequent Greek writers. In the N. T. it is used only with the moral meaning -- "to fall short of the Law of God" -- i. e., to sin. The noun form - $ἀμαρτολόγος$ - formed from the basic root, signifies "one given over to sin". This word, then, is a very appropriate word in this context. These people were in actual fact "given over to sin", living as they were in carnal lusts and pleasures; and who should cleanse their hands and hearts but sinners?

The word $διψυχοὶ$ is in some ways even more interesting. This is quite likely a word that James coined himself or adapted from the common "slang" of the people, for its first occurrence is in this very letter, where it occurs twice - 1, 8 and here in 4, 8. None of the other N. T. writers use the word, and from here it is not found until the post-Apostolic era, when it seemingly gained considerable popularity, being found in Clement of Rome, Barnabas, and particularly in Hermas. Its meaning is clear - literally "of two minds, double-minded"; and it is a highly descriptive word used to describe the uncertain, doubting person who continually wavers between first one opinion and then the other, but who never reaches any stable, firm convictions or state of mind on either alternative. As such James uses it here to describe those persons who waver between God and the devil, the kingdom of God and the world, thinking that they can "ride the fence". No, says James, that is a sinful course. You must purify your hearts and have them turned firmly and surely to God. As Jesus said, we must turn to God with all our heart and mind and soul.

Yes, says James, "Agonize and mourn and weep-and-sob." Three vivid words repeated in rapid fashion, all referring clearly to repentance, and describing the feelings of the truly repentant sinner.

They have sinned. That is clear from the way in which James describes their conduct. He has called them ἁμαρτωλοί. Now he calls upon them to repent, continuing the thought of cleansing the hands and heart, and making it more definite. Τάλας πωρήσατε is a difficult word to translate into English. In profane Greek authors it means "to endure hardship, sufferings and misery". Our present passage is the only usage of the verb in the N. T., although two derived nouns are found twice each; and here it is plainly used in a spiritual sense. The readers are directed to "be miserable because of their sins." This is purely an inner emotion here, and suggests the terrors of sin smiting an awakened conscience. Hence we have translated it as "agonize" in the strictly English and present-day meaning of the word - to be in anguish or agony over something (in this case sin).

Πενθήσατε is a fairly common verb all throughout Greek literature with an unvarying signification. It means "to mourn, bewail, lament" at the separation from the loved one; and really describes the inward feelings more than any certain outward acts of mourning. Usually this word is used in occasions of separation caused by death, but not always. In any case it signifies the expression of the deepest grief of the human soul. Here, of course, the mourning is not over some loved one, but over sins, and the separation from God which our sins cause. We should truly "mourn" - go through the deepest grief of the soul because our sins have grieved our heavenly Father and separated us from Him.

Κλαύσατε is the aorist imperative from κλαίω. This is a still more common word, and seems to express the unburdening of the emotions of grief by weeping and crying aloud - an audible weeping. The principal significance is that κλαίω indicates the outward actions set in order by the inner emotions in a situation of real sorrow, while πένθειώ expresses those emotions and feelings themselves. Thus we find that πένθειώ and κλαίω are very frequently conjoined in the same phrase, almost as a formula, showing outer and inner emotions of grief. Hence we translate "weep-and-sob", as a sort of hyphenated compound. These three imperatives give an excellent description of the

penitent sinner. He feels most heavily the crushing load of his sin and is brought to real misery thereby (τάλας πωρήω); he feels most keenly a godly sorrow in that he has grieved God and is separated and under condemnation (πένθειώ); and in spite of himself he breaks out into audible weeping (κλαίω).

The same thought and the same force is continued right on, however, as James says: "Let your laughter be turned into mourning, and your joy into gloomy dejection." Here he throws them back rather rudely to their former and present condition. Immersed as they are, or were, in the sensual pleasures of the world and the flesh, they have lived entirely for its fleeting pleasures - summed up in these two words - γέλως and χαρά. After all, that describes the pleasure of the world quite accurately -- it is an "escape mechanism", something to help take one's mind off the bitter realities of life for the unbeliever and to afford him a little γέλως, a few fleeting moments of χαρά. The key word here is μεταστραπήτω - a second aorist imperative, third person, from μεταστρέπω. Our attention is focussed upon the action in these two clauses, and the action is one of complete reversal, μεταστρέπω meaning literally "to turn around", both the root and the prefix adding to the thought of reversal of direction. It is not a common word, and is used in the N. T. only by James in this particular passage. The variant reading found in codices Sinaiticus and Alexandrinus and most of the koine manuscripts reads μεταστραφήτω, from μεταστρέφω, a much more common word, but with the same basic meaning. Our text follows the reading of codex Vaticanus, generally the most reliable manuscript. Whichever reading is taken, however, the sense is the same. Their γέλως - i. e., the laughter and merriment occasioned by their sensual pleasures - is to be turned completely around into πένθος when they realize the enormity of their sin and its consequences. πένθος, of course, is the noun cognate from πένθειώ in the previous clause, and means, therefore, "mourning". Their χαρά - i. e., the "joy or joyous exultation" occasioned by their pleasures - is to be turned completely around into κατήφεια when the full weight of their sin comes to lie upon

their consciences. This abstract noun - $\kappa\alpha\tau\eta\phi\epsilon\iota\delta\alpha$ - is also a hapax legomenon, derived from the adjective $\kappa\alpha\tau\alpha\phi\upsilon\varsigma$, meaning "with the eyes cast down". It seems to indicate the outward expression of the countenance of a person filled with shame, sorrow and gloom. Thus the best translation would seem to be "dejection, gloominess", with a distinct sense of shame. As such, it very well fits the thought of this verse - "let your joy, your feelings of exuberance, be turned into gloomy dejection."

Then, as a sort of summary to this whole section James says, "Humble yourselves in the sight of the Lord, and He will lift you up." With this, the tenth in a series of imperatives, James returns to the thought expressed in the first one in v. 7, for $\tau\alpha\pi\epsilon\iota\upsilon\omega\acute{\iota}\theta\eta\tau\epsilon$ is somewhat synonymous with $\upsilon\pi\omicron\tau\acute{\alpha}\lambda\eta\theta\eta\tau\epsilon$. Both are aorist imperatives. Both are passive in form but middle in meaning, the passive supplying for the middle in the absence of the regular middle forms. Both express the same general thought -- the main theme of the chapter - submission to God. As remarked above, the adjective $\tau\alpha\pi\epsilon\iota\upsilon\omega\varsigma$ means "low". The verb form used here - $\tau\alpha\pi\epsilon\iota\upsilon\omega$ - means "to make low" or "to humble, abase". As remarked also above, the second aorist passive has a middle sense - "to make oneself low, to humble or abase oneself". This is used here specifically of humbling oneself in repentance - "humble yourself in the sight of the Lord." $\acute{\epsilon}\nu\omega\pi\tau\iota\omicron\nu$ means literally "in the sight of" - $\acute{\epsilon}\nu$ plus $\omega\pi\tau\iota$ plus $\omega\nu$. $\kappa\upsilon\tau\iota\omicron\varsigma$ is the particular title of Jesus, recalling his absolute lordship over all creation.

But following all these ten imperatives - the harsh voice of the Law - comes the Gospel in the form of one brief promise: "He will lift you up." $\upsilon\psi\acute{\omega}\omega$, of course, is the exact opposite of $\tau\alpha\pi\epsilon\iota\upsilon\omega$ in thought. In form and construction they are identical. It is derived from the adverb - $\upsilon\psi\omicron\upsilon$ - "high"; and means "to make high, to lift up, to exalt". Since this passage refers specifically to repentance and is not to be applied in a general way to the humble and proud spirit, as in Matt. 23, 12, it seems best to translate as does the King James version, "He will lift you up." That is, those who come to Christ humbly sorrowing over their sins with a simple plea for forgiveness based on His atoning death - (Clergy Bulletin: XI, 11)

those very people will Christ "lift up" out of their sorrow and dejection and gloom into the real $\chi\alpha\rho\acute{\alpha}$ of heaven. In other words, James is asking his readers to exchange their temporal $\chi\alpha\rho\acute{\iota}$ for the eternal $\chi\alpha\rho\acute{\alpha}$. He contrasts the sensual pleasures with the true pleasures of heaven, the wrangling and fighting with the heavenly peace, the proud and arrogant spirit of the world with the humble and penitent spirit to be found in true children of God.

Having thus concluded this section on how we fail in our submission to the Lord by giving ourselves over to sensual pleasures, James now takes up his second subject -- how we fail in submission by giving ourselves over to presumption. His method of procedure here is different from the first section. He does not cite actual conditions among his readers, giving examples of their waywardness, but plunges directly to the heart of the matter by an imperative command, leaving them and us to assume that he knew of such conditions among them even though he does not specifically mention them. "Stop running one another into the ground, brethren." We notice that he calls his readers $\delta\delta\epsilon\lambda\phi\omicron\iota$ for the first time in this chapter, although he has used that term frequently before. The reason, however, is plain. He has just been castigating them for worldly sins. Hence he used fitting terms - adulteresses, sinners, double-minded. The fault he now wishes to place before them, however, is not concerned particularly with the world, but with their dealings with one another. It is a particularly common sin in Christian congregations - running each other down by malicious talk. Hence he reminds them at the outset that they are "brothers", brothers in the faith, united by a common bond. Furthermore, the sin is that of presumptuous judging. Consequently he wishes to remind them at the very outset that they are all equals. All this he does by one word - $\delta\delta\epsilon\lambda\phi\omicron\iota$.

The verb $\kappa\alpha\tau\alpha\lambda\alpha\lambda\acute{\epsilon}\omega$ is a descriptive one. Literally it means "to talk down". In profane Greek it appears with a number of varying meanings. It is found three times in the N. T. (here and in I Peter 2, 12 and 3, 16), all with the unfavorable meaning of "to rail at, to speak against, to say evil things about"; or, to convert the literal meaning into a modern-day idiom, (cont'd next issue)

THE CLERGY BULLETIN

Vol XI

July 1952

No. 11

§ THE BOOK STORE AGAIN §

Soon we shall meet in conference again, D. v.

Just a few words in advance. Still hoping - hope it isn't "hope against hope" - that the Synod Reports will be out by that time, and that we can have your order with us. Should save you considerable postage, and that's something these days. So far we have orders for 905 copies. We have ordered 1200 in all, and these 1200 will cost us \$650. If we sell 1000 copies, these reports will cost us 65¢ each. If we sell out the supply - and with your determined assistance we can - we should make a bit. The best price we can give you is 65/60: you sell them for 65¢, and you will make the magnificent sum of 5¢ a copy for your efforts. If we are forced to mail them, the transportation charges will be on you. Last year the Book Store lost about \$200 on the Report. We can't well stand another loss like that. With two such excellent essays, we should be able to make a clean sell-out, but it will take a "bit of doing" as the Englishman says.

Do you know that we have a large supply of Synodical constitutions on hand? And, better, they are free. We also have a limited number of model Norwegian Synod Congregational Constitutions on hand, but they will cost you 5¢ per.

We would appreciate it if you will channel your orders for C.P.H. Sunday Bulletins through us. Also your Sunday School material. C. P. H. gives us a 10% courtesy discount on all such orders that you wouldn't get anyway. Send us your order, we relay it to C. P. H., they send you the material direct, bill us, and we in turn bill you. A number of pastors and congregations do this, and in the aggregate it totals up to a neat profit for us during the year.

One more thing: Would you please hold off ordering Christmas Card Boxes for your Ladies Aid or other societies until you

see what we have to offer. We'll have samples along at the conference.

Just thought of another thing: If you will send us your order for your fall confirmation and school needs, we shall take same along to the conference. When ordering Catechisms, Bible Histories, etc., always specify which one. We only have about a half dozen of each in stock.

Og tak skal Dere ha!

- J. A. P.

ORDINATIONS and INSTALLATIONS

Hugo Handberg, June 22, at Mayville, N.D.,
by Pastor H. A. Theiste.

Paul Petersen, July 6, at Thornton, Iowa,
by J. A. Petersen.

Ruben Ude, July 20, at Eau Claire, Wis.,
by N. A. Madson.

CHANGE of ADDRESS

Hugo Handberg, Mayville, North Dakota.
Paul Petersen, Thornton, Iowa.
Ruben Ude, RFD 1, Eau Claire, Wisconsin.
B. W. Teigen, Bethany Lutheran College,
Mankato, Minnesota.

← DIRECTIONS →

The "Little Camp Among The Hills" (site of our general pastoral conference) is located on the southwest shore of Medicine Lake. Take Olson Highway (6th Ave. N.) and continue on this hiway to a point four miles west of the "Bolt Line" (Hiway 100). At this point - 4 miles west of hiway 100 - turn right into highway 154. Follow this for 2 miles. Camp is on your right. If you are still confused after reading this, call CHerry 4158 or COlfax 0775 when you reach Minneapolis. We will try to set you on the right path.

Brethren desiring family accommodations should be sure to notify Anderson or Theiste.

- H. A. Theiste

ARTICLES AND INFORMATION FOR THIS PUBLICATION ARE HEREBY UNASHAMEDLY SOLICITED.

LITT av HVIENT

. . . Neil Jordahl has been transferred to the Dakota-Montana District of the Wisconsin Synod and continues as pastor of Good Shepherd Lutheran Church, which is now the Wisconsin Synod's Mission in Sioux Falls, S. D.

. . . Praeses Gullerud encourages pastors of our Synod to attend the Synodical Conference Convention in St. Paul, Aug. 12-15.

. . . Brother G. Guldberg underwent an appendectomy July 12th, 11:00 P. M. He is, to all appearances, recovering nicely.

. . . Ann Stella arrived at Belview, Minn., on March 23 to gladden the Norman Harstad household. Congratulations!

. . . The Y.P.S. convention at Princeton was very well attended, methought. We counted 80 youths at one time, and the total of those who appeared during the convention must have been much larger.

. . . Robert Prous has been called as successor to Pastor G. O. Lillegard in Harvard Street Lutheran Church.

. . . Alf Hersetz was called home from his work at Camp Shetek by the death of his mother. May he be comforted with that comfort wherewith he has comforted many another bereaved.

. . . Reports from the Wisconsin youth camp highly praised its efficient operation. About 35 were in attendance, we are told.

. . . The camp at Lake Shetek is in operation as this is written. Unofficial reports state that about 60 are in attendance.

. . . B. W. Teigen might be very grateful to you if you would find him a typing and shorthand instructor for Bethany for the coming year. At least you would do well to notify him of any prospects of whom you might have knowledge.

. . . The congregation at Amherst Junction, Wis., will celebrate its 25th anniversary on Aug. 3. One of the festival speakers is N. A. Madson, who preached at the dedication of the church 25 years ago.

. . . Salem Congregation of Eagle Lake, Minn., will celebrate its 10th anniversary in August.

. . . Preaching to Preachers, a book of sermons by Dean N. A. Madson, is to be off the press in August. A book of about 220 pages, it will sell for \$2.50. From the jacket review (by J. A. Petersen) we quote: "These sermons have been delivered over a period of years, at graduation exercises at schools and theological seminaries within our Synodical Conference, at Synodical Conference meetings, at ordination services, et cetera. . . When Dr. Madson preaches the Law, heaven is closed tight to the greatest saint: when he preaches the Gospel, the gates of paradise are opened wide for the greatest sinner. When speaking of the present dangers confronting our beloved Synodical Conference, Dr. Madson may at times appear to be an alarmist; but anyone conversant with the true state of affairs will realize that his warnings are well grounded. Some of his statements may sound unduly harsh, but no one reading the sermons carefully will question the preacher's deep sincerity and fervent zeal for 'the faith which was once delivered unto the saints.'"

. . . Bethany opens its new school year Sept. 2, at 1:00 P. M. The chapel has been redecorated. The lavatory in the boys' dorm is being repaired & improved. Bethany has received two legacies during the last few weeks: \$500 from the Emma Orvold estate (Dane County, Wis.) and \$620.51 from the Mary Lande estate (Zumbrota, Minn.)

. . . Prof. C. U. Faye has been called as librarian at the Memorial Library.

. . . Another check from the Ellefson estate brings the total received up to \$3,251.55. A mortgage for \$3000 more is to be paid at the rate of \$1000 per year.

. . . Perhaps not all were informed that during our convention Robert Prous received notice of his doctor's degree from Edinburgh University.

. . . There is at least one big correction to be made in the first installment of the James exogesis. We shall bring this - and others - at the essay's conclusion.

The Clergy Bulletin

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AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

Vo. XI

August 1952

No. 12

Sanctus

Isaiah, mighty seer, in days of old
The Lord of all in spirit did behold
High on a lofty throne, in splendor bright,
With flowing train that filled the Temple
quite.

Above the throne were stately seraphim,
Six wings had they, these messengers of
Him.

With twain they veiled their faces as
was meet,
With twain in reverent awe they hid their
feet,

And with the other twain aloft they soared,
One to the other called and praised the
Lord:

"Holy is God, the Lord of Sabaoth!

Holy is God, the Lord of Sabaoth!

Holy is God, the Lord of Sabaoth!

Behold, His glory filleth all the earth!"
The beams and lintels trembled at the cry,
And clouds of smoke enwrapped the throne
on high.

- Martin Luther

TEN YEARS AGO

Mr. Erick J. Onstad of Madison, Wis.,
passed away on Aug. 17. . . . Mr. Onstad
was born Nov. 7, 1867. . . . His wife and
three children survive him. (Among) the
children (is) Mrs. G. O. Lillegard of
Newton, Mass. . . . Mr. Onstad taught in
the following schools of the Norwegian
Synod: Luther Academy, Albert Lea, Minn.,
1891-1894; Wittenberg Luth. Academy,
Wittenberg, Wis., 1901-1913; Bruflat
Academy, Portland, N. D., 1913-1916; and
Bethany College, Mankato, Minn., 1927-32.

- Lutheran Sentinel, August, 1942

FIFTEEN YEARS AGO

The Zion Evangelical Lutheran Congrega-
tion of Tracy, Minn., celebrated the lay-
ing of the corner-stone of its new church
on Sunday, August 15.

- Lutheran Sentinel, August, 1937

QUOTES

Our life is like the dial of a clock.
God's hands pass over and over. The short
hand is the hand of discipline; the long
hand is the hand of mercy.

He who gives much, in order that he may
receive much in return, does not stretch
out his hand to give, but to take.

- Laache

Even the best of men, the chosen genera-
tion, the people of God, need exhortation
to abstain from the worst of sins.

Reason is never more unreasonable than
when it insists in reasoning in things
above reason.

A VISITOR VIEWS

The undersigned was present at a num-
ber of the sessions of the recent St.
Paul convention of the Synodical Confer-
ence. Though without the benefit of the
complete picture of the convention, he
herewith presents some brief impressions
and facts from the convention:

Prof. Franzmann's essay on "The For-
giveness of Sins and the Unity of the
Spirit" was well received, though a few
expressions were questioned, such as a
statement to the effect that true love of

neighbor means annihilation of self. The presentation of the essay was not improved by the inconsistent performance of the loudspeaker system. . . Though President Barth is not in a class with a Behnken or a Brenner as a chairman, it was the opinion of this writer that he was fair enough. . . The convention at times seemed poorly organized, especially as regards the distribution of the various committee reports and the voting. For example, it often happened that copies of proposed resolutions were not in the delegates' hands until some time after the vote thereon had been cast. . . Press reports in the Twin City papers were quite inflammatory at times, so much so, that a plea was made on the floor of the convention that information for the press be channeled through the convention press committee - if that is what the committee is called. . . . At one time almost an hour was spent in debate over whether a matter should be discussed on the floor or not. . . A good portion of the sessions Thursday evening and Friday morning were devoted to a discussion of the C. C. and matters attendant thereto. . . An interesting - from the standpoint of being revolatory - but puerile argument against the discussion of the C. C. on the floor was the implication that such discussion would be unfair because the Wisconsin Synod men (the Norwegians were not mentioned, as I recall) were prepared to discuss it, while the Missouri men were not. . . Much time was consumed in discussing the term adequate - or inadequate, which latter has been applied by many to the C. C. The thought was repeated that since this expression is a relative one, it is of little value

in speaking of a document such as this. Methought, as I sat listening, "Granted that the term is primarily a relative one; in this case everyone knows what the 'relative' is." Webster, under his discussion of synonyms of the word adequate says: "That is adequate which is equal or commensurate with some requirement." . . . After debate had been closed on Friday morning, a substitute motion, which called for postponement of further action on the C. C. by the Synodical Conference until Part II is formally in the hands of the constituent synods, was carried by a vote of 154-62. Though this motion appears to be a distinct blow to the protests which had been registered against said document, I did gain the impression that some delegates voted for its adoption in the understanding that such a resolution is an admission of the inadequacy of the C. C. as we now have it. (The exact wording of the resolution may shed more light on this thought.) . . . The Boy Scout and chaplaincy questions were finally referred to the theological faculties of the various S. C. seminaries for further study. . . In one open committee hearing on the Boy Scout matter which I attended, the chapel was filled almost to overflowing. It was amazing to this observer to note that the defenders of this organization had very little to say, both in respect to quantity and quality of their arguments. . . (To return to the discussion of the C. C. a bit: It was also significant, methought, that, while it had been requested from the floor that the chairman, in so far as possible, grant the floor alternately to pro and con speakers, the majority of those who

did speak were dissatisfied with the CC.) . . . The report of the Intersynodical Relations committee condemning the organization of the Lutheran Men in American of Wisconsin was adopted by unanimous vote of the convention. In an earlier open committee hearing on this matter, Mr. Knief of Milwaukee had been devastating in his prosecution of the case. (The knowledge of vital matters, the earnestness, and the eloquence displayed by layman Knief were certainly bright spots in the convention.) . . . The Fort Wayne action on the ALS was reaffirmed. . . Regarding work among the negroes of this country, a long-range program of integration was approved. . . It was also resolved to create a committee to study a proposal for transferring the Negro work of the conference to the four synods of the conference, and through them to their districts. . . Elections produced Prof. W. Baepler of Springfield, Ill., as the new president of the conference. Vice-presidents are Karl Krauss (Wis. Synod), Andrew Daniel (Slovak Church), and G. O. Lillegard. After 20 years of service as secretary of the conference, Prof. G. V. Schick was replaced by Prof. Martin Franzmann. . . . The convention was hushed when Vice-president Krauss stepped to the rostrum and delivered the news that Rev. S. E. Westendorf, vice-president of the Michigan District of the Wisconsin Synod, had been stricken with a cerebral hemorrhage early Thursday morning at the convention. The assembly rose to be led by Pastor Krauss in prayer for the recovery of this stricken servant. . . The mission service was held in the new and modernistic (I refer to the architecture thereof) Christ Church of Mpls. The offering was for the benefit of the Mpls Hiawatha Negro Mission. . . . Though discussion throughout the convention did become quite heated at times, it never did become, in this observer's opinion, quite as "stormy" as the press sometimes indicated. . . At one heated point Pres. Bronner of the Wis. Synod was finally given the floor out of turn to correct a false charge that had been made against his church body. . . The explosion that many had anticipated never did quite materialize, though the fuse did grow short at times. . . One of the local newspaper's daily articles on the convention was entitled "Lutherans Debate Doctrine." One cannot know from the words what may have prompted such a heading, but it

would seem to indicate that the reporter doesn't often find church conventions discussing doctrine. . . What the reaction of the various synods of the conference to the action of the convention will be remains to be seen. . . The prayer still rises from many quarters that the Lord of the Church may restore the unity of thought and practice that prevailed for so many years in the beloved conference. . . The convention also took cognizance of the 50th anniversary of the founding of the Slovak Church.

This reviewer missed out on many of the sessions, committee meetings, and the like - opening service and the president's address. That this is a random and incomplete report of the convention will then be understood. We do hope to have some official statements from our executives in a coming issue.

- JBM

INCREASED EXEMPTION

H. R. 7345 became public law when the President signed the measure on July 8, 1952. The original bill provided for the tax exemption of proceeds from sports events conducted for the benefit of the American Red Cross. An amendment increasing the exemption from personal income tax of contributions to educational and charitable purposes from 15 to 20 per cent was added in the Senate, approved in conference and included in the final law.

This should be good news to our Christians. The Government wants them to give more to the Church than they have been giving. All of us ought to sit down and see whether we are giving to the government that which we could give to the Church with the encouragement of the government. Today taxes are high, but that can hardly be used as an excuse for stinting our contributions. The word "stint" comes from the Old English word "styntan", meaning "to blunt". Has our conscience been "stinted" with regard to Christian giving? If so, only the words of Paul can sharpen it: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8, 9.

- B. W. Teigen

Washington, D. C. - Laymen who devote their career to "furthering the interest of the church" will in many instances be eligible for 4-D (ministerial) classification in the draft even though they are not ordained clergymen, the National Appeals Board of Selective Service decided here.

"One might say," said the Appeals Board spokesman, "that we have taken recognition of the fact that specialization has crept into many fields, even into the Christian Church."

"Each case, however," the spokesman cautioned, "will be considered on its individual merits. We are not attempting to lay down any hard or fast rules in this highly complicated field. We are just trying to be a little more liberal and go on the basis of a man's demonstrated dedication to a religious calling."

Washington, D. C. - Legislation empowering airlines to grant reduced fares to clergymen has been blocked in the Senate.

Williams Bay, Wis. - Expansion and improvement of the released-time education program in several states since the U.S. Supreme Court decision in April upholding the constitutionality of the program was reported to the annual meeting of the Association of Council Secretaries here.

Ottawa, Canada - A World Federation of Lutheran Youth was formally set up here at the 60th annual convention of the International Walther League, youth organization of the Lutheran Church-Missouri Synod.

The federation will comprise all Lutheran youth groups affiliated with the churches of the Lutheran Church-Missouri Synod in foreign lands. It is hoped to have delegates from these groups at the 1953 International Walther League convention in Chicago.

Ironwood, Mich. - The National Evangelical Lutheran Church, at its annual meeting here, voted to make its presidency a full-time salaried post. The action will become effective within a year.

In another resolution, the delegates voted to resume mission work in Australia among Finnish immigrants of North Queensland. This work was interrupted last

September.

Six candidates were ordained into the ministry at the convention, the largest number in any single year in the 54-year history of the Church. Some 1,200 persons attended the ordination services conducted by Dr. G. A. Aho of Fairport, O., the Church's president.

Chicago, Ill. - A plea that the Christian Church intensify its efforts to create a moral atmosphere into the community, was made at the 27th annual convention of the English District of the Lutheran Church-Missouri Synod here, by its president, the Rev. Hugo G. Kleiner, of North Tonawanda, N. Y.

Mr. Kleiner announced that the Missouri Synod, as a result of English District suggestions, would send 25 official observers to the assembly of the Lutheran World Federation in Hannover, Germany.

"We can take pride in the fact that the English District is continuing its role of experimenter, inventor, adventurer and pioneer in the life of the Missouri Synod - a role that it has played for many years," Mr. Kleiner said.

The English District comprises 100 congregations with more than 75,000 members.

CAN IT SUBTRACT?

A rosary device which automatically keeps count of prayers said has been invented by a St. Cloud, Minn., Roman Catholic. He has taken out eight patents on the device; a company has been formed, the Queen of the Rosary foundation, which will see to it that all profits from sales are used for the advancement of Catholic and charitable institutions. They hope to produce 2,400 recorders a day, selling them at \$2.00 each. A religious order has requested 500 of the devices to be smuggled behind the Iron Curtain into Poland. -- A new racket for money-raising, and about the ultimate in making prayer mechanical.

- CTM

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"to run into the ground" by malicious talking. This verb regularly takes the genitive case in the N. T. As Robertson (R. 351) points out, the present negative imperative often means to stop something that is now being done. That would seem to be the case here. Hence - "stop running one another into the ground."

"He who runs his brother into the ground or judges his brother degrades the Law and acts as a judge over the Law. But if you act as a judge over the Law, you are not a doer of the Law, but a judge. There is one law-giver and judge, who has the power to save and to destroy. Who, then, are you - you who are acting as a judge over your neighbor?" The one article at the beginning of the sentence used with two present participles indicates that the "or" is conjunctive in force, and that the phrase "judges his brother" is interchangeable with "runs his brother into the ground", denoting simply two aspects of the same sin. The verb κρίνω is one of the most common words in the Greek language generally and the N. T. in particular. Basically it means "to distinguish and separate". By extension, then, it comes to mean "to pick out, to choose". Applying this to certain cases, as e. g. in the games and contests, it came to mean "to judge, or act as a judge" (i.e., to pick out, or select the winner). It was then applied in much the same manner to judging in matters of law and various disputes; and hence finally it comes to be simply "to judge, to pronounce an opinion on matters of right and wrong" in a legal, judicial fashion. Unfortunately, however, any person, qualified or not, legally appointed or not, may pronounce an opinion on the right or wrong of any matter or any act. (And most people are quite free to do this.) Hence there is always a great deal of "judging" in this sense of the word going on all around us. And, unfortunately, most people are much more prone and quick to see the faults of others rather than their virtues. To revert to the primary meaning of the word, they select or choose the faults and leave the virtues untouched. Hence this practice of running one another into the ground, pointing always to one another's faults, is a very common thing. And thus we see that to "judge" - i.e., to pronounce opinions especially on the faults of another, and to "run

another into the ground" are one and the same sin, as James says. One - κρίνω - emphasizes the selection of our neighbor's faults, and the other - καταλάλειω - the malicious talking about those faults.

Now, then, this whole section is really a fine bit of closely-knit reasoning. He begins by saying "he who runs his brother into the ground or judges his brother degrades the Law, and acts as a judge over the Law." Here the same two verbs - καταλάλειω and κρίνειν - are applied to two different objects - ἄδε λφός and νόμος; and would seem to take on a slightly different meaning in each case. We have discussed, at least briefly, ἄδε λφός. Now let us look at the second object introduced - νόμος, a word of great frequency in the N. T. This noun is derived from the verb νέμω, which means primarily "to distribute, portion out". In the life of primitive tribes especially, moral questions (i.e., which are "right" and which are "wrong") are commonly decided by previous custom and usage. That is, over the years the cumulative traditions and past judgments in individual cases are set aside, or portioned out, so as to become a body of law - the law of usage or common custom. In historic times, then, this word - νόμος - came to be applied to any law or body of law. The translators of the Septuagint applied the same word to the Mosaic Law, although here they were dealing with an entirely different kind of law - God-given Law. The word is still fitting however - perhaps even more so - because the law was "portioned out" or given directly by God Himself. In most instances of its use in the N. T., which are very many, this is still its force and meaning - the Law of God, the Mosaic Law. Among the exceptional uses of the word νόμος, however, must be numbered most of the passages in James, of which there are seven in all. In his three earliest uses of the word νόμος James qualifies it by calling it "the law of liberty" (1, 25 and 2, 12), and "the royal law" (2, 8). What he means by this he tells us expressly in 2, 8 - it is the Law of Love, or the summation of the Law. This would seem to be definitive, then, for the other usages of the word νόμος in James, including the passage under consideration here. When James speaks of the Law he means the Law of Love. It is, to be sure,

the self-same Law of God found in the O. T., but understood according to the higher interpretation given it by Christ - a grand unit, fulfilled, as Paul says, by one word - Love. Now James says that he who runs his brother into the ground ^{or} judges his brother "degrades the Law (of Love) and acts as a judge over the Law (of Love)!" Now, as we have said, the same two verbs - *καταλλάξω* and *κρίνω* - are here applied to the Law which were before used with the word "brother", and would seem to demand a slightly different translation by reason of this change in objects. The main difference is that here these two verbs are applied to an inanimate object or concept - *νόμος*. This is quite different than when used of a person, and especially so when the object is God's Law. One cannot "run the Law into the ground" or "speak against" the Law by pointing out its faults and blemishes, for there are none. In the same way one cannot "judge" God's Law by pointing out its failures and faults, for there are none. It is true that one may fancy that the Law is faulty and say so, but that is not James' point here. His whole point as he develops it is that if one "judges" the Law he makes himself a "judge" in fact -- "if you judge the Law, you are not a doer of the Law, but a judge." That is, such a person overturns the whole order of things appointed by God and places himself above the Law as a judge - *κριτής* (from *κρίνω* - "one who acts as a judge or pronounces judgments") instead of under the Law as a doer. In so doing he belittles the Law - takes it from its proper place as the royal norm which God has given us Christians to regulate our lives and lowers it to the point where it becomes merely an instrument in his hands to gratify his jealous, evil desires and bitter invective. That is "degrading" or "dishonoring" the Law - taking all its proper honor and position away from it. Instead of using it as a royal rod to measure his own life and the lives of others, one then uses it as a club to strike some poor fellow-sinner over the head with in a malicious way. Thus, when he speaks about the "Law" he is actually "speaking against" the Law - *καταλλάξων νόμον* -- in that he is belittling it, degrading it, dishonoring it. Hence we translate *καταλλάξει* in this case as "degrades", expressing the idea that one who uses the

Law in this way brings it downwards (*κατά*) by his speaking (*λαλῶν*, or mouthings).

The other aspect of this action (and we must observe the same consistency which James himself indicates when he makes *καταλλάξων* and *κρίνων* more or less synonymous in the first clause) - the other way of looking at what is essentially the same action - is that such a person also *κρίνει νόμον*. That is, "he acts as a judge over the Law." To say that one "judges" is the same as to say that he "acts as a judge" -- i.e., pronounces judgments. To run one's brother believer into the ground by maliciously carping about his faults, using the Law as a club for such malicious actions, is as we have seen to destroy the whole purpose of the Law. He then decides how the law is to be used. To be sure, such a person sins against the Law of Love by his slanders, but that is not the main thought here. Here the emphasis is that he degrades the Law, and thereby places himself above the Law. Thus we translate *κρίνει* here as "he acts as a judge over the law." Thus *καταλλάξει* and *κρίνει* here express two different sides of the same action in harmony with their use in the foregoing phrase, *καταλλάξιν* the idea of "de-basing or degrading", and *κρίνειν* the thought of "selecting" and "acting as a judge" in this way.

Before continuing with James' argument we cannot fail to notice the correspondence of James with Christ's statement in Matt. 7, 1ff - "Judge not, that ye be not judged," and the subsequent story of the mote and the beam; and also with Paul's statement in Romans 2, 2 (cf. also 14, 4): "Why do you judge over your brother?" Let it suffice here to notice that Jesus censures the folly of finding fault with someone who is probably better than ourselves, while Paul and James both bring forward the thought of reprimand for judging and condemning one who is not our servant but our equal, and whom we have no right to judge at all, developing their arguments along different lines.

James then takes the argument one step further along - "But if you act as a judge over the Law, you are not a doer of the Law, but a judge." Here the movement is subtle but telling. It progresses from *ὁ κρίνων* to *κριτής εἶ*. He first points out how far such a person has gone from his proper place. In James 1, 22 and

1, 25 he has laid down the proper relation for the Christian to the Law -- he is to be a ποιητής - a doer of the Law, listening to the Law as to the voice of God from above, and doing what he hears humbly. Now he says that if you act as a judge over the Law, you are not a doer of the Law. Obviously not. Not only is such a person sinning against that Law by his evil tongue, but he has, as we have seen, upset the whole order of things and removed himself from under the Law where he belongs along with the rest of his brother believers. In fact, says James, you "are (in actual fact) a judge." You are not only "one who acts as a judge - ὁ κρίνων - the participle with the strong verbal emphasis; but "you are in actual fact a judge" - κριτής εἶ . εἶ is the present progressive form which expresses a statement of actual fact. κριτής is the noun form, which gives emphasis to the actual office.

Having thus established what those who judge their brothers have made of themselves by altering their right relationship to the Law, James now confronts them with this one incontrovertible fact -- "there is one law-giver and judge - he who has the power to save and destroy." James again shows his originality and wide vocabulary by using here another rare word which appears in the N. T. only in this passage - νομοθέτης . This noun form is a derivative from the basic verb τίθημι plus νόμος . Taking the basic meaning of τίθημι - "to put, place, put down", the compound derivative noun is formed - νομοθέτης - "one who puts down, or frames, laws" - a law-giver. Now, says James, there is one - and only one - lawgiver and judge. The emphasis is upon the word εἶς - both by its position as first in the sentence and by the sense of the whole argument. By emphasizing the εἶς so strongly James says in effect "one - and only one". Nor does he leave this very obvious statement there. He qualifies it and defines this one law-giver and judge in a very striking way - "he who has the power to save and to destroy". Here ὁ δυνάμενος, the present participle from δύναμαι, is best translated by its basic meaning - "he who has the power". This, of course, is the parent verb cognate with the noun δύναμις - "power, might". The basic meaning of δύναμαι is "to have power"

or "to have the power to do" something. Hence its usual meaning - "to be able". But in speaking of God, and especially in this connection, the basic thought is that He "has the power σωσαι καὶ ἀπολεσαι .

The verb σώζω, of course, is one of the very important words in Scripture which brings us to the very heart and center of Christianity. In spite of its very widespread usage in profane authors, it always has substantially the same basic meaning - "to save, to keep safe and sound, to rescue from danger or destruction". In the Bible, naturally, it most often has the particular meaning of "to save from eternal death and damnation and to deliver safe and sound into the kingdom of heaven". There is only one who can save a person from eternal death, as we well know -- that one is God. The opposite of σώζω is ἀπόλλυμι - "to destroy utterly". In like manner there is only one who has the power to destroy utterly - that one is God. The whole passage is strikingly reminiscent of Matt. 10, 28: "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear Him who has the power to destroy both soul and body in hell." That, of course, is God the judge, and James must certainly have had this very statement of Christ's in mind when he wrote these words.

Now, then, comes the final blow - the coup de grace - and how simply and effectively James delivers it! "There is one lawgiver and judge - he who has the power to save and to destroy. Who, then, are you - you who are acting as a judge over your neighbor?" The emphasis, as we see, is upon the εὐ, added for special emphasis and thrown forward prominently to the beginning of the question out of its normal order.

"You! - who are you?" The δὲ here is plainly transitional - "then". Here again James reverts to the participle - ὁ κρίνων, stressing the actions of the readers, and being in apposition with εὐ. They are acting as judges. He cannot call them here κριταί in actual fact, for he has just said that there is only one κριτής . They are merely acting as judges. τὸν πλησίον is the usual N. T. construction for one's "neighbor". πλησίον is an adverb - the neuter of the adjective meaning "near".

The phrase is really ὁ πλησίον ὧν - "the one who is near", but the participle is always dropped, leaving ὁ πλησίον as a standard substantive phrase - "neighbor, friend, any other person" according to the teaching of Christ. The koine family of manuscripts read τὸν ἕτερον for τὸν Πλησίον, but all the best manuscripts contain the reading of our text here which better agrees with the thought of James. The effect of this argument, summed up by this one pointed question, is devastating. He has shown that those who maliciously judge their brethren are acting as judges. But there is only one Judge and Law-giver -- all men are to be under the Law given by Him. Who are you, then, who are acting as the judge? James leaves the question right there to haunt the reader. Enough has been said. It has been said far better than many, many words could do.

We must all realize that this is one point where we all fail in our discipleship, in submitting ourselves to God as we should; and I am speaking of preachers as well as laymen. James is not speaking here of the defense of the Truth or the right use of the Law in chastising erring brethren. But how easy it is to run one another into the ground, using petty faults and hiding behind the Law as a screen. These things, as Paul would say, "ought not to be." They are sinful, they result from nothing but our human pride, spurred on by the devil himself. Let each one of us examine our own house and humble ourselves properly before the Lord. Then we shall have no time for petty fault-finding and malicious talk.

James has now shown how we fail in our submission to the Lord by allowing our sinful pleasures to rule our lives and how we fail also by setting ourselves up in God's place and presumptuously judging one another. Now he shows us how we fail in our proper submission to God by blind and foolish self-confidence in planning our business and every-day affairs.

First of all, we should realize that verses 13, 14 and 15 are all one long and rather involved sentence. Verses 13 and 15 make up the main sentence, which is perfectly clear both textually and grammatically. Verse 14 is a rather long and involved parenthesis injected into the middle of the sentence to give clearer meaning to the last one-half (verse 15), but is full of grammatical and textual difficulties. We shall therefore read it (Clergy Bulletin: XI, 12)

all at once, though it be long, and then consider it in its three parts.

"Now see here, you who say, 'Today or tomorrow we shall go to this (particular) city and spend a year there and transact our business and make a profit' (you who are such as do not know what the nature of your life shall be during the next day, for you are a vapor which appears for a short while and then disappears), instead of saying, 'If the Lord wills, we shall both live and do this or that.'" Ἔγχε νῦν is the standard Greek idiom used to introduce an imperative in classical Greek. It is used here simply as an interjection, exactly equivalent to our English phrase - "Come now." Since it implies a reprimand to follow, we might perhaps better render it into idiomatic English as "Now see here!" οἱ λέγοντες is, of course, vocative; and the construction is parallel to τὸ ἔκρυνον in verse 12 -- i.e., the participial phrase is in apposition with ὑμεῖς understood -- "you who say". "Today or tomorrow we shall go to this (particular) city." The emphasis seems to lie on the σήμερον ἢ αὔριον - "today or tomorrow". The variant reading "today and tomorrow" removes the whole force of the passage by seemingly limiting their plans to only two days, and does not allow sufficient time for the execution of such elaborate plans as are indicated. Furthermore, it expressly contradicts the "year's time" to be spent there later in the verse. Since this was the reading of the textus receptus, the King James translators apparently very wisely emended the text in this place. Besides, both Sinaiticus and Vaticanus have ἢ for καί. The point is, today or tomorrow we shall set out. Both words are adverbs of time, and are so used here. Today or tomorrow πορευόμεθα - "we shall go". This verb had a rather interesting history. It apparently does not appear at all in Homer, but is found in the lyric poets and tragedians in the active voice, with the sense of "to make to go, to carry, to convey". The historians - Herodotus, Thucydides and Xenophon - introduced the middle form with the sense of "to go on one's way". By koine times the active had disappeared entirely, and the middle only remained, being found exclusively in this voice in the N. T. With reference to the other synonyms of going, πορεύομαι seems to bring forward (cont'd)

THE CLERGY BULLETIN

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August 1952

No. 12

GENERAL PASTORAL CONFERENCE MINUTES (a resumé)

The 1952 General Pastoral Conference was opened on Aug. 5, 10:30 a.m., at the "Little Camp Among the Hills" on Medicine Lake, west of Mpls, Minn. Chairman G. O. Lillegard conducted the opening devotion, with remarks based on II Tim. 2, 15.

Roll call: 37 pastors and professors (with late arrivals - 40).

RESOLVED: Sessions from 8:30 - 12m and 1:30 - 4 with $\frac{1}{2}$ hour recess. No evening sessions.

By RESOLUTION the chairman appointed an excuse committee (A. Harstad, R. Preus)

ELECTED to the 1953 conf. program comm. - W. C. Gullixson, C. M. Gullerud, S. E. Lee.

Listing of casuistry:

1. Centennial Collection - G. Gullixson
2. Y. P. Summer Camp - T. Aaberg
3. Bethany College - B. W. Teigen
4. Our Synod's Name - H. Oesleby
5. Synodical Conference - R. Preus
6. Agenda - Chr. Anderson
7. Synod Finances - S. E. Lee
8. Response to L. Jordahl's Appeal to the Wisconsin Synod - D. Pfeiffer
9. Clergy Bulletin - J. Madson
10. Luth. Synod Book Co. - J. A. Petersen
11. Synodical Catechism - J. A. Preus
12. Resolutions prepared by the Madison-Chicago pastoral conference on the Church and the Ministry - A. Gullerud

RESOLVED: Chairman and secretary to compose present conference program comm.

Pastor Guldberg read his paper on sermon preparation and a Thanksgiving Day sermon. Critic - M. E. Twit.

NOON RECESS

Devotion - F. R. Weyland: Acts 1,6-8; 2, 41. 47., "Building the Kingdom of God on earth by Public Preaching".

Sermon discussion.

Exegesis: James 4, 13ff (Pastor Julian Anderson).

Recess

Exegesis: James 4, concluded (Julian Anderson).

Discussion of the O. L. C. referred by

1952 Synod convention. By RESOLUTION the chairman appointed a committee to review documents and meet with O.L.C. representatives present (the Revs. McLaughlin and O. G. Schupmann). Appointed were Drs. N. Madson, R. Preus, P. Zimmerman.

Pres. McLaughlin of O.L.C. was given the floor to express the background and purpose of the O.L.C. organization.

Discussion.

Session closed with the Lord's Prayer.

WEDNESDAY

Devotion - H. A. Theiste: John 21, 4 and morning suffrages.

The arrival of another pastor brought total to 41.

In accord with the equalization rules the complete regulations were read to the assembly.

J. B. Madson reported on the finances of the Clergy Bulletin and offered suggestions for raising additional funds.

Welcomed: the Rev. John Lau.

RESOLVED: The program committee shall address an appropriate letter to Pastor em. Emil Hansen.

Greetings: from H. L. Bremer by H. A. Preus; from E. Hansen, L. P. Lund and Anna Guttebo by T. N. Teigen; L. Vangen and A. J. Torgerson by W. Gullixson; John Hendricks by H. A. Theiste.

"Does the Government Chaplaincy Violate the Doctrine of the Divine Call?" - N. A. Madson. Dr. Madson stated that he would not prepare a paper on this topic because of his conviction that the chaplaincy problem is not centered in the Call, but in unionism.

Discussion.

RESOLVED: to elect a committee to formulate the concensus of this conference with respect to a divorce between the armed services and the chaplaincy services. Elected to the committee were N. Madson, J. Preus and M. Galstad.

The standing chaplaincy committee re-

ported no activity during the past year.

When Pastor Pfeiffer was given the floor to direct the discussion of Rev. J. Buenger's paper on "The Church and the Ministry", he stated that Rev. Buenger was satisfied with the theses of the Madison-Chicago Conf. on this subject and would approve the substitution of these for the discussion of his paper. RESOLVED to do so.

The three parts dealing the Doctrine of the Church were read, and after discussion Part I was adopted. Part II was read and discussed.

Session closed with the table prayer, Hymn 659.

NOON RECESS

Devotion - Julian Anderson: Acts 20, 17-21, "Building the Kingdom of God on Earth by House to House Work".

Pastor J. A. O. Preus, vice-chairman, occupying the chair.

RESOLVED: afternoon session continue until 4:30, with recess at 3.

"Socialism and the Social Gospel", completed - G. O. Lillegard. Discussion.

Arrival of another pastor brought the total to 42.

Recess

Casistry #8 discussed. RESOLVED: the chairman shall appoint a committee to formulate an abstract statement regarding the right of an individual to protest the action of sister synods. Appointed were M. Otto, ?, ?.

Adjournment with the Lord's Prayer.

WEDNESDAY EVENING

Communion service at Fairview Lutheran Church - 8 p.m. H. A. Theiste, officiant and S. E. Lee, preacher. A social hour followed in the church parlors, with lunch served by the ladies of the church. Colored slides were shown by E. G. Unseth.

THURSDAY

Devotion - Paul Zimmerman: Job 38, 1-13, Psalm 148 responsively, Luther's morning prayer in unison.

Additional casistry listed # 14: "Our Responsibility for the Doctrine and Practice of Synods affiliated with us." - T. N. Teigen.

The committee on protests submitted the following statement: Be it adopted as a general procedure that a man who wishes

to protest against some matter of doctrine or practice in a sister synod first confer with his own brethren, and in particular with the officials of his own body, as to possible action. Should he feel constrained to do so, he may refer it to the pastoral conference, or ultimately to the synodical convention. If he is dissatisfied with the action taken in the matter, he still shall be granted the right, as far as we are concerned, to register a personal protest to the body concerned.

Discussion.

RESOLVED: that this matter be tabled until the afternoon session, when the individual posting casistry #8 would be present.

Casistry #5, Synodical Conference - R. Preus requested the conference to devote a few minutes for instructions to the Synodical Conference convention delegates. Discussion.

RESOLVED: more time be allotted to this question later in the conference.

Casistry #1, Centennial Collection - G. Gullikson.

Casistry #10, Luth. Synod Book Co. - J. A. Peterson.

Recess

Pastor Theiste read his treatise on "Our Personal Relations as Clergymen". Discussion.

The committee appointed to study the doctrinal position and official publications of the O.L.C. reported that a constitution soon to be printed would contain a clear and extensive statement of this body's doctrinal position. Discussion.

RESOLVED, by recommendation of the conference committee on the O.L.C.: that the officials of the Synod appoint a standing committee to study the present position of doctrine and practice in the O.L.C. and keep abreast of developments.

Session closed with the table prayer.

NOON RECESS

Devotion - H. A. Theiste: John 1, 35-46, "Building the Kingdom of God by Person to Person Mission Work".

Fres. Gullorud announced the appointment of Dr. Zimmerman and Pastors P. Ylvisaker and M. Dale to the standing committee on the O.L.C.

Pastor I. Johnson reported a contemplated centennial publication including brief histories of congregations and pictures of church property and pastors.

The Finnish National Lutheran Church

was discussed, after which it was RESOLVED that the President of Synod appoint a committee to make arrangements for regional pastoral conferences with the Finnish National Lutheran Church pastors.

RESOLVED: that this resolution be addressed to the officials of the Finnish N. L. C.

The report of the committee on protests was reread and, after discussion, adopted. (cf. Thursday morning minutes)

Recess

Casuietry #7, Synod Finances - S. E. Lee. The request was repeated that all congregations remit synodical contributions monthly. Discussion.

Casuietry #2, Y. P. Summer Camp - T. A. Aaberg. Report sounded the success of the two camps and solicited suggestions for camp committee. Discussion.

Casuietry #5, Synodical Conference - R. Preus (concluded). Discussion.

RESOLVED: that Prof. Teigen bring a resolution before the assembly regarding the activity of our delegates and pastors at the Synodical Conference Convention to be held at St. Paul, Minn., Aug. 12-15.

Pres. Gullorud announced the appointment of D. Pfeiffer, J. Madson, and H. Theiste to the committee to arrange for regional conferences with the Finnish N. L. C. pastors.

Session closed with the Lord's Prayer.

FRIDAY

Devotion - Arvid Gullorud: John 1, 14 and Rom. 10, 8.

Prof. B. W. Teigen submitted the following resolution: RESOLVED, that our advice to the delegates to the Synodical Conference, which is to be used in accordance with their best judgment, is as follows:

Whereas, A Statement of the 44 of the Missouri Synod has been withdrawn as a basis for discussion but not retracted; and

Whereas, it contains false doctrine in points 5 and 11; and

Whereas, at least some of the signers of "A Statement" continue to practice contrary to Scriptural principles, thereby causing offense within the Synodical Conference; therefore

Be it RESOLVED, that the Synodical Conference go on record as disavowing the

"A Statement"; be it furthermore

RESOLVED, that the Synodical Conference respectfully petition the Lutheran Church-Missouri Synod to have this document publicly retracted.

This resolution was ADOPTED. (cf. Casuietry #5, Thurs. Afternoon.)

The proposed program for the 1953 conference was read by a committee representative and after discussion was adopted as follows:

1. "Theme and Parts of a Sermon" - A. Strand (Alternate - A. Harstad)

2. "How to Counteract the Threat of Catholicism in our Congregations" - S. Dorr.

3. Exegesis of James 5 - F. Weyland

4. "The Divine Call and the Congregation" - J. Preus

5. Panel Discussion on Instruction:

Sunday School - G. Quill

Confirmation class - S. Lee

Vacation Bible School - L. Vangon

Christian Day School - M. Tveit

6. "Underlying Causes of the Deterioration and Breakdown of the Old Norwegian Synod" - Chr. Anderson

Casuietry #9, Clergy Bulletin - J. B. Madson.

RESOLVED, that individuals outside of our Synod who desire subscription to the C. B. be charged \$1.50 per subscription.

RESOLVED, that the Seminary students be charged \$1 per subscription.

RESOLVED, that both sections of the C. B. be sent to all subscribers.

RESOLVED, that matter of free copies be left to the discretion of the editor.

Casuietry #15, Theological Magazine (referred by Synod to conference) - The committee elected by the Synod recommended an annual publication. Discussion.

RESOLVED, that an elected committee bring recommendations to the 1953 Synod convention, and that the Synod Committee be made our committee (R. Preus, G. Lillogard, J. Anderson).

Elections brought the following results:

Chairman - D. L. Pfeiffer

Vice-chairman - P. Zimmerman

Secretary - R. Preus

Treasurer or equalizer - H. Handberg

C. B. Editor - J. B. Madson

Casuietry #11, Synodical Catechism -

J. A. O. Preus. Discussion.

RESOLVED, that a catechism committee

be elected and report to the 1953 conference. M. Galstad, P. Ylvisaker, and M. Tveit were elected.

Casustrary #3, Bethany College - B. W. Teigen. (142 students registered to date, with a number of good prospects. There should be from 190 to 200 students enrolled to operate without deficit. A plea was made for pastoral support in obtaining students.)

Casustrary #5, Agenda, was dropped in the absence of Chr. Anderson.

"Norwegian American Lutheranism to 1861" - T. N. Teigen. Discussion.

Recess

Casustrary #13, Suffrages - E. Unseth. Withdrawn.

Casustrary #5, Agenda, was replaced on list by J. A. Petersen.

RESOLVED, that the committee on agenda bring material and suggestions to the 1953 conference for discussion.

The Chaplaincy Committee presented the following resolution, which was adopted: (cf. Wed. Morning) "We recommend that the conference elect a committee to formulate a resolution regarding the divorce of government and chaplaincy to be presented to the Synod in 1953. We furthermore recommend that the matter be discussed at the circuit pastoral conferences and ultimately be presented to the proper U. S. Government office."

The present conference committee consisting of M. Madson, J. Preus, and M. Galstad, was elected in accord with the above resolution.

Casustrary #4, Our Synod's Name, was dropped in the absence of M. Oesleby.

RESOLVED, that the Madison-Chicago pastoral conference choose its own leader for the discussion of its theses on the Church and the Ministry in our conference.

A rising vote of THANKS was accorded H. A. Theiste and Julian Anderson for their splendid work in arranging our meeting at the "Little Camp Among the Hills".

RESOLVED, whether or not a special conference be held and the time and place of our 1953 general pastoral conference shall be left in the hands of the present and newly elected officers, together with the synodical officials.

The 1952 conference was closed with the Lord's Prayer prayed in unison.

Respectfully,

G. C. J. Quill
Secretary

== LITTY av HVERT ==

. . . Pastor H. O. Dale has been called to Holton, Michigan, to succeed Pastor Clarence Hanson, who retired from the ministry recently.

. . . To gladden the new occupants of the Thornton, Iowa, parsonage, Elizabeth Ann Petersen arrived on the scene August 20.

. . . The Story City congregation is without a pastor at present.

. . . During the Synodical Conference convention it was reported that Dr. Ylvisaker had come north for a medical checkup.

. . . Paul Madson is to be ordained at Lawler, Iowa, on Sept. 7. Besides teaching the parochial school at Saude, he is to assist Pastor Otto.

. . . Pastor Quill turned back the request to serve as Centennial Collection manager.

INSTALLATION

Dr. Robert Preus, as pastor of Harvard Street Lutheran Church, Cambridge, Mass., on Aug. 17, by Pastor George O. Lillegard.

————— CHANGE OF ADDRESS —————

Robert Preus, 323 Harvard St., Cambridge, Mass. (Office address)

Clarence Hanson, 5216 Lake Harbor Road, Muskegon, Mich.

Dr. S. C. Ylvisaker, 201 Hensel, Bryan, Texas.

G. O. Lillegard, Bethany College, Mankato, Minn. (Temporary address)

Prof. C. U. Faye, Bethany College, Mankato, Minn. (Temporary address)

Paul Madson, c/o Pastor Milton Otto, Lawler, Iowa.

Stanley Holt, 429 Division Street, Mankato, Minnesota.

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J. B. Madson

Northwood, Iowa