

# The Clergy Bulletin

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AMERICAN EVANGELICAL LUTHERAN CHURCH

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1952

## Evening Prayer

The sun has gone down,  
And peace has descended on country and town;  
The song-birds in silence have flown to their nest,  
And flowers are closing their petals in rest;  
So closes my heart to annoyance and care,  
:: In homage and prayer. ::

I praise for this day  
The Father in heaven, who prospered my way,  
Who shielded from danger, protected from harm,  
Promoted my labor and strengthened my arm;  
For hours that passed lightly as birds on the wing,  
:: Thanksgiving I bring. ::

Forgive me, O Lord,  
My sins and transgressions in deed and in word!  
Thou knowest my heart and my innermost thought,  
The words I have spoken, the deeds I have wrought,  
My errors and failings I deeply regret,  
:: Forgive and forget! ::

I ask for no more;  
My light I extinguish and fasten the door,  
And seeking my chamber, betake me to rest,  
Assured that my slumber this night will be blest,  
I fondly confide to Thy care and control  
:: My body and soul. ::  
- S. O. Bruun

## Quotes

One who believes in the sola gratia cannot open his mouth in self-complacent boasting.

Let never day nor night unhallowed pass but still remember what the Lord hath done.

- Shakespeare

No one who has imbibed the spirit of the Lutheran Symbols is going to commit symbololatry.

Honest and earnest controversy, conducted in a Christian and catholic spirit, promotes true and lasting union. Polemics looks to irenics. The aim of war is peace.

- Schaff

The right to judge, and pronounce on, matters of doctrine belongs to each and every Christian, so much so that he is doing an accursed thing who impairs this right by a hair's breadth.

- Luther

## Sentinel Files

FIFTEEN YEARS AGO

Thursday, September 16, 76 students had registered (at Bethany College), 29 in the college department and 47 in the high school.

- September, 1937

TEN YEARS AGO

"Still going good!" Yes, that was the cheering news we just received from the Rev. Martin Galstad, who is now in the field speaking to the individual about his or her gift to the Jubilee Thankoffering. He informs. . . . that "if all congregations will do as well as have Scarville, Forest City, and Story City, then all the debt will be paid."

- September, 1942

## SELF-EXALTATION

It is pleasant to be god, and there is always a greater or smaller number of people who stand ready to make their minister their god, particularly if he is eminently talented, but also if he is only zealous and active, or gentle and emotional, or just young. It is pleasant to be god; in this peril even outstanding spiritual leaders have succumbed personally, or they have suffered painful wounds together with their adherents.

Perhaps one did repudiate with outward modesty all praise; one was perhaps even praised for one's humility, and still in secret one enjoyed the word of praise, cherished in the innermost part of one's soul one's own vanity, deemed oneself injured and wronged by censure, even though it were well merited. Nowhere does the minister have deeper experiences regarding the natural corruption of the human heart than when he studies his own personal reaction to the praise and the censure which he encounters, particularly as a herald of the Word.

Is not also this self-exaltation, when you frequently bitterly complain that you are not accomplishing anything; even though in your own opinion you are laboring faithfully, the congregation remains the same, uninterested; and listless, you receive little recognition, little gratitude? You become dissatisfied and weary, and you long for another position, where everything is going to be better. But you are altogether mistaken. Everything will be just the same in that new parish, for you are taking your self-exaltation along as you move.

Nowhere may conceit put on a more repulsive form than in ministers; but we

also observe, that nowhere can divine humility unfold itself so beautifully and victoriously as in them, for the reason that there is such an opportunity in their case to receive much training in this virtue. And have you not also noticed that God, with a wonderful love and wisdom which you can see distinctly, in fact, so to speak, forecast in advance, provides you with help in the perils of self-exaltation? The successful sermon was followed by one which disappointed and which justified censure; the cordial thanks of one man for help and counsel were succeeded by the bitter words and harsh criticism of another man, a good start with an individual in the care of souls - of which you were somewhat proud (clever diagnosis, therapeutic ability, etc.) - came to a disconcerting close, revealing how altogether mistaken you had been; and particularly every spree of self-conceit was followed by an inward emptiness, a spiritual poverty and impotence, through which you were made to realize that you had taken your calling in vain. We wonder whether anyone really is thankful to God for such remedial treatment as he ought to be!

- Gustav Jensen

### ————— A PASTOR'S PRAYER —————

O Lord God the Father, Thine is the congregation to which Thou hast appointed me; help me, then, to love it and to reverence it, even as we love and reverence that which is Thine; and help me to watch over it with incessant care, so that nothing of that which is Thine may be devoured by the wolves in the world or do itself injury, or I appropriate it unto myself.

(cont'd on page 11.)

# Why Is There No Church Unity Among Norwegian Lutherans in America? - V. KOREN

(Printed in Kirketidende in 1905, and in Koren's Samlede Skrifter, pp. 454-498 - translation by C. U. Faye.)

ANSWER TO MR. ULVESTAD AND TO MANY OTHERS.

Mr. M. Ulvestad has, in several periodicals in January of this year, written an article with the heading, "Church Union", and asks: "What separates Norwegian Lutherans in America?" He subscribes to what has often been said, that "most people do not know what is at issue in the conflict." He says that "there are some (among the uninitiated) who believe that "this is merely a conflict among the leaders, while the majority do not know what they are to believe." He says that "what is needed is a straightforward explanation and comparison of the doctrinal differences that are said to exist." He says that he has diligently tried to find the difference between us, especially by reading our respective periodicals, but has found no essential difference. He "has come to the conclusion that it is our Christianity, and not our doctrinal concepts, that has suffered most" He says that "if this were the main issue about which there was disagreement, namely, the way to life in God and the way to salvation, then there could be no talk of uniting. One cannot compromise the Word of God. The way which God has prescribed seems, however, to be clear enough, if only we would follow it."

Mr. Ulvestad's article seems to me to be written in a seemly and serious vein, and he is right in that people who lately have come to this country from Norway have reason to see the matter as he does.

When Mr. Ulvestad says that "they ought to come before the public and say: The United Church teaches thus, the Synod thus, Hauge's Synod thus, the Free Church thus, etc.," then I am of the opinion that I, as member of the Synod, may venture to say that the Synod has given as straightforward a presentation as it has been capable of, particularly as far as the last and longest doctrinal controversy is concerned. This presentation is found in "An Accounting", (Grace for Grace,

p. 173). See also the article "What the Norwegian Synod has willed".

There are two reasons why most people do not know what is the issue in the conflict. The one is that so many have not followed the controversies from the beginning, and it easily becomes impossible for most people to read the numerous contributions from the various sides. The other reason is that there are certain authors who have the peculiarity of blowing up a cloud of words out of which the only thing the reader gets hold of are some accusations which they then believe and appropriate, partly because many have a tendency to believe accusations, partly because they who make them have a name and prestige.

## I

If the deplorable condition among Norwegian Lutherans in America is to be understood thoroughly by persons who have come to this country in the later years, then it is my conviction that this can be attained in a historical way, and since the author of these lines has been in the service of the Church longer than any one else, there could then be in this fact an invitation to me to try to recount what my experience has been in regard to the controversies.

Twenty-eight years ago I delivered a lecture to the pastors of the Norwegian Synod on "The Church Parties among our People in America." This lecture was printed at the request of the Pastoral Conference. It begins with the words: Since the church parties among our people are contemporary with the immigration, their root must be sought in the church conditions in Norway, of which ours are but a continuation under other outward circumstances." For this I adduced proof in the above-mentioned essay. The alignment in this country by parties

began thus: The greater part of the immigrants attached themselves to the Norwegian pastors who were ordained in Norway and came to America to serve their countrymen and to establish church order among them, while a lesser part did not want to have anything to do with the "Norwegian Pastors".

This lesser part in the beginning permitted itself to be led by Elling Eielsen, a lay preacher already well known in Norway, who had come here some years before the first Norwegian pastor, W. Dietrichson. The latter had come here through the support of a churchly minded layman in Christiania, a tanner, Sprensen, who had given \$1000 to help his emigrated countrymen establish church order. Another churchly minded man, a young Dane by the name of C. L. Clausen, known also by many in Norway, worded together with Dietrichson. Clausen was ordained in this country by a German Lutheran pastor. In 1848 a third young man arrived, the Rev. H. A. Stub, who settled in Muskego. These three pastors, Dietrichson, Clausen and Stub, now sought to organize a church body and drafted a constitution. But, since both Dietrichson and Clausen held Grundtvig's views on the baptismal covenant as the living Word of God, the Constitution, of which Dietrichson made the draft (but which was not submitted to any meeting), naturally favored this view. Dietrichson soon tired of the work, and in 1850 the Rev. A. Preus arrived at Koshkonong to take his place. Among the documents left behind by Dietrichson, Preus found his draft of a Constitution. Now, although neither Preus nor Stub was a follower of Grundtvig, nevertheless they did not discover that error in paragraph 2 of the original draft, with the result that the Constitution was, for the time being, accepted and a church body formed.

In 1851 three new pastors came from Norway, H. A. Preus, Brandt, and G. Dietrichson. When these pastors met with those who were already here, and the Constitution was submitted, they noticed the Grundtvigian paragraph. This they would not accept; and in order that they now could proceed prudently, they dissolved the association (it could scarcely be called a body) which had already been formed, and in 1852, at a meeting in Muskego, they composed a new genuinely Lutheran paragraph on the Bible as the sole rule and norm, thus definitely vindicat-

ing the Lutheran principle of Scripture. In 1852 the Rev. J. A. Ottesen was added, and in February, 1853, a meeting of these pastors and a considerable number of laymen was held for the purpose of drawing up a regular synodical constitution, to be submitted for consideration to congregations already organized. This was done, and, accordingly, the Norwegian Synod was founded in Rock Prairie in Wisconsin in October, 1853. (1)

In the meantime, Elling Eielsen, during all these years, had diligently travelled around in the settlements, preaching and warning the people against the "Norwegian pastors in the long robes." A need for a constitution was, no doubt, felt also among many of Eielsen's friends, but it was not to the personal interests of Eielsen to establish a real church order. He preferred to rule himself (Hattestad's Hist. Medd., pp. 59 & 60). Among the men who attached themselves to Eielsen for a while was O. J. Hattestad (who came to America in the fall, 1846). He became a pastor later on, and was for 10 years president of the Norwegian Augustana Synod. In 1887 he issued a publication, "Historical Communications," in which he gives noteworthy information on the pioneer days of the church in this country.

The Rev. Hattestad relates (p. 37, f.) that already in April, 1846, a meeting was held at Jefferson Prairie in order to draft a church constitution, and he appeals to the testimony of the Reverends Brohaugh and Eistensen, in their book E. Eielsen's Liv og Virksomhed, that at this meeting "Eielsen dictated and O. Andrewson wrote." The document that resulted in this manner became the basis for the so-called "old Constitution". This was at Koshkonong "again accepted and signed by 37 brethren in the faith" in October, 1850. It is extant in print from June, 1851. It was in force for the Eielsen body till 1875, when the name Hauge's Synod was adopted, and some changes were made in the Constitution, which were approved at a meeting in Chicago in 1876.

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(1) I was, at that time, on the way to the call in Iowa, to which I was ordained in July of the same year, and I came to Wisconsin about a month after the founding of the Synod.

That there in 1846 were "organized congregations" in the settlements among the people that Eielsen served as pastor is but a loose assertion which lacks all foundation. In vain, indeed, may one search for documents in the oldest settlements which can prove that congregations even "in a way" were organized at that time. The people who permitted themselves to be served by Eielsen he called sine, "his own," or de er med os, de, "these people are with us." (Hist. Medd. p. 59) (2)

The above mentioned "old Constitution" contains remarkable things. In paragraph 1 it is said that the body is and shall ever continue to be "built on the Word of God in the Holy Scriptures in conjunction with the apostolic and Augsburg articles of faith, which, together with the Word are the rule for our church order and for our faith and confession." (Hist. Medd., p. 38) In the well known Art. 2 it is said: "According to the order and manner which the Holy Scriptures teach and convince us, that nothing common or unclean can enter into the New Jerusalem (Rev. 21, 27 and many other passages), so no one can be admitted as a member into our body unless he has experienced a true conversion or is on the way of conversion." (ibid.) In article 6 it is stated: "We will not have anything more to do with papal authority, as well as with the usual priestly vestments, since proof is not found in the New Testament that Jesus or His apostles have used or commanded it." (ibid.) With regard to the education of pastors for their vocation, article 9 determines first that teachers and pastors are chosen by the congregations, and adds that "they, who are gifted with the talents of learning must acquire the necessary knowledge as far as circumstances permit it." (ibid., p. 41 ff.) The Rev. Hatlestad remarks, that "not in a word or syllable is anything mentioned about officials of the body, such as president, secretary, etc. There is no provision for annual meetings or other conventions." (ibid., p. 42)

A meeting of the church "body" organized in 1846 was held in LaSalle Co., Ill.,

(2) See the Rev. Rasmussen's letter to Norway, Mdstd. 1870, p. 250 at the bottom of the page.

in Sept., 1848. The Rev. Hatlestad remarks that "it must, most likely, have been according to private agreement that Andrewson arranged for this meeting; for in the Constitution not a word is to be found as to either annual meetings or representatives of congregations." (ibid., p. 43) This meeting, at which the Rev. Paul Anderson acted as chairman, became ominous, says the Rev. Hatlestad, who himself was present. In a lecture delivered at the annual meeting of the Augustana Synod in Rushford, Minn., in 1879, the Rev. Paul Anderson says, inter alia, that at this meeting "there was discussion also concerning many complaints against Elling Eielsen; and the upshot thereof was that the meeting declared that we could have no confidence in Eielsen until he cleared himself of the accusations by means of a Christian settlement with the proper persons concerned. But instead of conforming to this and endeavoring on the basis of the truth to keep the unity of the Spirit in the bond of peace, Eph. 4, 3, he withdrew and began from that time to work by himself. Here again is to be seen an error of our accusers, who accuse us of having separated ourselves from Elling Eielsen. The fact is that he separated himself from us, and that for the sole reason that he could not tolerate the least reprimand of his faults." (ibid., p. 47; Rasmussen in Kirketidende, 1870, p. 243) At this meeting it was unanimously resolved "to adopt the church rule and discipline of the Frankean Ev. Luth. Synod of New York and to unite ourselves with the same, though with the reservation that our childhood religious instruction is not to be taken from us, and that we will not be bound to any church body any further or longer than they walk in accord with the Word of God and teach the way of God correctly." (ibid.) From that time is dated the name "the Frankeans" for those who were separated from Eielsen's friends, a name against which, however, they have correctly protested. For in spite of the unanimous resolution which has just been quoted, there was, according to information from the Rev. Hatlestad, only one pastor, Paul Anderson, who together with his congregation permitted himself to be received into the Frankean Synod, and even these left it again in 1851. (ibid.) In this year the Northern

Illinois Synod was founded. The Rev. Paul Anderson, O. Andrewson and their congregations, which before had had no connection with any church body, joined this Synod (p. 61), and in addition to these, the Swedish pastors, Esbjörn, Carlson and several others. The Rev. P. A. Rasmussen says in a letter to Luthersk Kirketidende in Christiania: "From now on" (that is, from that meeting in LaSalle Co.) "E. Eielsen turned with far greater bitterness against these former brethren of his, than against the few Norwegian pastors who were here at that time; and by pointing out their aberrations, particularly as to Baptism and the Lord's Supper, and by writing to Olaus Nielsen in Fredrikshald and in his Tidende getting them designated as 'devils in human form', as apostates, for whom one should not pray, etc., he succeeded in winning back again more and more of them and in frightening the newcomers from joining them." This was before Clausen, Stub and A. Preus had made the start toward founding a Norwegian Synod. (Kirketidende for 1870, p. 243)

Thus the Norwegian Lutherans were, then, already from the earliest time, divided into three hostile camps: "the Norwegian pastors," the followers of Elling, and the Norwegian members of the Northern Illinois Synod who had separated from the followers of Elling (the so-called Frank-eans), whom we later called the Norwegian Augustana Synod. (3)

(3) After considerable conflict, caused especially by the unionistic position in doctrinal matters of the American members of the Northern Illinois Synod, the Swedish and Norwegian pastors stepped out of this Synod and founded, at a meeting in Jefferson Prairie in Wisconsin in 1860, "the Scandinavian Evangelical Lutheran Augustana Synod." Since this Synod grew rapidly, it was decided after several years of brotherly negotiations, at the meeting in Andover, Illinois, in 1870, to have it divided into two independent synods, each with its officials, the Swedish Augustana Synod and the Norwegian-Danish Augustana Synod, which were to look upon each other as sister synods, send delegates to each other, etc. (Hist. Medd., p. 62 foll.)

One of the reasons which, for a long time, have had to do service in explaining why the original schism in the Norwegian church in this country came into being, is the circumstance that the two first pastors, W. Dietrichson and C. L. Clausen, were Grundtvigians. That this was the cause is not true. That is a later invention. How far the fear of Grundtvigianism was from being the cause is shown by Elling Eielsen's Constitution, article 1, which places, as norm, the Confession of the Church alongside of the Word of God. Nevertheless this contention had had to do service later on, and that although the Norwegian Synod, at its very foundation, was grounded in opposition to Grundtvigianism. The Rev. Rasmussen, who at that time and long thereafter adhered to Eielsen, says in his letter to Luth. Kirketidende in Norway: "The Grundtvigian leaven in article 2" (of the temporary Constitution of 1850) "was not even noticed by the opponents of the Synod (at any rate I never heard anything about it) and for that reason was not the object of any attack whatsoever." (Kirketidende, 1870, p. 245) Rasmussen relates that Eielsen had confided to him that the real reason for the schism was that they (the Norwegian pastors) were unconverted people. Eielsen adduced as something impiously presumptuous and dreadful that the Rev. Clausen asked the communicants: "Do you believe that my forgiveness is God's forgiveness?" "One can well be a friend of Eielsen," says Rasmussen, "whether one is Grundtvigian or Methodist or Baptist, just so one is agreed with him in the great main point, namely, condemning 'the Norwegian pastors'." (ibid., p. 250)

The "Vexel-doctrine" was no doubt occasionally spoken of, and it was feared, since the old Haugeans in Norway had (and that correctly) come forward against "the recast Explanation"; but I - and, as far as I know, the other pastors - used only "Saxtorph's Epitome" of Sandhed til Gud-frygtighed in the instruction for confirmation, and in that there was no "Vexel-doctrine".

How difficult it has been to find reasons for the schism may be seen, among much else, from the circumstance that, as one of the causes of the schism which took place in the forties and fifties, there was adduced, in the seventies, "the

(to be continued)



more strongly the idea of "starting out on one's way, setting out", and thus "to go" - marking the inception of the action of departure. That is precisely its sense here - "we shall set out on our way" - the future tense expressing purpose. The destination intended is usually introduced by εἰς, as here. It is τῆνδε τὴν πόλιν. τῆνδε is the old Homeric demonstrative, compounded from the demonstrative ὁ, ἡ, τό, which later became the articles, and the enclitic δε. It has the meaning of the ungrammatical "this here" in English, which we may approximate by saying "this particular city".

Thus these planners are planning the outset of their journey. They continue, "we shall spend a year there". The basic verb - ποιεῖω - which appears throughout all Greek literature with a great variety of meanings and special usages, when used with designations of time denotes "to spend". The verb itself signifies "to remain" in such phrases, and is followed by an accusative of extent of time. Thus - "we shall remain for the space of a year". Thus they plot not only their departure, but the length of their stay with great certainty.

And not only that, but their plans are completed by saying, "we shall transact our business and make a profit". The deponent ἐμπορεύομαι, according to Moulton-Milligan, is not related to πορεύομαι (to go), but is derived from the noun ἐμπόρος - "a traveller, or merchant". ἐμπόρος, in turn, is derived from πόρος, which designates a passage or way, especially over water. Basically, then, the verb ἐμπορεύομαι means simply "to travel, to be enroute". But in the days before the modern highway, rapid transportation, and the widespread law enforcement agencies, travel was a very dangerous and difficult undertaking; and so the only travellers were those motivated by some very strong purpose, desire or necessity. Practically, this restricted travel to soldiers, who travelled by command in large groups, and merchants, driven by the human desire to make money. Among these merchants then, as today, there were many Jews to whom James is writing. Thus the only real "travellers" in the real sense of the word were the merchants - ἐμπόροι; and so this verb came to mean "to be merchant, to car-

ry on a merchant's business, or simply to transact business". Thus we translate the word here as "transact our business" -- i.e., carry out our merchant's business of importing there. κερδαίνω is derived from the noun κέρδος, which means "profit, gain, advantage"; thus the verb means "to make profit" when used absolutely, as here -- exactly what merchants desire.

Thus their plans are complete. What is more, they are fixed and exact to the last detail. All the verbs are future, expressing volition and purpose. We will do all these things, say these people, assuming that theirs is the only will to be considered, and that the future lies entirely in their own hands. Poor deluded fools! We think instinctively of the parable of the rich fool - Luke 12, 16-21. Notice how efficiently and expertly James exposes their foolishness in the parenthesis which follows: "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." This verse is filled with almost hopeless textual difficulties, as none of the three best manuscripts agree as to what is the proper reading. It seems to the writer that the resultant text of Nestle comes the closest to giving the meaning James intended, and fits best with the main part of the sentence which precedes and follows. οἵτινες, the plural nominative of οἷςτις, is qualitative. "You who are such." As usual in the epistles, it has a distinct tone of reproach and sarcasm and disdain. James means that people who say such things are plain fools. They do not even know what the nature of their life will be during the next day, let alone a whole year, and yet they are such fools as to plan as though the whole year were in their hands. Furthermore, it seems that the whole sequence from οἵτινες to ὑμῶν is one clause, and should not be divided as in the King James or American Standard versions, for then it breaks the sequence of the parenthesis and makes the whole thing even more ungrammatical and unwieldy than it is. The whole sense of the passage seems to require that verse 14 is one explanatory sentence inserted as a parenthesis, and the resultant text does make a perfectly

good syntactical sentence. The foolishness of such people and such statements is that they have insufficient knowledge to make such plans. ΟΥΚ ΕΠΙΣΤΑΤΟΘΕ - "you do not know". ΕΠΙΣΤΑΜΑΙ seems quite definitely to be derived from ΕΦΙΣΤΗΜΙ - "to make to stand upon, or to set upon" in the active. It seems likely that ΕΠΙΣΤΑΜΑΙ is simply the Ionic middle form of ΕΦΙΣΤΗΜΙ which acquired a specific meaning of such frequent usage that it came to be recognized as a separate verb. The middle, or intransitive, meaning of ΕΦΙΣΤΗΜΙ is "to stand upon". When applied to the mind it would simply imply to be standing upon a firm foundation of facts -- "to know whereof one speaks", or, more simply, "to know". In any case, this is the basic meaning of ΕΠΙΣΤΑΜΑΙ in profane Greek authors - "to know, to understand", or as Liddell-Scott lists in a large number of cases, "to know for certain", implying a good understanding. The Greek is literally "to overstand"; German, "verstehen"; English, "understand". It clearly is this idea of knowing for certain that James wishes to bring out. These people speak so certainly, so surely. But they do not know for certain what they will be doing tomorrow. That is the whole point here. You do not know, he says, ποία ἢ ζωὴ ὑμῶν. This clause is plainly elliptical, there being no verb. It is the usual Greek construction with some form of the verb εἶμι left out. This must be supplied from the context. Since these people have been speaking of the future, with all verbs in the future, certainly James' thought must be that they do not know the future -- what it has in store for them. Hence we supply ἔσται - "shall be". ποία - "of what sort, of what nature" - is the interrogative pronoun. ἢ ζωὴ - from ζω - means "to live, to be alive". Hence ζωὴ is "living, life, the state of being alive". Thus we translate the whole clause "What the nature of your life shall be" -- i. e., whether you shall be alive at all, whether in good or ill health, what you shall be doing, what the circumstances of your life shall be -- all this James means by ποία ἢ ζωὴ. This leaves the phrase τῆς αὔριου to be considered. Sinaiticus and the koine manuscripts read τὸ τῆς αὔριου - "the matter of the morrow". Alexandrinus and others

read τὰ τῆς αὔριου - "the things of the morrow". And Vaticanus, which carries the greatest weight usually, reads as Nestle prefers - simply τῆς αὔριου. If we supply either τὸ or τὰ (and it makes no difference which one), then we have a complete sentence ending with αὔριου, leaving ποία ἢ ζωὴ ὑμῶν to be dealt with as a separate sentence (certainly a question, as in the King James and American Standard versions). But that leaves the whole verse chopped up, disjointed, awkward; and not at all straightforward and flowing as a parenthesis should be. Furthermore, let us look carefully at the sense of the whole sentence. These people have laid the most careful and minute plans for the whole year - ἐνιδυτοῦ. Therein lies their great folly. That is precisely what James is exposing. Hence he says "you do not know for certain what the nature of your life will be during the next day (let alone a whole year)". That is exactly the sense of τῆς αὔριου. It is a genitive of "time within which", if left alone, ἡμέρας being omitted, as is so often the case in Greek. The emphasis which James wishes to make is in this very phrase, and is shown by its being brought forward out of its regular position after ὑμῶν. They do not know during the next day what the nature of their life shall be. Thus the point is not that they do not know the matter, or the things, of the next day; but rather that they do not know anything about the nature of their life during the next day.

He carries this very thought out as he proceeds. He substantiates in the following clause what he has just said, and points out that they cannot know because of the transitory nature of life itself. γὰρ introduces the reason for what he has just said, indicating that what has just been said is a statement of fact, and that the whole is one sentence. "For you are a vapor which appears for a short while and then disappears". ἄτμις is a "moist vapour" as opposed to smoke - καπνός. In the N. T. the word appears only here and in Acts 2, 13. "You are a vapor" - ἔστέ. That is, you are in actual fact a vapor. Notice that James does not say your ζωὴ is a vapor. He says you are a vapor. This substantiates further the fact that ποία ἢ ζωὴ is not a question with this as its answer. Then he would have to say ἢ ζωὴ, or "it" is a vapor. This is a plain state-



ment of fact given to substantiate what he has just said -- "you are a vapor - here today and gone tomorrow". It is a metaphor, of course, and a very striking one. What figure could more fittingly show the transitory nature of human existence? In his words man is a vapor "which appears for a short while and then disappears". ἡ φαινόμενη - "that which appears". φαίνω in the active voice means literally "to bring to light, to cause to appear". The passive thus means "to come to light, to appear". πρὸς βλίχρον is here an adverbial phrase of time - χρόνον implied. Literally, "for the duration of a short time". ἐπι-εἶτα is the regular adverb denoting sequence of events. καὶ ἀφανιζομένη - "also disappearing". ἀφανίζω is the regular causative derivative verb formed from the adjective ἀφανής - "unseen, invisible", and means in the active "to make unseen or invisible". In the passive, as here, it thus means "to become invisible - to disappear". What an excellent and vivid picture of human life -- it appears for a short while and then disappears.

This should make his foolish, self-confident readers stop and think. It will also show them how foolish their minutely-laid plans are. They do not know when they may disappear from this earth like a vapor. They should recognize God's all-ruling providence over all human affairs, and submit themselves and their plans to His will -- "if the Lord wills" we shall do this or that. Here then at verse 15 James continues his statement left off at verse 13. They are saying (verse 13), "today or tomorrow we shall go to this (particular) city and shall spend a year there and shall transact our business and make a profit" -- parenthesis -- "instead of saying, 'If the Lord wills, we shall both live and do this or that.'" This, of course, is what they should say, for the reasons enumerated in verse 14. ἀντὶ τοῦ λέγειν ὑμᾶς is the regular particular infinitive with the accusative subject so common in Greek. ἀντὶ expresses the idea of opposition or exchange. It expresses both thoughts here. They have been saying the opposite of what they should. They have been saying such foolish things instead of what follows. The statement which follows was apparently of

frequent usage in the early Church. In Acts 18, 21 Paul says that he will return to Ephesus "if God wills" (θέλω). In I Cor. 4, 19 he says, "I will come to you shortly if the Lord will." (θέλω). In I Cor. 16, 7 he says, "I hope to tarry a while with you, if the Lord permit" (ἐπιτρέπω). And in Heb. 6, 3 we read, "This will we do, if God permit" (ἐπιτρέπω). And thus James also says that in laying our plans and speaking of them to others we should say ἔαν δὲ κύριος θελήσῃ. This is the protasis. θέλω as distinguished from βούλομαι (v. 4) expresses more strongly the aspect of the will. The basic meaning is "to be willing" - hence "to wish". The original form of the verb, ἐθέλω was standard in Homer, common among the Attic prose writers, but began to wane in popularity during the Alexandrian period in favor of the shorter form θέλω. The N. T. contains only the short form. There is, of course, only one who controls all things by the strength and power of His will, just as there is only one lawgiver and judge -- that is God. What He wills is done, for with God to will is to do. The whole universe is upheld by His divine will. All human affairs proceed only by His consent. Here it is Christ "who upholds all things by the word of His power" (Hebrews 1, 3) who is referred to by His peculiar title - ὁ κύριος. Hence we must say, "If the Lord wills καὶ ἐπιθέτομεν καὶ ποιήσομεν τούτο ἢ ἐκεῖνο. Here we find the familiar καὶ .... καὶ construction to be translated literally in this case -- "both....and". ἐπιθέτομεν is the regular future of the verb θέω which we would expect here, θέω meaning, as pointed out above, "to live, to be alive". Our very life and existence is dependent upon the will of God, as well as our affairs; and James is very careful to bring this fact in here and place it first in the construction. Our doing is contingent upon first our being alive, and our being alive is contingent upon the will of God. ποιήσομεν here has the secondary sense of "to do" with which it appears so often in Greek literature and in the N. T. The two contrasting demonstratives, τούτο and ἐκεῖνο, are used here exactly as in English - "This or that". Thus James sets before his readers and us the absolute providence

of God over all things. To forget this is serious business. It robs God of the honor and glory due Him. It allows our human pride to run unchecked into foolish presumption and blind self-confidence. It destroys the humble spirit which our Lord demands of us and in which we should always live and plan our affairs.

Indeed, it leads to boasting, and that is positively wicked and sinful. That was exactly the state of many of James' readers: "But as things are now you are being loud-mouthed in your false pretensions".  $\sqrt{\text{UV}}$  is here circumstantial - "as things are now, in the present state of affairs".  $\delta\epsilon$  is plainly adversative, expressing the shift of thought from what should be to what actually is the case.

$\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\mu\alpha\iota$  is a deponent verb derived from the noun  $\kappa\alpha\upsilon\chi\eta$  - "a boast". Hence it means "to boast, to brag, to be loud-mouthed". It is so used consistently in profane Greek from the time of Pindar and on into koine times. The King James "rejoice" and the American Standard "glory" are neither strong enough nor harsh enough, nor do they give the exact sense implied. This is a harsh word. James says that they are "boasting", they are "being loud-mouthed" in their false pretensions. That is, they are loudly talking about things they have no power to do, and it is this that he censures. The  $\epsilon\nu\tau\alpha\upsilon\tau\acute{\iota}\varsigma\ \epsilon\lambda\alpha\beta\omicron\nu\epsilon\iota\varsigma$  carries the idea further along.  $\epsilon\lambda\alpha\beta\omicron\nu\epsilon\iota\varsigma$  is a noun derived from a synonym of  $\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\mu\alpha\iota$  -  $\epsilon\lambda\alpha\beta\omicron\nu\epsilon\iota\varsigma$  - "to make false pretensions, to brag". It implies that such bragging is empty, without any foundation. Thus the noun is "empty, false pretension" -- exactly what these boasters were putting forth. As Thayer says, it is "an impious and empty presumption which trusts in the stability of earthly things".

And, as James points out, "all such boasting is wicked". The adjective  $\pi\omicron\nu\eta\epsilon\omicron\varsigma$  is of frequent occurrence in the N. T. Basically, it is cognate with  $\pi\omicron\nu\epsilon\omega$  - "to toil, to work hard", and means "toilsome, painful, annoying". From this, perhaps, it came to mean "injurious", as is found in profane Greek and Rev. 16, 2. And then by a further step it came to its usual meaning -- "bad, wicked, evil" in a moral sense. Trench (p. 61) remarks that " $\kappa\alpha\kappa\acute{\iota}\alpha$  is more the evil habit of mind,  $\pi\omicron\nu\eta\epsilon\iota\alpha$  rather the outcoming of the same", no doubt because of its active connotation from  $\pi\omicron\nu\epsilon\omega$ . Thus a  $\pi\omicron\nu\eta\epsilon\omicron\varsigma$

person, according to Hesychius, is "an active worker of evil". He makes trouble for others. Thus we should perhaps translate the word "evil-working". Certainly all boasting is just that - it works evil to the one who boasts, destroying his humility, leading him away from God to trust in himself and the stability of earthly things. As such it may lead one to damnation - a truly wicked, evil-working thing! We must remember at all times that we have nothing to boast about except, as Paul says, in our weaknesses and infirmities.

Now, then, James gives a most fitting conclusion to this section and to the whole chapter: "Now then, to him who knows to do good and does not do it, to him it is sin." Here again James uses the verb  $\sigma\iota\delta\epsilon\iota$  in its participial form --  $\epsilon\iota\delta\acute{\omicron}\tau\epsilon$ . Thus he means a knowledge which has become a part of us, something which we know instinctively. He intimates that whether they had known the truth or not before, now they know. The present meaning of  $\sigma\iota\delta\epsilon\iota$ , although perfect in form, and the present form of  $\pi\omicron\iota\sigma\upsilon\nu\tau\epsilon$  both suggest a general, universal situation. This applies to all readers. It applies today -- it is a timeless truth. His readers now "know" what is  $\kappa\alpha\lambda\acute{\omicron}\varsigma$  -- "good, right, noble". It is almost impossible to give any satisfactory discussion of this word in a short space because it takes on an almost ever-shifting meaning in every situation and context. The main sense seems to be "beautiful or distinguished in some aspect or quality". It is one of the most common words in the Greek language, and has more varied shades of meaning than perhaps any other word. "Good" is a rather colorless meaning, but then the English "good" is similar in being very common and having a wide variety of usages. At any rate, James says they now know to do good. In all probability many of the readers of James in the diaspora were very imperfectly grounded in the faith before. Most of the congregations had probably been founded by visitors in Jerusalem at the time of Pentecost. As such, these leaders were not familiar themselves with all of the life and all the teachings of Christ, having themselves received it second-hand. There was also no N. T. literature of any sort up to this time, as James is the first letter of the N. T. canon. All in all, it seems quite probable to conclude that these

Christians had the essential facts of the way of salvation, but were imperfectly indoctrinated and grounded in the life of sanctification and the deeper matters of the Christian life. Their conduct, as revealed by James, would substantiate that. Thus James has written this letter in a spirit of love and helpfulness to ground them in the practical matters of the Christian life and walk.

Before, then, there may have been some excuse for these folks - insufficient knowledge, so that their sins were sins of ignorance. But now they can no longer plead insufficient knowledge as a cloak for their sin. Now they know. The prominence of the word  $\epsilon\iota\delta\omicron\tau\iota$  as the first word in this sentence indicates that this is where James places his emphasis. It is upon their knowledge now as contrasted with their former ignorance.

Now, then --  $\omicron\upsilon\upsilon$  -- says James, "to the one who knows to do good and does not do it, to him it is sin" --  $\alpha\mu\alpha\rho\tau\iota\alpha$ .  $\alpha\mu\alpha\rho\tau\iota\alpha$  - literally "a missing of the mark", or course implies prior knowledge of what the mark or target for human actions is. One cannot shoot at a target which he cannot see. But when one sees the target and misses, it is entirely his own fault. Thus  $\alpha\mu\alpha\rho\tau\iota\alpha$  denotes conscious, wilful sin, sin that cannot be excused on the ground of ignorance. Thus James says that to him who knows and does not do - to him it is sin -- an inexcusable missing of the mark. That is the case of his readers now.  $\epsilon\sigma\tau\iota\nu$ , of course, is impersonal here.

What a brief, but effective way James has of driving his points home. As in v. 12, so here he leaves his reader to draw the necessary conclusions. He has laid the Truth before their eyes. Now they must apply that Truth. James leaves the discussion on a high plane. The Christian life is an active thing. Not only must the Christian avoid the wicked thing -- the  $\pi\omicron\nu\eta\rho\omicron\varsigma$ ; but he must do the good --  $\kappa\alpha\lambda\omicron\varsigma$  - in all circumstances. Sins of omission are just as serious as sins of commission. When we know to do good and do not do it, no matter what the circumstances, then it is sin. Let us apply the same diligent searching to our own hearts that James required of his first readers.

- Julian Anderson

O Lord Jesus, this congregation Thou hast purchased with Thine own blood; do Thou help me, to the end that I, as Thy true servant, may not spare myself, but may use and consume all my energies in order to be a true shepherd of the flock; and that I in this ministry of mine may also keep in mind what Thou hast said, that "whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it."

O Lord Holy Spirit, Thou hast made me overseer in this congregation, and I administer the means in which Thou, the great Guide of souls, dost work out Thy saving purposes. Therefore must Thou also give me the ability which is essential to this great ministry; for of myself I do not have it; Thou must give me a strong and obedient pastor-heart and a tender conscience, and impart to me of Thy gifts and powers that will count for the upbuilding of myself and my congregation. For otherwise I might occasion evil only.

O Lord, Triune God, take charge of me and all the flock. And let the admonition ever be ringing in my ears: "Take heed unto thyself and to all the flock!"  
Amen.

----- MY NAME IN VAIN -----

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN!

We should fear and love God that we may not . . . swear . . . by His name.

- Luther's Small Catechism

Gee - a minced form of Jesus used in mild oaths.

Gosh - a softened form of "God" used as a mild oath.

Golly - a euphmistic substitute for God.  
- Webster's New Intern. Dict.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5, 37.

THANKSGIVING DAY OFFERING

The Synod's Finance Board has asked us to remind the pastors of the fact that the Thanksgiving offering is earmarked for the Seminary Fund. We expect to be

able to send out envelopes for this purpose and hope, this year, to have them in your hands in ample time.

Right now we suggest that you open your 1952 "synod report" to page 73; read over the entries under "Seminary Fund" and linger a while on the last one, called "deficit". The need is certainly there for funds. We beg of our pastors that they make this need known; the simple truth is that our seminary cannot coast along on enthusiasm unless that enthusiasm also produces the wherewithal.

- The Board of Regents

ORDINATION

Paul Gerhardt Madson, as assistant pastor in the Saude-Jerico parish, on Sept. 7, by N. A. Madson.

CORRIGENDUM!

In the presentation of the James 4 exegesis which is completed in the foregoing page, we wish to make the following correction of a glaring error:

On page 130, second column, 13th line from the bottom of the page, the complete sentence should read: "It has been pointed out also that  $\alpha\iota\tau\epsilon\omega$  is used in requests that something be given, while  $\epsilon\varrho\omega\tau\alpha\omega$  is used in requests that something be done."

There may be other serious errors in this and other texts; we would appreciate having them pointed out by our readers.

- Ed.

CIRCUIT MEETING

The Iowa-Southern Minnesota fall circuit meeting will be held at Manchester, Minnesota, Sunday, October 26, beginning at 2:30 P. M. Lssay: "Piety in the Christian Home" - J. B. Madson. There will also be an evening session.

CIRCUIT CONFERENCE

The conference of the above mentioned circuit will meet at Hartland, Minnesota, on Monday, Oct. 27. Opening communion service at 9:00 A. M. Program includes only unfinished business from last spring.

. . . Pastor M. O. Dale of Amherst Junction, Wis., has accepted the call to the parish at Holton, Mich.

. . . Prof. Martin Galstad has received his master's degree in education from the U. of M. His dissertation was on the educational philosophy of John Dewey.

. . . The offering at the Synodical Conf. Mission service was for St. Phillip's Negro Mission of Mpls, not Hiawatha, as reported in the last issue of C. B.

. . . The Norwegian Synod History for school children, a centennial project, is scheduled for publication in December. . Evening Bells at Bethany II is also to appear late this fall. . Still a third book, a centennial undertaking, is a pictorial review of the congregations of the Synod.

. . . September proved to be a boom month to the baby clothing industry. Reports from the families of our clergy reveal that on Sept. 9 there was born to the Honseys of Mankato a girl, Carole Elizabeth (2nd child); Sept. 16 to the Aabergs of Scarville, Iowa, a boy -presumably named Theodore III - (1st child); Sept. 24 to the Madsons of Northwood, Iowa, a boy, David Huso (4th child); and Sept. 25 to the Handbergs of Mayville, N. D., a boy - name unreported - (firstborn).

. . . We extend sincere sympathy to Prof. Holte, whose wife was severely stricken with poliomyelitis during the Minnesota scourge. At present Mrs. Holte is reported on the mend at University Hospital in Mpls.

. . . Although no further announcement has been received, we repeat the announcement of an earlier issue that the Northwest Pastoral Conference will meet at Mankato on Nov. 5 & 6.

. . . The Orthodox Lutheran Conference opened its seminary at Mpls on Sept. 21. Dr. P. E. Kretzmann is the president.

FOR SUBSCRIPTION TO THE CLERGY BULLETIN SEND \$1.50 TO J. MADSON, NORTHWOOD, IA.  
(Clergy Bulletin: XII, 1)

FOR YOUR CHURCH AND SCHOOL NEEDS, WRITE THE LUTHERAN SYNOD BOOK COMPANY OF MANKATO, MINNESOTA, J. A. PETERSEN, Mgr.

# 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

October

1952

Nov. 10

Quotes

Doch Luther steht ein Fels im Meere  
Und nimmt kein Jota seiner Lehre  
Zurück aus seinem Bibelbuch,  
Trotz Scheiterhaufen, Acht und Fluch,  
"Wollt ihr mich," spricht er, "widerlegen,  
Thut's aus der Schrift um Gottes wegen,  
Und kann's nicht aus der Schrift geschehn,  
So bleib' ich bei dem Worte steh'n.  
Ist Menschenwerk mein Thun und Kämpfen,  
Führwahr, es bleibet nicht, es fällt,  
Doch ist's aus Gott, so kann's nicht dämpfen  
Die ganze Macht der weiten Welt."

Gott Lob, dass dieser Gottesstreiter  
Ein solch "Bis hierher und nicht weiter!"  
Dem Feind, aus Gottes Worte tief,  
Gewaltiglich entgegenrief;  
Gott Lob, dass dieser offenbare  
Gesandte Gottes uns das klare,  
Das ew'ge Licht durch Wort und That  
Von Neuem laut verkündet hat;  
Gott Lob, dass in die Nacht der Erden  
Gott vor vierhundert Jahren heut  
Dies Werkzeug lies geboren werden  
Aus Gnade und Barmherzigkeit.

- Hermann Ruhland

(From a longer poem entitled "Zum 400-  
Jährigen Geburtsfest Luthers", and pub-  
lished in Luther-Denkmal, 1884.)

15 Years Ago

Rev. Guttorm P. Nesseth was born August  
26, 1867, in Goodhue County, Minnesota.  
. . . (He) was a pioneer pastor (and)  
helped to organize many congregations in  
northern Minnesota. . . After an illness  
of only a few weeks, death came Sunday,  
October 17, (after) 42 years in office.  
- Luth. Sent., October, 1937

It is false that the will, left to  
itself, can do good as well as evil; for  
it is not free, but in bondage.

Man cannot of his own nature will God  
to be God. He would prefer to be God  
himself, and that God were not God.

The excellent, infallible and sole  
preparation for grace is the eternal  
election and predestination of God.

On the side of man there is nothing  
that goes before grace, unless it be im-  
potency and even rebellion.

We do not become righteous by doing  
what is righteous; but having become  
righteous, we do what is righteous.

No form of the syllogism holds good in  
terms of the divine. If the form of the  
syllogism could be applied to divine  
things, we should have knowledge and not  
belief of the article of the Holy Trinity.

In a word, Aristotle is to divinity as  
darkness is to light.

Man is a greater enemy to the grace of  
God than he is to the law itself.

The law of God and the will of man are  
two adversaries that without the grace  
of God can never be reconciled.

What the law commands, the will never  
wishes, except as through fear or love it  
puts on the appearance of willing.

The will, when it turns toward the  
law without the grace of God, does so in  
its own interest alone. - Martin Luther

(The above selections are from the lesser  
known Ninety-seven Theses Against Scho-  
lastic Theology, which appeared in 1517  
but a few months before the celebrated  
Ninety-five Theses and elicited very lit-  
tle response.)



A Consolidated Lutheran School of congregations of the Lutheran Synodical Conference in Madison, Wis., and vicinity, was opened in September. The Holy Cross Lutheran School, conducted by Holy Cross and Our Saviour's Congregations of our Synod, was consolidated with the East Side English Lutheran School of the Wisconsin Synod. Other congregations which have joined in the venture are Immanuel and Monona Lutheran Congregations of the Missouri Synod. The school is called the Madison Lutheran School. There are 112 children enrolled.  
- Luth. Sent., October, 1942

### Sentinel Matters

There are several matters regarding Lutheran Sentinel which might be brought to the attention of all of us.

The first has to do with the copy which individuals send in for the church paper. If at all possible, the article should be typewritten, as this makes it so much easier for the printer. However, if one cannot type, articles written in a clear hand in ink are also acceptable. Here is a very important point -- whether the article be typed or written by hand, let it be double spaced and on one side only of the sheet. Liberal margins should be allowed so that there is room for corrections, if necessary, and for printer's notations as to type, etc. Before sending in the article, check it for spelling and grammar. Make whatever corrections are necessary in ink, and make them as clear as possible. If you make many changes, it is a good idea to retype the entire article. The original

copy should be sent to the editor. Carbon or mimeographed copy is not very suitable. It's a good idea to keep a carbon copy of your article in case the original should be lost somewhere along the line. Quotations, especially long ones, may be indented and single spaced in order to show that they should be set in smaller type. If all of us will follow these few fundamental rules, it will make it a lot easier for both the editor and the publisher.

The other thing which seems to need a little attention is the matter of announcements in the Sentinel. Those responsible for inserting announcements for the various conventions, conferences, YP rallies, etc., which are held in the synod and its circuits should note not only the date of the meeting, but also the issue of Sentinel in which they want the announcement to appear, and then see to it that the announcement is in Scarville at least ten days before that issue of Sentinel is to appear. Your cooperation in this will be greatly appreciated.

- T. Aaberg

### Book Store

Maybe one or two or more of you are wondering how everything is on the Book Store front. Well, in general, I can say that it isn't as quiet as it was on the Potomac that time. Business has been very brisk since the middle of August, and there doesn't seem to be any letup. We run into a lot of delays and bottlenecks of all kinds, and it ain't easy, brethren. Sometimes we are kept so busy  
(cont'd on p. 25)



# The Background of the Formula of Concord

## IN ITS MODERN APPLICATION

Dr. Franz Pieper is credited with the following statement: "Next to the Bible, the Formula of Concord is the book which closes the door to unionism in the Church of Christ on earth."

"God moves in a mysterious way, His wonders to perform" is a truth that applies not only in our daily lives, but in the history of His Church as well. At sundry times and various places He in His mercy raises up truly spiritual giants in His Church. To go way back into the O. T. Church we think of a Noah, an Abraham, a Moses, a David, a Jeremiah, or an Isaiah. In the N. T. Church He raised up a Paul to fulfill to the greatest extent the universal proclamation of His saving grace through Christ Jesus. How did He not supply the Church with a youthful Athanasius at the Council of Nicea, to refute the errors of a mighty and popular Arius. For nearly 1000 years, however, the Church of Christ heard but comparatively feeble voices raised for the cause of the truth, which in most instances were effectively silenced through the religious-political combine of power that brought about what we and the world in general now know as the "dark ages", but which by the Church of Rome is regarded as the "Golden Age". True, there were individuals who bore their witness to the truth - St. Patrick, Peter Waldo, John Hus, to mention but a few. But it was't until the Lord raised up the truly spiritual giant, Martin Luther, that His truth was brought to light, the bonds of spiritual wickedness and ignorance were broken, and the true apostolic Church restored upon the foundation stones of sola Scriptura, sola Fidei and sola Gratia. What a grand champion he was! What a tower of strength he proved to be against all opponents of the eternal truths of God's Word, whether to the left or to the right of that Word! Defying the princely and papal powers of his day, he would yield not an inch from the Word of His Lord for the sake of political expediency or to gain disciples. What a tremendous grasp of God's Word he possessed! Friend and foe alike must concede the greatness that was his. But it

seems to be an unalterable rule in the affairs of men and in the affairs of the Church, that when the heroes of the world and of the Church (with which we are particularly concerned here) have run their course on life's stage, as Shakespeare was wont to call it, there follows in their wake a decided vacuum, a period of demoralization and confusion. To illustrate from Scripture: Not many generations had passed before the incident of the tower of Babel brought about the confusion of tongues and the dispersion of Noah. True, at times God permitted two great leaders to succeed one another, as for example when Joshua succeeded Moses. Yet, although Solomon began a truly great and noble reign after succeeding his father David to the throne, the end of his reign was not a happy one, and Israel became a divided people under his successor. This was true of the apostolic Church as well. No less was this the case when the Lord saw fit to remove the sainted Doctor Luther from the scene in the year 1546. This is very adequately described in the Historical Introduction to the Symbolical Books found in the Triglotta, p. 93, par. 119, which is worth reviewing here:

"Luther died on the day of Concordia, Feb. 18, 1546. With him peace and concord departed from the Lutheran Church. His death was everywhere the signal for action against true Lutheranism on the part of both its avowed enemies and false brethren. As long as that hero of faith and prayer was still living, the weight of his personal influence and authority proved to be a veritable bulwark of peace and doctrinal purity against the enemies within as well as without the Church. Though enemies seeking to devour had been lurking long ago, the powerful and commanding personality of Luther had checked all forces making for war from without and for dissension from within. The Emperor could not be induced to attack the Lutherans. He knew that they would stand united and strong as long as the Hero of the Reformation was in their midst. Nor were the false brethren able to muster up sufficient courage to come out into the

open and publish their errors while the voice of the lion was heard.

"But no sooner had Luther departed than strife began its distracting work. War, political as well as theological, followed in the wake of his death. From the grave of the fallen hero a double specter began to loom up. Pope and Emperor now joined hands to crush Protestantism by brute force as they had planned long ago. The result was the Smalcald War. The secret enemies which Lutherans harbored within its own bosom began boldly to raise their heads. Revealing their true colors and coming out in the open with their pernicious errors, they caused numerous controversies which spread over all Germany (Saxony, the cradle of the Reformation, becoming the chief battlefield), and threatened to undo completely the blessed work of Luther, to disrupt and disintegrate the Church, or to pervert it into a unionistic or Reformed sect. Especially these discreditable internal dissensions were a cause of deep humiliation and of anxious concern to all loyal Lutherans. To the Romanists and Reformed, however, who united in predicting the impending collapse of Lutheranism, they were a source of malicious and triumphant scoffing and jeering. A prominent theologian reported that by 1566 matters had come to such a pass in Germany that the old Lutheran doctrine was publicly proclaimed only in relatively few places. In the Calvinist Palatinate public thanks were rendered to God in the churches that also Electoral Saxony was now about to join them. The Jesuits insisted that, having abandoned the doctrine of the real presence in the Lord's Supper, the Lutherans were no longer genuine Lutherans and hence no more entitled to the privileges guaranteed by the Peace of Augsburg (1555). That the final result of this turmoil political as well as theological, proved a blessing to the Lutheran Church must be regarded and very gratefully remembered as a special grace and remarkable favor of Almighty God."

But that ~~the~~ Lord our God can still work good out of apparent evil is one of the miracles of His Goodness. It was true in this part of the history of the Church, and the good that came out of this struggle was the Formula of Concord, which to this day remains the shibboleth of orthodox Lutheranism in all the world.

This then is the background of the Formula of Concord. It is the story of (Clergy Bulletin: XII, 2)

learned and trusted theologians, who by all human standards should have been the last to depart from the Word of God out of gratitude to Him who had so recently freed them from the unbearable yoke of the abject slavery of the Papacy. But while it is hard for us to understand even the perfidy of Israel after the Lord's most marvelous deliverance from the Red Sea's waters, it is a lesson that history teaches in unmistakable language.

The Smalcald War that followed Luther's death and the Augsburg Interim were the two factors in history that were basic to the struggle that followed. The example of the layman John Frederick, Elector of Saxony, was far more worthy than that of the theologian and teacher of the Church, Philip Melancthon. While at first faithful in denouncing the Interim privately and before pastors, Melancthon failed the Church utterly by his silence. Although called upon by pious men to defend the truth publicly, yet Melancthon, intimidated by the threats of the Emperor and fearing for his safety, turned a deaf ear to these entreaties. His fear to confess and his refusal to give public testimony to the truth was followed by open denial. The result was the Leipzig Interim. If you want evidence of the obnoxious results of compromising the truth of God by the expedient of distinguishing between fundamental and non-fundamental doctrines, you have it here in the Leipzig Interim. Let us look at its provisions. (Cf. par. 126 of the Historical Introduction to the Symbolical Books, p. 99 of the Triglotta.) Quoting some parts of this: "The obnoxious features of the Augsburg Interim had not been eliminated, but merely toned down. . . . Even the Lutheran sola (sola fide, by faith alone) is omitted in the article of justification. The entire matter is presented in terms which Romanists were able to interpret in the sense of their doctrine of 'infused righteousness, iustitia infusa.' . . . The Leipzig Interim indirectly admits the Semi-Pelagian teaching regarding original sin and free will, while other doctrines which should have been confessed are passed by in silence. . . . Self-evidently, in keeping with the Interim, the Pope also could no longer be regarded as, and publicly declared to be, the Antichrist."

Shades of the Milwaukee Convention of 1950 and the "Common Confession"! When Dr. J. T. Mueller compares the "Common

Confession" with the Augsburg Confession and expressed the pious hope that it may become another Augustana - CTM 1951 - he has most certainly confused the Augustana with the Leipzig Interim. For while it is true that the political issues involved are not parallel, the doctrinal matters most certainly are, and if you are to replace the political pressures of 1548 with the pressure of popular opinion of 1948-50, the whole situation is parallel. This Leipzig Interim was the "nigger in the woodpile" that brought about terrific confusion in the Church, and while the political pressure was eventually removed from the Leipzig Interim, the Interim itself was fraught with doctrinal issues which made unavoidable the subsequent controversies.

After this time we have three theological parties in the Lutheran Church. They were classified as 1. the Interimists, or Philippists, who embraced the Synergists and the Crypto-Calvinists; 2. the Gnesi-Lutherans - genuine Lutherans; and 3. the Loyal Lutherans, the latter being the chief authors of the Formula of Concord.

Seven controversies in particular are treated in the Formula of Concord, beginning in 1648 and continuing to 1575.

Melanchthon's part in instigating the vacillation and firing the stokers of these controversies are well summarized in paragraph 134 of the Historical Introduction to the Symbolical Books, p. 105 of the Triglotta. To quote but parts of it: "I am conscious of the fact that I have never theologized for any other reason than to improve my morals." . . . Melanchthon lacked the simple faith in and the firm adherence and implicit submission to, the Word of God which made Luther the undaunted and invincible hero of the Reformation. . . . The spirit of Melanchthon was the spirit of religious indifference and of unionism, which though thoroughly eliminated by the Formula of Concord, was from time to time revived within the Lutheran Church."

Here we find ample warning for all in accordance with the admonition of the Apostle Paul, I Cor. 10, 12: "Let him that thinketh he standeth take heed lest he fall."

But while it may seem that all the blame may be laid at the feet of Melanchthon, this would not be a true picture of the case. He had his disciples, to be

sure. But there were others again who were ready to attack him, and did so, and who might therefore appear to have been true champions of the truth, as for example Flaccius. Yet he became the author of another heresy that caused an entire part of the Formula of Concord to be written. Defending himself against the errors of the synergists and unionists, he himself fell prey to error concerning original sin in his zeal to defend the truth.

When one reads and studies the history of the subscribers to the Augsburg Confession and the Lutherans of that day, one cannot but be impressed by the rise and growth of heresies that raised their ugly heads during these years. One might have been ready to despair at ever arriving at any semblance of true unity in the Church. Yet that is what the aforementioned third party, the so-called "Loyal Lutherans", not only strove for, but actually accomplished through the Formula of Concord - its very name implies its purpose - and by the grace of God it brought about a formula for peace in the Church that cannot be yielded in the least to the present day if any are anxious to bring about such peace in the Lutheran Church in America. The names of the chief among the formulators of this remarkable document are worthy to be recorded: Brenz, Andreae, Chemnitz, Selnecker, Chytraeus, Cornerus, Moerlin, et al.

The background was very similar to the situation in the Lutheran Church today. The seed was expediency, unionism, rationalism, indifferentism, cowardism and all the other 'isms' that constantly raise their heads. The fruit is confusion and uncertainty in those matters concerning which God would have no confusion in His Church. But, thank God, we not only have havoc in the Church, but we also have the means to bring about true peace and harmony, which God desires to find in His Church. It becomes a matter of following the policy of these "Loyal Lutherans". ibid., p. 103, par. 130 (conclusion).

Before anyone can negotiate with other Lutherans, it ought to be understood that they unequivocally subscribe to the Book of Concord, which includes not only the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Small and Large Catechism, but also the unaltered Augsburg Confession and its Apology, the Smalcald

Articles, and the Formula of Concord as well. They are not entitled to the name "Lutheran" unless they do. The excuse offered by Dr. Aasgaard, president of the ELC, on the front page of the "Lutheran Hymnary" is neither valid nor entirely honest, \* since he fails to mention that the Hauge Synod, which is now a component part of that body, would not subscribe thereto. Whether Melancthon lived long enough to subscribe to the Formula of Concord is not known to this author, but there is evidence that he lived long enough to repent of his awful cowardice of the Augsburg Interim and the Leipzig Interim. The effect of this formula on the Lutheran Church in the past 400 years has been a salutary one. One immediately becomes suspicious of any body which calls itself Lutheran that refuses to subscribe or bow to its judgments inasmuch as these are based on the pure Word of God.

We have here, then, a God-pleasing pattern after which we might do well to pattern any and all conciliatory efforts at uniting the Lutheran Church.

Each period of strife in the history of the Church brings with it its flag that it can carry before the world as its confession. In our Norwegian Synod we have ours in the renunciation of the false symbol called "Opgjør" and the "Austin Agreement". In our Synodical Conference we have the "Brief Statement", which is a confessional standard brought up to date and in complete harmony with the Formula of Concord.

What is needed today within the Lutheran Church more than any further attempts at compromise is a "Thorough Declaration" such as accompanies the Formula of Concord. It is an admirable pattern for true unity. There is nothing couched there in words that might be understood in two ways. Where that is the case, they take the two ways and, examining them in the light of the Word of God, accept the one and cast the other away. This is the way to arrive at objective and certain truth. There are no charges made against any individual in the document itself, except where a certain error has become known by the name of its champion. The attacks are invariably aimed at the error, not the errorist. This is an ideal procedure to take in settling the controversies of our day. It is significant concerning this document that none of the names of those formula-

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ting the same are world renowned figures such as Martin Luther, or Melancthon, or Calvin. It was composed by humble, God-fearing pastors and theologians gifted with a calm spirit and unusual perspicacity in detecting and correcting error. And when they call it a "thorough declaration", they mean just that. Leaning neither to the right nor to the left, they follow God's Word. This is what the Lutheran Church today needs above all else. Neither expediency nor popular opinion, neither fanaticism nor indifference. There is not an issue either in the Synodical Conference or in the Lutheran Church in America today that cannot be settled in this manner. Would to God there could be such a third party in the Lutheran Church today, to produce such a touch-stone of true Lutheranism in our age, touching on every doctrine and practice brought into controversy in our day. For we are living in such a day of confusion and vacuum as the church experienced in the days of the formulating of these theses and antitheses.

The spiritual giants of Walther and Pieper have run their course, and much that disturbs our Synodical Conference today is of the same spirit as prevailed after the death of Luther. Let us take one by one, soberly and calmly, with fervent prayer for the enlightenment of God's Holy Spirit, the controversial issues that confront the Church and deal with them in like manner. Unionism, lodgism, Boy Scouting, chaplaincies, woman's suffrage, cooperation in externals, Church and Ministry, can all be treated in like manner. It is the author's conviction that under God a great deal could most assuredly be accomplished by proceeding in this manner.

- G. A. R. Gullixson

(The above was delivered before the 1951 General Pastoral Conference of the Norwegian Synod.)

\* The Reference, for those who do not have a copy of the Lutheran Hymnary, reads:

"The Norwegian Luth. Ch. of Am., in agreement with the position of the Luth. Church of Norway and Denmark, has officially accepted only the three Ecumenical Creeds, the UAC, and Luther's Small Catechism. This position does not imply that the NLCA in any way whatsoever rejects the remaining symbolical books of the Lutheran

(cont'd on page 25)

controversy over slavery, which was carried on in the sixties, long after the schism had occurred". (Hist. Medd., p. 45)

I recollect well from my first years in this country (from 1853) how I was met with suspicion and ill-will by many, just because I was a Norwegian pastor. I was not and never had been a Grundtvigian, but I was met with suspicion by those who followed Eielsen and by the, then so-called, Frankeans, who already then had established themselves. I came to see how confused a part of them was, when I learned that one of their best beloved books was an extremely un-Lutheran and fanatical publication on "The Church" by the, in his time, well known Olaus Nielsen in Fredrikshald, Norway.

However, the first original schism into three parties was not to suffice. In 1861 a conflict had broken out within the Norwegian Synod, occasioned by the unanimous declaration made, upon demand, by the pastors of the Synod at the Synod Convention in Rock Prairie in 1861, concerning their doctrine regarding slavery. This declaration read thus: "Although, according to the Word of God it is not in itself sin to have slaves, yet slavery is an evil and a punishment from God, and we condemn all the abuses and sins which are connected with it, just as we, when our call requires it and Christian charity and wisdom demand it, will work for its abolition."

The controversy began when the Rev. C. L. Clausen, at that time again pastor in St. Ansgar, Iowa, revoked his vote for the declaration and attacked it in the newspapers. The pastors, who were all opposed to slavery, as the declaration shows, and, besides, were for the Union and, with perhaps one exception, also were Republicans, could not depart from what it was easy to see was the teaching of the Word of God, and they did not yield either, however heartily they deplored this controversy especially under the circumstances of those times.

What the pastors at that time did not know and what many of them would scarcely either have known except they were informed of it through the investigations of the Rev. A. Bredesen, is that a similar church conflict had been carried on for a long time among just about all the Protestant church bodies here in the Northern

States: among Presbyterians, Methodists, Baptists and Episcopalians, and that all these bodies, through their representatives and conventions, had declared themselves in the same manner as the pastors of the Norwegian Synod. Although the pastors of those church bodies were for the Union and opposed to slavery, yet they stood just as firmly on the teaching of the Word of God as we did. Only the fanatical and relatively few Abolitionists demanded absolutely that slavery should be acknowledged as sin in and of itself, and, therefore, be forthwith abolished. How Abraham Lincoln again and again disavowed the accusation that he was an Abolitionist is historically well enough known. He demanded that the laws be obeyed also as regards slavery, but that bad laws be replaced in a lawful manner by good laws.<sup>(4)</sup>

Had our people known that we had just about all Protestant bodies in the Northern states with us, the controversy might, perhaps, have been averted.

The Theological Faculty in Christiania was requested to declare itself on the disputed question. It issued a declaration, but one worded so ambiguously that it made bad worse. Both parties could appeal to various parts of it. The Faculty later issued a declaration on what was actually the main point, namely, whether the slavery mentioned in the New Testament was a real slavery. There in the second declaration it is stated that those who will not acknowledge this have no right to appeal to the first declaration of the Faculty. The second declaration has long since been made public. Nor was it known among our people during that controversy that the Norwegian Mission Society has had slave owners among the members of its congregations among the Christians of Madagascar, without demanding that they should set free their slaves or be excommunicated from the congregations if they did not do so, only that they treat them in a Christian way, according to the Word of God. The Superintendent of the Mission in Madagascar, Borchgrevink, has personally expressed himself to this effect to me while we were together at the Synodical convention in our Eastern District in 1900.

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(4) When Lincoln in 1863 issued the Emancipation Proclamation, it was as a military measure.



The controversy had this result that the Rev. C. L. Clausen and his congregations left the Synod, and a few other congregations were split.

In the meantime, this division in the Synod, although so insignificant numerically considered, came to have exceeding great importance, owing to the fact that it gave occasion for the foundation of a fourth body among the Norwegian Lutherans: the Norwegian-Danish Conference. At the founding of this body events took place in a strange way. It represented a maneuver in church politics, the like of which we have not experienced except in what has happened in some of our congregations in the controversy over Election.

The meeting in St. Ansgar was called together in accordance with an agreement, made at Andover, when the Norwegian Augustana Synod was constitutionally separated from the Swedes. The plan, as can be seen, was essentially arranged by C. L. Clausen, Prof. Weenaas, and the Rev. Müller-Eggen, together with some of their friends in the Augustana Synod. (Hist. Medd., pp. 77 & 276) To give the historical connection, Prof. Weenaas was called by the Norwegian members of the Augustana Synod, while they still were connected with the Swedish Augustana Synod, and he came to America in 1868 to become a teacher at the school of the Scandinavian Lutheran Augustana Synod, at that time in Paxton, Ill., later in Marshall, Wis. (5)

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(5) Prof. Weenaas had been pastor in Loppen in the Tromsø Diocese in Norway when negotiations with him were started from pastors in the Augustana Synod. The Rev. Hatlestad relates (Hist. Medd., p. 76) that "Weenaas demanded, and we agreed to pay him, a stipendium for a journey to Germany, travelling expenses for him and family from Loppen to Christiania and from there to New York and Paxton, and \$1000 annual salary and free house. Weenaas came to America in the summer of 1868, travelled about in the Norwegian congregations and was everywhere received with open arms, and he was shown much good will. Great expectations were connected with this man's activity among us." To what extent these expectations were realized is shown by the history of the Augustana Synod. The Rev. Paul Anderson has him in view when in 1879 at the convention of the Augustana Synod in Rushford, in the course of a survey of the (Clergy Bulletin: XII, 2)

The meeting in St. Ansgar was essentially a meeting between the pastors Clausen and Gjeldaker on the one side and a number of pastors of the Augustana Synod on the other side. The congregations were not represented. It was moved by means of the disturbances set in motion by the Rev. Clausen to bring about a connection with the presumed large dissatisfied party within the Norwegian Synod, and thus assure themselves of the desired future. Although the congregations of the Augustana Synod were not represented at the meeting and were not consulted, the majority of the pastors there present resolved that the Augustana Synod now was to be dissolved. It was asserted that the meeting in Andover (at which it was organized as an independent synod) was merely tentative, which, however, its president, who was present, denied, and that no doubt correctly.

Thus, then, the Norwegian Danish Conference was formed. It consisted of the pastors, who accepted the constitution that had been examined at the meeting. The congregations remained apart, but could send delegates to the meetings. The Rev. Clausen was elected President, and the Rev. Müller-Eggen Secretary. At a following meeting, the year after, it was realized that it would not do to have the church body consisting of pastors alone, and it was then resolved that the congregations be permitted to take part. The Augustana Synod, however, continued nevertheless to live. The pastors and congregations, who would not put up with the arbitrary methods employed in the meeting at St. Ansgar, continued their work. In a meeting at Jefferson Prairie in October the same year the members of the Augustana

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earlier history of the Augustanians, he says: "But the wolf in sheep's clothing soon came and scattered the sheep; I need not now, however, talk about this, for the wrong suffered by our church body is too fresh in our recollections." (Hist. Medd., p. 50) "The following winter he let us understand that he was not satisfied in Paxton, but that we Norwegians would have to see to getting our own institution of learning established. If not, he would either go back to Norway or accept a pastorate in America." (Hist. Medd., p. 77) Thus, then, they separated from the Swedes and bought a school building in Marshall, Wis.



Synod present declared "that the St. Ansgar-Resolution should be considered invalid and void." (Hist. Medd., p. 220) "We were left," says the Rev. Hatlestad, "with the empty school building and a debt of \$4,000, which had been incurred together by those who seceded and by us." (ibid., p. 78) The Augustana Synod, then, still continued to live and made progress. It acquired a new school in Beloit, Iowa, opposite Canton, S. D., and it had (according to a report of the Rev. Hatlestad) 91 congregations (not pastorates) in 1887. He does not mention the number of pastors, but since he records by which pastor each congregation was served, it can be seen that the Augustana Synod at that time had 33 pastors.

It was essential for the new church body, the Norwegian-Danish Conference, first and foremost to strengthen itself by getting teachers from Norway to prepare its clergy. They had acquired a building -Augsburg Seminary- erected already in 1872, but had only Prof. Weenaas as teacher (apart from some temporary assistant teachers). After several unsuccessful attempts, Prof. Weenaas and the Rev. Falch Gjertsen were sent to Norway in 1873 to get a theological teacher, and they found such a one in the Candidate of Theology Sven Oftedal, who accepted the call and entered upon his new office the same year. The Professors Oftedal and Weenaas now attempted, with a violent blow, to crush the Norwegian Synod, which, however, they did not succeed in doing. What they did was to issue the well known and infamous "Open Declaration". (See Kirketidende for 1874, p. 102) In this we read among other things: "By the Norwegian Synod or Wisconsinism we understand an anti-Christian tendency and a dangerous organization which, sustained by a papistical principle, works toward dissolving Christianity into universalism and hierarchy. Sprung from the most catholicizing school of Grundtvigianism" etc.

Prof. Gisle Johnson in Christiania expressed in his Luth. Kirketidende his "deep regret that such a declaration could see the light of day," and he says that it is guilty not only of palpable exaggerations, but of downright untruth. (Kirketidende, 1874, p. 392ff.) Another author in Norway writes: "With consternation I read . . . Messrs. Professors Oftedal and Weenaas' 'Open Declaration'.

I could almost be tempted to felicitate the Norwegian Synod on having such opponents." (ibid., 393f.) The judgment of Norwegian laymen on it can be found in the volume for the same year, p. 499ff., sent in by the Rev. P. A. Rasmussen. In Prof. Gisle Johnson's Luth. Kirketidende for the 12th of Sept., 1874, we read: "This deplorable document has again powerfully contributed to arouse attention, within the Norwegian mother church, to what is happening among our brethren across the Atlantic. And, perhaps more than anything else of what for a considerable time has been seen and heard from over there, this has certainly shown itself to possess the faculty of reviving interest in and sympathy for that church body, which is treated in in in a downright revolting manner, the Norwegian Synod. . . While the "Open Declaration" thus bodes everything but good for the future, it does (not?) serve either to throw any happy light over the present, over the churchly character of the body from whose leading men it has issued. Many had certainly expected that the Conference, or, at any rate, parts of this body, pastors, congregations or congregation members within the same, would have been possessed of so much of a sense of justice, of so much Christian conscientiousness, that they would have protested against their theological professors' bull of excommunication, and solemnly disclaimed for themselves all part in the therein expressed assertions and expressly disavowed the two gentlemen as far as this point was concerned. Where there were found within the conference such pastors or congregation members, lay or learned, as possessed that much Christian and churchly enlightenment that they could see and understand, and did see so much of the truth that they would have to disapprove of the endless exaggerations of this publications, its injustices and untruths, there one might well expect, at least, to hear protests or, at any rate, reservations against having silence taken as a sign of consent. But No! No such voice has been heard. Deep silence from all the congregations and pastors of the Conference has attended the behavior of the two professors. From this one may with full right draw the most serious conclusions as to the Christian and churchly character of the whole Conference. . . . It is with pain that we are com-

pelled to express ourselves to this effect. We -- and certainly many with us -- believed for a while that also the Conference could have its legitimate place within the Norwegian congregations of America, yes, that it, at the side of the Synod, could have its mission, its significant share in the work of the Church. However great sympathy had to be felt for the Synod and for its church battles, which were carried on with such competence and such unshakable loyalty to the Confessions, yet there was, mixed in with the sympathy, some concern that the zeal for the pure doctrine would degenerate into a lust for contention, which for every theological problem established a concept that was to be accepted as an article of faith, and that the enthusiasm for the age of the Reformation and for the classical period of the Lutheran Church would degenerate into an exclusive, petrified orthodoxy, barring all further development and progress. We will readily admit that such misgivings for a very essential part were owing to the fact that we here at home in the distant Motherland were not sufficiently well acquainted with American church conditions, which well could make necessary a high degree of clarity and firmness in the doctrinal concept and untiring attention to purity of doctrine even in more peripheral (subordinate) points. We will also readily admit that, in so far as there was lacking in us a full understanding of the zeal of the Synod for the pure doctrine, this was surely, for a large part, owing to that we here at home in our Norwegian State Church are entirely too much accustomed to taking it carelessly and loosely in this regard; we could, perhaps, indeed be in need of having communicated to us a part of that zealous fire which burns within the Synod. The fact is, however, that we were not seldom inclined to shake our heads when we, from afar, were witnesses of the eagerness with which the Synod -- scarcely always dispassionately -- carried on the doctrinal controversies. It was natural, then, that we were predisposed to have the thoughts about the other church body, the Conference, that it here could have significance and be of benefit as a counter weight, which could serve to limit and keep within the proper bounds the one-sidedness which we thought to find traces of in the Synod. . . . These fair dreams -- other than thus we scarcely dare designate them -- have been unmercifully disturbed for us by the "Open Declaration". That has shown us that the one of the two bodies, the Conference, has, for itself, altogether renounced the basic prerequisite necessary before there could be any question of church cooperation. . . . But while this unfortunate "Open Declaration" surely has thus shown itself powerful in opening our eyes here at home to a most questionable side of the nature of the Conference, it will, on the other hand, not fail in mightily influencing us to turn with increased sympathy and enlivened interest to that part which here has suffered such palpable injustice, namely, the Synod. "The Declaration" has all at once thrown a light on the relation between these church bodies which has clarified the matter for us more than all that has heretofore been spoken or written about that relation. As far as the church public in Norway has perhaps, up to the present, been in some doubt about which of the two church bodies it should adhere to with the warmer sympathy, this doubt will assuredly now be removed for the greatest number concerned. . . . There must have been 'another spirit' in the one church body rather than in the other. For "The Open Declaration" does say quite bluntly that the Conference can no more be reconciled with 'Wisconsinism than Christ with Belial, than fire with water.' How were the opposing differences to be expressed in a sharper and harsher way? To the extent that now it is not, nor ought or can be a matter of indifference to the Synod how it is looked upon and judged here at home in the Mother church, to that extent we do not believe that it will have to suffer on account of "The Open Declaration". . . . It has here at home, in the old country, a numerous host of warm friends, who, animated by true brotherly love, reach out unto it, in the Spirit, the hand of brotherhood."

I have dwelt so long upon this matter because an excerpt of this kind from a periodical such as Prof. Gisle Johnson's Luth. Kirketidende throws light on such expressions so frequently used by the Conference: "the Mother church," "catechismal instruction," "struggle for spiritual life," etc. Prof. Weenaas later (1876) withdrew his signature to that "Declaration", but the manner in which this happened rather made bad worse. (On this, see Kirket., 1876, p. 298ff and

381ff.) In the early days of the Conference Prof. Weenaas was, as had been said, the only theologically trained teacher. Those were the good days for young people desirous of becoming pastors in a hurry. (On this, see Rev. P. A. Rasmussen's significant information in Mlst. for 1873, p. 34ff.) At the annual meeting of the Conference in 1874 it was announced that the theological candidates Georg Sverdrup and S. A. Gunnerson had also declared themselves willing to become professors at Augsburg Seminary. (Annual report, 1874, p. 62)

The doctrinal controversy of most essential import carried on by the Synod with the Conference (an inheritance from the controversy with the Norwegian Augustana Synod) was the controversy regarding Absolution. For one wishing to see a sample of how this controversy was carried on, I will refer to Kirkel. Maanedst. for 1873, p. 290ff. One of the weapons most commonly used by members of the Conference was to prove at great length what we had never denied, and with great earnestness to deny what we had never asserted, so that the readers would have to draw the conclusion that we denied the former and asserted the latter.

### III

There were, accordingly, now (in 1870) four parties among the Norwegian Lutherans here in this country. A small fifth party arose when Elling Eielsen and some few of his adherents would not follow the other pastors and congregations who in 1875 assumed the name Hauge's Synod and corrected some of the errors from which Eielsen's old constitution suffered. The few dissatisfied ones established a separate little church body under the name "The Evangelical Lutheran Church". This little church body still exists.

Hauge's Synod does not seem to have been particularly eager to engage in the various attempts to bring into being an agreement, which the other church bodies have toiled with. It has been busy by itself, perhaps a little less bitter against the Norwegian Synod than the others. They did, however, work against the Synod, and even pastors of the Hauge's Synod, in the places of which I have knowledge, have not omitted to proselytize within the congregations of the Synod, and have without investigation accepted mem-

bers from them, when they had become dissatisfied with something or other in the Synod congregation and did not there get what they wanted. While Eielsen, as before said, was rather afraid that the pastors would acquire too much knowledge, Hauge's Synod, on the other hand, has exerted itself seriously to get its future pastors properly trained. Their school for pastors is in Red Wing, Minn.

It was more quiet from 1870 also in the surviving part of the Norwegian Augustana Synod. It had enough to do in overcoming the results of the blow inflicted upon it at the meeting in St. Ansgar.

In the Conference it was all the more lively. I wrote about it in 1877 in the above mentioned lecture, "The Church Parties Among our People in America", inter alia as follows: "What is to be the basic character of the Conference it is not yet easy to say. For the time being it has scarcely any, unless hostility against the Norwegian Synod is accounted such. The church political expectations to which it owes its existence and upon which it was built from the beginning have not been realized. Its two founders seem to have left it in disgust, and he who in the beginning most industriously wrote its advertisements has laid down his pen.

"The church body is composed of many different elements, and it is therefore no wonder that it furnishes a desirable field for experimentation for such emancipated men as they who from Minneapolis have taken over its leadership, and from whom the church body seems to tolerate anything whatsoever, even if it conflicts considerable with what many of its pastors and congregations have before confessed and perhaps still confess. The Conference counts among its congregations the most various elements: partly old Haugian-minded Augustana congregations, (6) partly portions of old Synod congregations as well as some entire ones. The greatest number is, as far as I have been able to ascertain, small, newly formed congregations with a liberal tendency with regard

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(6) About half of the congregations, which before had united themselves with the Augustana Synod, followed their pastors into the Conference, and a couple of congregations were split. (Hist. Medd., p. 220)

to both doctrine and life. This tolerant liberality, however, does not extend to the Norwegian Synod; for the bond of union in the Conference is hostility toward the Norwegian Synod.

"The leaders of the new church body had insight enough to see that their future, to a great extent, would depend upon their being in another and better relationship with the Church in Norway; it was therefore necessary to acquire for themselves, if possible, the advantage which the Norwegian Synod had had in this respect. Those who had followed the development here in this country thus got to see something strange to behold. A church body, whose most essential element was congregations, which had come into being in hostility toward the Church in Norway, and which formerly had subsisted on this hostility, now inscribed with great assurance upon its banner: 'The true daughter of the Mother Church'. Ground had to be won in Norway. . . . An entirely new element, which probably is of the kind that it must either dominate or disappear, has come into the Conference through the three new professors at the institution of learning in Minneapolis. Their manner of proceeding is well known, as is that above mentioned attempt to crush the Norwegian Synod with one blow."

The three professors, arrivals from Norway, took the reins into their hands and asked little about what the others, who had long been in America, had to say. Even Prof. Veenaas was passed by and not long after left both the Conference and America to become a pastor in Norway. (7) Inner peace in the Conference did not last long. Little by little two schools of thought were formed within its pastorate, "the old" and "the new school". This did not, perhaps, come to light so much outwardly, but the rift grew more and more, until finally it was apparent that they could not endure each other, so that they now (as will be pointed out later) belong to different church bodies. One thing Hauge's Synod, the Augustana Synod and the Conference had in common, and that was the hatred of the Norwegian Synod and their

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(7) Afterwards he came back again to America and was for two years teacher at the theological seminary of Hauge's Synod at Red Wing, but returned then anew to Norway and again became pastor there.

(Clergy Bulletin: XII, 2)

contention against it.

In the meantime the Norwegian Synod had grown large. A strong unity prevailed among its pastors and congregations, a unity which became the object of taunting from the opponents, who called it the "spiritual straight-jacket". The Synod had acquired a considerable number of pastors from Norway, and it had acquired an even larger number trained in this country. It had from the first realized that no matter how desirous it was of having pastors from Norway, it would, nevertheless, be unreasonable to hope that we could get pastors sufficient for the great need from the University in Christiania. The Synod at that time did not have the necessary strength nor the means to conduct a regular school for training pastors. In 1857, after careful investigations, it established a connection with the Missouri Synod, which was founded 10 years earlier, and which had schools for training pastors in St. Louis and Fort Wayne. The conditions were that our Synod, in return for appointing and supporting a professor at the Missouri Synod school in St. Louis, was to have the opportunity of having its students admitted there.

This was the beginning of the Norwegian Synod's connection with the Missourians, through which so much blessing has flowed to us, but also so many attacks and so much mocking. The two men who in 1857 were sent to Fort Wayne (where the Missouri Synod then was assembled in session) were the Rev. J. A. Ottesen and the author of these lines. Much has been said about the effect which our connection with the Missourians has had upon the Norwegian Synod. It is also true that the effect has been of incalculable importance -- only not in the manner that a great many people who know neither the Missourians nor us have conceived it to be. We have not learned anything new from them, i. e., any new doctrine or any doctrine other than that which we had with us from the University of Christiania.

What we found in them, and what in those unforgettable days in Fort Wayne moved my soul to its depths, was that here was found a great assembly of pastors and laymen, a multitude which was "of one heart and of one soul" (Acts 4, 32), full of burning enthusiasm for the divine truth in the Holy Scriptures, full of the deepest love for the Kingdom of God and for

(to be cont'd)

(cont'd from p. 14)

getting things out to people that we get considerably behind in our invoices, correspondence, etc. But somehow or other it all comes out in the wash. We do appreciate the patience you have exercised with us, that we do.

There are several things that I wanted to write about, but when it comes to doing it I find that I have forgotten most of them. A couple of things I remember, anyway. Some of you have received Stoekhardt's Ephesians at \$4.50/\$3.60. CPH mailed them to us at the regular price, and failed to tell us anything about a pre-publication price. This we found out about later. I then wrote CPH, and, sure enough, their billing to us was an error. Which all stacks up to this that those of you who paid me \$3.60 for this book have \$1.10 coming. You who have, please advise. That will save considerable invoice checking.

I can report that our wholesale Christmas card box business has gone over wholesale so far, "and the end is not yet." We have several hundred dollars which we have already laid out for these cards; this has served to embarrass us financially for the time being. Any one or you or all of you who can remit in full or in part on an old or new account will be doing us a real service. Speedy help is double help. It takes an awful lot of money to run this business, believe it or not.

Oh yes, I almost forgot about Lutheran Annuals (have ordered 1000 already), Day by Day with Jesus Calendars, Children's Christmas Service folders, and the traditional artistic Christmas magazine put out by Augsburg. The price is up a quarter this year. Sold lots of them last year and expect to sell more this year. Cooperation in externals? Please advise as to your needs with regard to the above items. This will help us in our ordering.

Well, this will have to be enough for this time. I hope the weather is as pleasant there as it is here. Until next time,

Gratefully yours,

JAP

Kasota Valley Home

Dear Brethren:

At present we have eleven residents at our Kasota Valley Home for the Aged. All residents are well provided for, physically as well as spiritually. However, we

are doing it at cost, or rather below cost. All but one of our residents pay only what the county allows, namely \$55 per month. The average cost per month per resident is \$72.00

Hence, may we make a special plea at this time that you ask your congregations, or Ladies Societies, to gather canned food articles for our Home during Thanksgiving Week - call it Donation Week for Kasota Valley Home. Anything and everything in the line of food items would be most welcome. You could plan to have the accumulated food items, canned goods, etc., delivered in the most convenient and economical manner, at least as far as Mount Olive Church, Mankato. We feel confident that your good ladies would be more than happy to share of their hard-earned fruits and vegetables with the Home.

Let's also do our utmost in gathering in a good offering during the Christmas holidays through the K. V. H. seals' campaign.

- Board of Directors  
Kasota Valley Home

F. R. Weyland, Publicity Manager

## CONFERENCE

The Northwest District Pastoral Conference meets November 11-12 at Bethany College, Mankato, Minnesota. Opening session at 10:00 A. M. Tuesday. Communion service at Mt. Olive Church Tuesday evening at 7:30. Confessional speaker is Rev. Julian Anderson.

Program:

1. Continuation of Church and State passages, the Rev. Stuart Dorr
2. The Nature and Use of Pastoral Conferences, the Rev. A. M. Harstad
3. "Scripture Interprets Scripture" as a Hermeneutical Principle, Dr. Paul Zimmerman
4. Luther as a Homiletician, The Rev. T. N. Teigen.
5. Some Aspects of the Roman Church's Doctrines and Work, Prof. Alfred Fremder

- F. R. Weyland, Sec'y

(cont'd from page 13)

Church, as the constant reference to them in her theological literature amply testifies, but since the other symbolical books are not known to her constituency generally, it has not been deemed necessary to require formal subscription to the entire Book of Concord."



## Litt av Hvert

. . . Our good wishes to the parsonage at Thompson, Iowa, where Judith Ann joined the Guldbergs on October 18.

. . . The name of the heir apparent in the Mayville parsonage is Martin Paul Handberg.

. . . Fairview Lutheran of Minneapolis opened a nursery school October 13, with 13 children enrolled under two teachers. It is the congregation's hope to continue next year by adding the kindergarten department.

. . . Bethany Auxiliary Day is evidently growing in popularity. This is the day in which ladies groups from congregations of our Synod are entertained at our college.

. . . Pastor M. O. Dale accepted the call to Holton, Michigan. According to unofficial reports, he has been installed by this time.

. . . The congregation at Luverne, Minn., a new member in our Synod and served by Pastor J. A. O. Preus, dedicated its new church building on Nov. 2.

. . . The Finance Board, representatives of the Board of Trustees, and officers of the Synod will hold a joint meeting in the "Lotus Room" of the Curtis Hotel on Wednesday, Nov. 19, beginning at 9:00 a.m.

. . . A letter from Pastor Lyle Rasch (Seminary graduate of 1952) of Warren, Mich., a suburb of Detroit, brings information that may be of interest to those who know him: "Recently I was also installed as pastor of Zoar Ev. Luth. Ch. in Detroit - near downtown. It is a negro congregation - among Wis. Synod's first attempts in colored mission work, I understand. . . Anyway, I find the work very fascinating, and the congregation is very Lutheran, more so than many white congregations of which I know. You should hear them sing our liturgy and hymns at 9 a. m. Sundays - really fine."

. . . While on the matter of letters, which are a welcome part of the work on C. B., we quote an interesting statement from a missive penned by Prof. M. Lehninger, retired instructor at Thiensville (Clergy Bulletin: XII, 2)

Seminary: "The brethren of our (formerly Polish or German descent) Refugee Mission wish for a translation of the documents pertaining to our controversy with Missouri. Our committee on Church Union has charged me with the task of their translation into German. The Free Church men in Europe are deeply concerned with the development of an ever widening rift between us and Missouri regarding sound doctrine. Understandably so, for they will have to arrive at a decision themselves in the foreseeable future."

. . . Dr. Louis J. Sieck, president of Concordia Theological Seminary at St. Louis, died on October 14 after an illness of two months. He had been president of this institution since 1943 and was 68 years old at the time of his death.

. . . Dr. J. A. Dell, editor of Lutheran Outlook, in reference to our Synod's warning to Missouri about continued negotiations with the A.L.C. because it has demonstrated that it is a persistently erring church body, states in an editorial entitled "Missouri's Dilemma": "Speaking as a member of that 'persistently erring church body,' I would say that we are not greatly concerned by the criticism of the Norwegian Synod. It would be nice, of course, if everyone liked us; but we are not going to permit the Norwegian Synod to set itself up as the keeper of our conscience. 'With me it is a small thing that I should be judged of you or of man's judgment. . . He that judgeth me is the Lord.'" — The quoted passage from I Cor. appears to be one of Dr. Dell's favorite weapons of defense against adverse criticism. That's an easy way to dismiss any criticism, but Dr. Dell in no way shows that this particular criticism is only man's judgment.

. . . In the light of November 4th: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

. . . Subscriptions to the Clergy Bulletin have reached the 120 mark. Subscriptions may be obtained by sending \$1.50 to J. Madson, Northwood, Iowa.





## Religious News

Washington, D. C. - The Lutheran Church-Missouri Synod has become the first religious group in the nation to apply for a non-commercial station on the new high frequency range of television.

The Federal Communications Commission announced the acceptance for filing of an application for a station to operate on channel No. 30 at Clayton, Mo., a suburb of St. Louis.

The station, if a license is granted, would be operated in conjunction with radio station KFUD, which the church has maintained since 1924 at Clayton.

Estimated cost of building the station is \$590,000, according to the application, and the cost of operation for the first year is estimated at \$421,219.

Rocky Mount, N. C. - A mass meeting of Baptists protested the elimination of the word "virgin" from the new revised standard version of the Bible and their pastor said he would hold a public burning of the book.

Some 400 persons gathered Sunday afternoon to protest the new version of the book. The congregation adopted a resolution saying the new version is "a deliberate attack on our historic Christian faith."

Pastor Hux said their principal objection is to the substitution of "young woman" for "virgin" in Isaiah 7, 14.

"We protest this attempt to eliminate the virgin birth of our Lord Jesus Christ," Hux said.

St. Louis, Mo. - A \$6,500,000 budget, the largest in the history of the Lutheran Church-Missouri Synod, was adopted by representatives of the Church's 32 dis-

tricts at a fiscal conference here.

The new budget, which becomes effective Feb. 1, 1953, also represents a precedent-breaking increase of \$1,250,000 over the previous year.

Philadelphia, Pa. - Dr. Ross H. Stover, pastor of Messiah Lutheran Church, was honored by a committee of nearly 300 Philadelphia businessmen of all faiths at a dinner here. He was presented with a testimonial scroll and a \$16,000 check to launch a non-sectarian youth center.

The center will be part of the \$1,000,000 mid-town "modernistic cathedral" that is now nearing completion as the new home of Messiah church, one of the city's largest and most active United Lutheran congregations.

The scroll cited Dr. Stover as one of Philadelphia's outstanding spiritual leaders. Making the presentations were Albert M. Greenfield, financier and Philadelphia co-chairman of the National Conference of Christians and Jews, and Dr. Robert L. Johnson, president of Temple University.

Dr. Stover's church has long boasted of having the city's largest mid-week prayer meetings. He pioneered in conducting mass Lenten and outdoor Easter sunrise services in Philadelphia area, holding them in Temple Stadium, Convention Hall and the Academy of Music for the past 22 years. During Dr. Stover's 34-year pastorate, his church has grown from 500 to 5,000 members.

Waverly, Iowa - The American Lutheran Church was told here that its continued membership and active participation in the World Council of Churches was justifi-

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NORWEGIAN SYNOD

CENTENNIAL ODE

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God's Grace Through The Ages

Our fathers' God, Thy name we bless,  
Our vows to Thee renew,  
In grateful mem'ry of Thy grace,  
E'er fresh as morning dew.  
Bereft of grace, hearts made for Thee  
True rest would never find, 1)  
But wander hopeless, ever lost,  
With sickened soul and mind.

Thou didst not leave Thyself, O God,  
Without a witness true 2)  
In every age and every clime  
Thy promise to renew:  
That sinners lost, but longing sore  
They might again return,  
Would in Thy word of grace and truth  
Find that for which they yearn.

When grasping monk on booty bent,  
St. Peter's dome to build,  
Forgiveness sold in open mart 4)  
And gold the coffers filled,  
From Wittenberg a voice was heard:  
"Repentance God would have, 5)  
If thou wouldst be restored to grace -  
Thy gold will never save!"

When tyrants rose Thy word to hide  
From souls it came to free,  
And papal Rome in arrogance  
Claimed earthly sov'reignty,  
King Sverre spake from Nordic throne:  
"If thou wouldst souls set free, 3)  
Then preach the Gospel Peter preached,  
And leave the sword to me!"

God's grace - that magic word laid hold  
On hearts grown faint with fear,  
It brought the aged comfort sweet,  
The child it filled with cheer.  
When northern sun was riding low,  
Christ's natal day drew nigh,  
In festive home was heard the song  
Of sweetest melody:

(Children's chorus)

"I am so glad when Christmas comes, 6)  
The night of Jesus birth;  
When Beth'lem's star shone as a sun,  
And angels sang with mirth.

"He's now returned to heaven above,  
God's Son is He alway;  
He ne'er forgets His little ones,  
But hears them when they pray.

"I love this precious Christmas eve  
And my dear Saviour mild  
And I shall ne'er forget the truth:  
He loves me as His child.

"The little child of Bethlehem,  
The King of heavenly grace,  
Came down from His exalted throne  
To save our fallen race.

"I too would sing my Saviour's praise,  
My joy, my crown, my Lord:  
For He has made me His own child  
Through water and the word.

"I am so glad when Christmas comes,  
Let anthems fill the air!  
He opens wide for every child  
His Paradise so fair."

(A chant: Fulfillment of Deut. 32, 47)

"'Tis not a vain thing," God's prophet had spoken,  
When he'd reviewed Israel's history in song,  
"'Twill prove your life, if your children are taught it -  
Singing of grace will your blessings prolong."  
Thus in the Northland the truths of salvation,  
When drawn in doubt by the learned and wise,  
Lived in the hymns humbly sung in the cottage -  
God's saving Gospel they did not despise.

And what a blessing it proved to our fathers,  
 When they migrated to lands far away,  
 That they could gather in family devotion,  
 Making God's word e'er their staff and their stay.  
 Had they not learned in the song of their childhood  
 That only there will God's favour abide  
 Where hearts, made humble and contrite, now seek Him -  
 Only His grace their transgressions would hide?

(Children's voices heard in the distance)

"Surely in temples made with hands,  
 God, the Most High, is not dwelling,  
 High above earth His temple stands,  
 All earthly temples excelling;  
 Yet He whom heavens cannot contain  
 Chose to abide on earth with men -  
 Built in our bodies His temple.

"We are God's house of living stones,  
 Built for His habitation;  
 He through baptismal grace us owns  
 Heirs of His wondrous salvation;  
 Were we but two His name to tell,  
 Yet He would deign with us to dwell  
 With all His grace and His favour.

"Now we may gather with our King  
 E'en in the lowliest dwelling;  
 Praises to Him we there may bring,  
 His wondrous mercy forth telling;  
 Jesus His grace to us accords,  
 Spirit and life are all His words,  
 His truth doth hallow the temple."

(Centennial chorus resumes the pioneers' story)

But when festive days rolled round in ceaseless cycles:  
 Christmas, Easter, Pentecost - those hallowed days,  
 When back home, in answer to the church bell's summons,  
 They had gone with multitudes their God to praise -  
 There arose within their aching hearts a longing  
 For the gathering of the congregation as of old,  
 And their urgent call went out: "Oh, send us pastors,  
 Who can lead us as true shepherds of the fold!"

Shepherds came, who helped them set their house in order,  
 Public worship was restored and preaching heard:  
 How the Lord in wilderness still furnished table 7)  
 For all souls who truly hungered for His word.  
 Though that first assembly lacked the wonted temple -  
 Sturdy oak was made to serve that day instead - 8)  
 Yet no sanctuary famed for all its splendor  
 Ever housed a throng of souls more richly fed.

But ere many moons had passed from that first worship  
 Logs were hewn to rear a temple for the Lord,  
 Where, when week-day toil of pioneer was ended,  
 They might gather for the hearing of the word.  
 'Twas a message of God's law which ever killeth  
 Where proud Pharisee with works would earn a place,  
 But to every soul bowed down with godly sorrow  
 There was joy of full salvation through God's grace.

And that word of grace, proclaimed by faithful shepherds,  
Spread and prospered far beyond that humble fane, 9)  
Stately temples reared in wooded wild, on prairie,  
Where the pioneer did honour to God's name,  
But soon rose from out their midst discordant voices,  
Saying: "Grace alone will not salvation bring,  
'Tis man's attitude, his nobler aspiration,  
Which God's scales, in judgment, to his side would swing."

Where before had reigned true peace and Christian concord  
There arose dissension, doubt, and bitter strife:  
Brother strove with brother, hurled loud accusations,  
Shouting: "Calvinist, dead faith instead of life!"  
Those who listened to the shepherds that were faithful  
And relied on "It is written" as their guide  
Were derided as but slaves of a dead letter,  
Human reason must be heard ere we decide.

But when bitterness and discord raged the loudest,  
When God's word seemed doomed to silence in the fray,  
There stood up a faithful Caleb on the prairie, 10)  
Who with calmness uttered in poetic lay:  
"Let us not at this sad strife be sore offended,  
We've not treasured God's pure doctrine as we ought,  
Let's repent of our lukewarmness and indifference,  
And return to our first love - for we're blood-bought!"

And while many left the house where they'd been nurtured,  
'Twas an "old house," no more fashioned to their taste, 11)  
Had no room for man's free will and self-reliance,  
Every line bore telling witness of God's grace,  
There were others who remained within its shelter,  
Thinking back on childhood days now long gone by,  
When God's truth regarding wisdom to salvation  
Had been taught in hymn of lilting melody:

(Children's chorus in the distance)

"I pray Thee, dear Lord Jesus,  
My heart to keep and train  
That I Thy holy temple  
From youth to age remain,  
Keep Thou my thoughts forever  
From worldly wisdom's lore,  
If I but learn to know Thee  
I shall not want for more."

(Centennial chorus again takes up the pioneers' story)

And the God of grace, who always keeps His promise  
That no soul by Him shall e'er be put to shame  
Who relies on "grace through faith" alone for pardon  
(For it's thus alone that men can praise His name), 12)  
Kept His plighted word through days of sore affliction,  
Through the many years of conflict o'er the word;  
And the house once taunted as a bit "old-fashioned"  
Proved itself to be a temple of the Lord.

Souls were richly blessed who crossed its hallowed threshold,  
Whose one question e'er was this: "What saith the Lord?"  
For the shepherds God had sent them as His servants  
E'er proclaimed, not worldly wisdom, but God's word.  
'Twas the word alone they taught the little children,  
'Twas the word alone they used for sin-sick soul,  
'Twas the word alone that sounded from the pulpit,  
'Twas the Gospel word - the word that makes us whole.

Oh, the blessedness of those who e'er are governed  
By His word who conquered death and brought us life,  
Who tells every soul bowed down with godly sorrow:  
"Fear no more, for I have conquered in the strife;  
Neither sin, nor death, nor word of condemnation,  
Neither hell, nor murderous Satan on his throne  
Shall be able to destroy your soul's salvation,  
Or the mansions I've prepared to be your home."

'Twas not strange that those who thus had toiled and struggled  
With the manifold temptations on the way  
Through the valley of that shadow death was casting  
Should rejoice to see the rays of dawning day.  
While each time the church bell summoned them to worship  
Brought a joyous invitation as it rang,  
No assembly of God's children was more precious  
Than the day of resurrection when they sang: 13)

(Massed chorus)

"He is arisen! Glorious word!  
Now reconciled is God, my Lord,  
The gates of heaven are open.  
My Jesus died triumphantly,  
And Satan's arrows broken lie,  
Destroyed hell's direst weapon.  
O hear What cheer!  
Christ victorious Riseth glorious,  
Life He giveth - He was dead, but see, He liveth!"

(Centennial chorus resumes the pioneers' story)

What an heritage bestowed on scores of thousands  
By a church remaining faithful to the word!  
How it blossomed like the wonted rose of Sharon,  
With its fragrance paying homage to the Lord:  
Schools were built and kept where youths were daily nurtured,  
Young men trained to serve as shepherds of the fold;  
God was prospering their work in greater measure  
Than they'd dared to hope for - back in days of old.

But no blessing will continue to be showered  
Upon those who take for granted 'twill be theirs,  
Though they no more heed the counsel of their fathers,  
Or show love for that to which they've fallen heirs.  
"Grace alone" became a word of which some wearied,  
They had rather not insist it be retained,  
If by making common cause with those who spurned it  
A more spacious churchly structure might be framed. 14)



"Grace alone" was no more cherished and defended  
By the many who had treasured it of yore:  
"We must make some room for self-determination  
In the doctrine which divided us before."  
Room was made, and theses drawn to form a union, 15)  
Hailed by thousands as a sign of victory won,  
But a faithful remnant left th' unhallowed council -  
Tempted sore to think: "Our church is now undone!"

But the God of grace who chastened His Elijah,  
When that prophet thought that he, and none beside,  
Had been left to fight the battle of the faithful,  
And exclaimed in anguish: "Would to God I'd died!" 16)  
Spoke in words as firm as they were kind and tender:  
"Think not, children, that the cause of 'grace alone'  
Shall be lost because you're weak and few in number,  
For the cause is His who's my beloved Son!"

---

'Tis this lesson Thou hast taught us, God of mercy:  
Neither numbers, world acclaim, or human power,  
Is the standard by which Thou dost ever measure  
And decide the issue in th' accounting hour.  
No, 'tis faith in sure fulfillment of Thy promise,  
When to human eye it seemeth all in vain;  
For the eye of faith, undimmed by smoke of battle,  
Sees Thy Son as final victor on the plain.

Grant us grace, our father's God, that word to cherish  
Which sustained the pioneers in days of old,  
Grant us grace to teach the coming generation  
Not to barter it away for tarnished gold.  
May it e'er remain their unimpaired possession,  
Yes, the "one thing needful," righting all that's wrong, 17)  
Granting souls repentant joy of full salvation,  
Making this the constant burden of their song:

(Entire assembly)

"God's word is our great heritage,  
And shall be ours forever;  
To spread its light from age to age  
Shall be our chief endeavor;  
Through life it guides our way,  
In death it is our stay;  
Lord grant, while worlds endure,  
We keep its teachings pure,  
Throughout all generations!"

Threefold: "Amen."

- Norman A. Madson

NOTE: The musical score for the poetry above is being prepared by Professor Alfred Frender. The combined work will then be presented by a synod-wide chorus on the afternoon of Centennial Synod Sunday, May 31, 1953. See next page for explanation of historical references.

## HISTORICAL REFERENCES

1. Augustine's couplet: "Our hearts for Thee, O God, were made,  
And will not rest until they rest in Thee."
2. Acts 14, 15-18. The statement of Paul and Barnabas to the Lycaonians.
3. King Sverre of Norway was the only sovereign in all of Europe who, in answer to the Pope Innocent III's interdict in 1198, gave a clear reply, on the basis of Scripture, setting forth the divine right of kings in opposition to the claim of the Pope that the rule of the world had been given to him.
4. John Tetzel's sale of indulgences in 1517.
5. The very first of Luther's Ninety-five Theses nailed to the church door in Wittenberg, Oct. 31, 1517, reads thus: "When our Lord and Master Jesus Christ says, 'Repent ye' etc., He wants the Christian's whole life to be one of daily repentance"
6. The Christmas carol so dear to the children of Norway: "Jeg er saa glad hver Julekveld!"
7. The text which the Rev. J. C. W. Dietrichson used for his first communion service at Koshkonong, Wisconsin, was Psalm 78, 19: "Can God furnish a table in the wilderness?"
8. The old oak tree, a stone's throw southwest of the Western Koshkonong church.
9. "Fane" means "a place consecrated to Christian worship."
10. The "Caleb on the prairie" here referred to was Pastor V. Koren on Washington Prairie in Winneshiek County, Iowa.
11. To describe the doctrinal controversies which raged in the 80's, Pastor V. Koren chose to do it through the medium of verse, in which he designates the Synod as "Det gamle hus," i. e., "The old house."
12. Reference is here made to Psalm 48, 10: "According to thy name, O God, so is thy praise unto the ends of the earth."
13. It was customary in the Norwegian churches on the three great festivals of the church year, after the pastor from the pulpit had preached his EXORDIUM, to rise and join in the singing of the festival stanza. On Easter it was: "Han er opstanden! Store bud!"
14. One of the pet arguments for the merger of the various Norwegian Lutheran churches was the slogan: "One Norwegian Lutheran church in America."
15. The theses here referred to were the so-called "Madison Settlement", drawn up in Madison, Wisconsin, in the spring of 1912. They formed the basis of the union in 1917.
16. Reference is here made to Elijah's anguished request that he might die. I Kings 19, 4.
17. The motto of Bethany Lutheran College is ENOS ESTIN XREIA, "One thing is needful." Luke 10, 42.

NOTE: On the first page of this ode, where verses appear in two columns, the verses follow each other horizontally instead of vertically.

## THE NATURE AND USE OF

# *Pastoral Conferences*

It is a good and salutary thing that we have pastoral conferences in our midst. The Scripture itself furnishes us the example. There was the gathering at Jerusalem, recorded in Acts 15, where matters of both a doctrinal and practical nature were discussed and an agreement reached. It is a beneficial thing to associate with those who are our very own brethren, first in faith and then also in office. Men in other professions, too, practice coming together for mutual consultation and study, f. ex., medical men, lawyers, and others.

Our pastoral conferences should be looked upon as a continued schooling. We all need to continue to learn and to grow more and more proficient in our work. Both doctrinal and practical matters, then, should be on the program of our pastoral conferences. Doctrine should be first, for it is the basis of practice. It is regrettable if a pastoral conference turns out to be merely a talk-festival where there is little or no serious study of the Word of God. If it is to amount to something, the conference must find place for serious study. The doctrinal matters studied should be such as are timely for the particular period. The topics should also be of such a nature that the majority of the members of the conference may obtain benefit from the study.

Practical matters - as sermonizing and catechizing - should also come in for consideration. And particular questions that may offer difficulty to members should be discussed. "In the multitude of counsellors there is safety." Prov. 11, 14.

The study that is carried on at pastoral conferences should be an incentive to us for further study at home. We ought to become enthused for our work and for study; enthused also for the work we carry on jointly in the Synod. Unless we thus are given an opportunity to become wound up again by attendance at conferences, we easily give way to becoming discouraged. And the devil is eager to see the pastor disheartened and dis-

couraged.

Conferences also serve the excellent purpose of preserving the unity of the Spirit among us. If one sits alone he may easily give way to false ideas, and, staying alone, he is not corrected in his false notions. By consultation together we are the better preserved upon the right way.

Where the right spirit prevails, brotherly relations between the pastors will be furthered through meeting together, and the gifts which each one possesses will be devoted to the common good.

## II

At our conferences it would be well that all took active part in the discussions and not leave it to just a few to do the active work while the rest merely listen. One gains much by expressing himself at conferences. Besides, how are we going to be corrected by our brethren when we have wrong ideas if we do not express ourselves and thus subject our ideas to the scrutiny and judgment of the brethren? So, one must not be afraid to express himself.

Two extremes are to be avoided: the modesty which resigns itself to saying nothing, and the boldness which monopolizes the situation and is inconsiderate of the brethren.

The younger members of the conference should indeed show proper respect to the older and more experienced brethren. This does not, however, mean that they dare not to express themselves. "Let no man despise thy youth." I Tim. 4, 12. But it is unbecoming the young if they set themselves up as wise-acres who have all the answers and are not willing to accept counsel. One should, however, accustom himself from his early days in the ministry to taking part in the deliberations and making contributions toward the discussion. If one says nothing, one does not contribute toward the edification of all. Let each one be an active member according to his ability.

When one speaks, he should speak to the point at hand and not at undue length.

A few words aptly spoken go farther in influencing the conference than an unduly long speech. And time is, as a rule, precious at our conferences.

It goes without saying that the discussions should always be carried on in a loving spirit. Outbursts of wrath and display of temper are out of place at our conferences.

Good decorum should be observed so that several do not attempt to speak at the same time; private visiting between individual members in the conference room during sessions should, in general, not be necessary. Such is not considerate of the common good. Also, if a member withdraws his attention from the matter in hand in order to give it to a foreign matter, as for example the reading of a newspaper, he shows a lack of respect toward the conference and his actions become a deterrent upon the enthusiasm of others.

When one has been assigned an essay for a conference, he should put forth his best efforts and have his essay ready in due time. Barring unforeseen events, it should be possible for the essayist to do this. We must learn to budget our time properly and plan our work so that we may fulfil the duties laid upon us. Good habits of observing hours of study should be formed from the start in the ministry, yea, before one enters the ministry. For, as one of our seminary professors used to impress upon us, we will likely be in the ministry as we are during our seminary course. One who was careful to have his work done on time during his seminary course will be like that in the ministry, and vice versa.

Every member should be given an opportunity, in the course of time, to prepare a work for the conference. The essayist will be the one who gains the most from the study in hand. This opportunity should be given to every member. And it may be very beneficial for us to work out an essay on a subject upon which we feel least inclined to work. That may be exactly the field in which we need to delve.

However, not only the essayists should come to conference prepared. Each member should feel in duty bound to spend some time in preparation for the discussion of the subjects on the program. A much more beneficial conference could thus be expected, and we dare say the interest

would be at a higher level. We are naturally more interested in that on which we ourselves have devoted some time and study. To get interest out of the bank you must first put something into the bank. Incidentally, how much more our church members would get out of attendance at services Sunday by Sunday if they spent some time in preparation for attendance by way of thoughtfully and prayerfully reading the texts and collects for the day.

### III

All who are members should attend the meeting of the conference, barring such who may be hindered by some insurmountable obstacle. It would be easy to fall into the habit of ever and again absenting one's self. The matter of expense, inconvenience to one's self and other things may easily be utilized as excuses for absence, but ought not be yielded to too readily. When one joins a synod he thereby gives consent to the arrangements that are made in that synod for conventions and conferences, and one should regard it as a matter of conscience to be there. Also, one should make it a point to be there on time and stay to the end. And during the conference one should give his time to the meeting and not allow his attention to be drawn away from the conference by making arrangements to visit Brother Bill or Sister Mary during the conference, and these relatives live some 50 miles distant from the place of meeting. If you make such a visit you are quite sure to be late for conference next morning, and you likely missed out on the session the evening previous, and consequently you are not en rapport with the discussions. Give to the conference the time allotted to it, and do your visiting either before or after the conference.

Another point that needs mention is the matter of undue running in and out of the conference room during sessions. Recesses are usually allowed for necessary purposes. And one should accustom himself to "staying put" until the session is over.

A congregation should not begrudge its pastor the time he spends at pastoral conference. It should rather encourage him to go, and pay his expenses. The congregation is quite sure to get back a better pastor than it sent.

### . . . PASTORAL CONFERENCES

For our own sake, too, we need to attend conference. It will do us good to get away from the home field for a while, and see how others have it and hear how others do it. It will help to keep us from getting into a rut or becoming unprogressive and listless. It will be a refreshing for us both in soul and body.

We should look forward with joy to the time of conference, when we are privileged to be with brethren and consult with them.

If we absent ourselves, we and our congregation will be the losers. Remember Thomas' absence from the gathering of the Apostles on Easter eve and the loss he sustained thereby until it was corrected by his subsequent presence with his brethren.

In short, attendance at conferences and active participation in them is to be considered a very serious matter.

"Behold how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133, 1.

- A. M. Harstad

NOTE: This brief essay was delivered by the above named essayist at the Northwest Pastoral Conference of the Norwegian Synod held at Mankato, Minnesota, on Nov. 11 & 12, 1952.

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### RELIGIOUS NEWS (cont'd from p. 28)

fied by "the solid confessional basis adopted at Amsterdam as well as the spirit and program during these four years of testing."

Criticism leveled at the World Council "from the outside" was labeled by Dr. Yochum as "unfair and inexcusably inaccurate." He also noted that "efforts by enthusiasts to exploit this association of sovereign church bodies in the interests of unionistic ambitions have been firmly repulsed."

In his message to the convention, Dr. Schuh, ALC president, asserted that "Lutherans dare not be isolationists," and that "they have a great contribution to make in Protestantism through the channel of the World Council of Churches."

Seattle, Wash. - Delegates to the biennial convention of the United Lutheran Church in America here opposed a proposal that would ban the administration of Holy Communion at the denomination's summer

camps, men's retreats, and other events not directly under the supervision of specific congregations or Church synods.

The question was referred to a special commission which will report to the 1954 convention.

Lund, Sweden - The theme for the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954, will be "Our Oneness in Christ and Our Disunity as Churches."

### \* No Special Conference

Thanks to the some twenty-five of us who replied to the undersigned's letter regarding the matter of a special conference on the Church and the Ministry!

The committee appointed by the General Pastoral Conference decided not to hold a special conference, but rather to add another day to the next regular meeting of the conference, if necessary, and, in any case, to devote at least a day to the discussion of the doctrine concerning the Church and the Ministry. Most of the committee felt that a special conference would mean an unnecessary expenditure of time and money.

The committee also asked the undersigned to confer with Neil Hilton, who has been elected by the Chicago-Madison Conference, on request of the general conference, to lead in the forthcoming discussion. In order that the conference between Pastor Hilton and the undersigned may be more profitable, the undersigned suggests that all who have something more to say about the Chicago-Madison theses than that they are for or against them should write to him soon and give their opinion regarding the theses in necessary detail.

The undersigned also urges all members to be present when the discussion occurs. He is convinced that there has been some misunderstanding of the viewpoint of some on the part of others. This misunderstanding has brought about a great deal of unnecessary discussion.

- D. L. Pfeiffer

LUTHERAN SYNOD BOOK  
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Mankato, Minnesota

Religious books & church supplies

## Change of Address

Pastor M. O. Dale, Holton, Michigan  
Pastor Julian Anderson, 4432 Garfield  
Avenue South, Minneapolis 9, Minn.

## For Sale

Zion Lutheran Church of Thompson, Iowa, reports that it has a good church bell for sale. The price is \$200. Anyone interested should write to Pastor G. F. Guldberg or Melvin Kloppen. Also for sale at this place are a few church pews.

## Lent

Though it may seem a bit early for such thoughts, Treasurer S. E. Lee requests that orders for Lenten folders be placed with him as soon as possible. - Lest we be misunderstood by some, we hasten to add that this information is for those who have been using or desire to begin to use this means of collection.

## ● *Litt av Hvert* ●

Just recently we were informed of the fact that we had failed to report one parsonage addition: a baby girl was born to the Branstads of Eau Claire in early August.

THOUGH WE RECEIVED NO COMMUNICATION FROM PASTOR DALE REGARDING CHANGE OF ADDRESS, WE CONSULTED OUR ATLAS AND DISCOVERED THAT HOLTON, MICH., HAS A POPULATION OF ONLY ABOUT 350. CONSEQUENTLY WE CONCLUDED THAT A STREET ADDRESS IS UNNECESSARY.

A special session of the Iowa-Southern Minn. circuit conference will be held at Northwood, Iowa, on Jan. 5.

OUR SAVIOUR'S CONGREGATION OF ALBERT LEA, HAVING JUST RECENTLY RETIRED THE DEBT INCURRED THROUGH ITS MAJOR REMODELING OF THE CHURCH AUDITORIUM, HAS NOW UNDERTAKEN THE COMPLETE REMODELING OF ITS CHURCH BASEMENT.

Grace Luth. Church of Manitowoc, Wis., is being served with the preaching of the Word by a student from Thiensville Seminary while the parish of which it is a part is without a pastor.

(Clergy Bulletin: XII, 3)

A NEW \$700,000 OLD PEOPLE'S HOME, CONTAINING 102 ROOMS AND HAVING ONLY TWO STEPS, WAS DEDICATED RECENTLY AT MONROE, MICH., AS A PROJECT OF THE 350 CHURCHES OF THE SYNODICAL CONFERENCE IN MICHIGAN.

Hiawatha Lutheran Church in Minneapolis, Julian Anderson, pastor, was saddened recently by the death of one of its children, who was accidentally thrown from a car while on the way to the nursery school conducted by the congregation.

The poem on the front page of this issue appeared in the November issue of Concordia Theological Monthly.

THE APPEAL OF 11/52 AFTER YOUR NAME ON THE ENVELOPE INDICATES THAT YOUR SUBSCRIPTION EXPIRES WITH THIS ISSUE. LIKEWISE, 12/52 INDICATES THAT YOUR SUBSCRIPTION EXPIRES IN DECEMBER.

The centennial ode published in this issue will also appear later in printed form with the score of the music, so that choirs may practice it betimes.

## TWO GOALS

The attention of the pastors of the Synod is called to the fact that our progress in meeting the synodical budget is poor and must be stepped up in the very near future if we are to celebrate our centennial year with a balanced budget.

We realize that the Sentinel reports thus far do not take into account the fact that some congregations may have raised more money than they have remitted to the treasurer, but where this condition exists, we urge the congregations to remit their contributions regularly.

The urgency of raising our current expense budget in these immediate months should be clear to all who realize that as the fiscal year draws to a close the emphasis will very likely be - in many congregations, at least - on the collection of the Centennial Thankoffering. If the collection for both, namely, current needs and the special Thankoffering, is to be emphasized down the stretch drive, it is very likely that one or the other - or both - will suffer appreciably.

YOUR WHOLE-HEARTED AND EARNEST COOPERATION IS SERIOUSLY REQUESTED.

\* Finance Board



each other, willing to make the greatest sacrifices for the cause of the Kingdom of God, not selfishly seeking their own, but content with the poorest circumstances, ready for the most tireless work, unutterably happy in their Christian faith, for they were certain of the forgiveness of their sins for Jesus' sake -- and for all this also willing to suffer ignominy and derision, which indeed fell abundantly to their lot. They stood also at that time still in the glow of the "first love".

I said that we learned nothing new from them, and **after** I came home I wrote that also to Prof. Cr mer, whose guest I had been. "We learned nothing new from you," I wrote, "but what we had already learned in Norway, theoretically -- the two great Lutheran fundamental principles -- this we saw here for the first time plainly and victoriously appear alive throughout the whole church body." We saw it manifest itself at once with deep earnestness and childlike joy, plainly, without any pretentious ado, but as a power which, owing to the free church conditions here, asserted itself in a manner which could not be found in a state church, without an entire overturning of the prevailing order of things. We saw the glory of the Lutheran Confession, already well-known to us by word, actually carried out as we had never seen it before.

#### IV

I have said above that the Norwegian Synod has much to thank the Missourians for. In the front rank of these things I will place the earnest, basically Christian and basically Lutheran character which, during the studying in St. Louis, was instilled in the Synod's future pastors in the many years during which, to a large extent, it recruited its pastorate from that institution. This influence has been continued with loyalty and capability by the present theological professors of the Synod, who have all studied in St. Louis, and who, God be praised, harmoniously work together in the same spirit.

The Synod has been criticized as having learned from the Missourians to put all stress upon doctrine and to neglect Christian life. In other words: the Missourians and the Norwegian Synod have been accused of orthodoxism. They them-

selves have rejected this accusation. That the danger lies near, both these church bodies have always acknowledged and confessed. Orthodoxy signifies "pure doctrine". Orthodoxism may be translated "pure doctrinairism". This last consists of making pure doctrine the end, although it is only to be the means to the proper end. The end is to be the true, real, living faith. For that is the life in God. As one believes, so he lives.

If, however, by that complaint it is intended to accuse the Synod of considering as highest and most important the possession of the Word of God in its purity, then, I think, it will acknowledge this. It will not rest satisfied with phrases and mouthings about catechism instruction. The divine truth is the source of a genuine Christian life, and the source must, of course, first and foremost be kept pure, if what is to flow from it is to be as it should be. If, on the other hand, it is intended to intimate that the congregations of the Synod have had great infirmities, and have been very imperfect in Christian life, then this is true. The fact is that many and various things from other sources than the Word of God will flow (and have flowed) into the stream of life, which make it impure, and there is, therefore, always danger. When, then, such people as do not strive to live according to the Word of God nevertheless boast of having the "pure doctrine", the danger and the scandal are so much the greater. The leaders of the Synod have been aware of this and have earnestly contended that they who "have the Word of God in its truth and purity" also "lead holy lives in accordance with it." They have constantly, again and again, reminded their hearers that he who lives an ungodly life, and who lives for the world alone, has no true faith, even if he considers himself ever so orthodox.

Relative to these matters I can refer to the annual reports from the presidents of the Synod and the published transactions of our Synod meetings and pastoral conferences. Thus, for instance, in 1878, in 1888, and many other places. I might also venture to refer to my own papers at these meetings. If the Synod passed by or did not attach serious weight to the insistence of the Word of God

upon conversion and upon a holy life, then it would not have "the pure doctrine", at any rate it would have only a part of it, which then would be of no avail.

That we in the Synod should have done better, and would have done better if we ourselves had been better, that is all too true. My observations during the many years have not, however, made me believe that, as far as this was concerned, it was any better in other Norwegian church bodies, so this, then, can not be cited as reason for there being no church unity among the Norwegian Lutherans in America. Certain sins may be more predominant in one church body, others in another.

No, the reason for the lack of unity is, as shown above, historically to be sought in the different religious schools of thought, which were brought along as an inheritance from Norway, and which here manifested themselves in the formation of parties. These again occasioned various doctrinal controversies, which were carried on between the various parties in order to justify their existence. The formation of parties indicated that a great part of our people had not realized that parties are one of the fruits of the flesh (Gal. 5, 20). Had our people conscientiously realized this, then they would not have set up first one, and then the other party, but would have adhered to the continuation of the Norwegian Church here in this country.

Partly before the founding of the Conference in 1870, and partly thereafter, various doctrinal controversies were carried on between the different church bodies on the one side and the Synod on the other, in particular concerning Sunday, concerning lay preaching, concerning the Gospel, Justification and Absolution (these last three were really only one controversy under different names). In these controversies the Synod was always the party attacked. The attempts that were made by means of negotiations in free conferences to attain unity were not successful. It is my conviction that the Synod in these controversies has strictly adhered to what the Lutheran Church has taught in its Confessions (the Book of Concord). Perusal of the Synod's publications will establish this.

The opponents of the Synod were not even ashamed to assert that the Synod pastors had abolished or would abolish the (Clergy Bulletin: XII, 3)

Third Commandment, that they taught that all who hear the Gospel are saved, that one can be justified without faith, that he who has gotten absolution has the forgiveness of his sins, (8) and other things of this nature. One was accustomed to such in those times, for, when the purpose was to frighten people away from the Synod, such weapons were used without further ado. That a doctrine concerning slavery which they never had held was attributed to the pastors of the Synod, and that they were made the friends of slavery, and other such things, has been pointed out above.

How one of the spokesmen of the Conference, Prof. Oftedal, depicts the pastors of the Norwegian Synod can be seen in Skandinaven for the 30th of March, 1875, where he says: "I knew that the Norwegian pastors in America, worm-eaten by Latinism, washed out by monarchism, and frozen stiff by orthodoxism, impelled by hunger for an official position and morbidly thinking of home, had been swallowed up by Missouri and were in the act of imposing the bonds of slavery and papistical darkness upon a people whom the Lord had chosen to be the champions of Christianity and freedom." (Kirket., 1875, p. 270)

I have said above that in the Conference, little by little, two parties were formed which went under the name of the "old school" and of the "new school", and that the rift between these two parties steadily widened. One of the Conference's own pastors, the Rev. J. A. Bergh, has given an account of "The Controversy in the Conference" in a pamphlet printed in 1884 with the title: "The Old and the New School." To the "old school" belonged those who from the first had founded the church body and a number of pastors who had come into it later, chiefly, perhaps, such as had grown up here in this country. (9) To the "new school" be-

(8) See, for instance, Kirketid., 1874, p. 69 and other places.

(9) The late President Hoyme belonged to the "old school" in the Conference. At one of its meetings he had once confessed that he had been "brought up in fanaticism." We were together in Red Wing in a meeting of delegates from the various bodies to prepare a free conference. I had given a presentation of the Scripture principle as it is maintained by the Norwegian Synod. President Hoyme

longed the professors that had come later from Norway and their disciples, who soon had become a numerous host. The Rev. Bergh himself belonged to the "old School" and, at the end of his publication, he gives a truly remarkable survey of the peculiarities of the "new school". The controversy between them was bitter.

In the Synod there had been, during all this time, a happy unity. By this it is neither said nor implied that there might not be both here and there certain persons who for some reason or other, most likely personal, could be dissatisfied. In so large a church body this would have to be expected. In one case there could be one to whom it seemed that he had not received the honor due him; in another case there might be some who had not been elected members of committees at Synod meetings; another person, again, might have been sharply overruled during a debate; in other cases there could have been some who wished to have the financial matters arranged otherwise than was done; then there could be complaints about entirely too costly building projects, and the like. Especially this last probably was, at times, the occasion of serious disharmony. All such things indeed were heard of also in the Synod from time to time, but parties were not formed, and there was unity and good understanding right from the foundation of the Synod in 1853 till the end of the seventies. (The comparatively few who left the Synod on account of the controversy over slavery have been mentioned above.)

The first serious discordant note was heard in the unhappy relation between the two theological professors, O. Asperheim and F. A. Schmidt, which broke out into the open during a meeting of pastors in Milwaukee in February, 1878. The fact is that Prof. Asperheim had found sundry things to complain about in the Missouri Synod, and Prof. Schmidt could not stand this. He feared, he said, "that a false tendency would arise with Norwegian dogmatics, Norwegian pastoral theology, etc., this everlasting harping upon Norwegian nauseated him." The relation between the German professor Schmidt and

said after the meeting: "I have been brought up in hatred of the Norwegian Synod. Now, for the first time, I understand what the Nor. Synod has stood for."

the Norwegian professor Asperheim soon became intolerable, and Prof. A. resigned.

A year later Prof. Schmidt was himself a bitter enemy of the Missourians and proceeded violently first against the Missouri Synod and later against the Norwegian Synod. Thus the controversy concerning Election by grace was thrown into the Synod. This resulted in the formation of a new party, namely the United Church (through union of two of the former parties with Prof. Schmidt's adherents, who left the Synod). For a while there were thus only three parties among the Norwegian Lutherans, but, after the passing of some years, there were again four, since the now so called Free Church separated itself from the United Church. Concerning this we hope there will be more in the following.

#### V.

When Prof. Schmidt, without warning, threw the controversy concerning election by grace first into the Missouri Synod and then into the Norwegian Synod, most of the pastors of the Synod were not prepared for it.

In the Missouri Synod the matter was soon settled, for, against some few votes, it voted to adhere to the Old Lutheran doctrine. In the Norwegian Synod things went otherwise, where the conflict was carried on in seven or eight years, from 1880 to 1887.

In their "Accounting" to the congregations the pastors of the Synod have said, and that correctly, that the doctrine concerning election by grace is not a chief article in the Christian faith, and that one can be a true Christian even if he does not know anything about this doctrine or has not apprehended it. Also Luther has said this in his Preface to the Epistle to the Romans. The claim was made that a new doctrine had come into being in Missouri. This frightened many. How untrue this was has been demonstrated by Professors Frich and Stub, by President Halvorsen, the Rev. J. A. Thorsen and other pastors, and, besides, by several laymen. The Norwegian pastors had this doctrine with them from Norway. It was taught at the University and, in the main points, just as in the Missouri Synod. As proof for this I will make the following observations.

Dr. Guericke's Kirkehistorie, translated by U. Sverdrup, 1842, was used at the University at the time we older pastors studied there. In this there is taught briefly, with regard to the 2nd and 11th Articles in the Formula of Concord (concerning Conversion and Election) essentially the same as the Norwegian Synod has taught (see, for instance, 2den del, p. 291). The Rev. Halvorsen and J. A. Thorsen have demonstrated in Nødtvunget Forsvar, p. 79 and 125, that the doctrine of the Missourians and of the Norwegian Synod was current in the publications commonly used in Norway. References, in the same trend, to Johan Arndt, Chr. Sriver, and several of the old Lutherans, have several times been sent in to Kirketidende by various laymen. Prof. Stub, in Nødtvunget Forsvar (p.79), has demonstrated that exactly the same is taught in Sweden by Prof. (Bishop) v. Scheele.

Long before this conflict broke out, the late President H. A. Preus, in a review of Dr. Masius's book on the difference between the Lutheran and Reformed Church (with regard to 2nd Chapter, 7th Question, on Election), had recommended adhering to the Old Lutheran form of doctrine (see Kirketidende, 1875, p. 237).<sup>(10)</sup>

The conflict began with Prof. Schmidt's and the Rev. Muus's attack on the doctrine concerning the Christian's certainty, in faith, as to salvation and as to election by grace. These questions later yielded place to the doctrine concerning Conversion and the teaching appertaining thereto, which form the basis for the doctrine

(10) When at Columbus, Ohio, in 1879, before the conflict broke out among us, I was present and took part in a colloquium concerning the certainty of faith as to salvation, Dr. Walther said to me, when we went from the meeting: "You are, then, clear in this matter." "How do you know that?" I asked. "I know it," he answered, "from this that you use your own proofs." For we older Norwegian pastors had not learned this doctrine from the Missourians. My manuscript note books taken from the dictation of Prof. G. Johnson, when I was a student, show that. That the pastors of the Norwegian Synod, during the conflict, received much valuable information and development from the Missourians has often been gladly acknowledged.

(Clergy Bulletin: XII, 3)

concerning which the conflict began.

This is not the place to go closer into the conflict or the doctrine. Little by little there developed a disagreement as to several of the most important questions of faith, such questions as there formerly in the Synod had been perfect agreement about, and the conflict ended after the Synod meeting in Stoughton, Wis., in 1887, with the eventual withdrawal of a considerable number of pastors, together with their congregations, from the Synod.<sup>(11)</sup>

The anti-Missourian pastors, who had withdrawn from the Synod, got into touch with other Norwegian parties, and, after various preparatory meetings, the United Church was founded in 1890. It consisted of the Conference, the Anti-Missourian Brotherhood and the Norwegian Augustana Synod.

Unity in this church body did not last long. The bond of union was opposition against the Norwegian Synod. This opposition was powerful enough to cause a lapse in memory of the mutual doctrinal controversies which formerly had separated the parties. Thus the United Church itself became the proof that the attacks of which the Synod had been the object during the conflict concerning "Sunday", "Slavery", "Absolution", etc., had not been the real reason for the opposition against it. For none of the former Synod pastors which now are in the United Church have, as far as I know, declared that they on these points teach otherwise than they did when they were in the Synod.

In the meantime, there came into the new church body another disagreement instead, and, after a very bitter conflict during several years, the church body was again split in two, namely the United Church and the Free Church. The essential part of the Free Church (to be cont'd)

(11) As a single example of the means by which the congregations were influenced, I can adduce a declaration by a number of congregation members in a congregation in Minnesota: "We undersigned testify herewith that Rev. --" (here is mentioned the pastor's name) "has said that the Missourians teach, that they who are elected unto salvation must and will be saved, no matter how they live (...haas dem lever.)" (See Kirket., 1888, p. 248.) Remarkable information could be given concerning the manner in which large congregations were voted out of the Synod.

# 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

December

1952

## DESPISE HIM NOT

Behold, a harmless tender babe  
In freezing winter night  
In homely manger trembling lies -  
Alas, a piteous sight!  
The inns are full, no man will yield  
This little pilgrim bed,  
But forced he is with wretched beasts  
In crib to shroud his head.

Despise him not for lying there,  
First, what he is enquire;  
An orient pearl is often found  
In depth of dirty mire.  
Weigh not his crib, his wooden dish,  
Nor beasts that by him feed;  
Weigh not his mother's poor attire  
Nor Joseph's simple weed.

This stable is a prince's court,  
This crib his chair of state,  
The beasts are parcel of his pomp,  
The wooden dish his plate.  
The persons in that poor attire  
His royal livery wear;  
The prince himself is come from heav'n -  
This pomp is prized there.

With joy approach, O Christian soul,  
Do homage to thy king;  
And highly prize his humble pomp  
Which he from heav'n doth bring.  
- Robert Southwell (ca. 1605)

## Quotes

Si Martin Chemnitz non venisset, Martinus Luther non stetisset.

- Catholic proverb

There is no individual conceit greater than the idea that the world would be perfect if everyone were like us.

It often takes a speaker twice as long to tell what he thinks as to tell what he knows.

Civilization is a slow process in which advertising men create new wants to be satisfied.

Patience may often be simply the inability to make a decision.

What the United States needs is less paternalism in Washington and more in American homes.

The line is too often busy when conscience wishes to speak.

There is nothing that makes a man more self-satisfied than a poor memory.

## Sentinel Files

### TEN YEARS AGO

"Mr. Holden Olsen of Madison, Wis., died on Nov. 29, 1942, and was buried on Dec. 2. . . . Mr. Olsen was pastor of Our Saviour's Church, Madison, from 1906 to 1922. He was president of Bethany College from 1926 to 1929. In 1913 he was along in reorganizing the Norwegian Synod."

### FIFTEEN YEARS AGO

"Acting under authority granted by the Synodical Conference, the Missionary Board of the Luth. Syn. Conf. is permitted to borrow a limited sum of money in order to retire outstanding debentures and to meet certain capital expenditures. Lenders will receive the notes of the Missionary Board, maturing optionally in three years or more, bearing interest at not more than 3% per annum."

## Missouri's Dilemma & A Reply

(Editor's note: Below are printed two articles in their entirety as they appeared in recent issues of the LUTHERAN OUTLOOK, official organ of the American Lutheran Conference. The first of the two articles, entitled "Missouri's Dilemma", is the leading editorial in the October issue of 1952; the second is a letter regarding this editorial which appeared in the "Correspondence" department of the December issue.)

### MISSOURI'S DILEMMA

The Missouri Synod needs a good bit of sympathy these days. For it is torn between a progressive movement and a reactionary association. It is like a powerful ship surging forward -- but anchored fast.

The forward movement is represented by Missouri's increasing willingness to cooperate with the National Council bodies and particularly also by the Common Confession, a doctrinal statement drawn up by theologians of Missouri and the American Lutheran Church. The anchor is represented by a small element in the Synod which seems to be of the opinion that any move by Missouri in any direction is a mistake; but particularly also by a couple of Missouri's associates in the Synodical Conference.

For example, when the Synodical Conference met recently the Wisconsin Synod accused Missouri of "Deviation from the Scriptural practices on which our fellowship is based." This unscriptural "deviation" that Wisconsin speaks of includes such wicked things as tolerating Boy Scout troops in Missouri Synod congregations. No one but Wisconsin thinks that is reprehensible; but Wisconsin knows she is

right and everyone else is wrong.

The little Norwegian Synod in the Synodical Conference seems, if anything, to be more implacable than Wisconsin. At the same meeting the Norwegian Synod warned Missouri that the American Lutheran Church, with which Missouri has been conducting negotiations for years looking toward doctrinal agreement, is bad company for any Synodical Conference member to keep. "The American Lutheran Church," said the Norwegians, "by its continuing fellowship with the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches, and by its union negotiations with the synods of the American Lutheran Conference, and by its official pronouncement regarding the toleration of error, has demonstrated that it is a persistently erring church body."

Speaking as a member of that "persistently erring church body," I would say that we are not greatly concerned by the criticism of the Norwegian Synod. It would be nice, of course, if everyone liked us; but we are not going to permit the Norwegian Synod to set itself up as the keeper of our conscience. "With me it is a small thing that I should be judged of you or of man's judgment. . . He that judgeth me is the Lord."

Missouri, however, is in a different position. It is understandably reluctant to take the initiative in any action leading to the dissolution of the Synodical Conference, of which it has been the "big sister" for so many years. So Missouri speaks soothingly to its irate associates. Missouri's president, Dr. J. W. Behnken, told the Synodical Conference (cont'd on p. 53)



# "Scripture Interprets Scripture."

## as a HERMENEUTICAL PRINCIPLE

— P. Zimmerman

The history of hermeneutics is long and involved. The Jews had elaborate systems of Biblical interpretation which they employed. Much of it was the artificial, worthless sort of thing which Jesus condemned during the days of His ministry. The early Christian fathers developed elaborate systems of interpretation also. During the third to the fifth centuries, it was common to interpret a text in four ways. There was, for a given text, the grammatical meaning, the moral, the mystical, and the allegorical. We are told that Clement of Alexandria felt that the grammatical sense was merely for elementary faith and that the allegorical interpretation alone led to true knowledge. Augustine is reported to have insisted on the necessity of rightly regarding the literal sense of a passage, yet he also stressed allegorical interpretation. He is generally credited with introducing the use of the term "regula fidei", rule of faith.

During the Middle Ages (6th to 15th centuries) the manifold approach to the interpretation of Scripture was preserved. An old Latin couplet proclaimed:

"The literal sense teaches what has  
been done,  
The allegorical what you must believe,  
The moral what you must do,  
The anagogical whither you are heading."  
(Weidner, 214)

To this multiple type of interpretation was added an emphasis upon tradition and ecclesiastical authority in Scripture's interpretation.

The Renaissance and the Reformation combined effected a change in the approach to Biblical interpretation. The renewed interest in languages associated with the Renaissance underlined the importance of going back to the original languages of the Bible in interpreting, rather than relying on such works as the "Sentences" of Peter Lombard. Reuchlin was responsible for producing the first Hebrew grammar and Hebrew lexicon. Erasmus edited the first critical edition of the New Testament in Greek. Using these tools,

the Reformers stressed the infallibility of the Word over against the alleged infallibility of the Church and its official interpretation of Holy Scripture. Berkhof (p. 26) lists the two fundamental principles that guided the exegesis of the Reformers as:

1. "Scriptura Scripturae interpres." Scripture is the interpreter of Scripture.
2. "Omnis intellectus ac expositio Scripturae sit analogia fidei." Let all understanding and exposition of Scripture be in conformity with the analogy of faith. For them the analogy of faith was equivalent to analogia Scripturae, that is, the uniform teaching of the Scripture.

These two principles are closely related and may be grouped under the general heading of the "comparative study of Scripture." Concerning this topic Cellerier wrote in his "Manuel d' Hermeneutique Biblique" (Weidner, p. 215), "This new tendency of comparing Scripture with Scripture did more than anything else to prepare a conscientious and logical exegesis, and began the work of placing hermeneutics upon its true foundation. In this way originated, among Protestant theologians, the great hermeneutical use of parallel passages and the context. The Reformers revived the principle of Wicklif, 'The Holy Spirit teaches us the sense of Scripture as Christ opened the Scripture to His Apostles, and they thus insisted that Scripture should be its own interpreter.'"

This approach is clearly enunciated by Luther. For example, he wrote, "Everyone, especially those who constantly deal with Scripture, should strive to obtain a certain and simple understanding of Scripture, and see to it that he does not run around here and there and go astray, just as the Jewish rabbis and the papal scholastics have done. Accordingly, the theology of the scholastics is nothing else than a selection (option). 'One must,' they say, 'teach and believe so and so, or possibly in still another way also.' If one, however, obtains therefore a multiple meaning, in reality it

means nothing else than this that one does not know or understand aright. Who, however, understands aright, does not bring in so many meanings and does not say one must understand it thus or thus." (Luther Concordanz, IV, 89, Walch Ed. II, 2835) On another occasion Luther wrote, "Be only certain and without doubt that nothing is brighter than the sun, that is, Scripture. If, however, a cloud has come before it (i.e., the sun), nevertheless there is nothing behind the cloud, but the selfsame bright sun. Accordingly, if there is a dark passage in Scripture, do not doubt but that there is certainly the same truth behind it, which in other places is clear, and whoever can not understand the dark passage, let him remain by the light." (Luther Concordanz, IV, 85; Walch Ed. V, 460) Again, Luther wrote: "That is true; some passages of Scripture are dark, but in them is nothing else, but just that which in other places is in clear and open passages." (Luther Concordanz, IV, 85; Walch V, 457) Pieper quotes Luther as saying, "It must be the prime concern of a theologian to be well versed in the text, a 'bonus textualis' as it is called." (St. L., V, 456) Luther complains about the many commentaries and books through which "the dear Bible is being buried and covered up, so that no one takes note of the text." He refers to his own experience: "When I was a youth, I familiarized myself with the Bible, read it often and became well acquainted with the text, so well acquainted that I knew where every passage that was mentioned was to be found. Thus I became a good textualis. Not until then did I read the commentators. But finally I had to disregard them all and put them away, because the use of them did not satisfy my conscience, and I had to take my stand again on the Bible, for it is much better to see with your own eyes than with another's." (St. L., XXII, 54f.)

Quenstedt wrote: "It is to be observed that every article of faith has its proper and native seat (i.e., sedes doctrinae) from which it is determined." The Formula of Concord in the Thorough Declaration states, "The Holy Ghost opens the understanding and heart to understand the Scriptures and to give heed to the Word. Cf. Luke 24, 45; Acts 16, 14; John 6, 29; Deut. 29, 4." (Triglotta, 891) In the opening section of the Epitome of the Formula of Concord we read, "The Holy Scriptures alone

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remain the only judge, rule, and standard according to which, as the only touch stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong. But the other symbols and writings cited are not judges, as are the Holy Scriptures, but only a testimony as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God and how the opposite dogmas were rejected and condemned." (Triglotta, 779) Thus did Luther and his colleagues place emphasis upon the Bible as a clear book, one out of which God spoke, one which could best be understood in its own clear light. They were clearly committed to this that Scripture interprets Scripture.

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The truth of the principle that Scripture interprets Scripture is established directly by the multitudinous instances in the Bible where it clearly and unquestionably interprets or sheds light upon other passages, in many cases expressly stating that reference is being made to some certain passage of another book. However, the principle that Scripture interprets Scripture is established also as a necessary corollary of the doctrine of verbal inspiration. In a very real sense, there is only one author of Holy Scriptures, namely, God Himself. They are His Word. Since there is one author and this author, by virtue of His Godhead, is perfect in every way, it follows that His Word would likewise be without flaw. Regarding this, Theological Hermeneutics states, "The divine inspiration of the entire Bible, as a matter of course, implies that all parts of the Scriptures are in harmony with each other." (p. 19) Not only may one be sure that the Scriptures are in harmony with one another, but they will accomplish their purpose. God's desire to tell of the plan of salvation demands that He express Himself in clear, unequivocal language. For God to communicate adequately with mankind there must be no double-talk. Rather, there must be a book which is understandable in itself, a book whose parts throw light mutually on each other. Quoting Theological Hermeneutics again, "The only authentic expositor of the Bible is the Bible itself. Human reason, under the direction of the Holy Ghost, acts merely

as the instrument through which the exposition takes place; it therefore is never to be regarded as the norm or judge according to which the sense of Scripture is to be established." (p. 19)

The matter may be expressed also in this way: The Reformation emphasized the important principle that every individual has the right to investigate and to interpret the Word of God for himself. Berkhof is right when he says in his hermeneutics, "The interpretations of the church have divine authority only insofar as they are in harmony with the teachings of the Bible. . . And every individual must judge of this for himself." (p. 65) Nor is this a principle dreamed up by the Reformers. It is significant that the Scriptures address themselves directly to the individual, to the people, and not to the members of a priestly class or the officers of a synod. The Bible clearly indicates that the individual is to interpret the Scriptures himself. Cf. John 5, 39: "Search the Scriptures." Paul states, "Though we or an angel from heaven preach any other Gospel unto you that that which we have preached, let him be accursed." (Gal. 1, 8. 9.) Cf. also Deut. 13, 1-13, where the Israelites are warned to mark and avoid false prophets who would bring teachings out of harmony with the "commandments" of the Lord. So the principle of private interpretation is clearly established. But also this is to be emphasized: private interpretation does not mean that each person is to read into Scripture the religious truth that he would like to see there. Rather he is to objectively find in Scripture that religious truth, the one truth, that God has put there. This ultimately demands Scripture to be a clear book, a book that explains itself, a book that is self-sufficient. Never are we directed in Scripture to examine some commentary or philosophical explanation of what Scripture says. The answer is always assumed to lie in Scripture itself.

A bit of Pieper and of Luther is of value here. In the English translation of Pieper's Dogmatics, Vol. I, p. 360, we read, "The first and foremost duty of the exegete consists in holding the flighty spirit of man to the simple word of Scripture and, where he has departed from it, to lead him back to the simple word of

Scripture. Luther says that the whole purpose of his writings, particularly of his exegetical works is to lead back into Scripture, to get every Christian and every teacher to base his faith on the bare Scripture, on the 'nuda' Scriptura, minus any 'gloss,' the good glosses no less than the false interpretation. Luther, therefore, as is well known, frequently uttered the wish that also his books might perish in order that Christians might base their faith on the 'nuda' Scriptura, without any interpretation; every interpretation is less clear than Scripture, and every interpretation must be examined in the clearer light of Scripture. 'No clearer book has been written on earth than Holy Scripture. Among all other books it is like the sun among all lights.' (St. L. V: 334.)"

Five pages later in his Dogmatics, Pieper writes on the topic, "The Scriptures are a light in themselves." He states: "This principle takes in both the linguistic usage and the historical circumstances of the text. As interesting and important for apologetics as it is, e.g., to compare the New Testament Greek with the earlier Greek of Homer and with the contemporary Greek of Philo and Josephus and the monuments, etc., in the last analysis the linguistic usage of the New Testament alone decides the matter. We would be violating the fundamental tenet: Scripturam ex Scriptura explicandum esse, and introducing an element of uncertainty into our understanding of Scripture if we invested a word or a phrase with a meaning which it does not bear in Scripture itself. . . To be sure, acquaintance with contemporary history, as it is based on what secular writers, historical monuments, etc., say, is important; important, for instance, for apologetics, with which we cannot entirely dispense. It enables us to show that the historical, etc., data of Holy Scripture are not fables but are largely confirmed by secular history. But on the other hand, it must be maintained that the sure understanding of Scripture in no wise depends on the acquaintance with its secular-historical background, since the entire 'historical background' necessary for a correct understanding of the meaning of Scripture is given in Scripture itself." (p. 365)

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However, there is no doubt that the best way to gain an understanding of the principle of hermeneutics that Scripture interprets Scripture is to examine the ways in which the Bible does actually interpret itself. One is amazed at the many devices that are used to interlace and interrelate the books of Holy Writ. In one of the latest works on hermeneutics, Principles of Biblical Interpretation by L. Berkhof, President emeritus of Calvin Seminary, Grand Rapids, Michigan, there are listed some of the ways in which the Bible aids in its own interpretation. This list is by no means original with Berkhof, but shows clear signs of going back to the writings of the older hermeneutical writers. It is none the less valuable.

(Note: Roman numerals I and II following are taken from Berkhof, p. 103ff.)

### I. Internal Helps

#### 1. Special scope of the Author

Ofttimes the author at the beginning of his book or at the start of a section announces the purpose of his writing. Bearing the purpose in mind aids considerably in understanding the content of the specific passages. For example, Philippians 2, 6-11 speaks of the humiliation and exaltation of Christ. Its application to Christian life is aided by verses three and four which tell us to let nothing be done by us through strife or vainglory.

#### 2. The Connection (i.e. context)

a. Historical - When one historical narrative follows another to which it is genetically or ideologically related. Cf. Matt. 3, 13-17 followed by 4, 1-11.

b. Historical-Dogmatical - When a dogmatical discourse or teaching is connected with a historical fact. Cf. John 6, 1-14 followed by 26-65.

c. Logical - In that the thoughts or arguments are presented in a strictly logical sense. Cf. Romans 5, 1ff.

d. Psychological - The connection depends upon the association of ideas. This association may cause what appears to be a break in the logical progression of thought. Cf. Hebrews 5, 10ff.

#### 3. Parallelism in a text

One must be aware that parallels do not involve mere tautology. Likewise, the parallel clauses do not have meanings distinct from each other; there is a connection between the two. One may be

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general and the other specific. One may be affirmative; the other negative. One may be figurative; the other literal. cf. Ps. 22, 27; John 6, 35; II Cor. 5, 21.

### II. Historical Information furnished by Scripture

The principal resources for the historical interpretation of Scripture are to be found in the Bible itself. As a matter of fact, the spade of the archeologist has been very tardy in catching up with the Bible in giving a complete and accurate picture of Old Testament times, places, and nations.

Examples: II Chron. 30, 1 Hezekiah commands Israel and Judah to keep the Passover. The full implications of this command are found by examining such passages as Ex. 12, 1-21; Leviticus 23, 4-14, etc.

Judges 13, 5 speaks of Samson being a Nazarite. This is explained in Numbers 6, 1-22 quite completely.

Numerous New Testament references to the Samaritans and their relations with the Jews are explained by checking with the information contained in II Kings 17, 24-44, Ezra 4 and Neh. 4.

(Note: so far the outline of material to be found in Berkhof!)

### III. The Old and the New Testaments Throw light on each other.

The two testaments are not separate books, but parts of a whole. Both have the same author, the same purpose, the same Messiah, and the same doctrine of redemption. Thus, first of all, the Old Testament offers the key to the right interpretation of the New. The New Testament presupposes the doctrine of sin, the covenant of grace, and the various specific prophecies concerning the Redeemer, and all of the historical actions of the Old Testament that are grouped about these basic concepts. Cf. John 3, 14-15; Heb. 13, 10-13. Many examples might be given. It is difficult to see how many of the modern sects today can ignore or subordinate the Old Testament, which is such vital background material for a proper understanding of the New Testament.

Conversely the New Testament is very obviously a commentary on the Old Testament. The statement in the New Testament that, in some particular incident or other, one of the prophecies of the Old Testament was fulfilled is a very familiar one even to the most casual Bible scholar.

(to be cont'd)

were the men of the so-called "new school" in the Conference, with Professors Oftedal and Sverdrup and the Rev. Gjertsen as leaders. It was founded in 1879. (12)

There were, then, thus again four parties among Norwegian Lutherans in America (in addition to the little handful of Elling Eielsen's adherents).

Several efforts have been made toward the goal of attaining a better understanding among the church bodies and a reconciliation among them, but these efforts have not brought happy results. The most significant attempt was a colloquium between the theological faculties of the United Church and the Synod and the presidents of both church bodies. It was decided that this colloquium should be continued. But this was foiled by Dr. Schmidt publishing a distorted account of the negotiations. He also published some theses, of which President Hoyme was the author, but which he had requested should not be made public. Dr. Schmidt declared that these theses contained a compromise "for concealing a great cleavage between truth and error", and that they "evidently enough incline to the so-called Missouriian doctrine."

The Church Council of the Synod declared on that occasion that since there had, during the 8-year doctrinal conflict, been so many proofs of Dr. Schmidt's unreliability, and that, since he through his own report of the colloquium shows himself to be unchanged, then "we consider him to be an essential hindrance not only for unity, but also for understanding between the church bodies."

The Joint Synod in Minneapolis in 1902 resolved therefore "to recommend to the United Church that it appoint a man in Dr. Schmidt's place for a continued colloquium." Since, on the part of Dr. Schmidt, proofs were demanded for the complaint made against him, the Church Council of the Synod accordingly, after a careful examination together with the Theological Faculty at Luther Seminary, submitted a presentation of the matter:

(12) An example of how Free Church pastors already from the beginning "freely and without embarrassment" strove to intrude themselves into other, preferably Synod, congregations can be looked up in an account in Kirketidende for 1897, p. 462.

"Features of Dr. Schmidt's Conduct". This contained a careful specification of things upon which the Church Council had based its declaration. All the proofs could not be included, lest the presentation should be too long.

The United Church chose a committee to investigate the submitted proofs. This committee arrived at the result that the proofs presented by the Church Council of the Synod were not valid, and published a rejoinder entitled "The Church Council has spoken ill".

The result of it all is that such a method of proceeding as the men of the Synod find unreliable and entirely unjustifiable, that is by the leading men in the United Church found to be good enough and justifiable.

But when the trusted men of the two church bodies have a so basically different manner of regarding such questions as what it is to speak the truth and what it is to speak untruth, or what is a reliable presentation and what is an unreliable presentation, then it stands to reason that all further negotiation concerning the teaching of the Word of God can not be of any use.

In order now to give Mr. Ulvestad and many others an opportunity to see which doctrines the various church bodies are disagreed on, I propose in a final article briefly to point out the most important ones, so that the readers can judge whether these are things of indifference, concerning which there should be no conflict, and whether they are matters which are, or are not, clearly and evidently taught in the Word of God.

#### IV

When I now, finally, after this historical presentation, am to answer the question under consideration as far as it concerns the present time, then the answer is easy and obvious with regard to the relation of the Norwegian Synod to Hauge's Synod and to the so-called "Free Church".

The Norwegian Synod has not, properly speaking, carried on any public controversial correspondence of major significance with Hauge's Synod. Hauge's Synod is, as shown above, an heir of the party which Elling Eielsen formed in opposition to the "Norwegian pastors in the



long robes" and in opposition to the continuation of the Norwegian Church, which was organized in this country by the establishing of the Norwegian Synod. Hauge's Synod has, in the course of time, corrected a great many of the faults which from the first prevailed in Eielsen's party. The congregations of the Norwegian Synod were, at that time, looked upon by them as "the great mass", from which they, who would be the children of God, had to separate themselves, if they would be true Christians. Whether Hauge's Synod now judges in the same manner, I do not know, but I scarcely believe it does. It has, as earlier remarked, worked mostly by itself and has not allowed itself to be moved into being along in the efforts for union, which, in the course of time, occasioned the various free conferences which now and then have been held. It has not lost much by this. Where a Hauge's congregation exists alongside of a Synod congregation, the party strife between them may be violent enough, and in the admitting of former members of the Synod congregation, the Hauge's congregation has, according to my experience, been less scrupulous than the Synod, which demands that valid reasons be given for such a step. (13) It would hurt neither the Norwegian Synod nor Hauge's Synod, if they, excluding church political plans, could learn to know each other better.

As far as the Free Church is concerned, it pains me to have to say that I do not envisage any prospect for a better understanding. The Free Church is heir of "the new school" in the Conference. This had, as shown earlier, the fixed goal of combatting the Norwegian Synod and of annihilating it. Subsequently it entered the United Church. When the men of the new school did not get to retain power there, then they, after a very offensive conflict, went out of the United Church and founded the Free Church. None of the Norwegian Lutheran bodies can, as far as I understand, wish to unite itself with the Free Church or admit it into fellowship. The Free Church itself certainly does not desire it either. Its chief teachers' conceptions of the Church, of the Office of the Ministry, of Regenera-

(13) I can not definitely say whether all the pastors of the Synod have acted according to the rules that have been set up with regard to this.

tion, and such like (see Kirket., 1875 and the Rev. Bergh's quoted publication) remind one but little of "the instruction for confirmation" - and they who would seriously follow the instruction for confirmation become rather the object of mockery; as an example, I will here just adduce how the Synod has been mocked because it, in accord with Luther's explanation of the First Petition in the Lord's Prayer, has considered it necessary, first and foremost, to strive after that the Word of God may be taught in its truth and purity. According to that kind of free church principles which formerly has been advocated among the leaders of the Free Church, a pastor has to preach what his congregation desires to hear. In other words: he must preach "as the ears itch." (II Tim. 4, 3) If he will not do that, then he can go his own way. He is not to have any authority as the messenger of God or as the minister of the Word of God through the call of the congregation. (cf. the Rev. J. A. Bergh's cited publication, p. 63 foll.) Furthermore: "When the congregations carry out what the annual meeting resolves, then that is the true liberty," says Folkebladet according to the Rev. Bergh's account in the cited publication, p. 58.

When, then, it is finally asked: Why is there not unity between the Synod and the United Church, there could be those who would hold that it was doubtful whether I, who myself have taken not a small part in the conflict, could present this as impartially and reliably as it should be done. I am, therefore, happy that I am so fortunate in this case as to be able to let the opposing part speak.

There have, as a matter of fact, been set forth by the spokesmen of the United Church some definite and understandable reasons, which give answer to the question. These are, to be sure, 20 years old, but the matter stands today entirely as it stood then.

A meeting was held in 1885 in Red Wing, Minnesota, at which the men who now are the spokesmen of the United Church formed the following resolution concerning the doctrine which the pastors of the Synod had presented in their so-called "Accounting": "'Accounting' contains false and soul corrupting doctrine, for instance, in III, points 15 and 21 (the antitheses). The doctrine that a man's conversion and salvation at the time when he is worked



upon by the grace of God do not, in any sense, depend upon man is false and soul corrupting."

To elucidate what consequently, according to this, separates the two bodies, I will transcribe the two mentioned points in the "Accounting".<sup>(14)</sup> It reads, then, in III, 15 (the doctrine of the Synod's pastors):

a. (Thesis) "The cause of election of grace is alone the mercy of God and the most holy merit of Christ, and there is in us no cause for the sake of which God has elected us unto eternal life."

b. (Antithesis or thesis of rejection) "We reject the synergistic doctrine that God in electing a man has been 'determined by' or has 'taken into consideration' or 'has been guided by' man's conduct. For a man's good conduct denotes something which man 'does or omits doing,' or a work of the law; and when one refers to election unto salvation and the attainment of salvation, we confess that 'our best works are of no value whatever to that end.' On the other hand, when one refers to damnation, then we confess that a man's evil conduct is the cause of it."

Since the purpose of these articles is merely to indicate why there is no church unity between the parties, I consider it not to be the place here to go more closely into the doctrine itself. It is, moreover, briefly and clearly presented in the Thesis and the Antithesis. I will just call the attention of the reader to this that also the United Church accepts the Thesis (a). It could not well forbear doing so, for it is the public confession of the Lutheran Church in the Formula of Concord, Epitome, XI, 20, p. 334 in the Lisbon edition. (Concordia

(14) It is true that there is an "for instance" in that declaration from Red Wing, which is an indication that there could be more points. But, for the one part, one can, in advance, be certain that those concerned have cited what was most important for them, and then, for the other part, it is certain that if there was agreement in these points, then agreement in the rest would follow of itself. The judgment pronounced by those who were assembled in Red Wing was that they who had signed Redegjrelsen (Accounting) ought to be deposed from their offices.

Triglotta, Formula of Concord, XI, 20, pp. 336-37)

The Synod's teachers have not been able to understand how any one can honestly accept this Thesis without also accepting the Antithesis. In particular, I will refer to Professor Stub's and Ylvisaker's declaration thereanent in Kirketidende for 1885, where also they declare that "One can only then reject the Antithesis when one rejects the Thesis itself and consequently denies that the cause of election of grace is alone the mercy of God and the most holy merit of Christ. (See the quoted place, p. 741.)

In order to understand the situation it should be noted that the same persons who have declared the Synod's above cited Antithesis as being "false and soul corrupting doctrine," for which the pastors of the Synod should be deposed, they have themselves accepted and without objection expressed their adherence to, and in their "Confession" subscribed to, the following doctrine of the celebrated Lutheran theologian, J. Gerhard (see Bekjendelse, A, c.): "With audible voice we confess that we teach that God has not found anything good in the man who was to be elected to eternal life, that He has taken into consideration neither good works nor the use of free will, yea, what is more, not even faith itself so that He either moved by these or on account of these has elected any men. But we say that it is wholly and solely the merit of Christ, whose worthiness God has taken into consideration, and that He of pure grace has formed the resolution of election (or: has made the decree of election). (15)

The men of the Norwegian Synod have not been able to perceive what real difference in doctrine there might be between this Gerhard's Thesis, which the spokesmen of the United Church have accepted, and Redegjrelsen's III, 15, which they have declared to be false and soul corrupting. My well considered conviction is that there is no difference.

The other point in Redegjrelsen which the spokesmen of the United Church have rejected is III, 21 (the Antithesis).

(15) If any one wishes to see a fuller treatment of these questions, I will refer to my little publication: Mdet i Red Wing, Minn., 2det Oplag, 1887 (The Meeting in Red Wing, 2d edition, 1887).

This point reads as follows:

a. (Thesis) "According to Scripture it belongs to the essence of grace to be free; for if grace is not free, i. e., undeserved by any kind of merit whatsoever in the one who is favored with it, then 'grace is no more grace' (Rom. 11, 6), and a man cannot then trust in the grace of God alone."

b. (Antithesis or thesis of rejection) "We reject the synergistic doctrine that the election in Christ has not taken place in accordance with a free purpose of grace by God, and that 'salvation in a certain sense does not depend on God alone.'"

The United Church has, then, through its spokesmen declared this last Antithesis to be false and soul corrupting doctrine. The Synod's pastors, who have accepted it, declare that it is a straightforward Catechism truth (16) and that it has the support of the Word of God, (17) the Lutheran Confession (18) and our fathers in doctrine. (19)

(16) In our Catechism the First Commandment is explained to the effect that we should fear, love and trust in God above all things. (Translator's note: The Norwegian text reads: ". . . og forlade os paa ham alene." This may be translated literally: ". . . and trust ourselves on Him alone.")

(17) For instance, in Eph. 2, 8. 9.: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Phil. 1, 6: "He which hath begun a good work in you will perform it until the day of Jesus Christ."

(18) For instance, in the Formula of Concord, Thorough Declaration, XI, 34, where the Lutheran Confession says that "God in His counsel, before the time of the world, decided and ordained that He Himself, by the power of His Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion." (Conc. Trigl., Thor. Decl., XI, 43, p. 1077)

(19) For instance, J. Gerhard, who says: "Therefore Scripture ascribes man's election completely and wholly to God; for upon no other principle depends this, the greatest work of divine grace, than upon God and His eternal resolve, which is founded in Christ and determined by a certain order of means; -- but the same Scripture puts the cause of damnation in men themselves." (J. Gerh., L. VII, c. X, 188)

The Norwegian Synod confesses that we are to trust in God alone, because our salvation rests in the hand of God and depends upon Him alone. The Synod teaches that if our salvation "in a certain sense does not depend on God alone," then, in a certain sense, we can not either "trust in God alone." If our salvation in part depends upon us ourselves, then we must also in a corresponding part trust in ourselves (in our conduct).

I shall append a formulation of the object of the conflict (between the Synod and the United Church) from my above mentioned little publication on "The Meeting in Red Wing". The issue in the conflict is not how man ought to conduct himself. About that both parties teach the same. Nor is the issue in the conflict whether there is an order and method of saving souls, to which God has bound salvation. About that both parties teach the same. Nor is the issue in the conflict as to whether it is necessary for salvation that a man comes into the order of the saving of a soul and continues in it unto the end. About that also both parties teach the same. Nor is the issue in the conflict as to whether a man of his own strength can do and perform all that pertains to conversion. Both parties teach that a man can not do this. Nor is the issue in the conflict as to whether God in the Word gives and offers the power that is necessary for conversion, and that this power always accompanies the Word. About that also both parties teach the same. Nor is the issue in the conflict as to whether a man can withstand the grace of God and thus hinder his salvation. About that also both parties teach the same.

If any one will say that the issue in the controversy is any one of the here mentioned things, then he does not tell the truth, and if he has said it, then he has told an untruth, whether he himself has known it or not. He could, at any rate, have known it. I have said this so elaborately, in order to hinder, if possible, the use of the method of proving elaborately what we have never denied or of denying elaborately what we have never maintained, in order to get people, by this means, to believe that we denied the former and maintained the latter. The Synod has all too much been the object of that kind of dishonest polemics.

(to be concluded)

(Cont'd from page 44)

that the doctrinal agreement with the American Lutheran Church is still under negotiation; and so the Conference put off the evil day of coming to a decision by postponing final action on the question.

It is evident that that sort of thing cannot go on indefinitely. Either Missouri is sincere in her negotiations with the ALC or she is not. If she is sincere, and I believe she is, then she cannot keep putting off action year after year by raising one objection after the other to the common confession, as she has done since 1938. She will either have to accept it, in which case Wisconsin and the Norwegian Synod will renounce and denounce her, or reject it and be content with her reactionary friends. She cannot go on forever placating Wisconsin and putting off the ALC.

As I have said before, the problem is Missouri's and no one from the outside is going to be so unwise as to try to advise her what to do. But sooner or later a decision of some kind will have to be made. It should be obvious that a union like that existing in the Synodical Conference today, where some members accuse others of deviation from Scripture and of un-Christian associations, cannot long continue; and if it does continue, its usefulness will have dwindled to the vanishing point.

About all that can be said with certainty at the present time is that there is a powerful stirring among the Lutheran bodies of America. There are going to be new arrangements and alignments and consolidations among us. What part the great Missouri Synod will play in these developing movements is as yet unpredictable. Right now Missouri needs our sympathy. And maybe our prayers.

#### A REPLY

Dear Sir:

Permit me a few words of comment, as fraternal and as unimpassioned as I can make them, regarding your Editorial, "Missouri's Dilemma," in the October issue of the OUTLOOK:

I do not believe that the cause of Lutheran unity is served by what appears to be a cavalier, almost callous, treatment of the consciences of men within Missouri who have misgivings and doubts concerning Missouri's present unity efforts. My New Testament never taught me

to give any conscience the brush-off, however weak or misguided such a conscience may appear to me, however much the activities produced by such a conscience may irritate me personally or impede me ecclesiastically. Unless we want unity efforts to degenerate into mere ecclesiastical maneuvering, we must devote no small part of our efforts to the task, slow, and unspectacular, of winning our brethren to a unanimous will to unity. I know that that is impossible; but then, everything that the Church undertakes is impossible.

Similarly, in your treatment of the situation within the Synodical Conference, the almost cynical dismissal of Wisconsin's scruples strikes me as ill-advised and theologically unjustifiable. The rightness or wrongness of the toleration of Boy Scout troops, for instance, will not be decided by counting noses, not even Lutheran noses. It is a little thing, this Boy Scout issue, a very little thing; but so was the matter of eating meat offered to idols at Corinth a very little thing. St. Paul devotes three weighty chapters to this little thing; and if Wisconsin can show that she has seen more clearly here than the rest of us; if she can show that we are in this little thing letting an alien piece of a pagan and theistic world creep into our churches, we shall do well to listen to Wisconsin; -- to hear her out at the very least.

Most important, Missouri's situation is not a dilemma at all, but a trilemma; and the third horn, the one you left unmentioned, is the really sharp and painful one, the one Missouri can't get off if she values her soul. To the two alternatives you propose (Synodical Conference or new affiliations) we must add the third. It is this: Missouri must realize that when a situation is as bad as the one we have within the Synodical Conference, the fault and the sin is everybody's, that each Synod in the Synodical Conference must in its own corporate person repent of its fault and sin, and begin with infinite patience and love the work of reconstructing the fractured fellowship. If God gives Missouri grace, she may yet be that unique spectacle in history, a synod which repented. If she does not repent and amend, she will enter into a new fellowship under the cloud cast by the consciousness that she has left unpaid a part of the debitum immor-

tale of love. Whether the union between Missouri and ALC is consummated in '53 or '63 or '73 is, relatively, of small moment. That sins against brotherhood -- and in the Synodical Conference we are all guilty, not only Wisconsin, not only the Norwegians, not only Missouri -- that sins against brotherhood, I say, remain unrepented of and undealt with is of terrible, eternal, and decisive moment. "We must all appear before the judgment Seat of Christ."

This is a purely personal reaction to your editorial. How many others in Missouri or in the Synodical Conference feel thus, I do not know. But as a believer in the Holy Ghost I am sure that they are many.

Very truly yours,  
M. H. Franzmann,  
Concordia Seminary,  
St. Louis

## *Litt av Huert*

Pastor & Mrs. M. Otto received as an early Christmas gift a fourth daughter, Lois, who arrived Dec. 19. May she bring joy to the household.

TO THE FAMILY OF PASTOR U. L. LARSEN WE EXTEND OUR SYMPATHY AT THE LOSS OF THE HEAD OF THE HOME. SINCE THE OBITUARY APPEARED IN A RECENT ISSUE OF SENTINEL, WE ARE NOT REPEATING IT HERE.

The Children's Centennial Program, edited by Pastor Theo. Aaberg, has almost been completed and should be available to the congregations in the near future.

THE FINANCE BOARD WILL MEET AT THE CURTIS HOTEL IN MINNEAPOLIS ON JANUARY 19 at 9:00 A. M.

A critical study of the RSV Bible prepared by Carl McIntire, President of the International Council of Christian Churches, may be had from CHRISTIAN BEACON, Dept. NB, Collingswood 7, N. J., at 10¢ per copy. One statement from the brochure: "It may be said that we have ignored favorable things that could be said about the RSV. When there is arsenic in a loaf of bread, one does not spend his time discussing the good ingredients of the bread, but warns against the arsenic -- and properly so!"

ALTHOUGH THE OBITUARY OF PASTOR LARSEN APPEARED IN THE SENTINEL, WE WISH TO ADD THE FOLLOWING INFORMATION: Services were conducted in the Cross Lake Church and the burial was in the adjoining cemetery. Pres. Gullerud preached the sermon on the text: Hebrews 4, 9-16. His theme was: "There Remaineth a Rest!" Pastor Sophus Lee conducted the altar service. Pastor Alf Merseeth sang "Den Store Hvide Flok" and spoke on behalf of the circuit. Pastor Hugo Handberg read the obituary, and Pastor John Moldstad spoke in behalf of the family.

CONCERNING SOME OF OUR RETIRED WORKERS: DURING THE HOLIDAYS PASTOR E. HANSON OF SIOUX FALLS WAS AGAIN VISITED BY PASTOR G. C. J. QUILL, WHO BROUGHT WITH HIM MANY GIFTS FROM REV. HANSON'S LAST PARISH IN ALBERT LEA. / A NOTE FROM PASTOR A. J. TORGERSON'S PRESENT PASTOR STATES THAT THE OCTOGENARIAN (he was 82 on last Thanksgiving Day) IS IN VERY GOOD HEALTH AND EVEN PREACHED ON SEVERAL OCCASIONS LAST FALL.

The essay on hermeneutics appearing in this issue - and which will be concluded in the January issue - was delivered at the 1952 fall session of the Northwest Pastoral Conference of the Norwegian Synod.

RECENTLY PUBLISHED BOOKS AVAILABLE AT THE LUTHERAN SYNOD BOOK COMPANY IN MANKATO, MINN.: A BLESSING IN THE MIDST OF THE LAND, 53 pages, edited by Pastor P. Ylvisaker, a booklet of historical sketches in commemoration of the 100th anniversary of the Norwegian Synod, priced at 80¢; EVENING BELLS AT BETHANY II, by N. A. Madson, containing 58 devotional addresses delivered by the author at Bethany; and PREACHING TO PREACHERS, 208 pages, by N. A. Madson, containing 21 sermons and addresses and two essays. THE PRICE OF BOTH OF THE LAST MENTIONED BOOKS IS \$2.50. We are also awaiting a book of sermons by G. O. Lillegard on texts from Genesis, as well as the centennial volume to be produced by the Centennial Literature Committee.

The Orthodox Lutheran Conference reports its intention of beginning publication of a theological journal this month.

WE ARE SORRY THAT THIS ISSUE HAS BEEN SO LONG DELAYED IN ITS APPEARANCE. WE SHALL STRIVE TO REGAIN YOUR CONFIDENCE.

# 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

January

1953

## SLAVERY

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing and abuse  
Rather than in silence shrink  
From the truths they needs must think,  
They are slaves who dare not be  
In the right with two or three.

- from Stanzas on Freedom  
by James Russel Lowell

## Apocrypha

If thou hast abundance, give alms accord-  
ingly: if thou have but a little, be not  
afraid to give according to that little.

- Tobit 4, 8

Ye cannot find the depth of the heart of  
man, neither can ye perceive the things  
that he thinketh: then how can ye search  
out God, that hath made all these things,  
and know his mind, or comprehend his pur-  
pose?

- Judith 8, 14

Let not thine hand be stretched out to  
receive, and shut when thou shouldest  
repay.

- Ecclesiasticus 4, 31

Whatsoever thou takest in hand, remember  
the end, and thou shalt never do amiss.

- Ecclesiasticus 7, 36

With the God of heaven it is all one, to  
deliver with a great multitude, or a  
small company: For the victory of bat-  
tle standeth not in the multitude of an  
host; but strength cometh from heaven.

- I Maccabees 3, 16, 19

He that can rule his tongue shall live  
without strife; and he that hateth bab-  
bling shall have less evil. Rehearse not  
unto another that which is told unto

thee, and thou shalt fare never the worse.  
Whether it be to a friend or foe, talk  
not of other men's lives; and if thou  
canst without offence, reveal them not.  
For he heard and observed thee, and when  
time cometh he will hate thee. If thou  
hast heard a word, let it die with thee;  
and behold, it will not burst thee. A  
fool travaileth with a word, as a woman  
in labour of a child. As an arrow that  
sticketh in a man's thigh, so is a word  
within a fool's belly. Admonish a friend,  
it may be he hath not done it: and if  
he have done it, that he do it no more.  
Admonish thy friend, it may be he hath  
not said it: and if he have, that he  
speak it not again. Admonish a friend:  
for many times it is a slander, and be-  
lieve not every tale. There is one that  
slippeth in his speech, but not from his  
heart; and who is he that hath not of-  
fended with his tongue? Admonish thy  
neighbour before thou threaten him; and  
not being angry, give place to the law  
of the Most High. The fear of the Lord  
is the first step to be accepted of him,  
and wisdom obtaineth his love.

- Ecclesiasticus 19, 6-18

## Sentinel Files

### FIFTEEN YEARS AGO

On Sunday, Jan. 30, Christian Oesleby was  
installed as student pastor of our con-  
gregation in Duluth, Minn., Central Luth-  
eran Church.

### TEN YEARS AGO

The new church of our mission congrega-  
tion at Sioux Falls, S.D., was dedicated

on Jan. 17. . . . This congregation was organized Aug. 24, 1941. Until now services have been held every two weeks in the homes of the members.

## 25 - Emmaus - YRS

Emmaus Evangelical Lutheran Congregation, Fortieth and Thomas Avenue North, Minneapolis, Minn., celebrated the 25th anniversary of its organization in festival services on January 18. At the morning service the anniversary message was brought by the former pastor, S. E. Lee, who served the congregation through most of this quarter century. The speaker at the afternoon service was the Rev. A. M. Harstad. Pastor emeritus Christian Anderson, who was instrumental in the founding of this congregation, also spoke at the afternoon service; messages and greetings were also brought from various sister congregations and individuals.

From the "Brief History of the Emmaus Ev. Lutheran Congregation" which appeared in the anniversary bulletin, we quote excerpts of interest:

"Emmaus. . . had its early beginning in the work of a group of ladies known as the Penn Avenue Ladies Aid Society. This organization was largely composed of women belonging to Fairview Lutheran Church who lived in the vicinity of Penn Avenue. The Society was organized on Jan. 29, 1914, with the specific aim 'to promote the work of the church in this locality as well as to join in other work of charity as it may be determined more definitely by the society.'

"The Rev. Christian Anderson, who at that time was the pastor of Fairview Luth. Church, was instrumental in having the Rev. Joseph Runholt called by the Home Mission board to this new field. At a meeting held on June 16, 1926, the Rev. Anderson spoke of starting a congregation and asked the Penn Avenue Ladies Aid to support this work. The Rev. Runholt was installed in August 1926. A small structure in the 3900 block of Vincent Avenue was secured for a meeting place for the Sunday School and services. It soon became apparent that this building was too small, so the home on 4227 Thomas Avenue North was purchased and was ready for occupancy as a 'church-home' on Dec. 15, 1926. This served as the home of Emmaus Luth. Church for 12 years. . . .

"The following summer the Rev. Runholt received a call to Ulen, Minn., which he accepted. . . . In the summer of 1927 Student of Theology Einar Anderson took charge. On August 14, 1927, the Rev. Sophus E. Lee, who had been called by the Home Mission Board, was installed as the pastor. On January 13, 1928, Emmaus congregation was formally organized with seven voting members present to sign the constitution. . . .

"In order to carry on effective mission work in this area the need of a church edifice to replace the house-like structure that had served as the house of worship was very apparent. On Sept. 13, 1937, two lots on the corner of 40th and Thomas Avenue North were purchased. . . . The new church was dedicated to the glory of our Triune God on Dec. 11, 1938. . . .

(cont'd on p.



Not only specific prophecies, but also Messianic types are identified. In some cases the aid in the interpretation of the Old Testament passages which the New Testament references give is utterly breath taking. Cf. Hosea 11, 1: "When Israel was a child, then I loved him and called my son out of Egypt." Matt. 2, 15 is most helpful in referring this to Jesus' return from His childhood flight to Egypt. Compare also Jeremiah 31, 15, which reads, "Thus saith the Lord, a voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not." Matt. 2, 17-18 refers to the slaughter of the infants by Herod as being a specific fulfillment of this prophecy. Joel in his second chapter, verses 28-32, refers to the day of Pentecost and to the signs of the coming of the last day in one breath. Our understanding of this passage is helped tremendously by Peter's including it in his Pentecost sermon (Acts 2, 16-21) and stating that the Pentecost phenomenon was fulfillment of the passage that starts, "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, etc."

Concerning this relationship between the Old Testament and the New Testament, Luther says very aptly: "When you compare the Church of the Old Testament with the Church of the New Testament, it is as though a man with weak eyes looks at something afar off. He sees the same thing that another of better vision sees, but not as clearly. He distinguishes from afar a hill, a tower, a castle, a city, but those who have sharper vision can make out the smallest parts of the buildings. In this way, the same doctrine, the same things are led before the Church at all times, but the New Testament brings these very things closer to the eye and lets them be observed more clearly." (St. L. VI, 1234)

In a section on "theological interpretation" Berkhof lists a series of ways in which Scripture interprets itself. One section refers to the familiar concept of the "analogy of faith" which we will discuss later. The other section deals with

what are known as Real Parallels or Parallels of Ideas. Terry defines real parallels as "those similar passages in which the likeness or identity consists not in words or phrases, but in facts, subjects, sentiments, or doctrines." (Berkhof, 160) They may be divided into three groups.

#### 1. Historic parallels

a. Passages in which a historical event is narrated in the same words and with the same attendant circumstances, though possibly differing slightly in matters of detail. These are valuable for mutual confirmation. Cf. I Ki. 22, 29-35 with II Chron. 18, 28-34.

b. Passages in which the same narrative is couched in different words and the circumstances are more detailed in one instance than in another. The more elaborate narrative will illumine the other. Cf. Matt. 9, 1-8 with Mark 2, 1-12 - the man sick of the palsy.

c. Narratives that are identical, but which occur in connections that are different. One gives the true historical setting. Cf. Matt. 8, 2-4 and Mark 1, 40-45 and Luke 5, 12-16. In some cases stories are grouped together, in other cases chronological arrangement is followed.

d. Passages that do not duplicate a certain narrative, but add circumstances, and are, therefore, in a way complementary. Cf. Gen. 32, 24-32 with Hosea 12, 4. 5. - Reference to Jacob wrestling with the angel in Hosea.

#### 2. Didactic parallels

a. Same subject is treated, but not in the same terms. Matt. 10, 37 and Luke 14, 26.

b. Parallel passages that correspond in thought and expression, but one of which has no direct connection with the preceding or following context. Cf. Matt. 7, 13. 14 and Luke 13, 23. 24. In Luke the historical setting is provided.

c. Parallels that occur in connections entirely different, though perhaps equally fitting. - E. g. case where one saying may have been uttered on two or more occasions. Cf. Matt. 7, 21-23 and Luke 13, 25-28.

3. Quotations from the Old Testament in the New (parallels in a special sense)

a. Those which serve the purpose of

showing that the Old Testament predictions, whether direct or indirect, were fulfilled in the New Testament. Cf. use of the formula, "That it might be fulfilled. . ." Cf. Matt. 2, 17, 23; 4, 14; John 15, 25.

b. Those quoted for the purpose of showing that a given doctrine is taught elsewhere also. In Romans 3, 9-19 Paul quotes from the Psalms to prove the universal depravity of man. Romans 4, 3 cites the example of Abraham to prove that man is justified by faith rather than by the works of the law. Cf. also Gal. 3, 6 and Hebrews 4, 7.

c. Those cited to refute and rebuke an enemy. Jesus quoted Scripture in John 5, 39, 40 to expose the inconsistency of the Jews in claiming great reverence for Scripture and yet not believing in Him of whom the Scriptures testified. Cf. also John 10, 34-36; Matt. 22, 29-32.

d. Those cited for rhetorical purposes or for the purpose of illustrating some truth. In I Tim. 5, 18 Paul quotes the regulation concerning the ox that treadeth out the grain. He uses it as an instructive parallel and leaves it to his readers to deduce that the human laborer is still more worthy of his hire.

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There still remains to be considered the topic of the "Analogy of Faith." This perhaps deserves most attention, since it has been most misunderstood or, at least, most discussed. The term is derived from Romans 12, 6: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." (Kata ten analogian tes pisteos) Many of the old theologians interpreted "pisteos" here as being "fides quae creditur," i.e., the faith which is believed, and hence objective. Today many interpret it as "fides qua creditur," i.e., the faith by which we believe, and hence make it subjective. Thus Theo. Graebner, in his class notes on Romans, stated that the passage means that "one should prophesy (i.e., testify) according to the proportion of the assurance that you have; i.e., some have a greater ability than others to speak out." J. P. Koehler, writing in the Quartalschrift of 1904 stated: "I am convinced that 'pistis' occurs in only one sense in the New Testament, in the subjective sense, and designates the

saving faith." (Quoted from the English translation published serially in Faith-Life from Oct., 1951, to May, 1952.) He argues that in passages like Gal. 1, 23 and Jude 3, where "pistis" appears so strongly to be objective, that it is merely personified. (Faith-Life, Nov. 1951, p. 15) Stoeckhardt in his Roemerbrief agrees and says that it is doubtful whether "pistis" is ever used in the New Testament in an objective sense. He interprets the Romans passage to mean that in prophesying one should always be aware and sure of this that the Spirit of God desires to speak through him, and, for that reason, he should be mindful in his discourse to express rightly, to make clear and powerful, to witness confidently what the Spirit now directly through him wishes to say to the congregations. The emphasis is on the prophet using his charisma right worthily for the profit of the congregation. (Roemerbrief, 586-570)

On the other hand, Stoeckhardt records that Luther uses both the objective and subjective concept of "pistis". (Epistelpostille on Rom. 12, 1) Dr. L. Fuerbringer in "Theological Hermeneutics", p. 19, states: "Our old theologians understood Romans 12, 6 to mean that all prophecy must agree with the creed (kata ten analogian tes pisteos; analogia equals a correct relation, agreement; 'pistis' equals 'fides quae creditur'); but this is not to be understood as meaning that the theologians must first formulate a harmonizing whole or a system from the single doctrines of Scriptures which must not be violated by any exposition. (Cf. Lehre und Wehre, 49, 321; 50, 405; and Theological Quarterly, XII, 193)" Lenski takes his place on the side of the old theologians in this issue. In his commentary on Romans, he says, "Jude three is one striking answer to this claim, The Acts have several more, to search no further. The claim that Paul means the prophet's own measure of faith is shattered the moment one sees that no 'prophet' is mentioned, only 'prophecy'. Now 'prophecy' is objective, the contents of what one may prophesy, and it is certainly plain that the controlling norm for this cannot be something subjective, the prophet's own trust, but in the very nature of the case must also be something objective, 'the faith' (or doctrine) once

delivered to the saints (Jude 3). The effort to gain support for the subjective idea from analogia is abortive. It neither means portion (Cf. verse 3) nor anything save the objective 'right relation to', 'true agreement' with the objective doctrine." (p. 766-767)

It is not our task here to settle this exegetical point. Rather it is sufficient to point out the existence of the problem and to refer to some of the pertinent literature as we have done. We might add that our individual judgment is that "pistis" is to be taken here in an objective sense. Nevertheless, interestingly enough, none of the sound Lutheran theologians challenge the concept of the "analogy of faith," regardless of their individual stand on Romans 12, 6. If the concept is not found in Romans 12, it certainly is resident in Scripture, particularly in the doctrine of verbal inspiration. All that is taught must be in harmony with the one Word of God, which is a unified, harmonious thing, which brooks no genuine contradictions; though it may contain things difficult for man's reason.

On page 361 of the English translation of the first volume of his Dogmatics, Pieper states very nicely the concept of the analogy of faith as it applies to hermeneutics: "Scripture must certainly be interpreted according to the analogy of faith. But this term is used in a two-fold, contradictory sense, with totally different results. Rightly used, it serves the proper interpretation of Scripture. Wrongly used, it serves utterly to pervert Scripture. Luther and the old theologians, who with him took the right course, understood by analogy of faith the clear Scripture passages that require no interpretation, but are lucid in themselves. The sum of these passages constitute the 'analogy' or the 'rule of faith.' The Apology defines the 'rule of faith' when it says, 'Besides, examples ought to be interpreted according to the rule, i.e., according to certain and clear passages of Scripture.' (Triglotta, 441, 60). And Luther reminds us: "Therefore you are to know that the Scripture without any gloss is the sun and the whole light, from which all teachers receive their light. They do not shed light on the Scriptures." (St. L. XVIII: 1293). He teaches that both the instructing and

the refuting of error must be done 'with clear passages as with a bared and drawn sword, without any gloss or commentaries.' These clear passages are the rule according to which the faithful teacher is to explain obscure passages as far as this lies in his power. 'The holy fathers,' Luther says, 'explained Scripture by taking the clear, lucid passages and with them shed light on obscure and doubtful passages.' (St. L. XX: 356). These 'clear, lucid' passages are, of course, to be found in those places in Scripture which deal with a doctrine ex professo, in the so-called sedes doctrinae. Quenstedt says: "It is to be observed that every article has its proper and native seat from which it is determined." (Systema I, 349). Only in this way is the principle maintained: Scriptura ex Scriptura explicanda est."

It is profitable to quote also from J. P. Koehler on this point: "The Synodical Conference maintains that in explaining the so-called loci classici or the sedes doctrinae one may not, when it is a question of obtaining a doctrine, deviate from the grammatical-historical sense which is immediately and clearly contained in these passages. And if these passages contain terms which according to our human understanding seem to contradict other doctrines of Holy Writ, one may not modify these terms according to the other doctrines, provided they are clearly presented in these loci classici and are integral parts of this particular doctrine. . . . An adequate comparison may be made only between passages dealing with the same doctrine and in such cases the more obscure passages must be interpreted according to the clear passages. . . . Now it may happen that according to a purely human understanding a difficulty is present which consists in this that this doctrine according to our reason cannot be brought into harmony with other doctrines. Then it is a part of correct interpretation and of correct presentation of doctrine to establish this difficulty and to make it known." (Faith-Life, Oct. 15, p. 5 - translation of Quartalschrift article, 1904.)

The question arises as to what is a clear and lucid passage. J. P. Koehler answers this in the same article: "First, a passage is clear to me if I know what the individual words wish to say in their

grammatical and historical sense, that is, according to their dictionary meaning and in the grammatical connection in the given context. This is called clear wording. For this it is not necessary that the logical and theoretical connection of thought with other passages is clear to me as far as there is a system of thought. For if this were the meaning, one would have to surrender claim to all clear thinking." (Faith-Life, Jan. 1952, p. 13)

"A passage or a group of passages may be clear in their wording and yet an obscurity remain in so far as I am not able to bring them into agreement with others. This is, e. g., the case with all the passages with which a century ago the rationalists concerned themselves when they tried to establish historical contradictions. Where hitherto no absolutely sure solution has been found, it is frequently possible that insignificant historical details, if we only knew them, would immediately cast a bright light on the connection. Hence there is lacking in this case an important part in order to get at the meaning of Scripture, namely the context. . . I have no right in this case to call one passage clear or obscure in contrast with the other. The wording may be clear in both cases; the obscurity lies with me because the connection of the facts is lacking." (*ibid.*)

Regarding the understanding of a prophecy: "If at present I do not possess the historical knowledge of those days which is necessary to compare the fulfillment with the prophecy, the latter remains obscure to me in the same sense, although it may be evident to me that its wording is clear." (*ibid.*)

Regarding doctrine, a doctrine may be stated clearly enough, yet an obscurity may remain in its connection with other doctrines. The difficulty is that the concepts transcend my intelligence. But as far as the concepts can be formed at all, they are clear and the wording remains clear. Cf. doctrine of personal election.

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So far the true concept of the analogy of faith. It will be recalled that Pieper speaks strongly concerning those who have a false concept. He refers to the Sacramentarians of Luther's day, who wanted man's reason to do the harmonizing

necessary to bring plainly expressed, but seemingly contradictory ideas together. In this connection, it is interesting to quote Luther's refutation of this false concept. St. L. XX, 1003; 274-5 records Luther's words against Oecolampadius in the controversy concerning the Lord's Supper. Luther, of course, argued for a "real body" and not a "likeness of a body" being meant by the text. He stated: "One should let the words be evaluated as to what they mean on the basis of their nature, and should give them no other meaning unless compelled to by an open article of faith. . . Where one has now such words as have a certain meaning that is recognized by all, and where no other meaning is provable, those are the clear, bright words of the text. For no one on earth has ever heard that 'body' should mean 'a likeness of the body', and it is a new, dark, and unknown meaning. For that reason, it needs to be rigidly proved. But the first meaning (i.e., body) is in itself clear and certain, as everyone should recognize."

Scheiermacher and Hoffman promoted the idea of taking recourse to the "Whole of Scripture", which is another perversion of the concept of the analogy of Scripture. This error was reflected in some Detroit theses formulated by the Iowa and Ohio synods at an intersynodical conference shortly before J. P. Koehler wrote his article on the analogy of faith for the Quartalshrift. He quotes one thesis: "The Iowa and Ohio Synods maintain that the Christian doctrines form a harmonious whole or system recognizable by the believer, especially by the theologian. This system is taken from, and composed of, the wholly clear passages of Holy Writ. This organic whole as the highest form for the interpretation of Scripture carries even greater weight than the parallelism or the comparison of the passages which treat of the same doctrine, in other words, it forms the analogy of faith."

To this thesis Koehler replied: "In the present case the question revolves about a specific point: By what is the interpretation of a Scripture passage or a group of passages dealing with the same doctrine to be guided when this passage, or these passages, according to the immediate, clear wording appear to contradict a recognized doctrine? Here it is

the position of the Synodical Conference that we are to be guided only by the clear wording of the passages in question. This does not mean that the contradiction, as such, to other passages and doctrine is acknowledged. The harmony of all statements of Scripture is presupposed. But we do not see this agreement completely. And therefore we must not say more about these matters than what is revealed in clear words." (Faith-Life, Dec. 1951 & Jan. 1952.)

"The opponents also claim that they do not wish to exceed the clear wording of Scripture. But this point is evaded in their thesis quoted above. The thesis says that above the parallelism of Scripture passages stands, in addition, the whole of Scripture as norm of investigation. Is therefore the wording of the passages which are to be explained not decisive? The opponents say, 'It certainly is. But the question is, What is the clear wording?' Here we really have the heart of the matter.

"The Synodical Conference maintains the clear wording of a doctrinal passage is that meaning of the passage which in connection with the immediate presentation is transmitted directly through the words according to their linguistic and historical, dictionary meaning and their grammatical construction. If I take the individual words as they occur in the history of the language and likewise their grammatical connection without much attempt at ingenious explanation, and if the resulting idea fits just as simply into the immediate context, that is the clear wording. The opponents deny this. They say: A theoretical consideration must be added, namely, where an agreement fully recognizable by us exists between this meaning and other doctrines. If that is not the case, the wording which the Synodical Conference calls clear must suffer a change. The meaning resulting in this fashion is the clear wording according to this understanding. This is what is meant by the statement that the whole of Scripture stands even above the parallelism of Scripture passages. . . The opponents' statement thus should have read, 'Not the clear wording, but the analogy of faith is the chief norm of interpretation.'" (ibid.)

Berkhof (p. 166) rightly lays down the general hermeneutical rule: "In cases where the analogy of Scripture leads to the establishment of two doctrines that appear contradictory, both doctrines should be accepted as Scriptural in the confident belief that they will resolve themselves into a higher unity." Cf. doctrine of predestination, total depravity of man and human responsibility. Cf. also I Cor. 13, 9-12.

Two other rules that he lists may serve as our closing thoughts.

1. "A doctrine that is clearly supported by the analogy of faith cannot be contradicted by a contrary and obscure passage." Cf. I John 3, 6 ("Whosoever abideth in Him sinneth not!") and the teaching of other passages that believers also sin, e. g., I John 1, 8.

2. "When a doctrine is supported by an obscure passage of Scripture and finds no support in the analogy of faith (i.e., clear passages), it can be accepted only with great reserve. Possibly the passage requires a different interpretation." Cellerier makes this same point and illustrates it by showing that the Roman Catholic church has no right to found two new sacraments on James 5, 14-16, when the passage does not indicate the establishment of those sacraments and the concept of such sacraments is not found elsewhere in Scripture.

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Quartalschrift, October, 1952, reviewed a new hermeneutical work by Ernst Lerle: Voraussetzungen der neutestamentlichen Exegese. 1951, Lutheraner-Verlag, Frankfurt am Main. This is a short 100 page work which the reviewer recommended highly. He states that the book may be obtained by ordering it through the Northwestern Publishing House.

- P. Zimmerman

## *Inspiration*

We cannot but express our sense of the superficiality of the best and most laborious comments when compared with the bottomless depths of the Sacred Word, nor can we refrain from uttering our growing convictions that the Scriptures possess a verbal as well as a plenary inspiration; indeed, we are quite unable to see how they could have one without the other. So much of meaning dwells in the turn of an expression, the tense of a verb, or the number of a noun, that we believe in the

(Clergy Bulletin: XII, 5)

inspiration of the words themselves; certainly the words are things written, . . . Our Lord's favorite sentence, "It is written," must of necessity apply to words, for only words are written.

- C. H. Spurgeon

The Bible is the word of God, with all the peculiarities of man, and all the authority of God.

- J. G. Murphy

Rudelbach maintains that the ancient church by her constant mode of quoting the Scriptures, by her manner of expounding, and by the use which she recommends all Christians to make of them shows more strongly, if possible, than by direct declaration how profoundly attached she was to the doctrine of verbal inspiration.

- J. A. O. Stub

It is quite remarkable to notice how the "transitional theologians" (i.e., those about to go over into the camp of the ultra-modern theologian, bag and baggage) proceed, when they have rejected what they call the mechanical theory of inspiration, i.e., that God is the sole author of Scripture, both the sense and the word. . . . Since it is evident enough from Scripture itself that God has not used the apostles and the prophets as unconscious tools or pens with which he wrote, . . . then they maintain that no real inspiration has taken place. . . . A flute may give as pure a tone as the violin, and may sound as beautiful, but will never sound just like the violin. Likewise the revelation of God through Paul and John may be equally holy and infallible, even though it is not identical, and although it is quite possible to recognize the peculiar characteristics of each by the manner in which he speaks. Though the difference in manner be as marked as that between the flute and the violin, yet the same spirit is the author of their words.

- Heuch

In his wise providence God has not permitted us to have any article which our Savior owned while he lived among men. . . . We are to walk by faith, and not by sight. It is very likely that Protestantism would have received little benefit from the existence of such a manuscript. It would in all probability have remained in the Vatican library. What an instrument with which to tyrannize Christendom!

- J. A. O. Stub



That which has been and still is the issue in the controversy may be formulated thus: "Has man's conduct been cooperating or had anything to do with the decision with God in election or conversion?" (20) (All are agreed that man's conduct can be hindering.)

The teachers of the Synod say NO to this question, for the Lutheran Confession says: "God in His counsel, before the time of the world, decided and ordained that He Himself, by the power of His Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion." (Conc. Triglot-ta, Thor. Decl. XI, 43, p. 1077)

In this one point depend all the other individual parts, concerning which, at various times and in various manners, there has been conflict between men of the United Church and the Norwegian Synod.

For, if the Gospel is not free and is not of grace alone -- if conditions are set up which man himself is to fulfill -- if thus salvation more or less is to be determined by man's conduct, then man must, more or less, trust in himself, but then all is wavering, and then the Lutheran doctrine is no more. Then, as a matter of fact, the chief doctrine of the Lutheran Church is no more, namely that man is justified by grace, through faith alone, without the works of the Law. Then is no more also the Christians' certainty in faith as to their salvation, which the New Testament teaches us and which we confess in so many of our church hymns. Then we are again in bondage under the elements of the world, against which

(20) I omit the words which the opposite party likes to have along, namely: "when it is under the influence of the Spirit of God," partly because they are obvious and, therefore, superfluous, but especially because they can be a "trick" by which the thought in the less conversant person is led away from what they would put forward, concerning man's cooperation. (In other words: It is possible that they insert this (about the "influence of the Holy Spirit") in order to mislead the reader, who might, by this trick, not realize that he is being deceived into passing over the essential error, which thus is being covered up, namely, the error of human cooperation. - C.U.F.)

St. Paul warns the Galatians (Gal. 4, 3). No wonder, then, that the Lutheran Confession says: "And this, experienced consciences can easily understand and would not, for a thousand worlds, have our salvation depend upon ourselves" -- "auf uns stünde." (Conc. Triglot, Apology, Art. IV (II): 84, p. 144, 145; German text, Müller, p. 102)

The issue in the conflict has been the things which we in the Third Article confess as the work of the Holy Ghost. Here the teachers of the Norwegian Synod will not mix in the work (conduct) of men, but they believe that all, from beginning to end, is the work of God the Holy Ghost, just as the work of God the Father is everything in the First Article, and of God the Son is everything which belongs to the Second Article.

But -- this will certainly be said by many -- is there, really, such great difference in faith among people in the United Church and in the Synod? To this I must, for my part, answer: No, I do not believe it. The spiritual trend had, indeed, become not a little different between the more pietistically colored parties and the Synod, but, nevertheless, they had essentially the same text books for doctrinal instruction and the same hymns, and the hate against the Synod, of which President Hoyme spoke, was more party hate than one based on doctrinal difference. Also at the establishing of the new party it was, for a great deal, fanatical party leaders who were active. I have personal experience of how some few leaders have succeeded in bringing about schisms or withdrawals from membership where this, if calm deliberation had taken place, would never have happened. We in the Synod know well that we have a great many warm friends in several of the large congregations, which, in a manner I will not here discuss, were withdrawn from the Synod. We have not striven to get such congregations split, no matter how painful it has been to know that they, against their wishes, were in a party hostile to us. Besides, they could also there be effective as a salt. For, in accord with many testimonies, it is my conviction that a great many also of them who willingly left us nevertheless did not follow their leaders into their errors, which they did not see through, and

which it is likely they scarcely understand to this day. (21) At any rate I have no doubt that a very great part of the members of the United Church and perhaps a part of its pastors believe as the Synod does in the above mentioned Catechism questions.

But all this conflict and these schisms have brought upon us bitter sorrow. Families have been divided. Friends have become alienated from each other. They who had laid the foundation for the congregation and built its church have been turned away from it. Faithful teachers have been forsaken. There have been fanatical opponents blind to that Word of God that parties are one of the fruits of the flesh. Deep wounds have been inflicted upon the body of Christ, and great confusion has been brought about among them who before had rejoiced themselves in the house of God with each other.

It is not the Norwegian Synod which has started this sinful and inexcusable conflict. He who started it desired to punish the Missourians. He did not succeed in that. They are as united now, as before. Then there was hope as to the Wisconsin Synod. They also made short work of it and agreed with Missouri. Then it was the German Minnesota Synod. It was said that it was as good as unanimously against Missouri. As a matter of fact it was almost nearly unanimously with Missouri. As good as all, then, of the western German Lutherans (Ohio and Iowa excepted) held with Missouri. The issue then became the Norwegians. They were to go against Missouri, even if everything went to ruin.

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I have, in the preceding, demonstrated that the church controversy from the first was opposition against the Norwegian pastors, who had come over from Norway to continue the work of the Norwegian Church among emigrated Norwegians. I have demonstrated how this opposition has propagated itself by means of new parties right up to the last: the United Church and the Free Church. An involuntary testimony has been given the Synod, from the

(21) They ought, nevertheless, to know that they bear responsibility for how the men that are teachers in their church body have brought the conflict into the church and have kept it going.

first, that it has been and is the legitimate continuation of the Mother Church under free church conditions.

While the parties among our people have brought upon us in the Synod great sorrows by their judgments, yet they have also served us as a stimulus for self-examination. Were we ourselves as we should be? Did we not lack much of the true zeal for furthering true piety, living faith, love for the Word of God and zeal in sanctification? I hope that there has constantly been evidence within the Synod that its ministry has not been blind to its own shortcomings and those of its congregations.

But this fruit of the parties does not justify them. Both they who have brought discord into being and they who have suffered under it are in duty bound to strive to heal the wounds. But how? The method of proceeding proposed by Mr. Ulvestad is of no use. Committees of that kind have been tried and shown themselves fruitless. I have no proposal to make. If I know the Synod, then I know that it in this matter is bound in the simple truth of the Word of God, and I know no teacher in it who will swerve a hairsbreadth from the confessed old truth.

- V. Koren

#### KOREN : VITA

"Born Dec. 22, 1826, at Bergen, Norway, he was graduated from that city's cathedral school in 1844, and from Christiania University as a candidate of theology in 1852. He taught for a year at Hissen's Latin School but soon became interested in America. Accordingly, in 1853, he was married to Else Elizabeth Hysing, was ordained, and emigrated to America, where he took up his abode at Washington Prairie, near Decorah, Iowa. Here he lived until his death in 1910. He was secretary of the Norwegian Synod, vice-president and president of the Iowa District of the Norwegian Synod, and from 1894 to 1910 president of the Norwegian Synod. For years he was the chief champion of the Synod's position and has been called the ablest statesman of the church up to the time of his death in 1910."

NORWEGIAN AMERICAN LUTHERANISM  
UP TO 1872, p. 128

## 25th Anniversary - Emmaus Congregation

"The present membership consists of 270 baptized souls, 170 communicant members, and 26 voting members."

The present pastor, F. R. Weyland, who came to Minneapolis from Thornton, Iowa, was installed on April 27, 1952.

We join in the prayer that Emmaus congregation may continue in its endeavor "to be representative of truly conservative Lutheranism in this community, proclaiming God's Word in all its truth and purity."

## STATE OF THE BOOKSTORE

Well, it is still in the state of confusion, I regret to report. After the biggest year yet, we are still gathering up the loose ends.

There are several things I would like to say something about in all haste this morning, but will limit myself to three or four things.

We are happy to report that the children's history of the Synod, published in the interest of our Centennial Celebration, and edited by Pastor Paul Ylvisaker, is off the press and on our shelves. We regret the fact that the make-up isn't as sturdy as we would have wished, but the Board of Publications felt that we had to keep the price of the book down as much as possible. We also deplore that several typographical errors have crept in, but with that we can do nothing now. Neither of the above mentioned things should divert our attention from the other fine features of the book. The contents are excellent, and I am sure you will all agree with me on this. The book should serve as a real stimulus for the proper celebration of our forthcoming Centennial. All we need to do now is to get the book into the hands of our people, and for this we have to rely chiefly on our key men, the pastors. The price has been set at 85 cents, 85/30 to the pastors in lots of ten or more. We wanted to give a better discount, but just can't do so under the circumstances. The book is worth 85 ¢, and much more, and we all should be grateful to Pastor Ylvisaker for the time and energy he has devoted to this book. Sev-

eral of the pastors have already gotten their supply. One ordered a hundred, a couple of others seventy-five, another fifty, and so on down the line. Kindly let me know how many you think that you can dispose of, and as soon as possible, please. I shall be on the lookout for a chance to send your supply to you, less transportation charges.

Then we mustn't forget Dean Madson's two recent books, Preaching to Preachers and Evening Bells at Bethany II. These excellent books will also serve our cause well, and we should do everything that we can to get them into the hands of our people. We have had several orders from Reformed preachers, and we expect more. Dear Madson is not going to get rich on these books. He will be very fortunate if he breaks even. It would be just too bad if the labor he has put into these books should involve loss for him.

Do you think it would help to issue another reminder regarding specific orders? We still get an order once in a while for Catechisms. And you know how many different kinds we have. The same applies to Bible Histories. When ordering from the CPH or the NWPH catalogs, it will serve to expedite matters if you will add the number of the item and the page where it is to be found.

We do appreciate, and very much, all the orders you have sent us this past year, and all the good will you have shown me personally. I do hope the day is not too far distant when the personnel of the Book Company can be enlarged, so that your harried servant can enjoy a little rest and peace of mind.

The best of everything to you all during 1953!

- JAP

## TEACHERS

Dear Brethren:

In the past I have received many helpful suggestions from you with regard to prospective teachers at Bethany. We cannot always use the particular person you have recommended because there are no vacancies in that field and some who you hoped would become teachers at our school could not see their way clear to come at the time that we had a vacancy. However, we do need to build up our files of prospective teachers. I would, therefore, appreciate getting names from you, together

with qualifications of prospective teachers. If you can add further information to some of the names you have already sent to me, that would be appreciated also. From the very nature of things we can not depend on the usual teacher agencies for help; therefore, we need your help.

- B. W. Teigen

## Litt av Hvert

. . . Missionary Paul Anderson of Nigeria is now back in the States - for what length of time we cannot say. His mailing address in the meantime is 5544 Hamilton Avenue, St. Louis 20, Missouri.

. . . Some time ago we stated in this department that Prof. M. Calstad had received his master's degree. While the statement was false at the time made, it has since become true.

. . . Paul G. Madson's position as teacher of the Saude Parochial School and assistant in the Saude-Jerico Parish has been placed on a more permanent basis.

. . . Former Pastor Clarence Hanson, now living at Muskegon, Mich., has not lost his propensity for cataloguing. He will now catalogue the minutes of the Home Mission Board, which for many of us would be quite an arduous task, I am sure.

. . . Some time ago we made the plea that the retired servants in the church who receive this publication would write a few brief lines concerning themselves for publication in this monthly. I have little doubt that I speak for many when I say that we would enjoy hearing from you, and through this publication we could all hear from you at the same time.

. . . The number of subscribers to the LUTHERAN SENTINEL stands at approximately the 3,000 mark.

. . . Pastor John Moldstad, who has been serving the Bagley parish, has also been called to serve Cross Lake and Chester congregations.

. . . Missionary Joseph Petersen is at present conducting services in Mr. Pedlar's home in Cornwall. The problem of

finding a suitable place for public worship is quite acute.

. . . The secretary of the Synod may appreciate that we remind the pastors of the deadline for parochial reports -- March 1.

. . . If you want to refresh yourselves on the plans for the convention centennial celebration, turn to page 65 of your 1952 Annual Report.



A casual glance at the treasurer's summary for January (as it appears in the Sentinel) may not give one the picture he should have. You have known that our budget this current fiscal year (ending April 30) is \$55,000. Your eyes probably settle on the third column of the summary, where the grand total received by the treasurer thus far is listed as \$51,542.

Looks good, doesn't it? And thus exhilarated, you may have missed the impact of the last column -- \$27,492 yet to be raised! The time left? Three months! The picture: In 3/4 year we have received 1/2 the budget amount; in the remaining 1/4 year we need the other 1/2.

We have, admittedly, often found ourselves in the same predicament at this point in our fiscal year. This danger signal has often been the signal for the big push to the summit. So why the special excitement this year? This year there are two big pushes to be made simultaneously: for our current budget and for the important centennial thankoffering. Surely we don't want to deny the validity of either.

Experience has shown us that the success or failure of our financial undertakings has by and large been geared to the willingness or unwillingness of the pastors of the Synod to carry these matters to the people. The greatest foe of our willingness for this work is the old Adam. Let's continue to drown him daily, and let the new man do the Lord's business.

- Finance Board



# The Clergy Bulletin

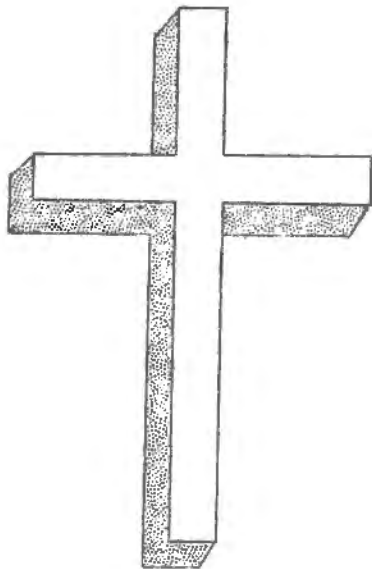
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AMERICAN EVANGELICAL LUTHERAN CHURCH

Editor: J. B. Madson, Northwood, Iowa

February & March

1953

## For Our Sake



No man has any sorrow borne  
Like unto that affliction  
When Jesus for our sake endured  
His people's contradiction;  
Beyond imagination were  
The sufferings He willed to bear  
In that dread crucifixion.

Now mark, O man, and ponder well  
Sin's awful condemnation, /dured?  
For whom were all those wounds en-  
To purchase thy salvation.  
Had Jesus never bled and died,  
Then what could thee and all betide  
But fiery reprobation?

Flee, therefore, sinner, flee from  
And Satan's wiles ensnaring; /sin  
Flee from those everlasting flames  
For evil ones preparing.  
O thank thy Savior, and entreat  
To rest hereafter at His feet,  
The life eternal sharing.

### Quotes

Some plague the people with too long sermons; for the faculty of listening is a tender thing, and soon becomes weary and satiated. - Luther

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother. - Fenelon

The Christian ministry is the worst of all trades, the best of all professions. - Newton

Truth is by its very nature intolerant, exclusive, for every truth is the denial of its opposing error. - Luthardt

Never hold anyone by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.

- Chesterfield

Habit, if not resisted, soon becomes necessity.

- Augustine

### Dilemma Again

As a continuation of two articles appearing in the December issue of Clergy Bulletin, we quote the letter below as it appeared in the Correspondence section of the February, 1953, issue of THE LUTHERAN OUTLOOK. Our reason for doing this is that we suppose not many of our brethren

have ready access to this theological journal of the American Lutheran Conference. The letter:

Sir:

Your article, "Missouri's Dilemma", in the October OUTLOOK has only recently come to my attention. Kindly permit me as a member of that Norwegian Synod, whose criticism you take so lightly, to say that I am deeply disappointed in your attitude and in the influence which your expressions may have among us Lutherans.

In the first place, it is rather poor taste for you, sitting on the sidelines licking your chops over the sad situation in the Synodical Conference. One is faintly reminded of a vulture waiting for the sufferer to gasp his last. Prof. Franzmann has very well summed up my opinion on that subject.

In the second place, your attitude toward the Norwegian Synod's criticism of the ALC is hardly indicative of a spirit ruled by the SOLA SCRIPTURA principle, about which our Lutheran theologians love to prate but sometimes fail to observe. Strange as it may seem to your ears, the Norwegian Synod is just as interested in Lutheran union as you are. But we of our synod, freely confessing our sins and our daily need of forgiveness in Christ, nevertheless have as our desire to be faithful to God's Word. We are vitally interested in Lutheran union, but not compromises, deals, political subterfuges; we have had too much of that in our history. We long for union, but union based on true and sincere unity of hearts and minds, unity created by the Spirit out of the Word.

In criticizing the ALC for its doctrinal stand we are not setting ourselves up as "the keepers of your conscience." We could not do that even if so inclined. But we stated and will state again that the ALC by its affiliations and its publica doctrina is an erring church body. This is based not on "man's judgment," as you suggest, but on the Word of God, which Christ always says "shall judge him on the last day." Nor has the doctrinal position of the ALC been changed by its adoption of the Common Confession, since the ALC, ever since adopting this document, in its periodical has restated its former errors and still remains in fellowship with those whose errors are supposed to be refuted by the Common Confession. I agree with you and Paul that it is "a small thing to be judged of man's judgment," but what is judging you and the doctrinal position of the ALC is not the judgment of the Norwegian Synod, for which we may both be thankful, but God's Word. In labeling the ALC as "a persistently erring church body" we did so not because you disagree with us (which is of utterly no consequence), but because you disagree with God's Word (which is of tremendous consequence).

To take one case in point, which will suffice to demonstrate what we mean, the ALC is a member of the World Council of Churches. Very recently Dr. Yochum defended and spoke highly of this membership; yet God's Word says "beware of false prophets" and "mark those that cause divisions and offenses contrary to the doctrine which ye have learned; and avoid

(cont'd on page 32)



# SYNODICAL ADDRESS - V. Kozen

1909

Referring to the fact that I had designated my synodical address of last year as my testament to the Synod, a good friend wrote me last winter and asked if I ought not to add a codicil to my testament. As I understood him, he had in mind an addition regarding the distortion of doctrine by which many have so often been confused. I thought that if I should add something to what I had said last year, it ought not to be about the teaching of God's Word, but rather about the use of God's Word.

I concluded the address concerning Scripture as God's Word by saying: "If we are to be permitted to keep it, we must use it." It is about this that I intend to speak to you this time, presenting as well as I am able a few simple and artless warnings against various common misuses of God's Word.

To have God's Word among us is the first requirement, if we want to be Christians. However, we have not hereby received the full benefit of it. God's Word says of the people of the old covenant that "the Word preached did not profit them, not being mixed with faith in them that heard it." This, then, must be our aim, if we want to be profited by the Word.

Why do we gather congregations? Why do we call and support ministers and professors? Is it because we are accustomed to have God's Word among us, and because we think that it is needful to have a proper churchly order with the preaching of God's Word and the administration of the sacraments? Is it because we know that Christians have always had such order among them, and because we who call ourselves Christians must also see to it that we have such order?

If that's all we wanted, it certainly wouldn't be worth our trouble.

No - if we really are Christians in the Scriptural sense, then we have become Christians by having truly come to Christ and faith in Him; from this it again follows that we desire to help others to be drawn unto Him and to believe on Him, and in order that both we ourselves and the

others may secure help to abide with Him. This requires all our concern and all our effort.

If this is not the purpose, then are all our institutions and our churches and what belongs to them meaningless or even worse - false pretense; for we say indeed that this is what we want.

In the meantime, nothing is easier and of more frequent occurrence than to sink into a careless habit which forgets the aim and is satisfied with mere formalities. If we do this, the reason is that we have not considered seriously, not to speak of having understood, what God's Word is. If we try to explain what it really is, we shall find ourselves overwhelmed by the stupendous thought.

God's Word must indeed be the expression or revelation of God's thoughts and of God's will.

God's Word must therefore be as infallible as God Himself. Heaven and earth shall pass away, but God's Word remains forever. As the heavens are higher than the earth, so must God's Word and His thoughts be higher than our thoughts and words. The world was made by it, and by it is it being preserved.

From God's Word there is no appeal. "That every mouth may be stopped, and all the world may become guilty before God." Rom. 3, 19. Jesus says: "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." John 15, 22.

God's Word, then, is a reality. All that belongs to Christianity is practical. Nothing is merely theory and speculation. This fact condemns all Pharisaism, which is satisfied with outward forms. There are many kinds of Pharisaism, and we must not think that we are not exposed to the contagion or that we perhaps already are not infected by it. "The publicans and the harlots go into the kingdom of God before you," says Jesus to the Pharisees, i.e., to those who are satisfied with mere outward matters. The important thing is the cleansing of the heart; for "out of the heart of men proceed evil thoughts,

etc.." Mark 7, 21. Our thoughts take place in the soul, and they are just as real as the works that are done in and by the body.

Now when the real value and content of God's Word is forgotten, only the sound of it or the shell remains. But Jesus says: "My words are spirit, and they are life."

Let us consider the most common words of Scripture which we must use and hear used, and see how the real import is taken out of them so that only the sound or the shell remains.

Take for example the word repentance. Repentance according to its concept is one of the mightiest movements of the heart. Where it is really present, it will force a person either to seek reconciliation and forgiveness or it will drive one to despair. But when, as is often the case, the true import is taken out of the word, while the word itself is retained, then it becomes an indifferent consciousness of the fact that we are all sinners, that we are all imperfect, etc. One may have this consciousness without serious concern, without a troubled heart, and consequently without feeling the need of forgiveness and without seeking to obtain forgiveness. There will therefore not be any feeling of need of the Savior, nor will there be any faith in the Savior.

The word faith is therefore also often used without the content which Scripture puts into it. According to its essence faith is a living conviction in the heart, a heartfelt confidence and trust in that which God has said and promised in His Word, a power which brings peace and joy and which impels men to action or to bear fruit. Faith cannot be without fruit. It must reveal itself, for when it is present it is a governing power, so that it changes a person's whole manner of living.

Now when the essence of faith is changed and weakened so that there remains merely an indifferent assent to the Word without a personal appropriation of that which God has said and promised, then the kernel of faith is gone, and only the shell remains. This kind of faith (dead faith) never becomes troubled with anxiety. Those who have it will not experience any spiritual strife and affliction. Strife always accompanies faith when it is gen-

uine. Satan and the old Adam will see to that.

Repentance and faith are united in that change of mind which God's Word calls conversion, and which we do not find more clearly presented than in Acts 2, unless it be in the parable of the Prodigal Son; but, as stated above, it must be genuine repentance and faith and not an imitation which consists merely in empty phrases.

There is something which is described as half conversion, and is called awakening. Such a condition has no basis in God's Word. God's call to awakening sounds thus: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Where Christ is absent, there is neither whole nor half conversion.

If one believes that the house is on fire, he does not sit quietly as if there were nothing happening. When he cannot quench the fire himself, he will seek aid. If a person is in need and in danger, he will seek to be rescued. If he sees that he cannot save himself, he will seek refuge where he thinks it can be found.

If one is poor and helpless, it may be that he will give up in despair. But if he really wants help, and he is told that somewhere there is abundant and willing help to be found, yes, that there is even a desire to help him, then he will surely go there. If he cannot go himself, he will send for the help. If he seeks help from God, he will implore God for it.

The same is true also in the case of hope. Hope is the expectation of a blessing which has been promised. One says that he hopes that he is going to be saved. If we pay attention to the different persons who say that they have this hope, we shall sometimes find that some of them do not even think of such a thing as salvation, not to speak of hoping to attain salvation in the Biblical sense. This is also shown thereby that he does not care to walk the way which leads to salvation. Spiritually speaking, such a person is content to remain where he is, even if he is without God and without hope in the world. The kernel of the word is gone, and only the shell remains.

According to God's Word, one of the distinguishing marks of a Christian is love. There is no one indeed who wants to be called a Christian who will not acknowledge and agree to this. But what

do we frequently find among those who agree to it? The content of the word is gone, only the shell remains. We are warned against letting ourselves be satisfied with such a shell when God's Word says: "My little children, let us not love in word, neither in tongue, but in deed and in truth." I John 3, 18. To love in word and tongue only is to keep the shell and not pay attention to the kernel. The kernel in love is described in I Cor. 13, 4-7, which shows us that love is long-suffering and kind; that it does not envy, vaunt itself, not is puffed up; it does not behave itself unseemly and seeks not its own; it is not easily provoked, things no evil, but bears, believes, hopes and endures all things. The fact is that love learns more and more from our Lord Christ, Who Himself is love. If we want to learn to love our neighbor, we must consider how we love ourselves; for in the same way are we to love our neighbor - just as sincerely, just as willingly, just as fervently, just as assiduously, just as indulgently, just as constantly and perseveringly. In this way does the Lord also love us. What would become of us if this were not the case?

God's Word constantly exhorts us over and over again to be humble. Why shall we strive to be humble? Because the truth demands it. What are we? Of ourselves we are as nothing before God, and moreover we are sinners without having deserved any praise. "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6, 3. And, "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." I Cor. 8, 2.

When anyone believes himself to be something, then it is pride. And when he nevertheless desires to be considered by men as being something, it is vanity. True humility is very rare. What is it that too often is substituted for humility? Humble pretention and mere phrases, such as the proud and vainglorious Pharisees used over against our Lord Christ.

Another of the most important admonitions which our Savior has directed to us is this: "Seek ye first the kingdom of God and his righteousness," and one of the most glorious promises is that "who-soever seeketh, he shall find."

Now, how are these divine words often used? Men repeat the words, pretending agreement, but take the value out of them, so that only the sound or the shell remains. Just as it is said, "Oh, yes, we shall hope," so it is also said, "We shall seek." But does every one who says this really seek anything? By no means. What does it mean to seek? It presupposes the desire to find something. No one seeks anything except for the purpose of finding it. Every one who really seeks something knows what it is he wants to find. No one searches for something only in a general way without knowing what he wants to find. He may discontinue his search, either because he has found what he is seeking, or because he no longer cares to find it, or because he has given up hope of finding it. But so long as he is searching - whatever it may be - it is because he is desirous of finding it or hopes to find it. This applies also to the continued search; for he who once has found the kingdom of God and His righteousness will continue daily to seek it, because he is continually, every day in need of it. But a large number of those who grant that we should seek the kingdom of God and His righteousness in reality do not seek it at all. They do not seek the kingdom of God any more than they seek to become emperor in China. One is not more important to them than the other.

I have here spoken of how the kernel of many of the principal words of Scripture remains unheeded, while many are satisfied with the shell. Does not this apply also to our gatherings, which we call divine services, that the forms are regarded as essential, while the content is disregarded? What should we pastors consider ourselves to be, in accordance with God's Word? St. Paul answers this question in the well-known words of II Cor. 5: "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!" We should learn to recognize this as our task. This task we should always strive to perform and ever hold it before our view. We are called to the ministry of reconciliation. If we do not strive to perform this task with diligence and faithfulness,

we are not what we pretend to be. But if we are not what we claim to be, "Ambassadors for Christ," then we become mere actors, as it is expressed in the verse:

"A pastor sans piety is but an actor at heart.

If men think he's pious, he's played well his part;

If his true self's revealed, he has played out of kind,

But a truly good actor's not easy to find." (Trans. by N. A. Madson)

If our hearts are filled with the kernel of this word, "Ambassadors for Christ," then we will think as Luther did when he wrote down this prayer: "Lord God! Thou hast placed me as pastor and teacher in Thy Church. Thou seest how unfit I am to fulfill the duties of this great and difficult office. If Thou hadst not ruled, I should long ago have spoiled it all. I therefore call upon Thee. I fervently desire to lend and bend my mouth, my tongue and my heart to the proper performance of these duties. I want to teach the people. I myself desire to learn, to associate with Thy Word and diligently to ponder it. Use me as Thy instrument! But, dear Lord, do not forsake me! For if I were to be left alone, I should easily be apt to spoil everything."

And our Christian congregations, as many as want to deserve the name, ought to be able deliberately to repeat the words with which Cornelius, of whom we read in Acts, chapter 10, greeted Peter: "Now therefore are we all here present before God, to hear all things which are commanded thee of God." (v. 33)

If our church-goers partake in the use of the Word and sacraments in this spirit, the blessings will descend upon them just as surely as they came upon Cornelius and his friends through the words of Peter.

And as is the case with the Word, so the sacraments will be to them means of grace, through which God gives and hands out the grace and the gifts which our Lord Christ has procured for them.

The performance of Baptism will remind them of their own Baptism. It is only a case of human thoughtlessness when we regard our own Baptism as something which took place so long ago that we, as it were, have no more use for it. We must, however, learn to understand that before God it is as if we were baptized today. We have

indeed learned to say that "the covenant stands fast on the part of God," but few bear in mind that this is just the same as if God today in Baptism had taken us into covenant with Himself, so that He wants us now to make his promises in Baptism our own as if they had been made today, and that we therefore shall regard ourselves as God's children and confidently renew our baptismal covenant, which is faith in the grace of the Triune God, and which also gives us strength to renounce the devil with all that belongs to him. But how many there are to whom this true value of Baptism is lost, so that only the shell remains!

This is only too often the case with the sacrament of the Altar. Our Lord Jesus has told us what the purpose shall be in partaking of this sacrament: "This do in remembrance of me!" Alas! How greatly we experience our need of this! St. Paul says of himself: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me." (Gal. 2, 20) Not many have come that far. Is it not strange that Paul finds it necessary to say to his great co-worker Timothy: "Remember that Jesus Christ of the seed of David was raised from the dead" (II Tim. 2, 8)? If the Holy Spirit found it necessary to say these words to Timothy, should it not be necessary to say it to us? Our Lord Jesus knew our need when He said: "This do in remembrance of me!"

How many of those who bear the Christian name there are, to whom Jesus Christ is only a historic name of a person far away, or, if they have the so-called historic faith, of the remote Son of God who sits at the right hand of the Father in heaven. What is this other than keeping the shell of God's Word, while the kernel and value is gone. He has said: "Behold, I am with you always even unto the end of the world." Most clearly, and in the manner expressed in the words of Institution, does He manifest His presence in the Lord's Supper. He wants to be remembered by us as a living, real and present person, just as real and present as the pastor who serves before the altar and as the people who kneel at our side - as the words of the Exhortation to the Communicants declare. He is just as really present as

they are, and He is present with the same fervent love which He had toward the first disciples when He instituted the sacrament.

When God's Word has been read from the pulpit, these words of Jesus' Sacerdotal Prayer are recited: Holy Father, sanctify us through thy truth, thy word is truth!

But how many there are who say indeed that God's Word is truth, but who nevertheless by their conduct show that they do not believe it! If they believed that it is truth what God says about sin, about salvation, about the means of grace, about prayer, about Jesus' return unto judgment, they would let themselves be regulated by it. When God's Word, for example, says that every tree which bringeth not forth good fruit shall be hewn down and cast into the fire, would one, then, who really believes this to be true be undisturbed and unconcerned even if he did not bear good fruits at all, or even bears evil fruits? If he does not care, it only shows that he does not at all believe that this Word is truth, however much he says that he believes it.

We confess that God's Word is to be "the only sure and perfect rule and guide for our faith and conduct." Do we know this rule so well, and have we become so skilful in its use that we do not need to consult it seriously?

Many a one will say: "I am not learned, and there are so many things in Scripture which I do not understand." But if there after all is something which you do understand, do you let yourself be guided by it? And do we not have a brief and simple summary of God's Word in our small Catechism? What bright and joyful Christians we would be if we used the Catechism as a rule and guide for our faith and life! It is the chief substance of Holy Scripture which is summed up in this little book. But if we are to use it rightly, we must let the words keep their true value, their full meaning, and not be satisfied with the shell or only to recite the words with out lips.

St. James has likened the Word unto a glass (James 1, 23). We are to look into this glass, and to look in such a way that we find out how we appear spiritually in the light of the truth. But then it is important that we do not immediately for-

get what we look like, and then not only look at the mirror and talk about it, and perhaps praise it and enlarge upon what a wonderful mirror it is.

There are many, both preachers and hearers, who have misused the Word in the ways which I have here recounted, and in many other ways. But there have been, and still are, people who have used it both rightly and diligently, though not all of these have used it as faithfully as they ought. One of those who have made the best use of the Word is our dear Church-father Luther. But listen now how even he toward the end of his life complains of himself in this respect:

"It is a shameful thing, one to be bemoaned and lamented, that we are so out and out lazy and addicted to sleeping sickness, so that we show so little regard for such great gifts (as God's revelation in the New Testament), and are so drowsy over against them. The disgraceful, damnable sin which always clings to us and makes us slothful brings it about that we do not put our trust in God, that we do not praise and thank Him with such diligence, fervor and wonder as the magnitude of this matter itself demands. For it would not be a wonder if one, when he believed it, would die of joy.

"I therefore often complain of this, and I am grieved because I cannot believe although I know full well that what is presented to us in the Word is true, a fact which I have not only learned from the Holy Scriptures, but which also the very experiences in manifold anxieties have taught me and assured me. I therefore so often wish that I might be freed from the uncleanness of my flesh and be delivered from the many hindrances to my faith, either by the coming of the last day, which I await with great eagerness and for which I have a great longing, or in some other way, however it may come to pass.

"For I am ashamed, and deeply deplore the disgraceful unbelief in the face of the great riches of the many promises which are showered upon us and with which we are intoxicated, as it were, when I behold and see that the holy patriarchs had such great faith in the promises which were not yet fulfilled or realized.

"And also other holy and pious men

complain, in whom nature also strives against faith, and who are not able to hold the old man so strictly in check and to subdue it, so that it does not war against the spirit." (Luther on Gen. 49, 27)

Not in order to sew pillows under our arms, but for the purpose of bringing comfort to the upright souls who are in need of it, have I called these words to mind.

Amen.

(NOTE: The translation of this address is by Pastor emeritus Christian Anderson of Mankato, Minnesota.)



# PASTORAL CALLING - E. Unseth

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The paper assigned to me is supposed to deal with pastoral calls. Permit me to say at the very outset that Unseth has no pretensions of presenting here an exhaustive or pedantic treatment of this particular phase of a pastor's work, neither does he even remotely imagine that he can add a single iota of information to what you already know regarding the subject. All that I intend to do in this brief paper is to review a few of the fundamental principles which apply to the matter of making pastoral calls. If you expect within the next thirty minutes to hear some startlingly modern, twentieth century technique regarding pastoral calling unfolded for the first time, you will be sadly disappointed. If you had anticipations of learning anything novel or new pertaining to the subject, you will likewise discover, at the conclusion of this paper, that you have been cruelly disillusioned. If, however, in coming to this conference, and observing this item on our agenda, you are expecting nothing more than a concise "refresher course", so to speak, then perhaps you won't feel too "let down" with what I am about to offer. And if this little essay may, even in some small measure, inspire all of us to return to our respective fields of labor with a renewed resolve to wear out our soles (S O L E S) in ministering to precious, blood-bought souls (S O U L S) then, indeed, we may regard the time consumed in considering this subject as having been eminently well spent. Or, better yet, let us pray that the next half hour will be a wise investment of time, which, by God's grace and blessing, may bring rich dividends to each of us in the form of implanting in our hearts a revived eagerness to go out and minister personally to the individual members of our flocks, as well as to those not yet in the fold.

The word PASTOR is, in my estimation, the one all-inclusive and perfect name by which a minister is known. "Pastor" means shepherd, a provider or feeder. Everybody knows that the work of a pastor

is to care for his people, usually in the individual sense of personal love and especially in the spiritual sense. I say, everybody knows that, and certainly we pastors must know it best of all, for, in all probability, the Letter of Call which we received as we began the work in our present parishes contained a paragraph something like this: "We (i.e., the members of the calling congregation) authorize and OBLIGATE you to proclaim to us, jointly and SEVERALLY, the Word of God in its full truth and purity as contained in the canonical writings of the Old and New Testaments and professed in the confessional writings of the Lutheran Church; to discharge toward all the members of our Congregation the functions of a pastor and curate of souls in an evangelical manner, in particular, to visit the sick and the dying and to admonish indifferent and erring members." Even if several sheep are dealt with at once, always at its heart pastoral work is personal. That is why it takes us from house to house, to the lowliest cottage or cabin or basement apartment where the pinch of poverty is keenly felt, as well as to the more palatial homes, where the temptations of prosperity are continually testing the Christian faith of those who dwell therein. Wherever immortal souls are to be found, there we must go to speak to them privately and individually as Jesus did in that Bethany home where He sat down and discussed with Mary "the one thing needful," at the same time making use of that occasion to reprimand Martha, who mistakenly imagined that other things were of superior importance. In spite of all the emphasis that is being placed these days on psychiatric techniques and psychological approaches, I still am convinced that the simple procedure used by Jesus in dealing with those two individuals might well serve as a pattern for us in our pastoral calling. Generally speaking, we might say that the whole human race is made up of Marys and Marthas, that is, those whose eagerness to feed upon the green pastures

of God's saving Word knows no bounds, and those whose appetites for the truth have become jaded by an overindulgence of secular sweetmeats. Personally, I am not going to worry too much about neuroses and psychoses and a lot of other scientific, diagnostic nomenclature. Rather, I believe that if we will only use the common sense bestowed upon us by our Creator, sanctified, of course, by God's Holy Word, and will pray for the Holy Spirit's guidance and direction in all that we do and say, our ministrations to the individual will be a blessing, both to them and to us, and will redound to the greater glory of our God and to the upbuilding of the Kingdom of Christ.

Some centuries ago a shepherd boy sang on the pastures of Bethlehem, "The Lord is my Pastor." Ages afterward a chorus composed of celestial voices came down to sing over the same place the answer of the eternal God. To that sacred spot God Himself had come, to be the Shepherd of all human sheep forever and ever. Like antiphonal music across half the Bible, Jesus answers David's psalm with one of His own. David had sung from the side of the sheep, and Jesus, the Shepherd, says: "Ego sum pastor bonus." That is why to be a good pastor is to be like Jesus.

But, as Arthur Wentworth Hewitt says in his book, Highland Shepherds, that "is no easy thing. Let us go on with that translation in the Vulgate. There is a great thrill and a life-long burden in the very next words. 'Bonus pastor animam suam dat pro ovibus suis.' Whether this best translates the Greek, let scholars say. We have been used to read, 'The good shepherd giveth his life for the sheep,' and that is right, but the Vulgate with merciless finger points out that the good shepherd gives his SOUL for the sheep. Not in one flash of glorious death may He be done with it. 'Animam suam dat.' Patiently through all His life, 'animam suam dat.' You learned in your first year Latin that this word for soul meant all the thinking powers. . . We must give all our best thought to the pastoral care of our people. We may not make a few calls absent-mindedly as a sideline. Pastoral work must be the center of all our plans. We must think of it more deeply, more sincerely, more

constantly than of any other thing.

'Animam suam dat.'"

This is the sine qua non in our service to the Savior. Jesus is the good Shepherd. As the Father sent Him, so He has sent us, commissioned us to feed His lambs. To us also applies the command issued by our Savior shortly before His ascension into heaven, "Go ye into all the world and preach the Gospel to EVERY CREATURE." Without personal pastoral care it is impossible for us to lead anyone to Jesus. The most impressive pulpit oratory will not do it, neither will well attended picnics or outings do it. The intimacy of the outing may have provided an opportunity for the shepherd to approach a tender, timid lamb; the pulpit oratory may have contained some exceedingly persuasive and appealing passages, but even that brought no surrender until personal, pastoral guidance was applied to the individual. The sheep do not flock into the fold in great droves, they must be brought in one by one. That is why I say that our pastoral work is sine qua non in our service to Jesus. Like His, our supreme business is to be good, faithful, solicitous shepherds.

I am going to invite you to hear Hewitt again. He says: "Do we mean then that pastoral work is more important than preaching? I am about to say a far more startling thing than that. But first, listen. You might, of course, interpret that question so that a negative answer would thunder like Thor. If on the one hand you mean by preaching such a tender and passionate invitation to Christ as cannot be resisted, while on the other you mean by pastoral work mere social gossip, then of course the answer is obvious. But let us not be silly in this sacred chapter. Here is the thing I want to say: Pastoral work is not to be asked whether it is more important than this or that. It is our only business.

"Now. . . for convenience only, we shall consider pastoral work in its ordinary meaning of personal contacts, usually in home visiting; but let us never lose sight of its larger meaning. All phases of our work are for one end, pastoral guidance. All that is good in parish organization is good only for this end. All that is good in our preaching is really pastoral. We may not be pul-

ling a lamb out of the brambles, but we are leading a flock. If by chance there is in our preaching anything good which has no pastoral quality, then it was not our business to say it; it might have been the business of the professor or the politician, it was not ours. Our sole business is pastoral, and our shepherd's crook is the cross. If you have any scorn of pastoral work, get out of the pulpit. If you have any notion that true preaching is not pastoral, drain your brain and refill. The sermon on the new birth was preached to one man who came by night. The sermon on the water of life was preached to one sinful woman."

But now, getting back to the common distinction between preaching and pastoral work, I would like to spend a little time in pointing out how greatly the former depends upon the latter.

Our pastoral calling, particularly the visits we make to the present membership of our parish, will provide us with prolific material for our pulpit work. Observation and experience have often been cited as the best sources of illustrations. But the personal intimacy of the pastoral rounds does far more than merely supply illustrations for the sermon. As Dr. Fritz says in his Pastoral Theology: "When making his visits the pastor learns to know the spiritual needs of his people. His sermons will then be freshening, pointed, interesting, helpful." Unless we visit our people and thus learn to know their needs, their troubles, their temptations, their shortcomings, their sorrows, how shall we be able to preach to them with the greatest effectiveness, or how shall we know which channel to flood with the water of life? If sermons - good, timely, beneficial sermons - can be preached without visiting our people, then by the same token we might just as well give a physician a pop-gun and let him pepper pills around at random without his bothering to see the patients. There is also another respect in which the peripatetic pastor is richly rewarded in his sermon preparation. If we get out and familiarize ourselves with the sheep grazing in our pasture, we will soon discover the type of food which they are best able to digest. A sermon filled with heavy, "professional", theological termi-

nology might be perfectly proper when preaching to preachers or to those who are thoroughly "at-home" in the presence of such highly specialized expressions, but such sermons are decidedly out of place among those whose education along these lines has been limited. Calling on our people will help us to aim at the right intellectual level as we speak from the pulpit. In other words, let us not be invisible six days of the week and incomprehensible on the seventh.

There is an old cliché which I profoundly believe is as applicable today as ever. It is this: "A housegoing pastor makes a churchgoing people." Perhaps we pastors could profitably take a leaf out of the book of most any progressive and successful salesman of our day. They do not sit in their cozy offices waiting for customers to come to them. On the contrary, they are so enthused over the superior quality of their product that they travel up and down the highways and byways eagerly and earnestly soliciting additional prospective users. No doubt, at some time or other we have all met such a salesman. Perhaps we have even been a bit put-out because of his almost invincible insistence that we take and try what he has to sell. But I believe we could well adopt, in a reasonable measure, of course, some of his effervescent enthusiasm in our pastoral calling. We have indeed "the one thing" the whole world needs, the Gospel of forgiveness through Christ Jesus, without Whom there is no hope, nor peace, nor life. Many, to be sure, will not "come and buy" even though the blessings of the Gospel are meant for everyone "without money and without price." To a large part of the world the Gospel is still regarded as antiquated "foolishness." But let us not be discouraged. The salesman isn't received kindly by everyone he approaches. He doesn't "make a sale" at every stop he makes. Neither will we. Neither did the apostles. Neither did Jesus. We do have, however, the unfailing promise of the almighty God, who said: "My Word will not return unto Me void." Some will gratefully embrace and accept this "foolishness" we are privileged to bring, and by it will be saved. If we are going to obey the command to preach the Gospel to

every creature, there is only one way to do it, and that is to go with our precious message to every kitchen and cornfield in our neighborhood. I know all about the advisability of not hindering a farmer, for example, in his work, but he won't get too nervous about it if you take another hoe and dig potatoes in the next row. Pastoral visitation is the only way to reach all the people. And, on the other hand, pastoral inattention is one of the most frequently repeated excuses for non-churchgoing.

Just what properly constitutes a pastoral call might be rather difficult to define. I have read of one pastor who sets himself the goal of one hundred pastoral calls a month. (!!) If he rings a doorbell and finds no one at home, he leaves a card indicating that he has been there and marks that down in his book as being a pastoral call. When he calls following a death and sees the whole family, that is counted as one call. If he has lunch with two men he counts that two calls, because he has been in touch with two different families. Another minister does not consider a conversation he may have on the street corner with a parishioner as a call, regardless of the content of the conversation; yet if he calls upon the same parishioner in his office he regards it as a pastoral call. If a member of his congregation comes to his study for five minutes it is a pastoral conversation; yet a thirty minute telephone conversation, no matter what subject is discussed, is not counted. Another clergyman regards as a pastoral contact every person he greets during the whole day. One wonders whether he considers kissing his wife good morning a pastoral contact. His records would seem to indicate that he does.

The time consumed in a call is something also that will definitely have to be determined by the nature of the call and the circumstances surrounding it. There might conceivably be cases where ten minutes would be too long and other cases where an hour or two would be too short. To say the least, a stop-watch will never be an essential part of a pastor's equipment. Russel Dicks, in his treatise on Pastoral Work and Personal Counseling, tells of a certain Boston pastor who was reported to have followed

a precise timing in his pastoral calling, giving himself exactly ten minutes, no more, no less, for each call in each home. He never took off his coat, he never sat down. And Russell Dicks declares, rather significantly, that never, or hardly ever, did people seek his help when they were in trouble. Time is an important factor in fellowship; it cannot be hurried, neither must it become a burden.

As to the kind of calls a pastor will make, the variety is vast. It goes without saying that the soul-shepherd will go first of all to the sick and the dying. The need in such cases is immediately apparent. Sickness and death are a result of sin, and in the sick-room the opportunities for bringing both Law and Gospel to the sinner are especially favorable. Those who are ill are, as a rule, more receptive to spiritual ministrations. Through their illness they have learned that man is "as grass," a perishable pilgrin, a fragile, mortal being, and they are more ready to look to Him "from whom cometh our help." Then the pastor will visit the bereaved. Bereavement is a personal crisis. It is characterized by loneliness and a longing for solace. There is a craving for comfort and consolation which the Christian pastor can well supply. Many of the questions and thoughts which arise in the minds of the mourners have to do with God's justice, His love, the hereafter and related subjects. Here is an opportunity for the pastor to be of real service.

The aged and shut-ins are oftentimes likely to be forgotten, because they are there day after day, but they, too, must be placed high on the pastor's calling agenda. If they cannot come to church, to hear the sermon from the pulpit, the pastor must, as often as possible, bring the "bread of life" to them, for they, too, need to be fed. If a congregation has a tape or wire recorder, the instrument could not possibly be put to better use than to make a recording of the entire Sunday service that could then be taken to the homes of those unable to be present in person. If it is granted that the shut-in complex is one of the pastor's real concerns in his house-to-house ministry, this becomes a real help in solving a difficult problem. While the aged and the incapacitated are frequently

forgotten, inasmuch as they are unable to participate in the regular activities of the congregation and consequently are not often seen, a pastor who sincerely loves his people will certainly never neglect them nor cast them off in their old age. In most areas there will always be calls to make on prospective members. People are on the move these days. The population picture is constantly changing. When our Savior said: "Go ye into all the world," He was not overlooking the fact that a part of that world is right in our own "backyard;" so to speak, right in our very vicinity, in our own block or even in our own family or circle of friends. If these people are without church connections they merit a pastoral visit. There is another type of call which we shall simply refer to as the "everyday" call. In some respects this is the most effective and the most appreciated call a pastor can make because it comes of his own volition, not because someone is sick or bereaved and not to promote some program or to make some special request. When older parishioners bemoan the passing of "the good old days" in the church, or when they speak of "the grand old pastors," it is no doubt this kind of a call they are talking about. There are many, many other types of call a pastor must make, but we cannot take the time to enumerate

them here.

In all of our calling let us always keep uppermost in our minds that we are pastors, shepherds, feeders of the flock and that immortal souls have been committed to our care. Our calls are not visits in the ordinary sense of the word. Together with Isaiah we, too, may say: "The Lord hath anointed me to preach good tidings unto the meek. . . to bind up the brokenhearted, to proclaim liberty to the captives. . . to comfort all that mourn. . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61. Like Paul we are to teach publicly from house to house. Acts 20, 20. Indeed, the end of any effective ministry inevitably begins when the shepherd forgets or neglects his sheep.

- E. G. Unseth

(NOTE: Pastor Unseth is from Chicago, Illinois. The above essay was prepared for and delivered to the Chicago-Madison Pastoral Conference of the Norwegian Synod held in St. Paul's Lutheran Church, Chicago, Illinois, January 17-18, 1951.)

#### A PASTOR'S PRAYER

Dear Lord God, I thank Thee from my whole heart, that Thou hast entrusted to me the tending of Thy flock and the oversight thereof, and I know that there is no work to be found on earth which is greater and brings more joy. But I beseech Thee also from my whole heart, that Thou wouldst grant me to be faithful in this work, for it is so great and difficult to me, and demands much more of me than I am able to do of myself. O Lord God, I have in mind that there are not only Sundays and divine services, when I am to lead Thy flock to Thy green pastures and still waters, and endeavor to give it rest there; but there are also weekdays and work-days, when Thy Christians are to practice and appreciate what has been given to them on Sundays, and when they

are to confess Thee in the tasks and fortunes of human life and in the midst of the perils and temptations of world life. This I ask of Thee, that I may not only the one day be shepherd of Thy flock, but also the six days! Grant me to this end love and wisdom, instruct me concerning ways and means, make my heart strong and my eyes vigilant, that I may both be a helper of my whole congregation in its activities and temptations, and also be come a true soul-shepherd to each single one of its members who may be in distress! And if I think: it is too much, it is not possible to bear it, then do Thou help me to do with a tender conscience what I can, and what Thou wouldst call me to do, and as for all the rest, let me enjoy peace and be glad and know that it, after all, is not I who am to be shepherd and helper of souls, but Thy Son and Thy Spirit. Amen.



# Letters by C.F.W. Walther

(NOTE: Pastor John A. Holdstad has in his possession certain letters written by Dr. C. F. W. Walther to Pastor J. A. Ottesen, one of the original members of the Norwegian Synod, who served congregations in Wisconsin during most of his active life. Some of these letters have been translated by Dr. F. E. Kretzmann and have come to the attention of the editor. We reproduce herewith two of the letters, realizing full well that reading only one side of a correspondence often leaves one with a goodly amount of broken threads.)

St. Louis,  
March 9, 1867

My dear Pastor:-

It is only today that I reply to your dear communication of the 18th of last month. You will kindly excuse this delay on account of the load of the various tasks that rests upon me.

Induced by you I have drawn up the enclosed document.\* May it serve at least to this end that the light and the fire which is slumbering in your spirit may be drawn out, so that the subject may be treated as you require it for your circumstances, for it may easily be that I have treated what you did not wish, and that I did not bear in mind what you wanted to have me treat. However, I hope that my few theses will form the basis on which the entire doctrine of the Sola Scriptura in all its ramifications may easily be built up and improved. The sharper one defines the simplest rules of hermeneutics, the easier the most intricate questions may be blown away like thin wisps of fog. In clinging to those fundamental rules one is, as I believe, invincible over against all sophists, and as soon as one is driven to consternation in even one instance, that is, if one, as we Germans say, permits himself to be bluffed, this is simply due to the fact that one does not remain fully conscious of the significance of the most important principles of hermeneutics.

In order to be sure of my ground I, on last Wednesday, submitted the theses to our local conference, and the conference

now wishes to have them appear in Lehre und Wehre. If this plan is followed, some of your Norwegian brethren would be induced to think through the matter before the meeting of Synod.

So far as the question is concerned whether the Norwegian Lutheran Church might have approved a translation in a general way, if an obvious error concerning a Scriptural dogma had been contained in them, without thereby having become a sect, I must answer: Indeed! For every church states, with Augustine: "Errare poterit, haereticus non ero." It would be a different matter if the fundamental error had not only crept in and had been overlooked, but had been defended as God's Word, for then the Church, by this action, would have become a sect. To deny the possibility of a mistake, even of a grave error in a translation of the Bible a priori, since this would militate against John 14, 26; 16, 23, I would not dare, since these promises are given, not to a particular Church, but only to the Church as a whole. However, no layman need question the correctness of the translation, though he is not familiar with the original languages, so long as he through the translation has received the testimony of the Holy Spirit, and those whom he has proved to be orthodox teachers give him the assurance that there can be no doubt as to the correctness of a certain passage. The last refugium for a layman in case of temptation remains the examination according to the analogy of faith, in case he does not want to learn Hebrew and Greek.

At your next Synod I shall unfortunately not be present, since I at that same time must be present at the sessions of the Northern District, which begin on June 20.

The Lord be with you and keep both of us in the unity of the true faith; then there will be no trouble about love.

My colleagues send fraternal greetings. Please give my cordial regards to your most highly honored wife.

Your companion in the kingdom and the tribulation,

(Signed)

C. F. W. Walther

\* A series of theses on the Sola Scriptura.



St. Louis,  
Sept. 26, 1867

Honorable Friend and Brother:

Replying to your communications which you make in your letter of the 14th of the month, received yesterday, I remark, first of all, that it was only with reluctance of my heart that I revealed to the last Norwegian graduates my opinion concerning the oath referred to. But as their teacher I could not possibly refuse the granting of the request addressed to me. I have also, in the second place, earnestly requested the young men without delay to communicate their misgivings to their future superiors and brethren in office. Hence it was altogether inexcusable on their part to come out with their misgivings only on the day before their ordination and thus in this manner to place you in a painful embarrassment. I must certainly find fault with this procedure, and if I dared not presuppose that bashfulness, diffidence, and lack of resolution was the reason, their conduct would fill me with indignation. In my remarks I also did not neglect to give them the sacred assurance how definitely beyond all doubt the uprightness, faithfulness, and wholesomeness in faith of all of you was in my opinion, and cordially to admonish them to meet their future superiors and colleagues with full confidence, in humility and love. It would be a most horrible thing to me and would mortify and humiliate me most deeply, if there were preachers in your synod who as allegedly better "Missourians" would be insolent over against the other members or would cause them any trouble, while they held the opinion to have support on our part. May the devil never succeed in this way to throw something between us! That he has evil in mind is readily explainable; he knows how much our cordial fraternal fellowship harms him.

Now as for the oath!

My opinion is indeed this that a promise in the form of an oath is more a matter for the state than for the Church; since the rule in the Church is not done through the Law as letter, but through the Gospel and by love; therefore the Church must be satisfied with the mere promise. It is only in the state that the oath brings about an end of all strife,

as a species of torture which certainly is to the advantage of the state, Hebr. 6, 16, since the state has in mind not so much conscience as quiet and peace, and renders judgment not so much according to love as according to the law as letter. It is for this reason that Luther writes: "The word 'perjured' belongs only to worldly things (where oaths are sworn and demanded) not to spiritual or divine things," (Erlanger Ed., XXX, 74; Walch, XIX, 2301; St. Louis Ed., XIX, 1846) But although this is my conviction and I therefore believe that your oath has its basis in the fact that the Norwegian Church was State Church, I still would not, caeteris paribus, consider it wrong to swear an oath also in this matter, if I were a Norwegian, for I do not consider it a sin, inasmuch as the oath is a res media.

So far as the wording of the oath is concerned, I, in the first place, object to the words: "Ceremonias in ecclesia receptae observentur, nec quidquam contra constitutiones ecclesiasticas admittatur." If this were an oath taken in the state church, a conscience might be able to bear it, since the oath is demanded by the secular government; one indeed had to take it, in order to agree with the command of God to be subject to the government that has power over us, in all things, sinful matters alone excepted. It is another matter with regard to an autonomous Church; since such a one does not have the power to make laws which bind the consciences, she also has not power to demand an oath in matters indifferent, namely, beyond what love may demand. To this must be added that I do not see how this part of the oath could be kept here in America. In place of the sentence given above I take the liberty, without any specific authority, to suggest the following substitute taken from the Formula of Concord: "Omnia decenter et bono ordine fiant nec quidquam cum levitate et scandalo contra constitutiones ecclesiasticas admittatur."

Furthermore I object to the words: "Non passurum ullum affluere. . . liceat." Since the vow has the force of an oath, I should judge that a conscientious person could thereby come into terrible scruples of conscience. The passage seems to me to be a snare for consciences. Yet as

strongly as I would vote in favor of its being stricken, this would still not be a conditio sine qua non of taking the oath.

Finally, I object to the words: "Velim meo episcopo, ut et praeposito, omne licitum obsequium praestare, imperata paratissimo animo facere." Why? does not require any exposition. The "licitum" is indeed a restriction of the obedience, but one which is to be made also relative to the secular government. According to this provision the bishop or provost or president would clearly have governmental authority in ecclesiastical matters, a condition which does not hold true in an autonomous church, in which he is not incidentally the government, but a primus inter pares. This is true also of the word "imperata!" Things of this kind simply do not exist in the Church as such, outside of God's commands. Matt. 23, 8-11; 20, 25-28; II Cor. 8, 5; I Peter 5, 3. Hence my suggestion would be that the sentence should be changed in some manner, as follows: "Velim neis praepositis evangelicum obsequium praestare."

Please believe me, that I am ashamed to give advice in such most important matters. It is only your humility, which seeks advice with my poor person, and the feeling of my debt of love toward you that gives me the courage to bring it forward. The longer I work in the Church, the more I feel my insufficiency, and so much rather I should like to hear advice from you than to give it.

That the Iowa Synod men have offered to have a colloquium with us Missourians you very likely know already. We have accepted, and out of each of our districts two men (a pastor and a layman) have been chosen for this purpose. I have proposed to the Iowans that the colloquium be held beginning with November 13 in Milwaukee. If this is accepted, then I hope that you as witness and counselor will be present with some of your colleagues. This would afford us great comfort and strength. Surely my hope will not be in vain? Our affair certainly is also yours. At least in publications of the Iowans which appear in Germany we and those who are united with us are subjected to the same condemnation and are being attacked with the full apparatus of lies and slander. While I indeed went to the colloquium at Buffalo with good hopes, I am going to Milwaukee

without hope. The Buffalo men wanted to be, like ourselves, strictly Lutheran, while the Iowans, on the other hand, expect our concession that unity and purity of doctrine is unnecessary and that the demand for it is merely formative.

That the Lord has so sorely visited you in your family fills me with deep pain. But dare we quarrel with the Lord when He assays to put us to a test in the school of the cross? His intention is certainly only for our good. Sir. 2, 1-5; Tob. 12, 13.

As I send my cordial reply to your regards and those of your group, I commend you finally to the grace and blessing of the faithful God.

Your  
Faithful friend and brother,  
(Signed) C. F. W. Walther

Note:-

Our chosen representatives for the colloquium are Fuerbringer, Schwan, Hochstetter, and my insignificant self.



(cont'd from page 68)

them." Not only does your despised Norwegian Synod consider such membership contrary to God's Word: so does the ELG, with whom you are negotiating for union; and if the United Testimony, which your synod has adopted, means anything besides mere verbiage, it also condemns such membership. I could mention several other points which prompted us to apply the designation we used to the ALC, but the above is sufficient.

Again let me repeat my sorrow at the tone and spirit of your article. The first prerequisite to true Lutheran unity is a serious and earnest desire to abide by the Word; but sarcasm, political scheming and ridicule of those who disagree will never accomplish a thing. May God hasten the day when true unity of hearts and minds may exist among all Lutherans in America, and may God give us grace to labor properly toward that goal.

- J. A. O. Preus, Jr.  
Luverne, Minnesota

# Mental Reservation

Mental reservation is not the exclusive property of the Jesuits. It has long been a source of amazement to the undersigned that so many liberals and modernists in visible Christendom can without batting an eye can recite, or join in reciting, one or more of the creeds of the Christian Church, the specific doctrines of which they most emphatically deny. At least a measure of honesty is displayed by the Methodists when they delete from the Apostles' Creed the words: "He descended into hell." That this concession is a mere measly token of spiritual honesty is indicated by an investigation of 37 Methodist ministers in and around Springfield, Massachusetts; this investigation showed that 86% of this group expressed uncertainty or disbelief in the ascension of Christ and his session at the right hand of the Father until He come again to judge the quick and the dead. Other studies may reveal even more disheartening results.

An explanation of this ability of many to talk out of both sides of their mouth is given by Prof. J. Paul Williams in his recent book, *WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP*. In his chapter on the Lutheran churches, of which he says that they emphasize their Confessions "as does no other Christian group," he speaks on the confessionalism - or lack of it - of the church in general, and that on the basis of the Apostles' Creed:

"The Apostles' Creed is used by some non-Lutherans where a considerable percentage of the members no longer interpret literally the language of the Creed. Usage under such circumstances is sometimes defended by clergymen as an effort to awaken in the minds of worshipers a feeling of unity with the Christians of earlier centuries. Clergymen of this persuasion contend that where religion is really free, all members of a large church could no more agree on a creedal statement than they could agree on politics or on how to raise their children. Therefore, worshipers should not expect that everything said in a church service must agree with their private beliefs. Such clergymen also frequently assert that present-day Christians need not take the creeds literally in order to maintain fellowship

with the early Christians. The growth of language is such that the early Christians did not believe what the creeds say literally to us. Moreover, continue these clergymen, most present-day Christians do believe what the early Christians really meant by the creeds. The creeds should be taken as poetic, 'mythological' expressions of deep religious truth.

"Some clergymen follow the lead of the learned and brilliant churchman who said, 'I do not believe all the dogmas in the Apostles' Creed, but I accept them. If I were more spiritual, I would believe them.'" (p. 153)

It would appear probable, then, that many, while reciting the Apostles' Creed, really join rather in expressing the re-daction of that Creed as prepared by Charles Edwards Park, pastor emeritus of First Church in Boston:

"I believe in (a single, eternal, all-inclusive, all-pervading Life Principle whose source and perfect embodiment is God, who finds varying degrees of embodiment in all forms of life, who is the prototype of every grace, power, and nobility found in his creation, and whom I call) God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, (not) his only Son, (for whose son am I? But) our Lord, (because he is a more nearly perfect embodiment of the Life Principle than any one I know;) who was (neither) conceived by the Holy Ghost, (nor) born of the Virgin Mary, (but was conceived and born exactly as we are all conceived and born; and who) suffered under Pontius Pilate, was crucified, dead and buried. He descended into (no) hell, (for, as hell is not a place but a spiritual condition, he never saw the outer door-mat of hell.) The third day (the eager women found his tomb empty, and jumped to the conclusion that in the night) he rose again from the dead; he ascended into (no) heaven, (for as heaven is not a place but a spiritual condition, he never left heaven,) and sitteth on the right hand of God the Father Almighty (if it is any comfort to you.) From thence he shall come (if he is not already here) to judge the quick and the dead. I believe in the Holy Ghost (whom I call Holy Spirit: the spirit in which God

works;) the communion of (what) saints (there are;) the forgiveness of sins; the resurrection of the body (if body means personality: not, if body means this mortal frame, for I am sick to death of my mortal frame and hope to be rid of it soon;) and the life everlasting (meaning a chance to finish out the interrupted opportunities of this life.) Amen." (*ibid.*, pp. 226. 227.)

As these blasphemous words assail our ears, we hear in the background the fearful threat of Revelation 22, 18. 19.

- JBM

## BOOKSTORE

Ye Editor J.B.M. just called at the office, and is taking a nice order for books back with him, bargains all. Told me the Clergy Bulletin was soon ready for the mimeo machine, so will make use of the opportunity to get a few words off.

1) Don't believe I've called your attention to the Devotional Catechism by Peter Krey, published by N. W. P. H. This is an excellent book, a real refresher course in the Catechism for the family circle. Price \$1.75, less twenty per cent.

2) Then there is Besser's "The Passion Story". This is a must. Have sold twenty-three so far. You will make no mistake in ordering this even though the Lenten season is underway. Price: 3.75/3.15.

3) Have called your attention to "Man of Sorrows" by Steinhäuser. You will not have hard thoughts to me-wards if you order this book. Price: \$2.50 less 20%.

4) Paul Elvisaker's "A Blessing in the Midst of the Land" is moving, and it's worth moving. Several we haven't heard from yet, but I know it won't be too long now.

5) T. Aaberg's "Respecting the Ancient Landmarks", the Children's Centennial Service, is going out at a pretty good clip. May have a sellout; who knows? You will not make a mistake in ordering one for every family in your parish.

6) We have some beautiful four-tone Easter bulletins, standard size. \$1.75/1.50 per C; 500 at \$7.00.

- JAP

possible, in order that the right man may be found before the next school year. - BWT

## ARMED SERVICE

The response to my request for information on the mailing list of the Armed Services Commission has been poor. About 15 of you answered. We appreciate their cooperation. It helps us much in our work. As for the rest of you, who make up a large majority, what more can we do to make you respond? Shall we resign our position and permit you to elect men with whom you will cooperate?

Four or five pieces of mail from every mailing are returned after a month or two. Statistically, this means little. It may mean much in other respects. Only in isolated cases do we know who of you are to be asked for the necessary information.

Perhaps the men whom the postoffice cannot find are buried or discharged. If this is the case, no great harm is done. However, if the men are still in service, the Armed Forces Commission cannot serve them, and they go without the little help which we can give them, but which, at least to some of them, means much, if only as a sign of their church's interest in them.

Our next mailing will supply material to 185 addresses -- to 199 if we receive some corrections.

We supply the Sentinel, a monthly message, and Portals of Prayer. We also mailed a pocket-sized edition of Abbtmeyer's Prayerbook during November and December.

- D. L. Pfeiffer

## PLEASE!

Bethany is seriously considering adding to its staff a second janitor. This man preferably should be an unmarried man devoted to the Church and one who has several skills. We are looking for one who has done some painting, some repair work, and one who has an eye for cleanliness. He should not be too old and he should be one who has a good disposition so that he can get along with students. The Board of Regents and the Administration would appreciate getting the names of such persons, together with the qualifications and recommendations from the pastors. These suggestions should come as soon as

## CONFERENCE

The general pastoral conference is hereby called to meet at Bethany College from 1:00 p. m., Monday, July 27th to 12:00 noon, Friday, July 31st. Extra time is being allowed for a discussion of the Church and the Ministry, which will probably be conducted at the very beginning of the conference.

- D. L. Pfeiffer, chairman

## *Litt av Hvert*

. . . The Home Mission Board has purchased a small store, with living quarters adjoining, on the main street of Redruth in Cornwall. Total cost: \$3586. Without such an arrangement, the work would suffer greatly.

. . . Although his address may even have changed again by this time, the last address we had was: Rev. J. N. Petersen, "Wave Crest", Perranporth, Cornwall, Eng.

. . . This is not official, but the tentative schedule calls for opening service at this year's convention to begin at 10:00 A. M. Friday, May 29, Norwegian Service at 10:00 A. M. Sunday, and English Service at 11:00. Sunday afternoon program at 3:00 P. M.

. . . The March issue of the LADIES HOME JOURNAL carries a review of the RSV by columnist Dorothy Thompson. Treating the matter on the basis of language, she is highly critical of the new version. This notice does not constitute an endorsement of the lady's spiritual views.

. . . Arrangements for another conference with the pastors of the National Evangelical Lutheran Church are to be completed shortly.

. . . In rereading the first item in this column, we realize that some eyebrows must have been raised at the implication that the Mission Board is now in the retail business. We had inadvertently left out the statement that the store will serve as a chapel.

. . . Doctor's order is that J. A. Petersen, manager of the Luth. Synod Book Co.,

is to curtail sharply his labors in the book store.

. . . Mr. Asibong Okon, a young Nigerian from our mission in Africa, is attending Luther College in Decorah, Iowa.

. . . Hiawatha Lutheran Congregation is negotiating with Pilgrim Lutheran Congregation (Wis. Synod) of Mpls to open a co-operative parochial school in the latter's new educational unit.

. . . Theo. Aaberg, author of RESPECTING THE ANCIENT LANDMARKS, wishes publicly to thank Pastor m. Chr. Anderson for his help in the early stages of preparing the program, Dean N. A. Madson for his help in preparing the manuscript and for reading proof, and Joseph Aaberg for the sketch which adorns the front cover.

. . . Be prepared for a recommendation from the Finance Board to reorganize the administrative set-up in the Synod.

. . . We are informed that a film on the Bethesda Lutheran Home is available upon request at the institution.

. . . Can any of our readers - and will they - furnish us with the full text of the oath to which Walther refers in the second of his two letters appearing in this issue?

. . . Our condolences to Pastor & Mrs. J. A. Moldstad, who suffered the loss of a stillborn child on March 9.

. . . Subscription to the ORTHODOX LUTHERAN THEOLOGIAN, a mimeographed theological monthly of the OLC, may be obtained by sending \$1.00 to Highland Station, Box 2604, Minnesota.

. . . One of the most earnest attacks on the RSV from Lutheran quarters appears in the February issue of the LUTHERAN OUTLOOK under the pen of Dr. J. W. Schillinger, formerly president of the Ohio District of the American Lutheran Church.

NOTE: THIS LARGER THAN USUAL EDITION IS THE COMBINED February-March ISSUE. ADDRESS ALL REQUESTS FOR SUBSCRIPTIONS TO J. B. MADSON, NORTHWOOD, IOWA. THE PRICE IS \$1.50 PER ANNUM.

## SENTINEL

Re deficit in the SENTINEL & TIDEWIDE Fund: Thus far about \$1500 has come in, but we are at this time \$3000 in arrears, due to the fact that a printing bill of last year was paid after the end of the fiscal year. We are behind at this time because the fall months are very dry as far as receipt of subscription money is concerned. This big deficit can be relieved if those congregations owing for blanket subscriptions would pay up as soon as possible. These funds should be brought up to date by April 30. The deficit for this year should be no more than about \$500 if all will pay their bills.

- Publication Board

## TREASURY

The last figures from the Synodical Treasurer's office reveal very briefly the urgency of making use of the last month and a half of our fiscal year to put the necessary flesh on the skeleton of our budget. As of February 26th, our financial creature was quite undernourished and underweight. It needs \$20,574.78 of concentrated feeding to bring it to the desired weight of \$55,000; to fall short of this goal is not only to endanger the budget figure, but the health of our Synodical work.

Your attention is also called to the fact that this feeding program should be directed toward restoring definite areas of our budget to normalcy. The Home Mission Fund, in which \$7,934 is still needed, should fare quite well by means of the Lenten offerings now in progress. The Synod Fund is almost out of danger because of intravenous feeding of a goodly legacy. That leaves as focal points for our attention the Bethany College and Seminary Funds, for which almost \$10,000 must be raised in a brief period that has no special appeal for either fund. You readily realize, then, that this presents an emergency which must be met with relief funds. Will they be forthcoming?

If not, and that will mean that we are unable to attain our goal even with the help of legacies, are we all prepared to slash the budget for the coming year?

- Finance Board

## BUDGETS

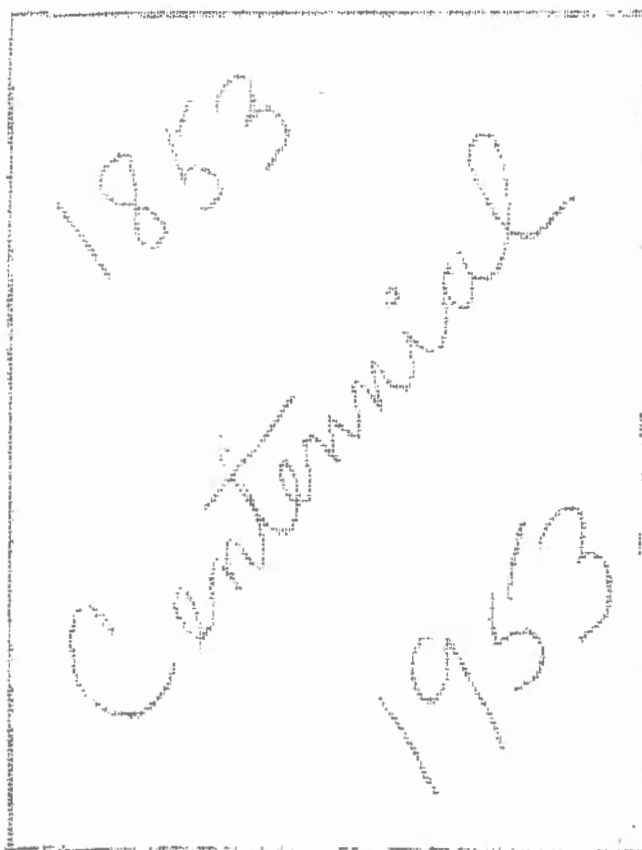
ATTENTION, ALL SYNODICAL BOARDS!

All budget requests for the coming fiscal year should be in the hands of the Finance Board as soon after the first of May as possible, with deadline at May 9th. Send your communication to J. B. Madson at Northwood, Iowa. Any change in the request from that of last year should be accompanied by necessary information.

- J. B. Madson

## REPORTS

Because of the earlier convention dates all boards and individuals who are to make out reports to the convention will bear in mind that these will have to be prepared at an earlier date and sent to the President of the Synod. No deadline has been reported yet, but we wish to warn you at this time.





# 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

April

19 53

## Centennial Praise

God's grace alone endureth,  
And children's children yet shall prove  
How He with strength assureth  
The hearts of all that seek His love.  
In heaven is fixed His dwelling,  
His rule is over all;  
Angels, in might excelling,  
Bright hosts, before him fall.  
Praise Him who ever reigneth,  
All ye who hear His Word,  
Nor our poor hymns disdaineth, -  
My soul, O praise the Lord!  
- J. Graumann, 1540



## MORE OUTLOOK

Having undertaken to publish an editorial, entitled Missouri's Dilemma, which appeared in the October number of THE LUTHERAN OUTLOOK, whose editor is Dr. J. A. Dell, and having chosen to follow up with some of the subsequent correspondence, we feel that we should present the full picture of the debate as it is being continued in the pages of that theological journal. The whole series does have a direct bearing on the matter of Lutheran union, whose star is in the ascendancy in these latter days.

In the March issue of the LUTHERAN OUTLOOK another editorial, Gentlemen, Your Move, is an attempted reply to some of the correspondence in the matter:

"Readers may remember the editorial, Missouri's Dilemma, in the October issue. I thought that editorial was written in a spirit friendly to Missouri and sympathetic with her in her troubles. It was not so received. In the December

issue I printed in the Correspondence department a letter from Dr. M. H. Franzmann (He is not listed in the ANNUAL as having a doctorate. - Ed.) of the Concordia Seminary faculty in St. Louis, written in response to my editorial. One sentence of Dr. Franzmann's letter said, 'I do not believe that the cause of Lutheran unity is served by what appears to be a cavalier, almost callous, treatment of the consciences of men within Missouri who have misgivings and doubts concerning Missouri's present unity efforts.'

"That sentence puzzled me. There had certainly been nothing 'cavalier, almost callous' in my editorial. The OUTLOOK and its editor have been trying to keep the door open for Missouri. When movements were on foot to call a conference of all Lutherans - except those of the Synodical Conference - to discuss unity, whatever weight the OUTLOOK had was thrown in the other side of the scale;

I wanted Missouri in, not out. Though Dr. Franzmann's letter was unjust in my opinion, I printed it in order to give him access to the same reader circle that had read my editorial. I did not have to print his letter; that I did would hardly indicate that my attitude is 'cavalier, almost callous.'

"Then in the February issue there was another letter along the same lines, this time from J. A. O. Preus, Jr. One sentence from that letter reads, 'In the first place it is rather poor taste for you, sitting on the sidelines licking your chops over the sad situation in the Synodical Conference. One is faintly reminded of a vulture waiting for the sufferer to gasp his last.'

"Now I am a vulture, licking my chops, if you don't mind a mixed metaphor. But that isn't all I have been called. A Missouri Synod pastor sent me a clipping from the LUTHERAN SENTINEL, a publication of the small Norwegian Synod affiliated with Missouri in the Synodical Conference. The SENTINEL reprinted my editorial and Dr. Franzmann's letter. But the interesting part was an introductory note written by that same J. A. O. Preus, Jr. (We omit the quotation which here appears. - Ed.)

"So now I am also characterized as showing a 'bantering spirit,' and 'indifference to sound doctrine,' and a 'desire to see the Synodical Conference disrupted! I don't think I need to defend myself against accusations of that kind to anyone who has 'fully known my doctrine, manner of life, purpose, faith,' etc. But one

wonders why they feel they have to jump all over anyone who so much as looks in their direction.

"Another friend of Missouri has been the Evangelical Lutheran Church. The ELC is strongly conservative among the Lutheran bodies, and so its weight has been thrown in the direction of keeping conservative Missouri in the family of Lutheran bodies and against going ahead without her. Luther Seminary of the ELC invited two Missouri men to be the chief speakers at its midwinter convocation. This is what happened: I quote an editorial by Dr. O. G. Malmin in the LUTHERAN HERALD: (We omit the main body of the quoted editorial, which speaks of the 'mystery' of the withdrawal of two Missouri Synod speakers from the convocation mentioned above, and quote only the last paragraph. - Ed.)

"To the Lutheran Church-Missouri Synod we say: Gentlemen, your move. We simply cannot risk another affair like this one. It is your place to settle your own principles. Then let us know. We do assure you that we have had only the best and kindest intentions toward you. We still have them. But the next move is very patently for you to make.'

"That is just about the conclusion I came to in my editorial, Missouri's Dilemma. I said, 'Sooner or later a decision of some kind will have to be made' (by Missouri). I still feel that way. If Brother Malmin doesn't have a copyright on the phrase, I would like to repeat it, 'Gentlemen, your move.' And lest someone

(cont'd on p. 98)

## Letters — Walther to Ottesen

St. Louis, Missouri  
January 25, 1862

My dear, honorable friend and brother:-

Now that finally, eight days ago, your treatise has reached me, I hasten, as your modesty requests it, to give you my frank opinion concerning it. In doing so my time does not permit me to make use of the thoroughness which the importance and the difficulty of the topic demand. Please be satisfied with the following.

I agree with you completely, with the exception of some unessential points. With regard to individual points I have little to suggest. Against the form of your argumentation as a whole I have some misgivings. In the first place, your demonstration seems to be lacking somewhat in comprehensiveness; at least I consider it as a shortcoming that you used some points in the application that belong to the argumentation and would there serve to better advantage. You also seem to me to proceed in too legalistic a manner and to let the factor of Christian liberty sink too far into the background. But it is a primary rule that one, if he wishes to justify certain things which are doubtful and objectionable to some Christians and desires to recommend them for acceptance and practice, and thus to move the hearts, that he, above all, is not silent regarding concessions which one might make to the displeased, but expressly places them into the foreground. But it is not sufficient merely to refrain from opposing matters that are conceded. Christians are, as a rule, prejudiced against what they consider to be right if they believe that thereby a matter which they clearly and distinctly accepted as right would become a matter of dispute. By a frank and cheerful concession concerning these matters, yea, by showing an equally great eagerness to defend them as much as those opposed — by this method one opens the hearts and prepares a road of entrance into them. By an intentional covering of the concedenda of which one might fear abuse or misunderstanding, a man places obstacles in his own path. For the people believe, even if they have been overcome by logical proofs, that they were out-

witted by the dialectic of their shrewd, learned, and expert opponent. In a general way I am of the opinion that always, also where obedience is to be demanded and is demanded with full right, this should be done in an evangelical manner, so that, with the conviction of the mind the heart will also be moved by the love of Christ. Christians are always to be dealt with in such a way that they see that they are given credit for a cordial willingness to be subject to the Word of God, if only they find themselves conquered by the Word of God and not by the word of men; it is necessary herein to proceed from the premise that the Law is not given to the righteous, but that they have become a law unto themselves. In addition to the instruction, which many may not even grasp, there must therefore always be the admonition, the parakalein dia tou oiktirmou tou Theou (Rom. 12, 1) to support it, whose power is great, since it is applied under the impression of pastoral love and faithfulness. This effects more than the most conclusive, the most serious sorites whose development most of them cannot even follow. The best services are undoubtedly rendered when certain indisputably accepted axioms are made the starting-point, from which one draws simple conclusions that are evident and compelling.

That you refer primarily to Luke 10, 16 and Matt. 18, 15-17 and appeal to them is altogether in order, but if you should . . . or develop them, or if even the appearance is given that you urge and press these passages in order to beat down all opposing arguments, then your argumentation becomes rather narrow and the entire matter receives a legalistic aspect. Reason is taken captive, but the heart may easily remain rebellious and resent captivity.

According to my unimportant opinion there are especially the following propositions which seem to require a thorough discussion. (It is self-evident that I am not permitting them to follow here for this reason that I supposed your thorough treatise would have to be recast, but only to submit my opinion to you in a most concrete manner.)

I. The public ministry is not a human, but a divine order (I Cor. 12, 28-30), and indeed an order for the edification of the body of Christ or of the Church for all time until the Last Day (Eph. 4, 11-13); hence it is God's will that every Christian is to make use of this public ministry (I Cor. 16, 15, 16; I Thess. 5, 12, 13), as even the Third Commandment demands.

II. The complex of all individual Christians is to gather in individual congregations, in which the Word of God in doctrine and discipline is to be in use by means of the public ministry (Matt. 18, 15-20); hence it is God's will that every Christian is to be found as a member in such a congregation (Acts 2, 47), take part in its meetings (Hebr. 10, 24, 25), serve it with his gifts (I Cor. 12, 4-27), and not give offense (I Cor. 10, 32).

III. Only the apostles had a general call to the whole world; the mediately called preachers however should have their separate flock of God, entrusted to them (to poimnion en hymin to tou Theou, I Pet. 5, 2), their kleeros, their portio gregis Dominici, the part of the people of God entrusted to them (v. 3), their separate congregation, among whom alone the Holy Ghost has made them overseers to feed them (Acts 20, 28), over whose souls they therefore are to watch and for which they will once have to give an account (Hebr. 13, 17).

IV. Who and how many are to belong to the parish of every pastor is not stated in the Word of God, and is therefore in itself not juris divini, but humani, and therefore a matter of Christian liberty and of agreement (Gal. 2, 9).

V. According to apostolic example, to appoint elders or ministers kata polin, that is, by cities; in every city, in every place (Titus 1, 5), the parishes (Parochien oder Pfarreien) should not be determined by an arbitrary number of heads and changing persons, but should be geographically bounded and have their own territory, for

1. in the Church everything should be done decently and in order (I Cor. 14, 40); but without being territorially marked off, when the members of various congregations are mixed together, some having membership in one place, some in another, nothing but disorder, confusion, entanglement can result;

2. the preacher should know which are

the souls which are committed to him and which are not so committed (I Pet. 5, 2), over whom he is to watch and for whom he must give an account (Heb. 13, 17), not be a busy-body in another man's office, that is, be an alotrioepiskopos (I Peter 4, 15), and not build upon another man's foundation, and thus reap and harvest where others have planted and sowed the seed; all of which is not possible without separation of the congregations in paroikeseis;

3. Christians should not cling to preachers because of their gifts and for that reason separate themselves; but if the congregations are not determined geographically, the arrangement is thereby made that people will select their preachers and adhere to those for whom they take a fancy; instead of taking note of the office they look at the gifts, instead of taking note of the office they look at the person, and even if they do not call themselves as being of Paul, or of Cephas, or of Apollos, they are in fact practicing just that, -- but that is carnal and not spiritual (I Cor. 3, 1-5, 21, 22.);

4. In a properly organized congregation which is obedient to God church discipline and the exercise of excommunication should be found over against such as call themselves brethren and yet give offense in doctrine or life, actually deny brotherly fellowship, and cause the name of the Lord, His Word, and His congregation to be blasphemed among those who are outside (Matt. 18, 15-17; I Cor. 5, 2, 11-13; II Thess. 3, 6, 14; Rom. 16, 17; Titus 3, 10; II John 10, 11); but without a boundary which determines the extent of a parish this wholesome discipline, which is demanded by the glory of God and by the spiritual welfare of weak Christians and unbelievers, is hindered and made difficult, if not made impossible. For that reason Scripture never designates churches or congregations after their preachers, but after the places, after houses (Rom. 16, 5), cities (I Cor. 1, 2; I Thess. 1, 1; Rev. 2, 1ff.), after provinces (Gal. 1, 2), territories (Gal. 1, 22), and after nations (Rom. 16, 4).

VI. Orthodox preachers perform the work of their office in Christ's stead (II Cor. 5, 20), therefore one who lives in a place where he has the opportunity to enjoy the service of an orthodox preacher and still does not make use of it despises not merely a man, but Christ Him self.

VII. Where the boundaries of various parishes merge, the care for the individual soul and the furtherance of the Kingdom of God must decide as to which congregation a person should join, and in this case not merely the nearness or the distance from the place of worship, but also the greater ease or difficulty to reach it comes into consideration, naturally also the language; for where faith does not determine, love should be the standard ( I Cor. 16, 14 ).

VIII. Since parochial boundaries are not originally determined by God, hence are not of divine right, they may, pro renata, be changed, that is, a parish may be divided into various parishes, a mission station be changed into a self-supporting parish, several stations be combined into one, greater or smaller parts of a parish be transferred or added to another parish. Or, in case the membership grows, auxiliary offices for the various functions of the pastor may be established, as in Jerusalem (Acts 6,1-7).

IX. A reason for changing the relation to a parish cannot 1) be an offense in adiaphora -- the acknowledgment of such would be a denial of Christian liberty (Gal. 2, 4. 5); 2) not a difference in non-fundamental convictions (Rom. 14, 1-19), -- in this case as in the first one the change would be a dissension, a schism, a separation, and those who separate themselves would become schismatics, separatists, altar be erected against altar (I Cor. 1, 10. 11. 18. 19). Such schismatics are to be distinguished from the divisions, sects, haireseis, which involve a separation on account of the foundation of faith; 3) not a favorable inclination for some special gift of a preacher (I Cor. 1, 11-13; 3, 3-23), for this, for all its show of spirituality, is something definitely carnal; finally, 4) not the growth of weeds in a congregation, in which the means of grace are still administered without contamination (Matt. 13, 24ff), for which reason the

apostle did not request the true Christians in the corrupt congregation at Corinth to leave its fellowship, but to hold together closely and not to permit divisions to be in their midst (I Cor. 1, 10 cp. with I Cor. 5, 1. 2. 6; 6, 1-8; 11, 17-22. 30; 15, 12. 34; II Cor. 12, 20. 21.)

X. Should there be a change in the relationships of a parish, this should take place only with the consent of all, in love and peace, and as the edification of the Church demands it (Acts 6, 1-5), yet herein neither the preacher nor the congregation, nor any individual, may arbitrarily use his power to hinder the action, since in the Church all authority is given only for edification, and not for destruction (II Cor. 10, 8).

XI. There are exceptional cases, in which love apparently breaks through all precepts and ordinances, but actually fulfills the true sense of the Law (Matt. 12, 1-7).

XII. Since the parish is enclosed in geographical boundaries, the relation of a Christian to his former parish ceases with his removal into another territory, even as the founders of the original congregation in Rome were almost without exception former members of other congregations, just as, on the other hand, Aquila and Priscilla, formerly members of the congregation at Rome, became members at Corinth (Rom. 16, 3; cp. Acts 18, 2. 2.)

XIII. Those who live within the territory of a parish are indeed under obligations to hear the voice of God as it here sounds forth, and to do on their part what they can that the parish ministry and the existence of the congregation continue and be promoted; but it is a matter of Christian liberty for a Christian to change his place of abode, for the earth is the Lord's and the fulness thereof (I Cor. 10, 26). A Christian may, indeed, commit a sin also in this that he, going his own way and disregarding the guidance of God, changes his domicile; but the sin then has no relation to his duty over against his parish, as though he were obligated forever.

These are approximately the thoughts of which I believe that they come into consideration in the question concerning parishes. Accordingly, I would not, as

you do, reckon it among sins which are to be rebuked, that "a person arrogantly moves from one orthodox congregation to another." I would not designate a parish as a "divine institution," but rather as an order made in accordance with the divine will. It seems to me to be too narrow what you furthermore write, "that that particular orthodox congregation to which I am locally the nearest, or to which I am closest, is my own assembly." For often a congregation is closer to me than another, and yet it would cause me greater difficulty to reach the former than the latter. To this must be added that circumstances in a parish, according to historical development, often also modify the principle, as it was the case not only in Germany as a consequence of the Reformation, effected sooner or later, but also in this country as a result of the immigration of entire congregations or of a change of confession in them, a not infrequent situation. This must at least be referred to, although the rule will nevertheless stand. -- If you furthermore state that it must be examined according to the Word of God who belongs here or who belongs there, this again appears to me to be too narrow; it should be stated: according to the principles of love and of peace and according to what is expedient for the individual or the entire group. I object only to the expression, for according to that it might seem that the Word of God determines exactly how far the boundary of a paroikia extends. If you, under IV a., state that it is impossible for one to be edified more by one preacher than by another (or at least seem so to state), a modification should really be made. It is indeed a great difference whether I hear the exposition of the Word of God from a Martin or from a Philip, or from some poor wretch who has neither the understanding, nor the faith, nor the experience, nor the zeal of those men. But indeed I should know that God, if I for the sake of love and peace do not disturb the order, can so greatly bless me as if I had heard the most gifted man, whereas He can deprive me of the blessing of the preaching of the most gifted man, if I in doing so transgress the rules of love and peace. In the case of every Christian this should be the rule: As God leads me, I will go

(Ps. 73, 23. 24). -- In your final note you do not offer an altogether adequate description of a sect. This does not come into existence through the disruption of the bond of love (this is rather the case with schism), but of the bond of faith.

Let me beg you, in conclusion, not to regard the above as a proof of critical quibbling (Kritikasterei) or of the pretense of superior wisdom, but as a proof that I should gladly serve you at your request with what I, poor wretch (Schaecher), possess. If you can find anything of value in it, it would make me happy; if not, you will surely not be angry with me that I at least wanted to show my good will in deed. The matter is certainly important enough that every one might well be absorbed in it. For the preliminary studies are insignificant, since in Europe (on account of circumstances which are historically settled) there was no need for such intense research. The best discussions of the matter I have found in the "Consilia theologica Wittenbergensia, i.e., Spiritual Counsels of Wittenberg" (Frankfurt, 1664 fol.). There it is stated among other things: "On the basis of divine right the dioceses or parishes, which are called Parochias and Dioceses, should remain distinct, and when they are once distinct, should not without important reasons again be united, concorporated, and composed, still less be confounded and mingled, whereby the testimonies of Holy Writ quoted above, Acts 20, 28; I Pet. 5, 2, are not unsuitably adduced, also other similar precepts, Titus 1, 5, as examples of distinct churches in Asia, Galilee, and Judea, concerning which we frequently have mention made, and the interdicts of the old councils (Niceni 1, canon 16 -- alii 6 -- apud Binium, fol. 329; Constantinopolit., canon 17; Carthag. 3, canon 20, and others of like kind) may rightfully be noted." Farther along it is stated: "Just as the size and extent, also the distance and the proportion of a diocese is thus divided from another hominum arbitrio and jure humano positivo from reasonable causes, so that in a city or in a village so many houses, such and such should belong to this parish, others to that parish, and the division of parishioners has been established commonly



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according to the nearness of their homes to the church buildings, or with reference to the convenience in getting there without obstacle or delay, whence also the individual congregations bear their names, namely, that they according to their neighborhood and boundaries are called, with their churches, dioikeseis paroikias." Furthermore: "Thus, according to occasion and change of neighbors, because they have gained in numbers, more churches have at times been built and more parochiae or parishes have been established and divided, or when the number of neighbors becomes less, so that they could not support their own pastor, several parishes have been united, or also according to the situation of the place, when in winter on account of snow and high water parishioners properly have their own church built or could step into a neighboring church, such parishes may be changed, transferred, united, separated, and multiplied, as concerning this in Jure canonico various dispositions and dispensations are to be found and especially of changes in the parishes or abolition of the duty, that penitent hearers in future were reminded of the duty to go into this or that house of God, if in winter or in storms and high water they have been hindered or without great difficulty have not been able to reach the church. This is also in agreement with ordinary common sense and legal right. Per quod quid colligitur, per idem dissolvi." Furthermore: "It also follows that the assignment of certain neighbors to this parish or to that, and that the depending duty of the subjects or parishioners have their origin and institution, juris humani positivi, as the exemption or abstinence and withdrawal from such duty by a term of limitation or a legal limit, that this could just as well be prescribed or expressed as any other withdrawal or liberation from a civic duty." (Part. II, fol. 107)

From this you see that I merely want to safeguard myself, lest the jus parochiale, which indeed in one way is divinum (according to III), but on the other hand humanum, become a Roman jus bannarium, an external compulsion, which because of the jura Holae at one time played such an important role. It is just we, who by

the grace of God do not seek the wool of the sheep, but the sheep themselves, who must anxiously be concerned about not giving the rod into the hands of hirelings, even with the best of intentions.

Please be satisfied with these few suggestions, my dear brother. It was written with many interruptions, and therefore finished only today, on June 30. God be with you. I send most cordial, brotherly greetings, and I beg you to give your honorable spouse my cordial regards.

In the Lord,  
Your sincere friend and brother  
(Signed) C. F. W. Walther

P.S. To my great sorrow I note what trouble . . . is making. I must admit, as good as was the impression which his personality made on me, yet the uncertain foundation on which his knowledge seemed to rest, made me dubious. God will help you, not only to stand firmly on the truth, which is God's truth, in these times of advancing civilization, but also to make headway. It is true, indeed, that in the war of the courageous some are bound to fall. D.O.

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Concordia  
March 8, 1863  
Esteemed Friend and Brother:-

Late yesterday evening I received your valued scriptum. I hasten to let you know that your President has already been notified that it rests with you whether you want to have the examination take place on the Friday before Palmarum or before Judica. We are now assuming that you would prefer to have the examination to be held before Judica. We also expect you about this time. But it would please us in any event to receive previous notice from you by letter concerning the date of your arrival.

I look forward with glad anticipation to the days of your stay with us; they will prove to be true festival days for us. May God grant this in His great loving-kindness.

Professor Craemer and my dear wife return your kind greetings to you and your dear wife.

If you should bring along the well-

beloved Brother Brandt, our joy would be doubled.

Please excuse the haste brought about by pressing needs.

In the Lord,  
Ever yours,  
(Signed) C.F.W. Walther

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St. Louis  
January 5, 1866

Most honorable, dearly beloved friend  
and brother in the Lord:-

I cannot tell you how I rejoiced when, after opening your dear letter of the first of the month, I discovered your name in the subscription. I had already resigned myself to the fate of being forgotten by you. And yet your love and friendship have become not only precious, but indispensable to me. I am simply a weak human being, and I cannot bear it if I come upon opponents outside of our dear Synod. Therefore it always did me so much good to know that we have men in your Synod in whose case we can offer proof that offense is not taken everywhere, but that we can acquire brethren, yea, friends also outside of our own circle, who do not shrink back from our disgrace, since it is their own disgrace. God be praised that I still have you. I am almost inclined to envy our descendants, to whom the dear Koren presented the prognostikon that they would sometime speak the same language with the Norwegian brethren and thus merge altogether, although a deep melancholy takes hold of me at the thought that my children's children will not express themselves in the sweet sound of the mother tongue nor even understand it.

It is true, indeed: The fact that you address me, the poorest wretch, as your "teacher" might cause me to shy at answering your questions, since I might thereby give myself the appearance as though I would really play the role of a teacher over against you; but how would I dare to insult your love and give the impression that I would place myself on a level with you in your humility, yea, even surpass you therein! Very well! I shall make believe that I have something to say to you, just as though you did not already have better knowledge.

You ask, in the first place: "May Christians, without committing a sin, (Clergy Bulletin: XII, 8)

found an organization whose members promise neither to use intoxicating beverages, nor to treat others with them?" My answer is: No, for that would militate against Christian liberty, which may indeed for the sake of love abstain from a matter indifferent, but may not be obligated to do so. Col. 2, 20-22; I Cor. 10, 26-30. But if some one supposes that by joining such an organization he can evade the offense which he would give if he, in his attitude against drinking to others, appeals to his Christianity, he sins decidedly, for he thereby robs Christ of the honor that He, Christ, causes His own to be temperate, and, in the second place, he shuts off his opportunity to confess Christ in truth for the salvation of the world. And would that not mean to deny the power of Holy Baptism, when a Christian would actually admit that a promise given to men would in fact keep him from sins rather than his baptismal vow? It is true indeed that a person often gets away from a sinful deed or habit more through laws of men than through the Word of God; but why? Because it is easier to desist from an external act in a hypocritical way, a procedure with which human laws and the devil and the flesh are satisfied, yea, what only strengthens self-righteousness, than as a different person to become a good tree, wherewith alone the Word of God is satisfied.

You ask, furthermore: "May members of a congregation hold membership with others who are not members of the congregation, Methodists or sectarians, yea, evident children of the world and certainly non-confessors of religion, or may one join such an organization where members of another faith, yea, unbelievers are already members or are in charge of the situation?" My answer is: By no means! Where the situation concerns matters which determine our relationship to God, which concerns religion, faith, morals, life according to the Word of God, every union with errorists or unbelievers is a horrible sin. What can be more unworthy of a Christian than to enter into a covenant with servants of the devil, in order at their side to battle against the devil? What can be more contrary to love than when a Christian places himself on a level with non-Christians, and then gives the latter the testimony that works

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done in unbelief are good works? No; here it must rather be said: "Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." II Cor. 6, 17. To be associated in matters connected with the earthly calling with children of the world is an altogether different thing. For there the child of the world knows that the Christian does not intend to give him a testimony. I Cor. 5, 9-11.

You ask, finally, whether a preacher who has learned to know the teaching of the Word of God concerning usury could without sinning invite brethren to borrow money on interest, for instance, to assist in the case of a college building, without stating that this is sin. The answer is easy, for this cannot be done without sin. In this case the preacher would evidently treat a brother like a heathen, yea, like a robber and a murderer, to whom one gives his purse, because one hopes thereby to save one's life; and therefore one may in a dire emergency borrow money from a heathen on interest, because the latter would, without the taking of interest, let a person perish, starve, and be ruined; interest paid in such a case is a kind of self-defense over against one whom, for fear of his attacks, one cannot even tell that one merely yields to his force. To the brother one owes reproof (Matt 18, 15f.) if he sins or intends to sin; in this case not only not to rebuke him, but even to give him occasion for sinning is inexcusable; that would mean not only to deny him the most necessary service of love, but to slay him spiritually and to make oneself a partaker of his sins. I Tim. 5, 22.

Please be satisfied with these few expressions for this time. In particular on account of the necessary correspondence, which has become very much greater on account of the duties of the presidency with which I have been saddled, my time is occupied unduly; hence I cannot write as I should like to.

Your remarks concerning the beautiful new church buildings are written in full agreement with my views. But you also know that remaining in soot-filled huts sustains the spirit as little as beauti-

ful churches drive him away. The latter are simply an indication that the Christians also have become wealthy. But how difficult it will be for the wealthy to enter into the kingdom of God! My consolation is this that ever more people are immigrating who have not as yet had the pure Gospel; these are the ones who by God's grace will preserve it for our country for many years.

My dear colleagues and my dear wife return your much appreciated greetings in cordial love. Please give my regards to your faithful companion and precious person of the home.

May the Lord, also in this new year, grant you the old grace and truth!

Your  
(Signed) C.F.W. Walther

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St. Louis  
April 23, 1866

My dear friend and brother:

I am indeed at this time, just before the pastoral conference of our District, very busy, yet I cannot refrain, after receiving your dear letter of the 17th of the month, from giving you a reply in at least a few words.

In the first place, so far as the matter of piratical printing is concerned, this is a question in casuistry, about which we two could be of a different opinion, without making this a mark of a different faith (confession). Not infrequently I find that the most enlightened theologians of the best period take different paths in the field of casuistry. And that is easily explainable in such cases of collision. We human beings, since the fall of man into sin, have blundered into blindness so badly that we in many matters, even by the most serious efforts, either do not attain to truth and certainty or reach a false certainty. But that has as little to do with the loss of our salvation as our sins of weakness, of which we, in spite of our battling, never wholly get rid. God looks upon the heart. If that is upright toward God, then God spreads the heaven of His grace over all our errors and sins. Only we must in no matter rest our conscience on the authority of men,

This would be against the First Commandment. Every man must be fully persuaded in his own mind. Rom. 14, 5.

This leads me at once to your second difficulty. You fear that you, except in the main point, are standing on human authority, are standing on the authority of living persons, as we are standing on that of those who are dead. In this you are undoubtedly deceiving yourself. You mistake the disturbance and the uncertainty of your faith for not understanding, not being convinced, not believing. Because you were not from early childhood trained in the words of a wholesome faith and still do not have much practice behind you, you easily become uncertain and then become puzzled even as to the conviction already gained; that is not amatter to cause surprise. The evil heart and the devil are able, even in the case of those who have passed through many attacks victoriously, to effect time and again that it seems to them as if all firm foundation vanishes beneath their feet, why should this then not be the case with those who have not yet passed through so many attacks? Your very temptations, accompanied by doubts, are the school through which the Holy Ghost leads you, in order that the tree of your faith may be more firmly rooted in the midst of these storms. You are indeed, when you are lying in the crucible of temptations, in danger of being burned; but at just that time you must take your refuge in the Word and turn to prayer, in order that one's own evil heart and Satan may not gain the victory. One dare not trust doubts concerning that which one once, with the entire orthodox Church, has held as certain, but one may in such a case well cherish the hope that after the days of fog times of bright, happy sunshine will arise. It is true: I also do not trust myself, if in matters of the divine truth I should follow only the results of my own research, but that I can assure you on my conscience that I receive nothing, even from the ancient teachers, and even from Luther himself, merely upon their authority. When I know what the ancient teachers say, and especially Luther, I have a favorable prejudice; but I do not accept anything until they have given me the inner conviction and reassurance from the Scripture, either from an appropriate

passage or from the entire doctrinal connection; and this usually takes place in the case of the ancient teachers, because these men always, if they insist upon something, are bound either by some commandment of God or by Scripture itself. But if I, even beforehand supposed that I understood something from the Word of God, and yet felt distrust over against my own weakness and did not want to draw a conclusion, and if I then find the result of my search supported by the testimony of faithful fathers, then I indeed gain an extraordinary certainty. This, however, is not a matter of trust in men, but the regular course in the Christian Church, where God no longer works immediately, but intends to give light and grace through the physical, oral office of preaching.

Let us but think of the millenium of the reign of the papacy: how did the most honest souls writhe and strive to understand the truth! Yet, although they had the Bible, they could not gain the knowledge of the full truth. And even before the papacy was established, how did even an Augustine, and Ambrosius, and, above all, the Greek fathers err, although they without a doubt were thoroughly honest men. Dare we therefore consider it strange when we poor wretches, who grew up partly in disbelief, partly in false belief and are living in a time of Babylonian confusion and in an actual time of midnight, dare we consider it strange if we make the experience that we without the leading of the men of the Reformation (unless it concerns things absolutely necessary for salvation) could nowhere take certain steps? If this were not so, it would indeed be a miracle. The present is simply not the time when God begins from the beginning, as three hundred and fifty years ago, but that we must help ourselves, namely, that we, like robber bees, empty the honeycombs which men like Luther, Gerhard, Chemnitz, and others filled. God Himself calls to us in His Word: "Despise not prophesings." I Thess. 5, 20. We should therefore not only not treat the writings of the prophets and apostles with contempt, but also not those whom God, more than us Epigoni, has given the gift of Biblical interpretation. This fact does in no way render us servants of men, but servants of God, provided that we do not follow

them blindly, but take note of the words which immediately follow: "Prove all things, hold fast that which is good." I Thess. 5, 21.

Do you then count it all joy when you fall into divers temptations, Jas. 1, 2, and do not cast aside your trust. Just keep on searching and praying and holding fast to the truth, so will your heart be established by grace, Heb. 13,9. There is no doubt that Satan marks your joy of faith; your parrhesia and plerophory could bring him harm, therefore he so diligently shoots his fiery darts against you. But as for you, do not conceal before your own eyes what devices he has against you, II Cor. 2, 11, and spoil his game for him. With God's help you should come out of your sweat-bath with a better armor than you have ever had.

Please accept these few words as an evidence of my good will. Would to God I could hasten to you and in living speech remove the mountain from your heart, which the spirit of darkness has rolled upon it.

A year from now, if it is God's will, I shall come to you for a few days, if my time will permit.

May the Lord be with you and your dear family and congregation and once more set your feet in a large room. Ps. 31, 8.

Your brother and companion in the tribulation and in the kingdom and in the patience of Jesus Christ,

(Signed) C. F. W. Walther

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**ORDINATION**

In the previous issue of the Clergy Bulletin, pp. 81 & 82, one of Walther's letters treats of the oath of ordination as it was found in use among the members of the Norwegian Synod in its early days.

In answer to the appeal by the editor, Pastor em. Christian Anderson sent a copy of the oath as it appeared in the old KIRKERITUAL. Pastor Anderson also comments: "During the first years the Synod followed the custom in Norway and Denmark of using the Latin form of the oath at ordination. That this brought on attacks by the opponents is self-evident. Later they used the Norwegian language

and the wording has gradually been changed until the form is as you find it in our present Norwegian Ritual. In MAANEDSTI DENDE for 1879, p. 314 f., you will find the recommendations of the Church Council. And it is no longer spoken of as an oath, but a promise, and the 'obedience' spoken of in 'Sexto' is entirely deleted."

A translation of the oath from the Latin follows:

THE OATH WHICH IN THE FEAR OF GOD  
THEY ARE TO TAKE WHO ARE TO BE OR-  
DAINED TO ECCLESIASTICAL OFFICE

I, N.N., do swear and in the sight of God do solemnly testify:

First, that I am certain in my heart and conscience that I have been legitimately called to this sacred office, in that I have not used any God-forbidden means, either secretly or openly, to be appointed to this office.

Secondly, I promise that I shall labor with greatest diligence, that the heavenly teaching encompassed in the prophetic and apostolic writings and in the symbolical books of the Churches of Denmark be instilled in the hearers, the sacraments rightly and faithfully administered in the manner prescribed by Christ, church discipline diligently exercised, catechetical instruction faithfully carried on, the received ceremonies in the church observed, nor anything permitted contrary to the constitutions of the churches.

Thirdly, I vow seriously and solemnly that I not only resolve to shun and hate any doctrine contrary to the Divine Word, but also that I resolve to fight against the same with all my power, rather shedding my blood than to give approval to false and fanatical teachings.

Fourthly, I shall read assiduously the Sacred Records, and shall review with equal diligence the articles of faith, not permitting any day to pass in which some time is not devoted to the sacred reading, except in the event of sickness or unavoidable hindrances.

Fifthly, I shall live a life worthy of a servant of the Divine Word, sedulously striving that I may shine forth to my hearers as an example of laudable piety, probity, and sanctity, so that I may

never disgrace the glory of God or this holy and worthy station.

Sixtely and finally, I accept and devoutly promise that, beyond the obedience due the secular magistracy, I will show my bishop, as also my superior, all allowable allegiance, perform commands with all readiness, and so walk with my colleagues and brethren in Christ that no one can or ought justly complain about me.

As I truly promise to observe all and any of these, so do I truly and from my heart desire that God may aid me by His Holy Gospel.

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. . . LUTHERAN OUTLOOK (cont'd from p.88)

write a letter accusing me of various new crimes, let me hasten to say that I also subscribe to the last three sentences of Dr. Malmin's editorial."

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In the April issue of THE LUTHERAN OUTLOOK the following letter appears in the Correspondence section:

Sir:

The problems of church union dealt with by you in a not too recent editorial (Oct. 1952) should not have been titled, "Missouri's Dilemma," but rather, "The Case of the Forgotten Commandment."

There are several matters -- which you brought up in your editorial -- matters which are causing me a great deal of bother and discomfort, even at this late date. Since I was formerly a member of the Lutheran Church-Missouri Synod, trained in her schools, now laboring in the Norwegian Synod among young people of the Synodical Conference, I feel that a setting straight of a few facts in behalf of my brethren may serve a good purpose.

Perhaps the thing that strikes me strangest about your editorial is its use of loaded words and definitions. A man in your position generally takes the time to be fair and honest in characterizing and representing organizations and movements. That's your business, to get at the truth and to present it. You describe the Missouri Synod as being "torn between a progressive movement and a reactionary association." In case you (Clergy Bulletin: XII, C)

did not know it, you are here using loaded words. Most people associate something good with the word "progressive" and something bad with the word "reactionary." You further explain inaccurately that this "reactionary" group, this "anchor is represented by a small element in the Synod which seems to be of the opinion that any move by Missouri in any direction is a mistake."

Perhaps you have never thought through adequately just what this anchoring element in the Synodical Conference has in mind. This "small" (Note the loaded word!) element wishes to continue its work with Scripture alone as the guide and compass. If God, whom they wish to have in control of the "powerful ship," decides to go left instead of right, south instead of west, they are willing to go with Him.

If a parent tells a child, "Please do not go outdoors today," the child will be disobeying both parent and God by going outdoors. In itself the act is not scandalous, but disobedience is involved. Eating of the forbidden fruit was disobedience for Adam and Eve. Think of the horrible consequences! When our God tells us not to have fellowship with those who stray from His Word, the course of action is clear for the child of God. Even though we may think it wiser to do something else, God has spoken. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55, 8. 9.) God's ways are best, even when I may not think so. God is wiser than I am, even when His wisdom contradicts mine.

God never commanded His people to stand still in activity; this activity, however, must be charted by His Word. In other words, by Biblical definition, "progressive" should be applied to those who wish to continue their activity according to God's will, even if His will tells them to do something which may decimate the ranks. Such an activity is "progressive," even when numbers or power may be decreased or when certain affiliations may have to be foregone or even severed. "Small" does not imply "wrong," nor should "reactionary" be applied to those who disagree with you just because



they disagree with you, nor should a union movement be termed a "surging forward" and "progressive" unless Biblical prerequisites are met in full.

Your reaction is quite analogous to the reaction of a small child whose mother yanks a can labeled "poison" from him unceremoniously and tells him, "You must not eat that!" The child grumbles, "You don't want me to eat anything." Similarly you lament the "small element. . . which seems to be of the opinion that any move by Missouri in any direction is a mistake." Not so, Dr. Dell. I can vouch for my brethren that any move taken with Scriptural approval will be enthusiastically supported and worked for by the "small element," if it actually can be said that it is small. If you feel that "Greatness Alone" is more important than "Scripture Alone," you will not agree with what I have said. Please allow me to add that whoever strives to follow "Scripture Alone" will find no time to stand still.

It distresses me greatly that you dismissed the Norwegian Synod's criticisms so airily by saying: "It would be nice, of course, if everyone liked us; but we are not going to permit the Norwegian Synod to set itself up as the keeper of our conscience." Certainly, we agree with this principle, "He that judgeth me is the Lord." When a little group says that the Lord in His Word does not want certain things to happen and points the finger at you saying, "But this is what you are doing," then only two courses are opened to you. One is to show this "little" group that your action does not overthrow Scripture; the other is to set your house in order, if there is unscriptural, disorderly conduct.

"Rebuke a wise man and he will love thee." (Pr. 9, 8.) That is good Scripture and good sense. If the little Norwegian group is trying to thwart Scripture and overrule it in the present situation, the Lord would appreciate it, if you would act as a "keeper of conscience." In fact, the Lord requires of us all that we listen attentively and soberly to reproof. "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth." (Pr. 10, 17.) On the basis of Scripture we must also rebuke when rebuke is necessary. "These things speak, and exhort, and rebuke with all

authority. Let no man despise thee." (Tit. 2, 15.) This idea of rebuking did not originate with the little Norwegian Synod any more than the idea of refusing and scorning rebuke originated with the Lutheran Outlook.

And, Dr. Dell, this is not a question of the Norwegian Synod liking or disliking you or your group. I can imagine that it would be a pleasant undertaking to clink coffee cups together and talk affably about many things with you. But if God should tell me in His Word that you are wrong somewhere along the line, then I must not be silent when a matter of impending fellowship is involved. "Thou shalt have no other gods before me." I take that as fundamentally the most serious charge my loving God has given me. I ask of you this, that you understand the seriousness of purpose underlying the criticisms of the Norwegian Synod. Greatness, affability, nothing comes before God. Do not take it amiss that we charge you with the same responsibility toward God which we have.

Finally, referring to the Wisconsin and Norwegian Synods as "irate associates" and "reactionary friends" of the Missouri Synod hardly covers the situation. "Irate" and "reactionary" are loaded with vague recollections of Vishinskyism and other ill-tasting isms. To be fair, we ask that you load these words yourself, before you start firing. State your case, do not merely refer to it as closed, decided and judged - in your favor. Show that Wisconsin's position on the Boy Scout movement is untenable; do not merely refer to it as such. Show that the little Norwegian Synod's charge that the American Lutheran Church "has demonstrated that it is a persistently erring church body" is unfounded; do not merely refer to it as such.

I, for one, have been saturatedly sick for years of the common practice of some commentators and writers to describe people and organizations - without offering any proof - by using characterizing and defining terms loaded elsewhere. Our sincere hope and prayer is that you do not become one of the leading characters in the not so amusing real life story of "The Case of the Forgotten Commandment" - "Thou shalt not bear false witness against thy neighbor."

Sincerely yours, Alfred Fremder

## Some Temptations

### Our Boys Face

We quote from a letter written by one of our pastors:

"Just a personal note, but it concerns the matter of our servicemen. I recently received a pack of material from Missouri's Armed Services Commission, containing copies of the Lutheran Chaplain, Loyalty, etc. Also included was a directory for service people, telling them where they might find service centers in towns and cities near their military bases. Knowing Missouri's cooperation with the N.L.C. in military matters, I just checked a few of the names of the pastors to whom Missouri is referring her men while on overseas duty. Sure enough! When in Alaska, for instance, Missouri boys are directed to ELC churches in both Anchorage and Fairbanks! What confusion!

"But then the whole chaplaincy business is nothing but confusion. I recently heard of a young man, brought up and confirmed in our own synod, who now wants nothing to do with religion. He attended the services of Army chaplains (not necessarily Lutheran chaplains) while in service, and he says that he heard so many confusing and contradictory things that it just killed his faith.

"I've been instructing my boys to stay away from the Army's general Protestant services, and so-called Protestant chaplains. I suppose if that fact got into the right hands, I could be shot at sunrise! I'm undermining the war effort, or something. But I'm thinking of the souls of these boys. . .

"I hope that many Lutheran pastors are telling their boys these same things. And I'll tell you why. The boys are relieved to hear it from their own pastor! They know they aren't getting God's Word in its truth and purity, and yet there's some sentimental something that seems to insist that they 'should go to church.' One boy wrote of a girl friend who urged that he go to Communion - any Communion - but go to Communion! And so on. So it comes as a relief when the boy gets the Scripture instruction to stay away from false teachers. Also, when he is reminded that he himself is a priest before God and can conduct his own worship service, all by himself, if necessary. One of my boys writes: 'I have received the prayer

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book from the Synod and am looking forward to receiving your sermons. I have been to two army chaplain services, but he spoke of everything but God's Word.'

"Well, just a thought or two. But these things help to point up the importance of the work of our Armed Services Commission. My prayer is that our Lord will strengthen you in your labors of supplying our young men with the admonitions and comforts of God's Word, and that our people will continue to support this work generously. To Christ Jesus be all the glory!"

What this pastor says about our boys being priests is true. I Peter 2, 9. They may well worship God privately under present conditions to His glory and in the full blessing of the Gospel. Moreover, Communion is like Baptism in a certain respect. Not the lack of it, but the despising of it, is a sin. And we do not commit this sin when we refuse to receive Communion from a false teacher or along with those of another faith. Rather, we then honor the Sacrament as a sign of unity in faith. I Cor. 10, 17. And God will keep us in faith as we earnestly use His Word. -- Perhaps the time has come to instruct our people that as they may administer Baptism in an emergency, so also the Lord's Supper, even though the emergency in the case of the Lord's Supper is never as great in itself as lay-Baptism in an emergency. If we mean what we say about the royal priesthood, then the right and power to administer the Lord's Supper originally lies in and ever remains with every true believer.

- D. L. Pfeiffer

## BOOKSTORE

It is ready -- the eagerly awaited FAITH OF OUR FATHERS, our Centennial volume published as a companion volume to GRACE FOR GRACE. Much time and much hard work on the part of the Centennial Committee has gone into this book, and the editor-in-chief, Prof. Geo. Lillegard, and his co-workers are to be congratulated on the success of their efforts. A review of this excellent book will appear in our SENTINEL shortly. What we are mainly interested in here at the Book Store is to get this book, which will be

of lasting historical importance to our Synod, into the hands of our people. Two thousand copies have been printed, and to dispose of that number will take more than "a bit of doing." It can be done, however, and with concerted action all along the line, it will be done. Our goal should be: A copy of this book, THE FAITH OF OUR FATHERS, in every home in our Synod. The study of this book, especially on the part of our youth, will, under God's blessing, ensure faithful adherence to "the old paths" during the years to come.

Can well understand that you pastors get somewhat irked by constantly being reminded that you are the "key men" in any Synodical undertaking, but the fact remains. Unless the pastor spearheads any given project, little is likely to come of it. We know of several pastors who succeeded in getting a copy of GRACE FOR GRACE into every home in their congregations. In instances, it took house to house canvassing to accomplish this end. Perhaps your YPS or Men's Club, or some other organization might be willing to sponsor the sale of this book in the congregation. The price is reasonable, \$2.00, less ten per cent discount to the profession. When a discount is allowed, postage is to be paid by the customer.

To date we have sold ca. 1400 copies of A BLESSING IN THE MIDST OF THE LAND. In the neighborhood of 600 rest on our shelves, but they will be sold over a period of time. Our Christian Day Schools would do well to put in a fair supply of this book in anticipation of future needs. It will be too late when the present supply is exhausted.

Have better than 1000 copies left of RESPECTING THE ANCIENT LANDMARKS. Could you dispose of a few more?

Volume III of Pieper's CHRISTIAN DOGMATICS is on the market. We received fifty copies the other day. Price: 3.50 '2.85.

Still no sign of ZION ON THE MISSISSIPPI. Should be hear any day.

Have our 1953 supply of VBS material. Take yours with you for the Synod meeting? That will save considerable expense to us.

So far efforts to secure a full-time helper in the Book Store have failed.

Choral Union Music for the Centennial Concert available: five selections, bound, @ 20¢ per bound copy, plus postage.

- JAP

## CIRCUIT MEETING

The spring meeting of the Iowa-Southern Minnesota Circuit will be held, the Lord willing, on Sunday, May 3rd, at the Synod Lutheran Church in Forest City, Iowa, where the Rev. G. F. Guldberg is the pastor.

The theme will be OUT GREAT SPIRITUAL HERITAGE, which will be considered under three divisions: Grace alone, Scripture alone, Faith alone.

The time schedule is as follows:

10:30 A. M. - Morning service; the Rev. Dr. N. A. Madson will preach, using as his topic, Grace alone.

12:00 M. - Dinner in the church basement.

2:30 to 5:00 P. M. - Continuation of the theme by the essayist, the Rev. L. K. Hagen, using the divisions: Scripture alone and Faith alone.

- H. L. Bremer, secretary

## † DEATH †

Mrs. G. A. Gullixson, born June 16, 1874, died March 25 at Tacoma, Washington. She was the widow of the Rev. G. A. Gullixson, former pastor of St. Paul's Lutheran Church, Chicago.

She had made her home in Parkland since 1940. Her father, Soren Olsen, was a former Madison merchant and partner in the old firm of Olsen and Jacobsen.

The former Minnie A. Olsen was married to the Rev. G. A. Gullixson at Our Savior's Church, Madison, in 1897. The couple resided in Beloit until 1902, when Mr. Gullixson was called to the pastorate of St. Paul's Church, Chicago. They lived there until his death in 1933.

She is survived by two sons, the Revs. George and Walther Gullixson; three daughters: Mrs. A. J. Natvig, Mankato, Minn.; Mrs. C. J. Jackson, Battle Creek, Mich.; and Mrs. Knute Leidal, Cazenovia, N. Y.; and two brothers: the Rev. Harry E. Olsen, Lakeland, Fla.; and Arthur C. Olsen, Miami, Fla.

Burial was in Mt. Olive Cemetery, Chicago, Ill.



## *Litt av Hvert*

. . . Our heartiest felicitations to the household of J. A. O. Preus, Jr., whose members have been rejoicing in a first son and brother since the middle of the month of March. The name, we have been unreliably informed, is J. A. O. P. III.

. . . The Kasota Valley Home now boasts 13 residents. Supplies of various kinds, especially for the linen closet, are welcomed.

. . . Pastor J. A. Moldstad is also now serving a congregation in Lengby, Minn., that was formerly affiliated with the ELC.

. . . Graduation at Bethany has been moved up two days to May 27th, in order that the Synod convention may begin early.

. . . A reminder to the pastors to fill out the cards they received for the purpose of informing Pres. Gullerud of the names of convention delegates.

. . . Reports of the various boards to be in the hands of the President no later than May 9th. BUDGET REQUESTS TO THE BOARD OF FINANCE BY THE SAME DEADLINE; address to J. B. Madson, Northwood, Iowa.

. . . Mrs. G. F. Guldberg was stricken with rheumatic fever during Holy Week. The report is that the attack was detected in its early stages, however, so that she is making good progress in her recovery.

. . . The Iowa-Southern Minnesota Pastoral Conference of the Norwegian Synod holds its spring session on May 4th at Thompson, Iowa; opening with a Communion Service at 9:30 A. M.

. . . A tentatively arranged regional conference of pastors of the National Ev. Luth. Church and of the Norwegian Synod, proposed for April 21-22 at Bethany College, was called off because of schedule conflicts.

. . . Because of the earlier date of our centennial convention, and the fact that board reports can not be expected much earlier than usual, the convention hand-

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books will not be available many days before the convention. It is the hope of the committee, however, to have the reports out approximately a week in advance.

. . . The combined March-April issue of the CONFSSIONAL LUTHERAN, a 24-page edition, is devoted entirely to a critical study of the RSV. Additional copies of this number, at the price of 25 cts. each or \$2.50 per dozen, may be obtained by writing to: CONFSSIONAL LUTHERAN, 310 S. Cherry St., Morrison, Illinois.

. . . A layman in our Synod suggests that the convention committee on nominations should consider as candidates for nomination only those who have held offices in their own congregations and are interested in their own churches, the Synod, and the cause of Christian education. We agree that the best qualified persons should be sought for membership on the various boards, but since the screening involves a certain amount of subjective judgment, and since other factors play an important part in the nominations -- and we are not speaking of political shenanigans -- the imposition of such a regulation might profit us little.

. . . Candidate Otto Drevlow of our Seminary has been called to work in the new mission venture in Rhodesia. Another candidate, Gerhart Becker, will be going to Nigeria.

. . . We do not know whether the Proceedings of the 42nd Convention of the Ev. Luth. Synodical Conference (1952) were sent to all pastors of the Conference (This is the first year we have received a copy without applying for it); at any rate, said reports are now available, having been printed at Concordia Pub. House.

. . . Pastor G. C. J. Quill has been granted a three months' leave of absence from his parish duties to conduct mission surveys for the Home Mission Board this summer. A theological candidate from our seminary is being sought to take charge of the Albert Lea parish during the pastor's absence.

FOR LASTING VALUE OUR CENTENNIAL MUST BE CELEBRATED IN THE HEARTS OF OUR PEOPLE!

# 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

May - June

1953

## TRUTH

It fortifies my soul to know  
That, though I perish, Truth is so:  
That, howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

- Arthur Hugh Clough

## 15 YEARS AGO

On Sunday evening, July 3, Jonathan Udo Ekong was ordained into the office of the holy ministry at St. Luke's Ev. Luth. Church, Belmont and Greenview Avenues in Chicago. . . He is a son of a chief of the Ibesikpo tribe in Nigeria, Africa, who is now to return to his people. . .

- LUTHERAN SENTINEL

## 10 YEARS AGO

Sunday, June 27. . . Raymond M. Branstad . . . was ordained into the Holy Ministry. . . Mr. Branstad will be installed as pastor of Central Lutheran Church, Duluth, Minnesota, on July 11.

- LUTHERAN SENTINEL

## Book

JEREMIAH, by Theo. Laetsch, D.D., Concordia Publishing House, St. Louis, Mo., 412 pages, \$5.00 net.

This commentary on the book of the prophet Jeremiah, including Lamentations, is the first in a series of commentaries on the Bible to be published by Concordia

Publishing House of St. Louis, Mo. . . It is a scholarly work, intended for the student of the Hebrew Bible, primarily, and yet so arranged that the layman also can read it with profit. Grammatical notes are placed in separate paragraphs, following the text, which is presented in a literal version by the author. The Messianic prophecies are not emptied of their meaning, as is so often done even by so-called conservative commentators today, but are allowed to speak their plain meaning. Thus we find in the comment on ch. 23, 1-8, a detailed proof that "the Messiah here is directly called Jehovah Our Righteousness."

Since there are few commentaries being published today of which it can be said that they recognize the inspiration of the Old Testament and the possibility of clear prophecies concerning the Messiah in them, it is highly necessary that such a Bible Commentary as Concordia Publishing House has planned be published. The old conservative commentaries are out of print. Such reprints as are being made are, in the main, by Reformed theologians. There is a crying need for sound Lutheran theology in English, now that English-speaking Lutherans are such a large segment of the Lutheran Church. We look forward to seeing commentaries on other books of the Bible published in the near future.

- Geo. O. Lillegard

## ORDINATIONS

WILHELM WALTHER PETERSEN, June 14, at Our Savior's Lutheran Church, Albert Lea, Minnesota.

GEORGE ORVICK, Jr., June 21, at Our Savior's Lutheran Church, Amherst Junction, Wisconsin.

### ARMED SERVICES

Don't forget the collection for the ASC! Special envelopes may be had from Rev. Ude.

The undersigned would like to know by card who the pastors of the following men are:

Pfc. O. E. Anderson  
Sgt. R. E. Anderson  
A/1c Kenneth Bixby  
Sgt. R. D. Deglemann  
Sgt. Albert H. Dawney  
Sgt. R. G. Georeson  
Pfc. Richard J. Jacobson  
Pvt. Floyd Johnson  
1/Lt. Daniel P. Maxfield  
Pfc. Dean Moen  
Pfc. Paul Moen  
Pfc. Lars Nelson  
Ralph Reinke  
Pvt. Orest H. Rush  
Pvt. Grant Seydel  
David K. Sharpee  
Capt. Frank B. Smith

Moreover, no literature is being sent to the following, because we have neither their pastors' names nor their correct address:

Pvt. Eugene Fredenberg  
Pvt. Richard G. Herbeck  
Pfc. Willard Leiran

- D. L. Pfeiffer

### BOOKSTORE

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- J. A. Petersen

### MISSOURI CONVENTION

Houston, Tex. (AP) -- The Lutheran Church-Missouri Synod convention Tuesday indirectly reaffirmed by an overwhelming majority its 1950 adoption of a controversial common confession.

With only 17 dissenting votes, the triennial convention upheld the constitutionality of the 1950 adoption. Three petitions by members had challenged the 1950 action's legality.

The confession -- statement of common doctrine -- was drafted by committees from the Missouri Synod and the American Lutheran Church. (continued on page 120)



# TITUS 3, 10 & 11

THE FOLLOWING STUDY WAS PREPARED BY PROFESSOR C. U. FAYE, IN COLLABORATION WITH OTHER MEN, AND READ AT A RECENT MEETING OF THE INTERSYNODICAL RELATIONS COMMITTEE.

Titus 3, 9. There is a question as to what kind of connection this verse (9) has with the following two verses (10-11). Two views may be held:

(1) The matters listed in verse 9 are not as serious as heresies, but since such questions and contentions occurred, Paul considered it necessary to tell Titus how to deal with them. He was to ignore them, turn his back on them. Concerning verse 9 Lenski has, in part:

"... Paul means, 'treat them with contempt, because it is useless to do anything else.' Such things are 'unprofitable,' no advantage or profit can be derived from them; and they are at the same time 'in vain,' erfolglos (as distinguished from kenos, gehaltlos, with no content), no proper goal being reached by discussing them. Paul's judgment is corroborated by all Christian experience."

These things (listed in verse 9) have been so erfolglos that the commentators have had some difficulty in determining exactly what they were. If we accept the interpretation that these matters of v. 9 are not heresies, but matters that Titus should not waste any time on (and, by turning his back on them, also give an example to his flock to do the same), then there is a progression from something less serious (unprofitable and vain matters in verse 9) to something more serious (namely, heresies, in verses 10 and 11) on which the necessary time must be spent, for heresies threaten the unity and the existence of the church.

(2) Verses 9-11 belong together. According to this interpretation the matters listed in verse 9 may become heresies, and, then, in verses 10-11, Titus is instructed how to deal with them. The instruction takes the form of a general rule, covering the procedure for dealing with heretics in general. Lenski adheres to the view that verse 9 is connected with 10 and 11. He writes (under verses 10-11):

"Paul passes from reprehensible opin-

ions to a man who holds and seeks to spread them. How the opinions are to be treated v. 9 states; how the man is to be treated we are now told, namely in the same way as his noxious opinions. The precise opinions referred to we know sufficiently from I Tim. 1, 4, etc., which see."

We might interject here that the text does not say that the noxious opinions and the heretical man are to be treated in the same way. The text says that the opinions are to be avoided, -- to avoid anything does not take time. Furthermore the text says that the heretical man, after the first and second admonition, is to be rejected. As will appear below, the proper admonition of the heretical person will have to take time and study. Finally, a silly opinion may be avoided without rejecting the person who holds it, -- provided, of course, the silly opinion is of no consequence and is not a heresy that will endanger the true doctrine, -- but the heretical person, if he remains a heretic, can not be tolerated, but must be rejected. Lenski goes on to point out that what is said of the heretic has general application, so, for our purposes, it does not matter what we consider the relation to be between verse 9 and verses 10-11. Lenski's words are:

"Yet this statement is concerned with any heretical person, no matter what heretical opinions he holds."

Titus 3, 10. Hairetikon anthropon. Luther (cf. Geist aus Luther's Schriften, oder Concordanz. . . hrsg. von F. W. Lomler. . . sub vocibus "Ketzer, Ketzer-ei", in v. 3 - Darmstadt, 1829 - p. 14ff) Lenski (in his commentary) and Kittel (in the new dictionary of N. T. Greek) are in substantial agreement as to what hairesis means. A hairesis is a doctrine at variance with Scripture. Doctrines agreeing with Scripture are orthodox, hairesis is heterodox. Hairesis can not be permitted to take the place of orthodox doctrine, thus ousting the orthodox

doctrine, which would equate orthodoxy with heterodoxy, virtually making it a matter of indifference what was taught in that particular sphere of doctrine. The truth is no longer accepted as truth when it is given an equal place with falsehood. Within the true Church, orthodox doctrine alone has the right to exist. The heretical person is one who advocates his destructive doctrines (otherwise he would not need admonishing). 1) Since his doctrines can not be tolerated, he himself, if he identifies himself with these destructive doctrines can not be tolerated either; he, with his doctrines, must be rejected. However, he may be acting in good faith. It is possible that he does not know that his doctrine is peculiar to him and at variance with Scripture. To make sure an erring, but ignorant brother is not unjustly rejected, admonition is necessary.

Titus 3, 10 (continued). mota mian kai deuteran nouthesian. . . The Greek word translated admonition is nouthesia, which is compounded of the two words nous (mind or understanding) and tithemi (I place). The admonition must consist of placing before the understanding of the heretical person his error, and so placing it, that he understands that if he continues in it, he will become a self-convicted heretic (cf. the last word in v. 11: autokatakritos). The one admonishing, then, in order to carry out what is intended, should meet three requirements:

- (1) He must be thoroughly versed in the error involved.
- (2) He must be thoroughly versed in and hold fast to the Scriptural doctrine endangered. "Holding 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." (Tit.1,9)
- (3) He must present, to the understanding of the erring person, both the error and the Scriptural truth, in such a way that the erring person must, logically, (cf. nouthesia) become convinced in his mind (whether he will admit it or not) of the impossibility of reconciling his error with the teaching of Scripture.

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1) These words are not intended to exclude the loving admonition of an honestly erring brother, who does not agitate for his views.

The text has: "after one and a second admonition." The Greek word mian, literally translated, is "one" rather than "first". The word "second" implies the second in a series, that is, there must be a connection between the first admonition and the second one. It would appear that the connection is one relating to the understanding, that is, the second admonition should have a logical connection with the first one. This kind of admonishing requires conscientious and careful study. What is at stake is the doctrinal basis of the church and also the soul of the one being admonished. From the text it is evident that one should cease after the first and second admonition, knowing that the heretic is self-condemned in his own mind (whether he will admit it or not). In other words, the admonishing one should cease his admonishing after he has presented the matter in a clear, Scriptural and logical manner. If the heretic understands the admonition, he is self-condemned. If this self-condemned person (whether he admits it or not) persists in his error, then he must be rejected.

Titus 3, 10 (continued). paraitou. This word has been variously translated; among the translations used are: "shun", "avoid", "refuse", "reject", "have nothing to do with"; Lenski has "d disdain to be bothered with". The context throws light on the significance of the word. The true doctrine can not tolerate false doctrine. The heretic who persists in his error has identified himself with his doctrine, and therefore he can not be tolerated either. In rejecting heretics, we may distinguish between heretics within our church and those outside of it, and also between honest and dishonest heretics. A heretic within our church would be one that would demand for his false doctrine either that it oust the orthodox doctrine or that it be tolerated along with the orthodox doctrine. Since such a man has identified himself with a doctrine we cannot tolerate, we can not tolerate him either. Either we would have to declare fellowship with him at an end, or he would have to remove himself voluntarily from our fellowship, perhaps in order to start a new church or to join another church in agreement with him. A heretic outside of our

TITUS 3, 10-11

church would require our attention if he attempted to convert us to his heresy, or if he desired information as to what we taught. 1) In either case what would be called for would be a thetical presentation of the true doctrine with the corresponding antithetical presentation of the heretic's peculiar doctrine. A conscientious thetical-antithetical presentation would satisfy the enquirer and also the one trying to convert us. Repeating over and over the points we wished to make, on our part, and those they wished to make, on their part, would serve no useful purpose. Sensible people can understand the point being made, if told once or twice.

According to our text, there is no "honest heretic" -- hence the quotes. The text says the heretic "sinneth, being condemned of himself." What then is meant by an "honest heretic"? Such a one would be one that would either admit his heresy and be converted to the truth, or he would honestly admit that his doctrine varied from ours and that, therefore, we could not be members of the same church. The honesty of such a person would clarify the situation, and the only trouble he might cause us would be that he might convert some of our people to his heresy. The dishonest heretic, on the other hand, is the one depicted in our text. He is the one who insists that his heresy should be accepted as the teaching of Scripture and claims that it can be so accepted along with and in addition to the true teaching of Scripture, perhaps with the hope that it (the heresy) may oust the orthodox doctrine. Such men are dangerous, and Titus is here warned against them. After one and the second admonition, they should be rejected. If they are within our church, we should cease having fellowship with them. If they are outside of our church, the one and second admonition should suffice to make it plain that we can not change our past practice and now begin to have fellowship with them -- for they have not forsaken their false doctrine.

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1) These words are not intended to list all cases in which testifying to the truth is obligatory upon the believer.

On this word, Bengel (translated by C. T. Lewis) has:

"Reject -- Cease to admonish him, for of what use is it? We should be laboring in vain. Matt. 7, 6."

Lenski has:

"To be sure, men of this sort want to remain in the congregation. Why does Paul then not demand their expulsion? Because their hairesis already excludes them, and disdain- ing to be bothered with them settles the matter. We may note Rom. 16, 17. 18. What would become of the church if it continued its fellow- ship with such people? Every organ- ization discards and shakes off its discordant members. If it fails to do so it suffers the consequences. Matt. 12, 25. The church is greater than any other organization or body." Alford translated paraitou with the English word "decline"; he has:

"Decline (intercourse with: there is no precept concerning excommunication, as the middle paraitou shows: it was to be a subjective act).

Even if, then, paraitou (translated "reject in the AV) does not prescribe excommunication, and indicates only what was to take place in Titus himself: Titus was to reject them, was to decline inter- course with them -- even if this is so, nevertheless, as pointed out by Lenski (quoted above), the attitude of "disdain- ing to be bothered with them" (to quote Lenski) is bound, eventually, to lead either to voluntary separation from the Church on the part of the one in error, or to the declaration, on the part of the Church, that its fellowship with him has ceased.

The words, "after one and the second admonition reject", indicate that the re- jection must take place without too pro- tracted negotiation. The one admonishing, if he continues fruitlessly to negotiate, does harm both to himself and to the one being admonished. The harm is more than just waste of time. The one admonishing is likely himself to be infected with the heresy he should ward off. It is true that, while having aversion for the here- sy, he should also have pity for the he- retic; but if the heretic decides to identify himself with his heresy, then he

(the heretic) will have to suffer the same aversion as his heresy merits. Protracted and useless negotiating will do harm to the heretic, for it will give him the wrong impression. He may think that, if the negotiations continue long enough, his heresy will prevail. He may think that the aim of the discussions is merely to produce ambiguous formulae, etc. The heretic, when unionistic, has an "advantage" over the orthodox person -- he seems to be more reasonable, more fair minded, more ready to compromise than the orthodox person, in that he is willing, unionistically, to have church-fellowship with those who he claims teach doctrines contrary to his understanding of the Word. <sup>1)</sup> He should be taught that such an attitude is wrong. Rejecting the heretic, and ceasing to negotiate with him, will give him the necessary lesson of showing him that the matters at issue are too serious for useless talk. That aversion (and pity) are to be felt for the heretic is indicated by the words: "Knowing that he that is such is subverted, and sinneth, being condemned of himself." (v. 11)

Titus 3. 11. scidos. This word "knowing" introduces the reason or justification for treating the heretic as enjoined above. Titus will have to treat him so, because he knows "that he that is such is subverted, and sinneth, being condemned of himself." Knowing this, he can not treat him otherwise. How can Titus know that the heretic is such? He knows it because the heretic, although the divergence between his heresy and Scriptural truth has been brought home to him, still persists in claiming that the heresy has a right to be tolerated in the Church, or ever to oust and take the place of the orthodox doctrine.

The above presentation is in general agreement with that of most commentators, including Theodore Graebner's interpretation in his Prayer Fellowship (1945), p. 5, lines 3-25, ending with "p. 101." Walther and Pieper, on the other hand, would scarcely agree with Graebner's following words (p. 5, line 25ff.):

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1) It is not intended here to imply that heresy is always connected with unionism.

"The text cannot possibly be quoted against a relationship to those who subscribe to the Lutheran Confessions, who are recognized as Christians (since we do not proselytize their members), but who by tradition or weakness err in some point of doctrine."

The text can be applied to those who claim that they subscribe to the Lutheran Confessions, while rejecting what is taught in these Confessions, e. g., the doctrine of the Antichrist. In this case there is clear and open contradiction between the claim of subscribing to the Confessions on the one hand, and their divergent doctrine concerning the Antichrist on the other hand. In this case we must apply the words "being condemned of themselves" to such inconsistency.

#### R E M A R K S

The just quoted excerpt from Graebner's Prayer Fellowship reveals that, while there is general essential agreement as to how a heretic should be treated, there is difference of opinion as to what constitutes a heretic. Graebner intimates that a heretic must be one who teaches very serious error, while the teacher of less serious error should not be considered a heretic. His view, then, is that Titus 3, 10-11 is applicable only in cases where teachers of very serious errors are involved. This is erroneous; two answers to it will be made:

(1) The inspired words in Titus 3, 10-11 indicate what is also a common sense general method of procedure in controversies, and this method is here applied to heretics. This method of proceeding is valid and effective in all disputes where the points at issue are to be settled by an authoritative norm accepted by both sides. St. Paul requires that the point at issue be compared with the authoritative norm, so that there is brought to light the discrepancy between the claim of the erring party, on the one hand, and the accepted authoritative norm, on the other hand. After this process, all that remains is that the erring party either acknowledge his error, or both parties agree that they can not agree and each will, then, go his own way. This is just common sense.

## TITUS 3, 10-11

Continued negotiation is fruitless waste of time. If the erring party wishes to receive further admonition, he may be given a typed or printed statement, pointing out the discrepancy between his claims and the accepted norm. It is an invalid conclusion to maintain that since Titus 3, 10-11 teaches us a common sense method of dealing with heretics, we therefore must take leave of common sense when dealing with such as are not heretics. We proceed to our Answer No. 2.

(2) Kittel's new dictionary of N. T. Greek defines heresy as a doctrine that is at variance with the doctrine of the Church, and therefore endangers the unity of the Church. In accepting this, it must be emphasized that the doctrine of the Church is what the Scriptures teach.

### C O N C L U S I O N

It seems appropriate to conclude with three quotations from Pieper's Dogmatik, since these quotations have to do with Titus 3, 10-11.

(1) Casualties in spiritual warfare. Pieper, Dogmatik, v. 1, p. 101: "Luther erinnert mit Recht daran, dass nicht nur die weltlichen, sondern auch die geistlichen Kriege gefährlich sind. Auch in den geistlichen Kriegen geht es nicht ohne Verwundete und Tote ab. Die Klimax der Gefahr tritt dann ein, wenn in Lehrkontroversen das klare Schriftwort auf den Plan gebracht wird und diesem Schriftwort gegenüber, in dem ja der Heilige Geist wirksam ist, der Irrtum festgehalten wird. Dann kann der Fall eintreten, dass das 'christliche Irren', das ist, das Irren aus Schwachheit, wobei der Glaube noch besteht, aufhört und das 'unchristliche Irren' oder das Irren wollen einsetzt, das den Glauben unmöglich macht."

To this there is the foot-note:

"Das autokatakritos, das nur hier vorkommt, kann gar nicht missverstanden werden. Es bezeichnet die innerliche Selbstverurteilung, suapte iudicio condemnatus. Gottes Wort, das ihm vorgehalten wurde, hat ihm verurteilt, und diese Verurteilung hat er selbst in seinen Gewissen empfunden. Luther z. St.: 'Er sündigt mit Bewusstsein seiner Schuld und Verurteilung.'"

(2) Sinning against a correct conscience. Pieper, Dogmatik, v. 1, p. 677: "Wer gegen conscientiam rectam, das ist,

das ist, wider sein recht berichtetes Gewissen, handelt, sündigt am Schwersten. Er handelt als ein autokatakritos (Tit. 3, 10-11) und nähert sich dem Zustand, in dem das Irren wollen eintritt und die Gefahr vorliegt, die Sünde wider den Heiligen Geist zu begehen."

(3) The procedure in doctrinal controversies. It might be preferable to substitute the following two points by Pieper for my three points on page 106. Pieper, Dogmatik, v. 1, p. 423: "Zur Entscheidung von Lehrstreitigkeiten ist freilich, wie auch unsere alten Theologen immerfort erinnern, ein Doppeltes nötig: 1. ist der Streitpunkt (status controversiae) genau festzustellen, 2. muss der genau festgestellte Streitpunkt in das Licht der Schriftstellen gerückt werden, die von dem streitigen Punkt handeln. Dann entscheidet die Schrift mit grösster Klarheit und Sicherheit den Streit. Freilich nicht so, dass sie äusserlich zur Annahme ihrer Entscheidung zwingt und äusserlich dem Widersprecher den Mund verschliesst, wohl aber so, dass sie innerlich überzeugt und Anerkennung findet, wie bei den Dienern des Hohen Rats geschah (John 7, 46)\* oder so, dass sie den, der seinen Widerspruch festhält, in die Gefahr bringt, ein autokatakritos zu werden (Titus 3, 10-11)."

\* John 7, 46: "The officers answered, Never man spake like this man."

### E P I L O G

A few words must be added concerning the case in which those discussing a point of doctrine are honestly ignorant, — it seems that they just can not see or understand what the Word teaches on the point at issue. These are persons with an erring conscience. They sin, if they follow their erring conscience, for by so doing they act contrary to the Word; they likewise sin, if they act contrary to their conscience, because then they believe that they act contrary to God's wishes. Cf. Pieper, Dogmatik, v. 1, p. 677:

"Wer ein irrendes Gewissen hat (conscientiam erroneam), wer z. B. meint, die Heiligen anrufen zu müssen, ist in der bösen Lage, dass er sowohl im Falle des Nichthandelns als auch im Falle des Handelns sündigt. Handelt



er nach seinem irrenden Gewissen, so sündigt er, weil er etwas tut, was Gott verboten hat. Handelt er nicht nach seinem Gewissen, so sündigt er ebenfalls, weil er das zu tun unterlässt, was er doch in seinem gefangenen Gewissen für von Gott geboten hält. Darum ist es von so grosser Wichtigkeit, irrende Gewissen durch Unterricht aus Gottes Wort zu be-seitigen."

Until they arrive at the truth, such persons will have to follow their erring consciences. At the same time as they sin by obeying the erring conscience, they are still in a state of grace, for, together with their obedience to the erring conscience, they still have faith in God's grace in Christ, who saves from all sins, including sins of ignorance. As long as such persons remain in honest ignorance, they are in error, but they are not self-condemned heretics.

Those with whom we discuss the doctrines which separate us are as sure of the correctness of their position as we are of ours. If both sides accept Scripture as the final authority, and if both sides, after adducing the relevant Scripture passages, still state that they can not yield, but are forced by conviction to continue in disagreement with each other, then in all honesty we will have to continue as separate opposing church bodies, leaving to God to decide which is right. As intimated above, however, it would be indifference to the Word, and a sin bound to bring punishment upon those guilty of it, if we agreed to cooperate while still disagreeing about the Word, that is, if we took the attitude: "You teach what we believe not to be in accord with the Word, but, nevertheless, we believe fellowship with you is more important." Such an attitude might also justify the suspicion that one holding this attitude was not as sure as he should be as to what God taught. If he were sure that his doctrine was God's doctrine, he would not dare to tolerate divergence from it.

The use of Titus 3, 10-11 in doctrinal controversies. In any doctrinal controversy, as Pieper points out (Dogmatik, v. 1, p. 423, quoted above, p. 109, 2nd column), the status controversiae has to be dealt with in the light of Scripture. When this has been done, if he does not

suffer from spiritual blindness, the heretic should stand self-condemned, and he should so stand, unless he yields to the Word.

Hearts can not be judged, but the relevant passages from Scripture must be cited, in order to settle the matters at issue. If subverted heretics are being dealt with, they might wish, for reasons of their own, unnecessarily and dangerously to prolong the discussions. Here St. Paul says: "After one and the second admonition, reject." The discussions should terminate.

Let us consider the case of such as are honestly in error. When should discussions with them cease? In such cases the answer usually comes of itself. The honestly erring Christian, in most cases, will terminate the discussions by yielding to the Word. If, owing to spiritual blindness, the erring Christian does not yield, he will usually terminate the discussions by saying: "You have your interpretation, I have mine; we can not agree, let us each go his own way."

If the false teacher insists on identifying himself with his heresy, he will have to be rejected with his heresy; or, to put it another way, his heresy will have to be rejected with him. Heresy, that is, heterodoxy, is an objective thing and must be dealt with objectively, no matter whether it comes from an erring brother or from a subverted heretic. Titus 3, 10 teaches that there must be a termination of discussion where heresy is involved. This termination should come when the issue has been clearly presented in the light of the Word. Why continue fruitless and possibly dangerous negotiations?

Titus 3, 10-11 is a warning, pointing to the terrifying punishment awaiting him who will not heed the Word of God. The fact that his subversion may not be known to men does not make it less terrifying; his conscience knows of it, and he knows that God knows of it, for he is autokakritos, self-condemned.

We are engaged in spiritual warfare for God's Truth. Our aim is not the triumph of a theologian, or a Synod, or synods; our aim is that God (not we) may win the victory, by moving us to accept the truth through the gracious power of His Word.

In Jesus' name, Amen.



# OUR MISSION AS A REMNANT

DEVOTION AT THE 35TH ANNUAL CONVENTION  
OF THE NORWEGIAN SYNOD  
June 2, 1953

## Prayer

Almighty and everlasting God, who hast saved us and called us with an holy calling, not according to our works, but according to Thine own purpose and grace, which was given us in Christ Jesus before the world began, grant us grace, we beseech Thee, to walk worthy of the vocation wherewith we are called. Teach us to abhor sin and to repent, and to trust for our salvation in Thy dear Son alone, so that we might become faithful stewards who live godly lives and bear courageous testimony in these evil days, through Jesus Christ, Thy Son, our Lord. Amen.

## Text

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jeremiah 23, 1-4.

It may seem strange to you, but it is true nevertheless: the reason why you are members of the Norwegian Synod and the reason you are listening to me speak today can be traced back to an action, a very unpopular action, taken by a handful of ministers and congregations some thirty-five years ago. These pastors and churches refused to go along with the crowd, they refused to become a part of a dishonest church union, they refused to compromise with false doctrine. Naturally, such concern for the truth was interpreted by most people as dogmatism and cocksureness; only irreconcilable reac-

tionaries and bigots could take such a narrow stand. We, my friends, are gathered together today with the persuasion that these people by their stubborn action made no mistake. For to them there was something more dear than good friends, more dear than comfortable living, more dear than outward peace and union: namely, a good conscience, faithfulness to God's Word, pure doctrine. This small group realized something which few people, even Christian people, realize today in this tolerant, freedom-loving country of ours: they knew that you cannot tolerate false doctrine, you cannot play along with it; for it is something very evil and dangerous and deadly. It is poison to the soul. And let us not deceive ourselves and become secure, thinking that there is nothing more to be done on this score, that the issue is settled and the victory won. False doctrine and false teachers are as rife today as weeds on a vacant lot. There always have been heresies and there always will be. We have the word of God for that: "There must be also heresies among you, that they which are approved may be made manifest among you." I Cor. 11, 19. Luther used to say, "Wherever God builds a church the devil will build a saloon or tavern at the side of it." And if I or any minister in the Norwegian Synod were to ignore all this and never warn against false teachers and wolves in sheeps' clothing, then God's words to the prophets in Jeremiah's day would also apply to me: "Ye have scattered my flock and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord."

## I

Ah, but worse than all this, my friends, and even more difficult for us to accept is the fact that false doctrine almost invariably wins the upper hand. A constant refrain runs throughout the

entire Old Testament: "And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." Judges 2, 10. Such was the case in the days of Noah when the whole earth was filled with violence, when God repented himself that He had made man, and when only Noah found grace in the eyes of the Lord. Such was the case in the days of Elijah when all but seven thousand bowed their knee to Baal and kissed him. Such was the case in the days of Jeremiah when he wrote the words of our text. The people forsook the living God; and idolatry with its impure orgies and gruesome rites was practiced on every high hill and under every leafy tree. Augury and superstition ran riot and even human sacrifice was introduced, whereas the people and the judgment of God soon swept them into captivity. Such was the case in the days of our Lord himself. How few dared confess Him who had come from the Father and offered them deliverance from sin and misery. And how many refused His easy yoke, sold the truth for a little peace and comfort and sat in the seat of the scornful along with jealous scribes and Pharisees. And such has been the case even in times of religious revival. What a small fraction of the church of Rome was really purged and reformed by Luther's great movement. One might suppose that all people would joyfully have thrown off the tyranny of Antichrist to embrace a gospel of full salvation by free grace alone. But people like legalism; they are attracted to false doctrine. And so is it surprising that Luther was hardly in his grave before his closest friends and associates apostasized, brought countless false doctrines into the Lutheran church and wrought endless confusion? And so it is in our day, too. According to the prophecy of our Lord himself, grievous wolves have entered in among our Lutheran Zion, not sparing the flock. The authority of Scripture, salvation by grace alone, and a hundred other precious doctrines are thrown to the winds in many Lutheran congregations and in entire synods. Again false doctrine wins the day. And we who wish to be true to our heritage and to the Word of God, and to guard against false doctrine in every form find ourselves in the awkward and unpleasant po-

sition of being a minority even in the Lutheran church, a small and despised minority. No, there has never been a time in the history of the church that consecrated followers of Christ could not sing that stanza of Luther:

"Look down, O Lord, from heaven behold,  
 And let thy pity waken!  
 How few the flock within thy fold,  
 Neglected and forsaken!  
 Men suffer not thy word to stand,  
 And faith seems quenched on every hand,  
 Dark times have us o'ertaken."

And so the church of God must be content to remain a struggling, militant minority. Thus it has always been and always will be. God will have it no other way. When the army of Nebuchadnezzar besieged Jerusalem and took King Zedekiah captive, when Jerusalem with its temple and palace and many beautiful mansions was razed to the ground and the great part of its population deported to Babylon, that was God's doing. And when Lutheranism is blessed by God, when it thrives and grows only to become complacent and indifferent, only to become like Israel, an empty vine, then the vine must be pruned and stripped of its dead branches; and this, too, is God's doing. No, my friends, the moment the church becomes large and prosperous, the moment she becomes the majority, then there ceases to be any difference between the church and the world, and the church takes on the characteristics of the world, and like grass soon withers and dies. For then those awful words of Jesus to the church at Laodicea apply: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3, 17. And what comes out of all this? A remnant. That is a promise that God has made in our text: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." When our good Shepherd's sheep stray into noxious pastures, then He starts over again with the few He has left. Take

courage in this. Never be ashamed, never be afraid, never be worried because you are a member of a small congregation, a little synod, a remnant, if you please. Jesus calls His church a "little flock". Remember, our rightness or wrongness, our success or failure will never be measured by counting noses, but by something which will stand forever and will judge men on the last day: the Word of God.

## II

Ah, but we have duties as a remnant, difficult duties. First of all we must remember and acknowledge at all times that we owe everything we have to God. We must remember what Paul says, "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11, 5. We must remember the words of Isaiah: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1, 19. Notice what the Lord says in our text: "I will gather the remnant of my flock. . ." "I will set up shepherds over them. . ." Neither the remnant nor the shepherds have a thing to glory in. It is all by grace. And this fact is not just something which we grant intellectually and talk about a little only to show by our actions that it means nothing to us and that down deep in our hearts we feel that we deserve credit for our confession and faithfulness. No, if by our teaching or our living we deny or even lose sight of this all-important principle of grace alone, if we harden ourselves and become indifferent to the Gospel and leave our first love, if we glory and revel in our own accomplishments and success and ignore or forget about that thing called daily contrition and repentance, then we not only forfeit all claim to the name "Lutheran", but we rob ourselves of the only real comfort a poor sinner can have, and we stand in imminent danger of having our candlestick removed from out of his place. May you never forget to give all praise to God for all that you are and all that you have. May the day never come that you cannot confess with Luther:

"Had God not come, may Israel say,  
Had God not come to aid us,

Our enemies on that sad day  
Would surely have dismayed us;  
A remnant now, and handful small,  
Held in contempt and scorn by all,  
Who cruelly would oppress us."

Our second duty as a remnant is as difficult as the first. We must preach and testify. We must preach God's judgment against wickedness no matter where it is found, no matter how unpleasant the task. And we must realize that judgment begins first in the house of God. This means we must reprove our brethren when they fall into unholy pathways and alliances. Today we find ourselves in the unique and, according to God's economy, the inescapable position of being a united, conservative, but also small synod within a much larger conference which, speaking truthfully, is rapidly losing its orthodox character. What shall we do? We have no choice but to follow Jeremiah and Amos and the other prophets and preach judgment and repentance. Our sister synod of Missouri hands us a document called the "Common Confession", which is supposed to settle all differences between her and the ALC, but which in reality scarcely mentions these differences, and then she says to us, Please accept this. We have no recourse but to reject the confession as settling nothing, and testify to our dear sister synod, God forbid, repent! It is hard and painful to speak this way, especially to friends. Our concern and zeal will be mistaken for pride and stubbornness. But we have no choice. We must speak out. That is our duty as a synod, as a remnant. Jeremiah did not fancy himself to be a preacher of judgment, he had no yen to breathe forth woes as he does in our text, no inclination to be the harbinger of evil, but he must; and he laments his lot: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." Jer. 15, 10. And we, too, have no desire to say things which sound sharp and unkind, but we must. It is not only a matter of our duty, it is a matter of our salvation. Does it bother you to be a small minority and yet to have to

speak out? It should not. Don't we know that God chooses to work through minorities? that God's strength is made perfect in weakness, as He says? Why else would God reduce the army of Gideon to three hundred to fight the Midianites, when Gideon could have brought ten thousand fearless men into battle? Why else would God have chosen a small, despised and degenerate nation like the Jews to keep His Word pure while preparing the world for the coming of His Son? Why else would Christ choose ordinary fishermen to evangelize the world, and turn it upside down? No, it makes no difference how small or weak or miserable we are, God can still say to each of us: "My strength is made perfect in weakness." II Cor. 12, 9. Yes, we will lose battles and arguments, -- our adversaries are much stronger and snarier than we are -- but we will not, we cannot lose the war. For our cause is God's, and He has promised: "For the Lord will go before you; and the God of Israel will be your reward." Isaiah 52, 12.

This is our duty as a remnant. But this duty which is peculiar to us in our particular situation dare not close our eyes to the great purpose of our work, the preaching of grace. Small as we are, we have the duty to tell the world about our Lord, that His arm is never shortened that it cannot redeem, that there is not a sinner in the wide world who can not have His full pardon and salvation if he will but accept what He offers in His Son. And we must keep on preaching Christ Crucified in season and out of season till the noise of that message goes into all the earth. Sin and judgment is only the preface to this greater message, and that rule applies even in our own conference. A farmer does not plow the soil unless he intends to sow the seed. And we do not preach repentance unless we are prepared to follow with the message of remission of sin. That, after all, is our great commission.

But what has our testimony been these last years in our Synodical Conference? It has been centered largely in one subject: unionism. But is this right? Has it been wise to harp on this one theme so persistently? Certainly this is far removed from the Gospel which we have been commissioned to preach to all nations?

Ah, but is it? Is our doctrine of prayer and church fellowship based only on a series of precepts utterly dissociated from the Gospel? When we refuse to worship and pray with those who adhere to false doctrine, are we legalists? are we denying the existence of the church in their midst? Certainly not! The person who knows he has been delivered from sin by the work of Christ, who knows that if he is to be saved he must be saved by the grace of God alone, who knows that the Gospel is his pearl of great price, will be straight on the doctrine of unionism, even though he has never heard of Rom. 16, 17. For he will hate with bitter hatred anything which even seems to obscure that message. When I refuse to pray with many good friends and relatives, Lutherans all of them, have I become a loveless legalist, have I forfeited my Christian liberty, am I no longer a free man subject to none? No, it is only my honest love for the Gospel, for the truth that has made me free, that constrains me to do this unpopular thing. And this, too, is a testimony, the hardest kind of testimony. There are times when silence speaks louder than the blare of trumpets. There are times when unpleasant silence is our only course of confessing our faith. And if my own brethren in the Synodical Conference do not understand such an action and do not follow me, it is only because they do not understand what a precious thing Christian fellowship is, for its source is nothing else than the Gospel itself. If Missouri decides to fellowship with the ALC, she will not be transgressing an isolated commandment occurring here and there in the Bible -- although that would be serious enough, she will be jeopardizing that which is the very source of her strength, she will be denying her faith. Yes, it is as serious as that.

And one final word in this connection: just as it would be the height of hypocrisy to preach sin to others and not search our own heart and conduct, in the light of God's law, so it is not enough to proclaim the Gospel to others; we must preach it to ourselves, and do so seriously -- and that means all of it, the whole council of God. We must be careful that, while we are busy saving the world, the devil is not taking over

in our own midst. Even Paul knew that while he was preaching to others, he himself could be found a castaway. What good is it that a church enlarge its borders, if in the end it is found to be faithless, reprobate silver which is rejected by the Lord? No, if the Gospel is not the most precious thing in the world to us, if it is not music to our ears, we shall make pretty miserable witnesses to that message, and sooner or later we will fall,

like Israel in her captivity, like the Norwegian Synod in her union. But if we hear the Gospel with willing ears and truly rejoice in its comfort, God will make us faithful stewards and will bless us with all heavenly blessings in Christ. That is His promise in our text: "They shall fear no more, nor be dismayed, neither shall they be lacking."

- Dr. Robert Preus  
Cambridge, Mass.

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## Letters - Walther to Ottesen

(Copy of a letter addressed to A. C. Preus)

St. Louis, Mo.,  
January 8, '69

Honorable Friend and Brother:

God's greetings to you in the new year!

With a feeling of the most cordial regret I have read the sad reports which you have given me concerning happenings in your honorable synod. It is indeed not a rare thing that such phenomena appear. Church history rather shows us that great storms, such as in the last decade have come over the world of men, have also swept away much chaff and light wheat from the threshing-floor of Christ. When Christ merely spoke of the fact that men must eat His flesh and drink His blood, otherwise they would have no life in them, this was considered by many as a hard saying and from that day many no longer went with Him, John 6, 66. This indeed afforded unspeakable grief to Christ, but He did not retract His word, and His faithful disciples were all the more strengthened in their faith, John 6, 67-69. Thus also in your case the yielding of so many in your fellowship causes you unspeakable pain which will devour the very marrow of your bones, but truth will remain truth and a rock, even if men will stumble against it. Even if many on account of the truth, which to them is a hard saying, go aside, still God, in whose Word we abide, stands all the closer to us. Here we suffer mockery and insult, there we shall have a crown of glory. Here those are possessors of good-will

and honor who prudently take the middle course between truth and falsehood and in a carnal manner accommodate themselves to the times; but their glory will turn into shame. They try to make others believe that they also believe in the Word, but in the future God will reveal that they did not believe in it (I refer, of course, to the deceivers, not to those who are deceived). How deeply it must have grieved a man like Luther when many hundreds of thousands in Switzerland and France fell away! But he did not give up the Word at which they took offense, but the latter was also in these troubles his consolation. Every period of history and every country has its special temptations and dangers, America that of the swindle of liberty. Is it a wonder, therefore, that many perish in this danger? In your case the reason may also lie in the fact that in so many congregations the pastor is not settled, that almost all political newspapers have a veneer of friendliness to the churches, and still in the political field are radical. These are veritable nets of the devil; hence it is necessary to preach, whether in season or out of season, also to battle, to admonish, to implore with tears and to pray and to entreat.

But I must hurry to the matter itself!

I am in full agreement with what you write, as I trust you mean it. But the wording seems to me to be subject to misunderstanding. You say, in Thesis 2: "If the laws are unchristian, then the constitution governed by these laws is unchristian also." This is very ambigu-

ous. Slavery is an adiaphoron; and what is an adiaphoron remains an adiaphoron. But the use and the method to make use of it may be either right or wrong; but through use the matter itself does not become sinful; the sinful element is then only an accidens. Here the principle holds true: Abusus non tollit usum, sed confirmat substantiam, for if a matter is not sinful according to its essence, it could not be abused. Marriage, for example, is an adiaphoron, but if marriage is entered into in godlessness and is carried on against the rules of Christian piety, this marriage is therefore nevertheless not a sinful institution, but the accompanying features are sinful. But if a marriage is not entered into, but people practice intercourse outside of marriage, this is a sinful situation, but definitely a non-marriage. The institute of American slavery was not sin in itself, hence not a sinful institution, or no slavery at all, just as whoredom is no marriage; but the American slavery was slavery, and then it also was not a sinful institution. The commerce of America is full of sins and is often protected in its sins by law; and still the commerce of America is not a sinful institution. I may probably say that American slavery was sinful, but not that it was a sinful institution, for with this designation I would condemn American slavery as an institution, or according to its species, its genus, its essence. Not every designation indicates the genus, but more frequently an accidens. You assert the premise: "Slavery is a human, civil order, which exists only by virtue of human laws," and from this you conclude that if the law contains sinful directions, then the institution itself is sinful. But this does not follow. According to Melancthon slavery is "privatio legitima facultatis possidendi res proprias et eligendi operas proprio arbitrio et transferendi corpus aut res proprio arbitrio." (Ex. the.) Where this relationship is acknowledged, determined, and regulated, there slavery exists as a res indifferens: all that is then added may make the attendant circumstances of the matter sinful and demands a reformation, but the institution itself does not make this a sinful matter which demands abolition, just as the laws referring to

bankruptcy in American commerce and the laws concerning marriage in the prohibited degrees and the paternal consent do not make marriage in America a sinful institution.

In my opinion you should not try to help the situation by developing the doctrine of slavery in principle, but by planning such theses as would have the object to show that, if one says that a thing is not in itself sinful, one does thereby not intend to excuse the sinful items which are connected therewith, to palliate or possibly even to justify the same. I should make the beginning in this way: A matter may not be sinful in itself, and still be connected with many sins. Hence a Christian must be on his guard in both directions, in the first place that he does not make sinful what is not sinful, and in the second place that he does not make that which is sinful to be that which is right. What God permits even the Christians in the New Testament and does not command to annul, but regulates it, that cannot be a sin in itself. But this is the very thing that God does with reference to slavery, which is nothing else but, to use the words of Melancthon, "the lawful deprivation of the capacity to possess property and to choose one's occupation by self-determination and to reside in a place according to one's choice." -- In the measure in which this was also determined by law in America, to that extent the American slavery was not sinful. But everything that, against the order of God, went beyond this was in itself just as sinful, impious, cursed, and condemned as was the Roman slavery in the time of the apostles. What therefore the apostles did not condemn in the matter of the Roman slavery, we also may not condemn if we wish to remain Christians. But whatever sinful is attached to the American slavery, that we also may not excuse, palliate, or even justify.

Now the following were the abominations which were connected with the American slavery. . . These abominations we were obliged to curse and to condemn. They (and not slavery in itself!) have cried to heaven, and the misery of the South is without doubt a righteous punishment of God upon the abominations which were in vogue in slavery. -- This is the



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course that I would take. Thus the truth will retain its honor and justice will be given its course.

If there should now be the slightest indication that you were contemplating a retreat out of considerations of utility, the situation would only become worse. The apostates you would not gain again, and the faithful you would confuse. God has placed us for America as a new threshing-machine, one that has sharp teeth (Is. 41, 15); from this appointment we may not draw back. America, which was intoxicated with freedom, had to have such people as we are, if it was not to perish without warning, and the godless together with the pious. Our task is difficult, but glorious. Oh, let us be faithful! If we but had enough faith, we should see the glory of God (John 11, 40). Truly, let us be faithful! Then the world, and also the deceived Christianity, condemn us and decry our name as a wicked one; in the end every one of us will have praise from God, as good stewards. (I Cor. 4, 3-5) For we are merely servants of the Word, not lords over the Word; hence it behooves us to adhere closely to the Word and to leave the consequences to God. Through honor and dishonor, through evil report and good report, we must pass through. Let us therefore put our trust in the Lord and hope in Him: He will make all things well. Let us cast all our cares, also for the souls and the Church, upon the Lord, for He careth for us.

My colleagues send a thousand greetings.

May God comfort, refresh, strengthen, and bless you, your home, your congregation, and your synod.

This the prayer of one united with you in the Lord,

(Signed) C. F. W. Walther

Postscript

January 9, 1869

Permit me to present the following remarks subsequently:

The more attentively I read your theses, the more I fear that you have not only written in an ambiguous manner, but that you also do not look at the matter in the right way. The state may permit many things for the sake of temporal peace, things that the Church does not permit, for example, divorce in cases prohibited by God, usury, cruel demand of

payments of debts, etc. But in these matters the state does not commit sin, just as little as Moses when he permitted divorce, the taking of interest, and similar things, nor did the institutes which were concerned become sinful. But a Christian, a child of God, did not dare to use a power given him by the jus soli which the jus poli did not give him. All this finds its application also in the case of slavery. Even if the state gave the masters of slaves rights which he, if he wanted to be a child of God, could not use, yet the state did not only not sin therein, but the institution did not thereby become sinful. According to your theses, not only the slavery of Rome, which the apostles permitted to stand as an institution, but also that of the Jews, which was regulated by God, would have been a sinful institution, for also according to Moses slaves were chattels, that is, movable property (Ex. 20, 17, 21) and their marriage could be dissolved and their children taken away (Ex. 21, 4). Hence the slaves do not cease to be persons; they are chattels only with reference to the right of possession, not with reference to other rights which are inseparable from a personality.

Therefore I beg you for God's sake: Do not condemn, if you believe that you must give testimony against the American slavery in order to avoid misunderstandings, the institution itself as a sinful one, for you would otherwise fight indirectly against Moses, against the apostles, and thus against the Lord Himself. This would be just as revolutionary as if you would declare the entire state to be a sinful institution, since it permits many things which militate against the Word of God. You must battle only against the abusus, not against the usus.

And finally consider in your battle the tranquillity, the peace, the unity of the Church. Do not, even with the best of intentions, make the evil worse. As far as I know the teaching of your brethren, they take the correct stand also in the question of slavery, even if they probably did not make use of the right wisdom, which is something that I do not know. But do not, for the sake of Christ and the truth, cause a schism in the Church. Do not let your soft heart mislead you to take a hard stand against

the Church and the witnesses for the truth. Avoid even the appearance as though you were not in unity with your honest brethren in matters of doctrine. Remember Clausen: Vestigia terrent!

Again I commend you to the Lord.

The above.

My dear Brother Ottesen:

Above you find the letter which I have just made ready to send to the Rev. Preus in answer to his letter addressed to me. I have caused it to be copied with absolute exactness (diplomatisch). You will certainly not make a direct use of it. When I received your letter of the 6th of the month, I had already written my letter, without the postscript; the latter I have now also added. When I wrote the letter, I was under the impression that I was dealing with your present president; had I known that he was the retired president, the letter would undoubtedly have turned out somewhat differently. Still, I hope that it will, also in this form, by the grace of God render good service, if A. C. Preus, as I hope, is open to the truth. I do not believe that he is an insincere man, but he is, in the first place, not sound in his logic, furthermore soft over against serious conflicts, and finally also somewhat dependent on the authority of men.

The principles which you state in your writing I also must approve; however, permit me this remark that you may easily reach the stage that you will carry the matter to extremes over against the weak (over against the malicious it is in order).

Do not feel bad about your conflicts. If you could prevail with your doctrine without such conflicts, it would certainly not be the pure Word of God; your conflicts are the actio which places you in line with the ecclesia militans. Let us sing with ever greater fervor: "Though devils all the world should fill, All eager to devour us, We tremble not, We fear no ill: They shall not overpower us." Let men despise us outwardly ever so much, yet in their conscience they fear your synod and our synod as the rightful heirs of the great Reformer, who alone have the genuine successio doctrinitatis. Sinners we are, that is true, but we have not sinned against our opponents and have

no apology to offer. "If I have done something that was not right, I am truly sorry, but I accept in stead thereof Jesus' death and sorrows; This is truly the ransom for all my misdeeds, and if I bring these before the throne of grace, things shall be well with me." Beware of the spirit of grief, for that is not the holy one, no matter how holy and pious he may want to appear; the Holy Ghost, however, is the Spirit of joy.

Unfortunately I am so loaded down with work that I for this time must close at this point. My letter to P. is at the same time an answer to many of your questions. More will be coming soon! Until then may you be commended, together with your loved ones, to the Lord whom you so faithfully serve.

By your

(Signed) Walther

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St. Louis

Feb. 3, 1870

My dear Friend and Brother:

With cordial regret I see, from your dear letter of the 1st of the month, that you are still afflicted with suffering. Oh that I were a Luther and could, as Luther did in the case of Melanchthon, effect your cure! But, alas! I am no Luther, but only the keeper of his records; and you are (and I may say in many respects, Thank God!) no Melanchthon, inasmuch as he, at your age, became irresolute. Thank God that we both are Lutherans, who firmly believe that the Lord has "fore-known everything" to His honor, to our welfare, and to the salvation of the world. Acts 17, 26. Let us therefore say with Micah: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7, 7. 8. Wait upon the Lord! Be of good cheer and undaunted, and wait upon the Lord! His love is like a nut, of which we here for the most part taste only the bitter hull. But let us bite into it freely, in yonder life we shall strike the sweet kernel. What seems to us to be a hindrance, is in God's hand promotion. If we should feel like preaching loudly, God sometimes lays silence upon us. I

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should not want to exchange all my external and internal afflictions, numerous as they may be, for all the goods of the world, for these have helped me, as I daily see more clearly, more than all my studying. So just wait for God's hour, for you will also yet thank Him for the present affliction.

That you are thinking even for one moment you might be a burden to us if you put up at our home, that I will indeed forgive you, as a fine, considerate Norwegian, but only with the condition (even if not that of the contritio cordis and the confessio oris, yet that of the satisfactio operis) that you do not pass up my house. You are a servant of Christ, whom the Lord regards as being worthy of His cross; for that reason alone you dare not deprive me of the honor and the blessing of your visit, apart from the fact that you are my Jonathan, although I am far from having me regarded as your David. In short, I, together with my dear wife, am awaiting you with joy. The lodging which I offer will indeed prove meager enough, but we Saxons at least say that we like most of all: "One dish and a pleasant face -- better by far a little with love than much with fists."

Even if I can devote only a little time to my guests, there are still enough brethren here, and in visiting them you can divide your time of the day. Only I cannot allow this that you come into my classes, for "e longinquo major reverentia."

Looking forward to your coming with joy, I remain forever yours in Christ,  
(Signed) C. F. W. Walther  
P.S. My Julia has been fully restored again by the help of God, without any evil consequences. The above.

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Concordia Seminary  
St. Louis, Mo.  
August 5, 1871

My dearly beloved Friend and Brother:

As I am just getting ready for my journey to the synodical convention, I have indeed little leisure for friendly correspondence; however, after I yesterday received your agreeable letter of the 30th of last month, I cannot but give you a reply in at least a few words.

We Germans are a clumsy people. If we want to be polite and delicate, we have the experience of the bear who wanted to ward off flies from his master and sorely wounded him with his paws in the process. Thus I also set out to be very delicate with my miserable gift, when I commissioned Mr. Barthel to send you my postil without any remark. I, the German deep fellow, calculated that you would immediately note from which side the wind was blowing, without bringing the aristocratic reckoning of a Norwegian into account. If something is sent to a German without his ordering it, he at once draws the conclusion that the article transmitted to him is a gift, wherefore he hurries to send his thanks, just because he has an uneasy feeling that the situation might possibly be different; thereby he anticipates any other conception of the sender. But a Norwegian is different, as your example indicates. Very well, please forgive me my German clumsiness and be assured that I thank God if I have with this so insignificant gift given you a little joy. I really should have been ashamed in thinking that I, with my miserable product, should venture to make a gift, but you are the very man of whom I know that he will not misunderstand me herein. I have often been sorry that I permitted myself to be urged to increase the amount of literature of church postils; but since it now has been done, please help with your prayers that the Lord would extend a small blessing upon it, since the sermon-book is indeed a misshapen earthen vessel, but contains golden fruits from the tree of life, the most blessed thoughts of the reconciled God.

Cordial thanks for your cordial good wishes. I thank God that my Julia has just become engaged to the dear Pastor Niemann. I believe that this is a very good choice for her. He is a man in the best sense of the word (although he thought: Heis aneer oudeis aneer), and with all his manliness a person of tender feeling, in addition an honest Christian, well-informed and with excellent gifts. Julia loves him in the same degree, I might say, with passionate devotion, as she thinks highly of him, and she will surely fear him and give him ready obedience. It seems that you do not recall

him. He was graduated two years ago; he was our librarian. He has now been minister in Little Rock, Arkansas, for two years and is very popular there, although he had some hard battles with several members of the congregation, which is altogether new and consists of members who have been long neglected. The wedding will take place only after about a year, possibly immediately after the next synodical convention in 1872, which, as I hope, you will visit and therefore, also, as I hope, remain for the wedding. Julia will also be far removed from us, but so far as Julia is concerned, she follows the saying: Amanti nihil difficile; and, so far as we are concerned: Qui vult finem, vult etiam media. Julia was most happy over your cordial lines. She immediately stated that she felt over against you as though you were bound to be her uncle. She is just now meditating about an answer, still undecided whether she should address her answer directly to you or to Miss Dikka.

How gladly I should have flown to you for a few days during my vacation, but my vacations bear the name like Lucus a non lucendo, and I may well repeat the lines of the ancient heathen poet Horace: Strenua nos exercet inertia. What you write me concerning a visit of the institution at Watertown I should well like to perform, in order thus to pay you a visit on the general expense account, but this northern S. Domingo, as you know, is not yet annexed, since just there, where the institution at Watertown begins, my jurisdiction comes to an end.

Caeterum censeo, Norwegicum Professorem theologiae huc esse mittendum! And it would please me most if you were transferred here. . . The first Norwegian, besides yourself, who has visited us is already professor; it would therefore be reasonable if the second one (you) could be made one. Your special branch would then be Norwegian language and homiletics. Incidentally you might instruct the faculty in fine forms of behavior, self-evidently a privatissimum.

I am not at all pleased that we find out so little about the circumstances in your church. With all his splendid virtues, Craemer is too lazy to unfold your magazines as they are accessible to him. Have you no reporter for us? -- In the near future Ferdinand will go to Bruns-

wick, Mo., as pastor designatus. Constantine is now miller in Collinsville, Ill., in the congregation of Pastor Fick.

My entire family joins me in sending greetings to you and your loved ones.

Yours, as of old,  
(Signed) Walther

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#### MISSOURI SYNOD (cont'd from p. 104)

A long-range objective is eventual merger of the bodies.

Opposition to the confession centers more on choice of words than to the document as a whole.

A debate on location of a proposed senior college at Fort Wayne, Ind., also was resumed Tuesday but no vote was reached.

Discussions were confined to a motion that the college offer four years of training instead of only junior and senior courses as recommended by the floor committee. (From the Des Moines Register)

#### PASTORAL CONFERENCE

The program for the General Pastoral Conference of the Norwegian Synod, to be held at Bethany College the last week in July, beginning Monday at 1:00 P. M., is 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. Guill
  - Confirmation Class - S. Lee
  - Vacation Bible School - L. Vangen
  - Christian Day School - H. Tveit
- 6) "Underlying Causes of the Deterioration and Breakdown of the Old Norwegian Synod" - Chr. Anderson

Time is also being allotted for discussion of the question of Church and Ministry.

(For further information regarding matters to be brought before the conference, we suggest you consult the resume of the minutes of the 1952 conference as they appear in the August 1952 C. B.)

## *Litt av Hvert*

. . . The wife of Pastor G. F. Guldberg of Thompson, Iowa, who earlier in the year had been stricken with rheumatic fever, is now in a Mason City hospital to undergo an operation for goiter. We pray for her speedy recovery.

. . . Stanley Holt, a 1952 graduate of our Seminary at Mankato, has accepted a call to serve a Wisconsin Synod parish in and near Isabel, S. D.

. . . Pastor G. C. J. Quill left Albert Lea, Minnesota, on June 15 for Los Angeles, California, and vicinity, where he will in the next three months conduct mission surveys. Recently graduated Wilhelm Petersen is serving as pastor of the Albert Lea Congregations during Pastor Quill's absence.

. . . The treasurer's (synodical, that is) report of June 22 gives the total cash contributions to the Centennial Thankoffering as \$52,303.98. Not yet one-half.

. . . The report is that our missionary in Cornwall, Joseph Petersen, who for a while was not in the best of health, is greatly improved.

. . . Don't forget the Centennial book published by our Synod - FAITH OF OUR FATHERS. It has been reported that a contribution of \$500 to help defray the cost of publication has been received.

. . . Dr. Paul Zimmerman of the Bethany College Faculty has accepted a call to Concordia Teachers' College of Seward, Nebraska.

. . . N. S. Thernagel, former pastor in our Synod, and recently principal of the Lutheran High School at Racine, Wisconsin, has accepted a call to Concordia Teachers' College, River Forest, Illinois.

. . . In a somewhat recent issue of NEWS-WEEK a contributor to the "Letters" column averred that the expression year as employed in the Old Testament genealogies corresponds rather to our month. Such nonsense would make some of the patriarchs fathers at about the age of four or five.

. . . The Joint Commission on the Liturgy of the National Lutheran Council solved a difficult problem in connection with the publication of its new "Service Book and Hymnal of the Lutheran Church" by using neither the Revised Standard Version nor the King James Version of the Bible as the text for the epistle and gospel lessons. It resolved that "only Scripture references be given."

. . . We continue to publish some of the letters written by Walther to Ottesen. Though we realize that much is missed in this one-sided conversation, yet the letters have a way of revealing more clearly to us this revered teacher in our church.

. . . Again we beg for contributions to this publication - literary contributions, that is. Although the present editor has only one issue remaining before election of another editor, it would be a kind gesture to the new editor to have some material on hand.

. . . As we go to press, the reports of the Missouri Synod convention at Houston are very meager in my mailbox. A report from our President, who attended the convention, would be appreciated.

. . . Shortly before our convention the father of Mrs. Luther Vangen died very suddenly at his home in Northern Minnesota.

. . . You may note -- and not to your satisfaction -- that this issue combines the work for May and June. The press of work in May made it nigh impossible to produce the single issue during that month. If you were not overly exasperated at this state of affairs, we are very grateful.

. . . Regarding the list of servicemen on the second page of this issue, a late communication from DLF says: "Mail for Pfc. Dean Moen has just been returned. Will you therefore take his name from the upper list and add it to the lower?"

. . . Pastor M. H. Otto has received the call to be professor at Bethany. We know not what the decision is - or will be. . . Pastor A. M. Harstad is the new superintendent of Bethesda at Watertown, Wis.



# Houston Convention on Union Matters

RESOLUTIONS ON THE COMMON CONFESSION AS ADOPTED BY THE HOUSTON CONVENTION OF THE LUTHERAN CHURCH-MISSOURI SYNOD, June 17-26, 1953

## RESOLUTION # 6

We acknowledge with deep gratitude to God the work done by our committee on Doctrinal Unity in collaboration with the Committee on Union and Fellowship of the American Lutheran Church in preparing Part II of the Common Confession and the progress which thus has been achieved.

WHEREAS, However, Part II of the Common Confession in its present form did not become available to members of Synod until two weeks after Easter 1953, and

WHEREAS, The time allowed was not sufficient to permit our congregations, Pastors' and Teachers' Conferences, and individuals to acquaint themselves thoroughly with this document; and

WHEREAS, Our sister synods of the Synodical Conference have not had sufficient opportunity to study and evaluate Part II of the Common Confession, therefore be it

RESOLVED, That this convention postpone action on Part II of the Common Confession.

(Remark by your observer: There were three nay votes and one of those voting nay, Pastor Gebhardt, stated that he could not join the convention in expressing gratitude to God for the work of the committees, but could express only grief that Missouri has embarked on this course. Also it was explained to the convention that the reference to the sister synods in this resolution was not made at the request of the sister synods.)

## RESOLUTION # 7

The Committee on Doctrinal Unity in its report to this convention (Book of Memorials, p. 350) has requested that Parts I & II of the Common Confession henceforth be regarded as one document.

WHEREAS, Part II of the Common Confession is intended as a supplement to Part I; therefore be it

RESOLVED, That for purposes of study, Parts I & II of the Common Confession hereafter be treated as one document with the understanding that Part II has not yet been adopted.

(Remark of your observer: After a previous motion to postpone action on this resolution had lost, 175-270, the resolution as here given was passed with one negative vote recorded. In the discussion on this point Oswald Hoffmann stated that the Common Confession represents Lutheranism at its best. Baepfer had a meeting with the lay delegates on Monday evening to discuss the Common Confession with them.)

## RESOLUTION # 8

WHEREAS, Part II of the Common Confession supplements and expands Part I, and

WHEREAS, Future study of Part II of the Common Confession may clarify possible misunderstandings encountered in Part I; therefore be it

RESOLVED, That this Convention take no action on overtures pertaining to Part I of the Common Confession, and be it further

RESOLVED, That we urge all pastors, teachers, and laymen to study privately, in conference and in adult Bible classes the Scriptures as referred to in the Common Confession in its present form, asking the Holy Ghost for our Savior's sake to enlighten us on these teachings through His gracious word, encouraging the membership to report their Scriptural findings to our Synod's Unity Committee in sufficient time to have them included in their written report to the next convention.

(Remarks of your observer: Appearing before Committee No. 3 on Intersynodical and Doctrinal Matters, your observer spoke on our Synod's reaction to Common Confession Part I and pleaded for a forthright answer from the convention as to whether the convention considered our objections as well-founded or ill-founded. The answer given by the convention is in this resolution # 8, in which it is stated that no action be taken on overtures pertaining to Part I of the Common Confession, since future study of Part II



## HOUSTON CONVENTION! on UNION MATTERS

might clarify possible misunderstandings of Part I. Baepler said on the floor of the convention that Part II is to demonstrate that Part I is satisfactory and as sound as they have claimed it to be. Meyer, of the Unity Committee, said that the Common Confession's statement on Inspiration is the best to be found anywhere in the world. Your observer challenged this on the floor of the Convention when he spoke on our Synod's objections to the Common Confession on June 25th at an evening session. Your observer's impression is that the convention did not come to grips with the real problems, but postponed for future study this and many other matters on which the Convention should have spoken forthrightly and definitely. This was true of the Lutheran World Federation proposal, "A Statement", the A.C. D.P. report, the question of "What is a Doctrine?" and the 1950 resolutions on the Common Confession.)

### RESOLUTION # 19

WHEREAS, The Norwegian Synod and the Wisconsin Synod have expressed their misgivings about Part I of the Common Confession; and

WHEREAS, The addition to Resolution No. 14, pages 585-586 of the Proceedings of the 1950 convention makes explicit provision for additional statements to clarify the Common Confession; and

WHEREAS, Part II of the Common Confession is intended as a supplement to Part I, and

WHEREAS, The Lutheran Church-Missouri Synod, at its 1953 Convention in Houston, Texas, resolved that "for purposes of study, Parts I and II of the Common Confession hereafter be treated as one document with the understanding that Part II has not yet been adopted"; therefore be it

RESOLVED, That we respectfully request also our sister Synods in the Synodical Conference, for purposes of study, to treat Part I and Part II of the Common Confession as one document.

(Remarks of your observer: This resolution was passed with 12 voting nay. Since our Synod's stand was here referred to, your observer addressed the convention with regard to our Synod's overture and

showed that our objections centered on this that in the treatment of the controverted doctrines the Common Confession did not reject the false doctrines which have been taught in the A.L.C., and that in dealing with such a body as the A.L.C. this is positively necessary. Your observer centered his remarks on one point of our overture, namely, that on "Inspiration", comparing the treatment of the Common Confession with that of the Brief Statement. He pointed to the fact that the section "content and fitting word" was not taken from the Brief Statement but from that unionistic document, "The Pittsburgh Agreement", which was not understood as teaching verbal inspiration. He registered his vigorous dissent from the statement of Geo. Meyer that the Common Confession contained the best statement in the world on Inspiration. Your observer reminded the convention that the Common Confession was handed to us as a completed document, ready for our reaction, and that we in all sincerity presented to the convention our objections and had a right to expect a forthright and straight answer to our objections. We asked for an answer to the question, "Where does this resolution now leave the 1950 resolution which declared the Common Confession to be a settlement of the doctrines there treated? Is the 1950 resolution now to be held in suspense?" Baepler was asked to answer this question, which he did by saying that the Part II was to show that Part I was sound as a settlement of the differences and that the acceptance of Part I was not to be regarded as repudiated. Your observer found it necessary to call for the floor to correct a statement of the chairman, who stated that Part II had been submitted to the Norwegian and Wisconsin Synod committees for their suggestions and that they had taken some of their objections into consideration in the final draft of Part II. Your observer stated that as far as the Norwegian Synod's Committee was concerned, we had refused as a committee to enter upon a consideration of Part II and had made a declaration to that effect. This same false impression had been in the Unity Committee's report to the Convention in the Book of Memorials, and this was called to the attention of Committee

No. 3 by your observer. All this shows that it was the part of wisdom that our committee did refuse to enter upon a discussion of Part II with the Missouri Synod Unity Committee. Prof. Reim of the Wisconsin Synod spoke twice on the floor of the convention setting forth their synod's position. Prof. Lawrenz of Thiensville was also present as an observer. The three of us remained seated on a number of occasions when the convention arose to show respect in matters where we, for conscience' sake, could not join, as, for instance, when Bishop Lilie, Pres. of Lutheran World Federation, spoke, and also when Methodist Chaplain Carpenter spoke to the convention.)

OVERTURE TO THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA. ADOPTED BY THE MISSOURI SYNOD.

Esteemed Brethren:

WHEREAS, At its Convention in St. Paul in August of 1952, our Synodical Conference resolved to postpone further action on the Common Confession until Part II "has been completed and presented to the constituent Synods of the Synodical Conference and to the American Lutheran Church"; and

WHEREAS, The Lutheran Church-Missouri Synod at its convention in Houston, Texas, in June, 1953, resolved to postpone action on Part II of the Common Confession; therefore be it

RESOLVED, That we respectfully request the Evangelical Lutheran Synodical Conference of North America again to postpone action on the Common Confession until Part II has been acted on by the Lutheran Church-Missouri Synod at its convention in 1956.

A FURTHER RESOLUTION:

WHEREAS, The entire program of our church "to achieve and keep a unity in doctrine and practice that is pleasing to the Lord," depends for its success on the power and guidance of our gracious God alone; therefore, be it

RESOLVED, that this convention adopt as its own the prayer with which our Committee on Doctrinal Unity closed its report, namely:

"We close with the prayer that our gracious God may guide and bless the efforts put forth to achieve and keep a uni-

ty of doctrine and practice that is pleasing to Him. We ask it for our entire Synod, for all with whom we are now in fellowship, for those with whom we are negotiating, and for as many others as it may please Him to bring into contact with us."

(Remark of your observer: You may be interested to know that the Convention went on record stating that the vote on the Common Confession in 1950, even though only by majority vote, was constitutional. Also at the Houston Convention the former declarations of the Missouri Synod on Joint Prayer and Boy Scouts were reaffirmed. The agreement with the National Lutheran Council in regard to communing service men in cases of emergency was approved. Your observer, in his appearance before Committee No. 3, set forth the seriousness of our plea that further negotiations with the A.L.C. should cease. The very disturbing action of the Convention on this matter now follows:)

RESOLUTION # 15

WHEREAS, Progress toward unity of doctrine has been achieved through discussions on the basis of God's Word by representatives of the American Lutheran Church and the Lutheran Church-Missouri Synod; and

WHEREAS, Meetings of the Committee on Union and Fellowship of the American Lutheran Church and the Committee on Doctrinal Unity of the Lutheran Church-Missouri Synod afford opportunity to give testimony to the truth; and

WHEREAS, The committee on doctrine, the Presidents, Vice Presidents, and District Presidents of the two Churches in a joint meeting in February of this year resolved that further meetings of this kind should be held; and

WHEREAS, The committee on Doctrinal Unity of the Lutheran Church-Missouri Synod is planning to discuss with the representatives of the American Lutheran Church the document entitled "United Testimony on Faith and Life" which is to form the doctrinal basis for the proposed merger between the American Lutheran Church and other churches of the American Lutheran Church and other churches of the American Lutheran Conference (Book of Memorials, p. 324); and

HOUSTON CONVENTION on UNION MATTERS

WHEREAS, One of the major objectives of the Ev. Luth. Synodical Conference of North America is "to strive for true unity in doctrine and practice among Lutheran Church bodies" (Constitution, Article IV); therefore, be it

RESOLVED,

a) That this convention urge the Committee on Doctrinal Unity of the Lutheran Church-Missouri Synod to continue its discussions with the representatives of the American Lutheran Church; and be it further

RESOLVED,

b) That this convention authorize further meetings of the Committee on Doctrinal Unity, the President, Vice Presidents, and District Presidents of the Lutheran Church-Missouri Synod with corresponding representatives of the American Lutheran Church.

(This resolution was adopted with 10 voting in the negative.)

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In conclusion permit me to say that I believe that it was very helpful to be present at the convention, and observations and notes taken will serve as an important background for study of all the resolutions adopted. Lest anyone get the impression that the postponement of action on Part II is a sign of a relaxing on the adoption of Part I, let me say that I take a very dim view of the whole situation, and in this I am not alone. But more of this when we meet at conference. Houston had a record heat during all the days of the convention. Air conditioned rooms, however, made it endurable. The ten days were, however, a strenuous ten days, and I am grateful to God that necessary strength was given.

- C. M. Gullerud

(Editor's note: While the above report was not sent by the writer for general distribution through the pages of the Clergy Bulletin, we have taken the liberty - and the responsibility - to distribute it freely. Those who will attend the general conference at Mankato are asked to bring their copies of these resolutions with them.)



# 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

July

1953

## THE ANVIL

Last eve I passed beside a black-  
smith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the  
floor  
Old hammers, worn with beating years of  
time.

"How many anvils have you had,"  
said I,  
To wear and batter all these hammers so?"  
"Just one," said he, and then, with  
twinkling eye,  
"The anvil wears the hammers out, you  
know."

And so, thought I, the anvil of  
God's Word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling  
blows was heard,  
The anvil is unharmed — the hammers  
gone.

- Author unknown

## FIFTEEN YEARS AGO

After almost eight years as editor of "Sentinel" and "Tidende", J. E. Thoen has submitted his resignation. The effects of his editorial pen have been far reaching. Law and Gospel have been presented plainly and clearly to the encouragement of sound Lutheranism and to the discouragement of all such as would depart from pure teaching and holy living.

As a fearless warrior, J. E. Thoen has held fast to an editorial policy which claimed respect for "Sentinel" and "Tidende" far beyond the boundaries of our

Synod. As a kindly seeker of souls for Christ, he has not only written and selected articles which told about the general state of the church, but he has seen to it that there has been a consistent presentation of salvation by grace through faith in Christ Jesus.

- Lutheran Sentinel

## TEN YEARS AGO

LUTHERAN SENTINEL

Special Edition

"IN THE INTEREST OF THE TRUTH"

Edited

by

S. C. Ylvisaker, Ph. D.

## EPIGRAMS

The ant may be industrious, but he doesn't get on the front page as often as the butterfly.

We think education should not only broaden the minds of our youth but do a little something about their depth.

You can judge a man pretty well by whether he would ask for a light burden or a strong back if he were given a choice.

A Christian is a man who is as horrified about his own sins as he is by his neighbor's.

The reason some nations can't reach deeper into their pockets to pay off debts is that they have swords in their hands.

## ORTHODOX LUTHERAN

### A WORD OF THANKS

To the individual members of the Orthodox Lutheran Conference: May I take this opportunity to thank you both for myself and in the behalf of my fellow students for establishing the Orthodox Lutheran Seminary. It has been in session only about ten weeks, but they have proven ten revealing weeks, for they have shown clearly upon what foundation the institution is built and of what its work is to consist. From sunrise to sunset the classroom atmosphere is permeated with the words of Samuel: "Speak, Lord; for thy servant heareth." In every class one voice is supreme, and that not the teacher's, but God's; for Holy Scripture alone is the guide and rule of our work. Not Holy Scripture as interpreted by this or that so-called theologian, but Holy Scripture as interpreted by itself. To use the words of Luther, our study is the "naked Scriptures". We learn to speak boldly when we are declaring the Word of God, and to remain silent when we are tempted by Satan to speak of ourselves. We learn to love and appreciate our Lutheran Confessions, because they are a clear and correct exposition of the truths of Scripture, and we learn to use them both for the edification of Christ's flock and to point out the host of pseudo-Lutherans in America today. By the grace of God we strive to work diligently, realizing that the words of Scripture, "Unto whomsoever much is given, of him shall be much required," apply directly to us whom God has graciously kept from

error in these perilous times.

What means the most to us at this moment is the true Christian peace and unity which prevails in our seminary. The years from 1945 until now have not shown true peace and unity in the educational institutions of the Synodical Conference. We found ourselves often assailed by teachers and fellow-students alike for our stand upon the sacred Scriptures. At times the insult and injury heaped upon us felt almost too heavy to bear, and our feeble cries rose to heaven: "Why, Lord, must our years of preparation for Thy work be filled with fighting? When again shall we be privileged to sit in a classroom where Thy Word is all in all? Where, Lord, is that 'first love' which was so manifest in our synods in days gone by?" Our prayers did not fall upon deaf ears, for our Lord and Savior has now answered them by giving us the privilege to study in the Orthodox Lutheran Seminary. Through you, dear friends, He has established an institution of learning in which there is true Christian peace and unity. How is this possible? Because in our seminary the inerrant, inviolable, verbally inspired Scriptures are all in all! For this we praise God daily. And to each and every one of you through whom our Lord has so graciously blessed us we humbly say, "Thank you."

K. G. B.

(Note: "K.G.B.". Mr. Kenneth G. Barry, was at one time - 1951-52 - a student in the Bothany Luth. Seminary. - Editor)

(cont'd on page 142)



# FROM THE KITTEL DICTIONARY OF N.T. GREEK

on

## hairesis and hairetikos

TRANSLATED BY PROFESSOR C. U. FAYE

### HAIREISIS

A. hairesis in classical and Hellenistic Greek usage. hairesis, from hairein, signifies in classical Greek: a. taking e.g. of a town, Hdt IV 1; b. choice (haireomai Middle): usually — possibility of choosing, also of election to an office; inclination (antonym: phuge); c. resolve, undertaking, the toward a goal directed purpose, almost proairesis, Plat Phaedr 256 c. The last meaning has maintained itself in Hellenistic and here and there in Christian literature (Ditt Syll<sup>3</sup> 675, 28; Herm s 9, 23, 5).

From it has developed, preponderatingly in Hellenistic Greek, the so-called "objective" meaning of the word in the sense of a. doctrine and preponderatingly b. school. The hairesis of the philosopher, which in antiquity always includes also the choice of definite bios [way or philosophy of life], is related to dogmata, to which others give their prosklisis. It appears as hairesis (school-teaching [i.e. distinctive doctrine]) of a hairesis (school).<sup>1)</sup> Cf. the title of work of Antipater of Tarsus (2nd cent. B. C.) kata ton haireseon and Chrysippus's book hairesis pros Gorgippiden (Diog L VII 191); further the designation of the schools of the philosophers as haireseis in Polyb V 93, 8 (Peripatetics), Dion Hal Compos Verb 19p 134, 3f (he g' Isokratous kai ton ekeino gnorimon hairesis); Sext Emp Pyrrh Hyp I 16; Diog L I 19 (tou de ethikou [sc merous tes philosophias] gegonasin haireseis deka; Adademike, Kurenaike, ktl.) For the concept of such a society — beside the haireseis kata philosophian (Sext Emp Pyrrh Hyp I 185) there are also kata iatriken haireseis (ibid I 237) — the following factors are of significance: The gathering together of the hairesis out from a comprehensive society and therewith its delimitation against other "schools"; the self-chosen authority of a teacher; the relatively authoritative and relatively disputable doctrine; the private character of all these elements.

B. hairesis and min in the LXX and Judaism.

In the Septuagint, the not frequent hairesis is found in the general meaning of choice: ex haireseos or kata hairesin, from or in accordance with (free) choice, voluntarily, Gen 49, 5; Lev 22, 18; 21; I Macc 8, 30.<sup>2)</sup> The Hebrew equivalent is nedabeh. The meaning is more important in Hellenistic and Rabbinical Judaism. In Philo it is not to be wondered at, when the concept hairesis, on the one hand, is found as designation of a Greek school of philosophers, e.g. Plant 151, and when, on the other hand, it is used as the characterization of the by Philo, as exalted philosophical society, depicted Therapeutae, e.g. Vit. Cont 29. Likewise hairesis is in Josephus a designation of the religious society of the Essenes, Bell 2, 118. Josephus, however, looks upon not only these, but also each [any] religious school-organization [organization constituting a religious school] of the Jews, in the light of the Greek schools of philosophers: [the] Essenes, Sadducees, and Pharisees are the treis par' hemon haireseis. After his testing<sup>3)</sup> of all three schools, Josephus decided politeuesthai te ton pharisaion hairesei katakolouthon, he paraplesios esti te par' Hellesin Stoike legomene Vt 12. Cf. for the linguistic usage also Lit 191. 197; Ant 13, 171. 293. Even if here Josephus's tendency for assimilating [Jewish and Greco-Roman concepts] may have played a role in the choice of the concept, nevertheless also the essential kinship of the Palestinian-Jewish "schools" with the Greek [ones] in their basic structure justified this choice. The morion ti Ioudaikon Ant 17, 41, or suntagma ti Ioudaion Bell 1, 110, has found a fit designation in hairesis.

The corresponding concept in rabbinical Judaism is min<sup>4)</sup> which means<sup>5)</sup> both hairesis and also hairetikos. As hairesis in Josephus, so is min here above all a general designation of the tendencies

and factions within Judaism. Since indeed certain minim alienated themselves from the rabbinical-orthodox tradition, min then soon came to be used only of the tendencies within Judaism <sup>6)</sup> attacked by the rabbis and sensu malo [in a bad or derogatory sense]. The concept then sets apart certain parties as "heretical". The word has this meaning in rabbinical passages, which stem from the 1st and out of first half of the 2nd century A. D., e.g. in the "birkat ha-minim", which, probably, toward the end of the 1st century was inserted in the Eighteen-petition prayer. (bBer 28b) <sup>7)</sup> At the end of the 2nd century the meaning of the word changed once more. Min now means no longer the members of a sect still existing within Judaism, but the otherwise-believing [the heterodox], above all the (Gentile-) Christians and Gnostics <sup>8)</sup>. -- Also the rabbinical mechaloketh can be compared (TSota 14, 1ff; TSanh 7,1) <sup>9)</sup>. It corresponds, however, rather to the Greek schisma -- it is, above all, personally motivated controversies that are meant --, while the exact equivalent of haireisis is min.

C. haireisis in the New Testament. The New Testament statements on haireisis are to be understood from this Hellenistic and Jewish background.

1. The linguistic usage of the Acts of the Apostles agrees entirely with that of Josephus and the early rabbinical accounts. Cf. haireisis ton Saddoukaion Acts 5,17; haireisis ton Pharisaion Acts 15,5; hoti kata ten akribestaten haireisin tes hemeteras threskeias ezesa Pharisaios Acts 26,5. Also Christianity is, from the side of its opponents, designated as haireisis, 24,5; protostates tes ton Nazaraion haireisos. Cf. 24,14; 28,22; also Just Dial 17,1; 108,2; Act Phil 15, and of course in the usual neutral sense of a school.

2. The problem as to what extent out of this concept the special Christian one of heresy came into being, is not yet to be solved from this set of circumstances. For the development of the Christian concept did not take place analogously with that of its rabbinical equivalent min, in such a manner that, in the process of rejecting non-orthodox schools, the heterodox parties received the designation of heresy. Rather the concept haireisis in

in Christianity is suspect to start with, and where it is used as a Christian technical term, in intentional or unintentional connection, be it with schools of Greek philosophers or with Judaism, then it forthwith is a designation of the societies outside of Christianity and outside of the Church. <sup>10)</sup> It owes its existence, then, not primarily to the development of an orthodoxy, but the basis for the formation of the Christian concept haireisis lies in the new situation which was created by the appearance of the Christian ekklesia. Ekklesia and haireisis are essential opposites. The former does not tolerate the latter, and the latter excludes the former. That is indicated already in Gal. 5,20, where the haireisis is, with eris, echthrai, zelos, thumoi, eritheiai, dichostasiai, counted among the erga tes sarkos. Haireisis has in that connection, as elsewhere in the N. T., not yet a technical meaning. In I Cor 11,18f the impossibility of haireisis within Christendom shows itself still more evidently. Paul, in mentioning the assembly gathered together for religious worship, in which the congregation comes together as ekklesia, refers back to the schismata of I Cor 1,10ff. Schismata are the divisions in the congregation caused by personally motivated controversies. Paul believes a part of the reports which became known to him concerning the divisions of the congregation. Therefore there must be (kai) haireseis en human, just for the reason that they which are approved may be made manifest. Regardless of whether Paul here makes use of an apocryphal Word of the Lord (cf. Just Dial 35,3; Didask 118,35) or not, it is for him an eschatologic-dogmatic affirmation, <sup>11)</sup> and haireisis is understood as an eschatologic quantity. Haireisis is thereby clearly raised up <sup>12)</sup> against schisma and denotes a progression over against it. The progression, however, consists in this, that the haireseis touch the foundation of the Church, the doctrine (II Pet 2,1) and that, in so fundamental a manner, that thereby there comes into being the formation of a new community beside the ekklesia. This the Church can not tolerate, since it, as public-lawful [ly established] assembly of the people of God, comprehends it

[the people of God] wholly and completely. Hairesis, however, is essentially a private quantity with a limited character of validity, [being] a school or party. If the ekklesia tolerates the haireisis, then it makes itself into a haireisis and destroys its comprehensive "political" [i.e. corporate] claim, just as -- to mention a close analogy -- the concept of the party necessarily annuls the concept of the nation or, respectively, of the state.

D. haireisis in the ancient Church. The haireisis came to be understood also in the succeeding time as such an eschatologic threatening and to the ekklesia essentially antagonistic quantity. This is clear in Ign Eph 6,2; Tr 6,1; Just Dial 51,2. Here the concept has already become technical. But it is, however, worthy of note -- and that confirms the essential opposition between ekklesia and haireisis -- that within Christendom, always the opposing societies are denoted by haireisis, and that with the clear consciousness of the inner relationship of the heretics with the schools of the profane [heathen] philosophers or with the Jewish sects (Just Ap I 26,8; Dial 80,4), whose designation as haireisis is current for them.<sup>13)</sup> The term is used chiefly of the Gnostics by the Church. According to the judgment of the Church, they constitute schools.<sup>14)</sup> It is significant that Origen alone [he is the one exception that proves the rule] knows of nothing else to ward off a reproach which Celsus makes against the diversity of Christendom (c Cels III 12), than to point out that oudenos pragmatos, ou me spoudaia estin he arche kai to bio chresimos, gegonasin haireseis diaphoroi; as in Medicine, Greek Philosophy, Jewish interpretation of Scripture, so also in Christendom, Origen, then, no longer sees the essential opposition between the ekklesia and a haireisis.

#### HAIRETIKOS

After what has been said, the concept [hairetikos] needs yet but brief mention. As a word hairetikos appears already in Greek and then in the meaning: one who can choose correctly Ps-Plat Def 412a.<sup>1)</sup> On the other hand it is lacking in Jose-

phus. In Christendom the concept, which probably from the beginning came to be used technically, signifies the adherent of a heresy.<sup>2)</sup> In the New Testament, Tit 3,9f: moras de zeteseis kai genealogias kai erin kai machas nomikas periistaso; eisin gar anopheleis kai mataioi. Hairetikon anthropon meta mian kai deuteran nouthesian paraitou, eidos hoti exetraptai ho toloutos kai hamartanei on autokatakritos. For the ancient Church, cf. Didask 33,31; 118,33; Iren III 3,4 (Polycarp pollous apo ton proeiremenon hairetikon epestresen eis ten ekklesian tou Theou; mian kai monen tauten aletheian keruxas hupo ton apostolon pareilephenai, ten hupo tes ekklesias paradedomenon;) Cl Al Strom I 19,95,4 and often elsewhere; Hipp El IV 47,5 and often elsewhere.

#### FOOTNOTES

##### HAIREISIS

1) hair. School institution [school constituting an institution?] (class). Dit Or 176: hoi . . . ephebeukotes tes Ammoniou haireseos.

2) Jeh 12,40: hai duo tes haireseos, perhaps . . . aineseos as v. 31. 33, in other cases section. Cf. Ps-Plat Ax 367a committee, commission, IG IV 937 embassy.

3) [This is] attacked by GHölscher, Pauly-W IX 1936.

4) For the etymology cf. Wbacher REJ 38,45f. -- The following [is] essentially according to statements of KGuhn. Whose excursus I ("Giljonim und Sifre minim" cf. in: Sifre Numeri, übersetzt und erklärt (in print).

5) min mostly not - "the sects", but "the member of a sect", accordingly hairetikos, not haireisis. Cf. Ign Tr 6,1.

6) Including the Jewish Christians, but not specially the Jewish Christians (contrary to Bacher). Cf. Str-B IV 330.

7) In addition to the minim, the nosrim (Christians) are named; here then the minim are not the same as the Christians.

8) Cf. ABüchler, Über die Minim von Sepphoris und Tiberias im 2 u 3 Jhd, Cohen-Festschrift "Judaica" (1912), especially 293f. B's conclusions do not entirely agree. The foregoing parallelism between the objects of discussion of the

rabbinical controversial discourses and the mind of the Justin's Dialog, which Blichler points out, proves just that mostly with mind Christians (and that Gentle Christians) are meant.

9) Cf. Str-B III 321f, 443.

10) In the Milan Edict of Toleration, Eus Hist Eccl X 5,2, in the passage: ke-keleukamen tois . . . Christianois tes haireseos kai tes threskeias tes heauton ten pistin phulattein . . ., then, as the context shows, haireisis means both "choice" as well as "society".

11) Cf. Mark 13,5f and parallel passages, Acts 20,29f; II Pet 2,1; I John 2,19.

12) The distinction is already here implicitly at hand, which Iren IV 26,2 and 33,7 makes explicit: between the hairetici et malae sententiae and those, qui scindunt et separant unitatem ecclesiae [the heretics and the ones of false opinions, on the one hand, and those who split and sever the unity of the Church, on the other hand]. N.B. "malae sententiae" in this footnote has been translated "of false opinions"; it might have been better to have translated "of evil opinion" or even "of evil doctrine".

13) Cf. Just Dial 62,3; Theoph Ad Autol II 4 (MPG 6, 1052a); Cl Al Strom I 15, 69,6; VI 15,123 3 amongst others; Hipp El I 2, 1; 23,1 amongst others; Orig c Cels III 80, in Joh II 3,30.

14) Cf. II Pol epil 1f; Test Sal 6, 4 P; 8,5; Iren II 19,8 (de schola eorum, qui sunt a Valentino et a reliquis haereticorum); Theoph Ad Autol II 14 (MPG 6,1076c); Hipp El praef 11; IV 2,3; X 23,1 amongst others; Cl Al Strom I 19, 95, 6 (Hautai [scil haireseis] de eisin hai ten ex arches apolcipousai ekklesian.)

#### HAIRETIKOS

1) Cf. Pr-Bauer.

2) The leader of a profane hairesis, e.g. of a medical school, is called hairetiarches, IG XIV 1759; Galen 6, 372. The title has also passed over to the head of a Christian heresy: Hipp El IV 27,1 amongst others. The member of a sect is also called hairetistes Jos Bell 2,119; Jambl Protr 21 ka' (in the profane [sphere] also the founder of a philo[sophical] school Diog L IX 6) or hairetiotes Just Dial 50,3; Porphy Abst IV 11.

(Clergy Bulletin: XII, 11)

#### CORRESPONDENCE REGARDING PERMISSION TO PUBLISH THE ABOVE TRANSLATION

W. Kohlhammer Verlag  
Stuttgart, Germany

Gentlemen:

That the Kittel Dictionary of NT Greek has on hairesis and hairetikos I have translated into English for the 70 or so men in our Synod interested in these words. These men consist chiefly of pastors. The name of our Synod is . . . We maintain a school and a theological seminary at Bethany College, Mankato, Minn. I am the Librarian of the Seminary Library.

After having 70 copies of my translation made, the thought came to me that it would be ethical (and, possibly, not legal) to distribute, as planned, these copies of my translation at the . . . conference of the pastors of our Synod.

I will not distribute the copies of my translation without your permission -- and I herewith venture to ask your permission to distribute copies of my translation among our pastors.

I will . . . read this letter . . . to the members present; and, if you will favor me with a reply thereto, I will also read your reply.

I enclose one of the copies of my translation. You are free to use it in any manner you please. . .

I have the honor to be,

Sincerely yours,

C. U. Faye

An Bethany Lutheran Theological Seminary  
Mankato, Minnesota, U. S. A.

Sehr geehrte Herren,

wir danken Ihnen bestens für Ihren freundlichen Brief vom 22. Mai, mit dem Sie uns einen Abzug des von Ihnen vervielfältigten Artikels hairesis aus dem Theologischen Wörterbuch zum Neuen Testament übersandt haben. Selbstverständlich geben wir Ihnen gerne die Erlaubnis, diese Vervielfältigung an die Geistlichen der Norwegian Synod . . . zu verteilen. Wir freuen uns sehr darüber, dass das Theologische Wörterbuch so viel Anklang bei Ihnen findet und empfehlen uns Ihnen mit vorzüglicher Hochachtung

W. Kohlhammer Verlag

(Signature undecipherable)

# HEBREWS 11.1 - AN EXEGETICAL ESSAY

- Arthur E. Schulz

"Now faith is the substance of things hoped for, the evidence of things not seen."

- Hebrews 11, 1

Grammar:

"hypostasis" - "substance" from "hypo," under, and "stasis," to stand, thus referring to the foundation. It is a conviction of things hoped for; or the firm grasp of faith on an unseen fact.

"elegchos" - "evidence!" Means "certainty." That by which invisible things are proved, and we are convinced of their reality.

First of all, the Apostle here gives a description or definition of faith. He does that so that no one will get wrong ideas concerning faith, and think that what they have in their hearts is true faith when it is not. In the Holy Scriptures the word "faith" is used in more than one sense and meaning. When we read that the devils also believe that there is one God, that does not speak of their trust in God, but rather of a knowledge which they have, one which, however, does not make them joyful, but rather fearful. However, when Christ says that whosoever believeth in Him shall have eternal life, John 3, 15, He speaks of the joyful assurance and trust in this that He is our Savior who has redeemed us, purchased and won us from all sin, from death and from the power of the devil, with His holy precious blood, and with His innocent suffering and death, and has thereby made us children and heirs before God. It is in this sense that the word "faith" is used in our verse.

Wherever this joyful and comforting trust exists, we can be sure that knowledge and acceptance of the Gospel are also there. On the other hand, a person might have a certain knowledge, as does the devil, and also a certain acceptance, as did Nicodemus when he came by night to Jesus and said: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," John 3, 2, with-

out having that trust which comforts his heart and makes him certain of eternal life through Christ. Nicodemus certainly did not have the true faith. Christ had to tell him: You must be born again, or else you cannot be saved.

Our verse does not speak of such a faith, but rather of the justifying and saving faith which comforts itself in the merits of Christ. Many commentators deny this and say that the Apostle speaks rather of a faith in miracles. They point, for example, to v. 29, where it says that by faith the children of Israel passed through the Red Sea as by dry land. It is true that the Israelites trusted in God that He could and would perform a miracle. It is also true that anyone can believe in miracles and still not have the saving faith. In I Cor. 13, 2 we are told: "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." And Paul does not exaggerate in this verse. We know that from earliest times of the Christian Church there were always a few who had a faith that could remove mountains, as they showed by their miracles, and who yet, because they lacked charity, did not have the true justifying faith. We know from the mouth of our Savior that on the last day many will say to Him: "Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done wonderful works?" But He will answer: "I never know you: depart from me, ye that work iniquity." Matt. 7, 22f. Such people had a faith in miracles, but not justifying faith. In our chapter, when a faith in miracles is spoken of, it refers to such a faith as all true children of God have had at all times, which consists in trust in the merits and righteousness of Christ.

We now return again to the Apostle's description of faith. From his description it is clear that faith has to do 1) with future things, not past or present; 2) with joyful things, with the truths of the Gospel and not of the Law; 3) with invisible and not with visible things, and 4) since faith is a certain



assurance according to its essence, its opposite is unbelief and also doubt, but not weak faith. These four truths are contained in this verse, and we shall now take them up separately.

First of all, faith has to do with future things, not with past or present. Here some may object that this is not correct, since true faith is faith in the Triune God, in Jesus Christ, who is the same yesterday, today and forever (past, present and future). They might further object that we base our assurance on the fact that Christ became man over 1900 years ago, suffered, died and rose again; but these are all things which happened long ago, so how is it that faith has nothing to do with things of the past? Furthermore, we believe that Christ is sitting at the right hand of the Father and intercedes for us, communicates His gifts to us, and guards and protects us from the devil and sin, so how is it that faith doesn't have to do with present things? Now it is true that no one can have the true faith unless he comforts himself in this that Christ has done everything to redeem him and is now sitting at the right hand of the Father. And yet it is true that "faith is the substance of things hoped for." Christ's righteousness, our adoption by God, and the inheritance of eternal life are possessions which are earned for us and which also now belong to us, being offered in the Gospel and the sacraments; all these are present possessions. But the same Apostle who testifies: "God hath saved us, and called us with an holy calling," II Tim. 1, 9, also says: "We are saved by hope," Rom. 8, 24. And then he adds "But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if hope for that we see not, then do we with patience wait for it."

The inheritance of believers is similar to the inheritance of a person who is not of age to receive it. It actually belongs to him, but as long as he is not of age he does not have use of it. So also we are saved, and yet in hope. As long as we are pilgrims here on earth no one can tell from our faces that we are God's children. It can easily be seen that we are sinners and true children of Adam. But in spite of this, we know that we are God's children and heirs, but it doth not

yet appear what we shall be. I John 3, 2.

We do not look like people who have such a great inheritance in prospect; on the contrary Paul says: "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15, 19. Here the Christian must go through much sorrow and tribulation, and be like unto the Lord Jesus, so that it is often hard to realize that heaven belongs to him. The glory of Christ will be manifest to him first when the corruptible shall have put on incorruption. I Cor. 15, 53. Because we have and possess all spiritual gifts and possessions, but have yet to hope for the full enjoyment and revelation of glory in that life, therefore the Apostle here calls faith a substance, a conviction, of things hoped for. He will have us to understand that all which we yet hope for concerning eternal life is as certain for us as if we could hold it in our hands and see it with our eyes, and that we can be much more certain of it than the under-age person can be of his inheritance. His inheritance can still be lost through an accident or fraud. But our inheritance is preserved with God, so that no one can take it from us; it is imperishable and is kept in heaven.

If the Apostle now had only wished to tell us that faith has to do with future things, it would have been enough if he had said: Faith is the substance of things expected; but he says: of things hoped for. From this we learn further that faith has to do with joyful things, for hope is an expectation of joy. When a criminal who is condemned to death nevertheless has hope that he will be pardoned and escape the gallows, and then the report comes that there is no longer any prospect for his being pardoned, then hope ceases, but not his expectation. Every day he awaits his execution, but hope is replaced by fear and terror. For us to wait is also a part of faith, but ours is a waiting of hope, not of fear. Now, it is true that whoever believes the Gospel believes also the whole Word of God, and all which Scripture says about the wrath of God, the prince of darkness, and of hell. He also awaits with full certainty all which Scripture prophesies concerning the future, and that it will all be fulfilled. It is true that all which Scripture teaches



concerning the wrath and judgment of God are doctrines which are to be believed, and yet the articles of faith in the narrow sense have to do only with joyful and blessed things.

Thirdly, faith has to do only with invisible and not with visible things. This also is proved by the words: "Faith is the substance of things hoped for." As we have already heard, hope in something which one sees is not hope; but when we hope for that which we do not see, that we call faith. But when the Apostle now expressly adds the words that faith is the evidence (certainty) of things not seen, he would draw our special attention to this truth. And it is necessary that he do so. We might think back to the Lord's disciples who certainly believed on Him after He performed the miracle at the wedding in Cana. We are told that He "manifested forth his glory; and his disciples believed on him." John 2, 11. They had there soon the glory of Christ, and so their faith grew and was strengthened. So also in the next three years when they went about with Him and witnessed His countless miracles, they saw this glory, as John also testifies: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1, 14. We are also told concerning the Jews who followed after Jesus and saw His miracles that "many believed in his name, when they saw the miracles which he did." John 2, 23. But then the words are added: "But Jesus did not commit himself unto them, because he knew all men, . . . and know what was in man." vv. 24, 25.

Thus faith which only wants to see signs and hear, feel and taste something, but which lacks that trust in Christ and His Word, is still not true faith. That is why Christ, after His resurrection, said to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20, 29. To be sure, God often strengthens and confirms our faith by manifesting His love to us, but we should not base our faith on such manifestations, but alone on the word. Faith is the certainty of that which one does not see. This holds true of all the articles of faith. We are to believe that the world

was created out of nothing. We must believe that our Lord Jesus Christ was conceived by the Holy Ghost and born of the virgin Mary. We must believe that through Christ's death and resurrection we have forgiveness of sins, for we cannot see it. Likewise we must believe in a glorious resurrection of our bodies and of an eternal life, for although we cannot see it we must put aside all doubt, and trust the Word of God which has revealed these facts to us.

When we have rightly learned to understand this description of the true and saving faith, then we can easily understand who are to be numbered among the children of God and who are not. The opposite of faith is, of course, unbelief. Every natural man as he is born into the world is an unbeliever, and he remains such when he doesn't come to a knowledge of the Gospel. Thus those heathen who have never heard of the true God and His Word, and know nothing of the Gospel, can not be said to have saving faith. For "how shall they believe in him of whom they have not heard?" Rom. 10, 14. That which is called "faith" among the heathen is nothing else than a delusion and unbelief, which does not save them. Likewise it is not faith when one merely knows the contents of the Gospel, but does not place his trust in it. There are many leading theologians in our day who want to be known as Christians and who are familiar with the teachings of the Bible, but because they themselves do not personally believe these teachings concerning Christ they are still unbelievers.

However, not only manifest unbelief, but also doubt is the opposite of faith. Since faith is the certainty of things not seen, it is impossible for doubt concerning something which is not seen to be something good. And yet the Roman Church insists that doubt is a part of true piety, and says that certainty of salvation brings one to fleshly security and godlessness. They say that no man can and should be certain that he is going to heaven. The Council of Trent in Session 6, Canon 16, anathematizes the teaching that we can be certain of the forgiveness of our sins and of eternal life. But it is a horrible doctrine thus to teach that uncertainty concerning the

forgiveness of sins is true piety.

Forgiveness of sins likewise is invisible and cannot be displayed in the same way as one might hold some object in his hand. A person can grasp it only with the hand of faith. But the believer can and ought to be as certain of it as he is certain that he has two eyes and ears. Faith is the certainty of things not seen, and when it isn't that it is not true faith. Scripture doesn't say that faith is doubt concerning that which is hoped for, but the conviction of that which is hoped for. And we should have this assurance not only concerning our present forgiveness of sins, but also concerning our future preservation in the faith and our final attainment of eternal life. To be sure, we must not base this certainty on our faithfulness. If we do that, then it is a fleshly security. We should rather base it on God's faithfulness, which is sealed to us in His promises.

It must be noted, however, that weak faith is something entirely different from doubt. It is and remains true faith, and holds the same spiritual and saving possessions, though with a weak and trembling hand, as a strong faith holds with a strong hand. Christ does not raise the weak faith in so far as it is weak and small, but seeks rather to strengthen it, and certainly does not reject it. "A bruised reed shall he not break, and smoking flax shall he not quench." Matt. 12, 20. A weak faith still gives God all glory, recognizes the promises of grace, and is so timid in appropriating it for itself because its own sins and guilt and unworthiness of God's grace seem so great. And yet it experiences the truth of Christ's words: "Him that cometh to me I will in no wise cast out." John 7, 37.

So let us learn then from what has here been said just what true faith is, as the Apostle describes it. In the rest of the chapter he enumerates persons who are to be our examples of faith so that we can examine our faith and see whether it consists in the assurance that through Christ's merit alone we have a gracious God and Father, forgiveness of sins, and the certain hope of eternal life.

(Arthur Schulz, who wrote the above while a student, was graduated from Both- any Luth. Seminary in May, 1953.)

## RELIGIOUS NEWS

Geneva - There are at the very least 67,712,184 baptized Lutheran church members in the world, according to statistics released by Lutheran World Federation headquarters here. Sweden is credited with 6,580,00 Lutherans; the United States and Canada with 6,560,350; Denmark 4,156,500; Finland 3,996,442; and Norway 3,036,844. Germany heads the list with 36,229,950.

Minneapolis - The Lutheran Free Church, at its 57th annual conference here, voted to recommend for study by members a proposal for possible participation of the denomination in a projected merger with three other Lutheran bodies. The union sub-committee declared that Lutheran churches seeking union "must lay continuing emphasis upon the wise combination of unity in teaching with liberty in forms of organization and service."

At the same time the delegates decided they were not ready to recommend use of the new Revised Standard Version of the Bible to the denomination's members.

Chicago - The annual synod of the Aug. Lutheran Church again went on record here approving the Revised Standard Version of the Bible. The synod instructed its publication house to print the Psalter and the Epistle and Gospel lessons according to the new translation in the Common Lutheran Hymnal now being prepared. It also requested Augustana members of the Joint Commission on a Common Liturgy "to give us a liturgy in contemporary language."

The two resolutions were interpreted as a rebuke to the Joint Commission for its failure to heed the United Lutheran Church, the A. L. C., and the Aug. L. C., all of which had indicated they preferred use of the RSV text. The commission decided to print no texts in the forthcoming book of worship.

Houston - A warning that the only valid basis for church union is "genuine doctrinal unity" was sounded here by Dr. John W. Behnken of St. Louis in his presidential address to the 42nd general

(cont'd on p. 138)

# POKING OUT THE EYES OF YOUR REASON

## A Meditation

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. I Corinthians 2, 14.

Fellow redeemed:

"He who with his reason would instruct souls," says Martin Luther, "leads both himself and others into error." And that we do not propose to do. For no soul is ever saved by believing error. The words of our Savior will ever hold true: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31, 32. There is therefore good ground for Luther's other classical statement: "He who would remain a Christian had better poke out the eyes of his reason, and listen only to what God says."

"Poke out the eyes of my reason?" you ask. "Ought I not rather to thank God for having given and preserved for me my reason?" That you have done and still do every time you confess the First Article of our Christian Creed: "Who has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them. -- For all which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true." But that is for a reason used in its proper sphere - in things below you, not in things above you, as Luther again reminds us.

The gifts of sight and hearing are marvelous gifts of God, if properly used. The eye which has been used to prove the truthfulness of the 19th Psalm, for instance: "The heavens declare the glory of God; and the firmament sheweth his handiwork," has been properly used. Or the eyes which have been used in obedience to the Savior's admonition: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5, 39. The ear which has been used to listen to the wholesome truths unto salvation, which has been attuned to the chaste music which edified the soul, has been properly used. But what about the eye which has found its delight in viewing the

sensual and obscene? Or the ear which attunes itself to the voluptuous music of the dance hall and the brothel?

Now why have I chosen this particular text this evening? During the course of the day I ran across this statement in a religious periodical reporting from a recent meeting of the British Scientific Society at Edinburgh: "Theologians have nothing to fear from science. Scientific truth and religious truth are simply 'different ways of apprehending the one reality we call God.'" At first glance that doesn't look half bad. But look at it again, and test it out on the basis of our text and on the basis of Luther's Scripture-true statements just quoted, and it will not look so good. That theology will never have anything to fear from science is, of course, true, if science recognizes its limitations. Science will never discover that which will undo God's revealed truth. But when the claim is made that scientific truth and religious truth are simply different ways of apprehending the one reality we call God, then we object. Science never would have discovered the truth of the Gospel. Even when it hears its message, it rises up in enmity against it, calling it foolishness. Even the keenest reason is in itself carnal. And "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8, 7.

Do you get the full force of that Pauline statement: "The carnal mind (even the keenest scientific intellect) is enmity against God"? So far from leading you to God, your reason will do nothing better than rebel against Him. It neither can nor will accept His Gospel word of forgiveness. That must be worked by a higher power than our reason, and His name is the Holy Spirit.

And my dear young Christian friends, you must not make the mistake of supposing that the carnal mind is something

which to the world will appear horrid and hideous. It may be the most well-behaved and orderly thing imaginable. But it is a stranger to that which you and I got as a gift at mother's knee. The things which really count in life you got as a child in your Christian home: the precious Gospel promises, embodied in your prayers, your Christian hymns, your precious Bible passages learned by heart. Be sure, then, that you treasure these things as your dearest possession. For what will the best-trained intellect bring you? Paul answers: "To be carnally minded is death." But he immediately adds: "But to be spiritually minded is life and peace." Rom. 8, 6. Life eternal shall be its fruitage.

It is to preserve and strengthen that Christian heritage that you are here at Bethany College. In the secular schools you may be educated, to be sure, but nothing more. What we above all are concerned about is the training of your heart. For our God has told us: "Keep thy heart with all diligence: for out of it are the issues of life." Prov. 4, 23. That is why we sing with Kingo:

"I pray Thee, dear Lord Jesus,  
My heart to keep and train,  
That I Thy holy temple  
From youth to age remain.  
Turn Thou my thoughts forever  
From worldly wisdom's lore;  
If I but learn to know Thee,  
I shall not want for more." Amen.

- N. A. Madson

(The foregoing meditation was delivered at chapel devotions on Oct. 22, 1951, at our Bethany College. With another school year soon upon us, we do well to evaluate again the educational media to which our young people are being directed. In the impressionable years of life, "while youth's sweet manuscript is yet unclosed" do not Christian parents want for their children what Bethany seeks to supply?)

BETHANY LUTHERAN  
JUNIOR COLLEGE & HIGH SCHOOL  
& THEOLOGICAL SEMINARY  
MANKATO, MINNESOTA  
A NORWEGIAN SYNOD INSTITUTION



(cont'd from page 136)

convention of the Lutheran Church-Missouri Synod.

"There are those who urge linking up with other church bodies in order to have the strength of greater numbers," he said. "You hear the argument again and again that then there will be greater financial strength or that you can make greater and more effective impacts on the community or on the nation or on the world."

"Surely it is not wrong and sinful to seek union with other church bodies," Dr. Behnken said. "However, this can and should be done only on the basis of genuine doctrinal unity. Where union is predicated on unity of faith, God is pleased. If, however, it is a mere striving for greater numbers, and if it results in a compromise of God's truth, an indifference to Biblical doctrine and a weakening in sound scriptural practice, it is sinful and God cannot be pleased with it. It is better to stand alone and remain smaller in numbers, but have God on your side."

"On the other hand, it is not God-pleasing to refuse to link up with other church bodies when unity in Biblical doctrine and scriptural practice has been achieved."

In another part of his address Dr. Behnken said:

"We must battle against doctrinal indifference, unionism, separatism, modernism, ritualism, secularism, and any other isms which gnaw away at the heart of our Christian faith."

"I realize that this is not a popular position to take. We have been called bigoted and narrow-minded. Some have accused us of a 'holier-than-thou attitude. A person hears people speak about theological hair-splitting. If it is a doctrine, there can and should be no splitting whatever; if it is not a Biblical doctrine, the Church has no business to claim that it is."

Subscription to  
Clergy Bulletin  
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Write to the editor



# Letters - Walther to Ottesen

St. Louis, Mo.  
March 17, 1877

Highly esteemed friend and Brother:

When I received your dear letter of January 26, with enclosure, and then read it, I was like a famished person, who once again is sitting at a table offering every variety of delicious foods: so then I also feasted according to all the desire of my heart. With your dear lines you have handed me more than a cup of cold water (Matt. 10, 42). May God reward you! I indeed receive letters enough; they are my most burdensome cross. For if something joyful occurs, no one writes me about it, and it is very seldom that any one offers me comfort. And it hardly ever happens that one encourages and admonishes me to stand firm; but you have done this brotherly service for me. I am accustomed to the fact that the letters addressed to me contain either bad news (Hiobposten), or reproaches, or difficult questions which lie heavily on my conscience. How refreshing, therefore, it is to receive a letter like yours! Now you may well say: And you have waited so long for a reply! Isn't that ingratitude? It may indeed seem so, and yet the situation is different. Just in recent weeks my time was so completely occupied that it was practically impossible for me to follow the urge of my heart and give you an answer. In the course of this year I have made a number of changes in my method of teaching, a fact that made it necessary for me to devote more time to the preparation than during a number of years. Letters which contain difficult questions have become more numerous; the articles for "Lehre und Wehre" were of an historical nature, which could be prepared only on the basis of careful studies; and, finally, I was so foolish as to have myself burdened with the composition of a booklet which is to contain an historical introduction into the Formula of Concord. And since this is intended for the use of laymen it has caused me all the more trouble, since I am such an ignorant person, who is obliged to get his material out of ten and twenty books, so that my diligence must in a measure make good my ignorance and must endeavor to compensate

(for my lack of) knowledge and skill. To this was added the fact that I could only now and then steal an hour, for which reason I could never become real warm in my subject and really get into full swing. It was a piecemeal task, and since I was pressed for time and did not want to come post festum, I had to keep on writing without being able to go over what I had written and to make comparisons, since the copy had to go over to the publishing house immediately. Yesterday I finished my task, and now the next thing is my reply to you. Forgive me therefore that I only now come with this late fruit of my gratitude.

I also think with great joy of those days when God granted to me to become acquainted with you. This and the subsequent union with you and your brethren in truth and in spirit is the most beautiful sunshine which has fallen on my entire life in the church here, on its needs, battles, and afflictions. On this gift of God I shall feed until my death. My longing and my wish is only that that this sunshine may never be darkened by any kind of clouds. The devil knows how valuable my fellowship with you is and how much I stand in need of this comfort; hence I am always concerned about the fact that he will take also this comfort from me. But my course will soon come to its end, therefore God will certainly help me that I may enjoy the remaining stretch of a truly narrow way in your comforting company. In this hope your dear letter has also strengthened me mightily.

My historical writings, especially the last one which concerns the Formula of Concord, have not only caused me much trouble, but have also pressed out of my heart many sighs to God for help and assistance, and have also comforted me and strengthened me in my faith. As the situation was before the Formula of Concord came into being, exactly the same way it now appears again in the Lutheran Church; and just as the faithful pupils of Luther went about to quiet the disunion and to bring about unity, just so we are doing it again. Hence we are on the right way and we have no reason to despair. Let

us therefore give heed to the word of Virgil (which is also contained in our Confession): Tu ne cede malis, sed contra audentior ito! (Apol. A.C., Art. 20.) Our sun indeed seems to be sinking, and according to the usual experience the time of our visitation will soon come to an end, but let this not move us to give up hope that it is only a passing sleepiness which has taken hold of our people and that God is far from being finished with what He from eternity has resolved to do in this "new world". Let us only always and ever again watch fervently, then the world will again become warm. May God make the jubilee of our Concordia a Pentecost for our Church in America! Let us therefore pray for this and work for it with such a zeal that hell itself will be in an uproar and that the angels will exult with us.

My most cordial greetings to your faithful helpmeet; my wife returns her dear greeting. How is your daughter in Minneapolis getting along? Julia is now in Cleveland; she with her two little children is sprightly and well. Ferdinand is still pastor in Brunswick, 180 miles from here: he is well and is happy with his wife, nee Biltz, and a little son, one year old. Constantine is indeed well with his wife and their three children, but has been out of work for some time, since his employer went bankrupt and since no work has till now been found in another mill. God evidently wants to draw him to Himself by this cross. My oldest daughter, Magdalena, with her Stephanus Keyl, is on Staten Island, and her four children are cheerful and sprightly.

But I must hurry to a close. I commend you, together with your family and your office, to the faithful hands of God and I wish for you for the approaching high festival a glad opening of your mouth.

Yours, in the tossing vessel of the faith, sitting with all confidence,  
(Signed) C.F.W. Walther

St. Louis, Mo.  
Aug. 22, 1877

Honorable and beloved friend and brother:

As willingly as I should like to serve you with the small measure of my knowledge, I do not find myself at the present time in a position to give thought to the mat-

ter of offense as thoroughly as it would be necessary if I should want to make suggestions for theses concerning this important subject. Permit me only to transmit to you a few testimonies which might lead to viewpoints that must be borne in mind in the presentation.

Friedrich Balduin, professor at Wittenberg, died 1627, writes as follows: "If any Lutheran should live or sojourn among papists, whether he is under obligation to fast on certain days according to the custom of the papists, in order to avoid an offense of the weak? I reply: Thus it indeed seems to not a few on account of the saying of the Apostle Paul, Rom. 14, 14, 15, 21; I Cor. 8, 13. But it is very much safer for the conscience to abstain altogether from the papal fasting. If one is obliged to live among papists, such a one should either avoid business transactions with them on fast days, or, making use of his power, he may make use of certain foods according to his conviction, always mindful of those apostolic words, Titus 1, 15: 'To the clean all things are clean,' and those of the Savior: 'What goes into the mouth does not contaminate a man,' Matt. 15, 11; for the favor of the papists he should however not abstain from certain food. If an offense should arise therefrom, it is not given, but received; for an offense is given if something is done contrary to a divine precept or in agreement with something divine, to which genus those papistical fastings do not belong. But he should endeavor that, if the papists with whom he has dealings are known for their uprightness, who neither gruffly defend their opinions nor persecute those who contradict them in a tyrannical manner, he give them a more correct instruction concerning the true use of things indifferent, by which procedure an offense of all things may best be avoided. To which point the quotation from the Apostle Paul given above pertains, which does not oppose this declaration. For he is speaking of weak brethren, that is, of such weak person as belong to our religion, but have not yet been rightly informed on the use of things indifferent. These are not to be grieved on account of our food. Therefore if perhaps these, over against a certain sure goal, for example on account of



devotion and piety, abstain from meats to their own contempt or ill-will, themselves being present, do not partake of meats, lest their liberty be condemned by us, a fact that cannot but offend them in a grave measure." (Tractatus de casibus conscientiae. Witebergae 1628, p. 515ff.)

Christian August Drusius: "An offense taken is an instigation to error and sin, which one takes with regard to the words or acts of another without the latter's fault, because one himself errs and has a false judgment, e.g. Matt. 11, 6; John 6, 61. An offense given, on the other hand, is an inducement to sins or errors which one commits by what one himself teaches, speaks, or does, whereby we become partakers of another man's sin, Matt. 18, 6ff. That may be done either in this way that one himself sins or that one does not make use of the proper prudence. Hence one can give offense not only by that which is evil, but also by the abuse or the imprudent use of things permitted. Rom. 14, 13f. We must not permit a yoke of human precepts or erroneous teachings to be placed on Christians with the pretense that one yields to the weak in order not to offend him. The designation 'weak' applies in this case to such as do not as yet have sufficient knowledge, but still have a good Christian heart and make it their aim to live unto God, Rom. 14, 1. 6. 7. The defiant and arrogant errorist, however, and the imperious lord over the conscience is not weak, but is a dangerous and injurious person, against whose undertakings the divine truth and Christian liberty must be defended, Gal. 5, 1. For that reason Paul withstood even Peter, although the latter was in perfect accord with him (Acts 15, 10), since he once was precipitated in a practical application and because of the arrival of certain men who were zealous for the Jewish law did not want himself to be found eating with the Gentiles, an action which others could have interpreted in such a way as though he showed himself guilty of an error and approved of the pretext that it was necessary for salvation to combine the observance of Jewish statutes with the faith in Jesus Christ. Gal. 2, 11. 12. . . . With the situation concerning matters about which there is a difference of

opinion and one by levity or lack of prudence gives offense other situations are not to be confounded where one by his example can teach others in controverted points, in such a way that, if they nevertheless take occasion for sin, this is done not through our fault, but through theirs, so that offense is one taken by them. This happens if one through his entire conduct has the presumption on his side that he always deals conscientiously and that in matters of conscience he has very good insight. If there is this additional factor that he has had the opportunity to explain his position with words as to how and why he thinks and acts as he does, this is all the better. For if under the stated circumstances the other person should believe one capable of dealing contrary to conscience and should have the opinion that it is not always necessary to be so cautious in guarding against the evil: he would act thus not only without any reason for such suspicion, but definitely against the probability or even a moral certainty over against which the innocent person was helpless, for which reason the offense would be taken." (Kurzer Begriff der Moral theologie. Leipzig, 1773. II, 1557ff.)

So much for this time! Maybe I can soon give you additional points.

In any event we are to consider that the unbelieving world received no assistance through the fact that one take away the object of sinning, as pictures in the case of pictures, but that their heart should be sanctified through the Gospel; 2. that the conservation of the doctrine of Christian liberty is more important than the conservation of certain persons against gluttony; 3. that every theory which one draws up for certain cases is correct only then if it can be applied to all analogous cases, since otherwise it might lead to dangerous scruples of conscience and to injurious errors; 4. that we by means of true temper (up to the point of discipline) must prove that we reject abstemiousness with a good conscience, according to Col. 2, 20-23.

The Lord be with you and your entire household and grant you the great joys of a grandfather in your sweet grandchild!

Your

(Signed) C.F.W. Walther

LISTEN TO THIS!!

The recent speaker at the commencement exercises of the Bethany Lutheran College, Mankato, Minn., told the class "You have learned to know a definite, a sure, an infallible revelation of our God. — The school you have attended teaches and proclaims that Word without addition or diminution, that it is faithful to it in its every part," etc. How does this stand justified by the action of the said colleges and its church body officials who accepted as students certain young men into its seminary department who left the Missouri institutions for conscience reasons and now were recommended for the acceptance of calls into the ministry of the Lutheran Church-Missouri Synod???? We continue with the statement of the speaker at the commencement: "Were it (this school) to deviate in one point from that divine truth, it would have rightfully forfeited its charter to existence." What's the answer? You know it as well as we do.

(Note: Both of the above quoted articles appeared in THE ORTHODOX LUTHERAN, the official organ of the Orthodox Lutheran Conference; the first article in the December, 1952, issue, and the second article in the July, 1953, issue. — Ed.)

## *Litt av Hvert*

. . . CORRIGENDA: Pastor A. M. Harstad is the new chaplain at Bethesda Lutheran Home; Rev. Golisch remains the superintendent. . . When we reported the death of Mrs. Luther Vangen's father, we simply failed to remember at the time that he was also Mrs. Alf Merseth's father. Our apologies to all concerned for this lapse.

. . . Brother Stuart Dorr has received the call to serve as pastor of Our Savior's Congregation at Princeton, Minnesota. At present Prof. Lillegard is serving as interim pastor at Princeton.

. . . Pastor M. H. Otto declined the call to serve on the Bethany faculty.

. . . Among the recent newlyweds are to be found Wilhelm Walther and Naomi (Madson) Petersen. We ask God's blessing on their new home.

. . . We rejoice to hear that Mrs. G. F. Guldberg, who had been seriously ill during the earlier part of this year, is recovering her health.

. . . Pastor Grant Quill may return from his exploratory mission trip in time to make a report to the pastoral conference.

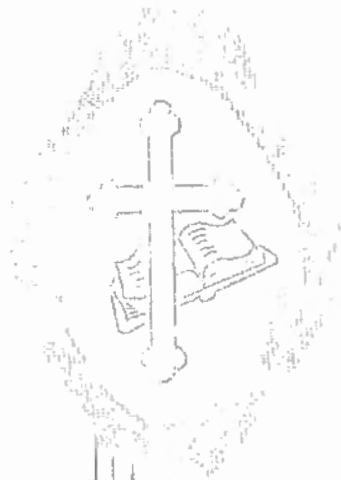
. . . Socialism, as now interpreted in England, is competition without prizes, boredom without hope, war without victory, and statistics without end. — London Sunday Times.

. . . The July issue of the LUTHERAN OUTLOOK carries a letter in which the writer (whose name is withheld) attacks previous letters written by J.A.O. Preus and A. Fremder. If this letter is truly representative of ELC spirit, we understand even more clearly why we remain separated from them.

. . . As we conclude this last issue in our two years at the helm of the C. B., we bid farewell to the readers of these pages. Although we must admit that we have enjoyed much of the work connected with this publication, our ancient equipment is beginning to rebel. Our pre-World-War-I A. B. Dick hand-feed mimeograph machine has revolved more than 60,000 times in the interest of the clergy. At the same time we are happy to report that as we yield place to another editor, the treasury shows a cash balance of \$28.75. We have made no serious attempts to gain subscribers, yet our address list contains the names of about 40 subscribers outside the circle of our pastoral conference. We are grateful for the words of encouragement that we have received from our readers from time to time. This manifestation of interest has certainly been of help to us in the tedious hours of publication. May you greet your next servant with the same spirit.

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# THE CLERGY BULLETIN



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# THE CLERGY BULLETIN

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No. 12

## *The Doctrine of*

## OBJECTIVE JUSTIFICATION

by R.M.Branstad

Not long ago our family physician called in a dermatologist for consultation about one of our children. The specialist was young and fresh from the consultation staff of a large hospital. Only recently had he started a private practice. For half an hour we listened to a diagnosis, the like of which we had never heard. When he left, I asked our family physician what the specialist had said. The physician answered: "You will have to wait a couple of days while I consult my textbooks!" A few days later the physician called and in a few simple sentences gave us an understandable summary of that lengthy diagnosis.

Theology has become a science filled with technical terminology. We who call ourselves theologians and have spent years at specialized study find often that we must consult our textbooks in order to interpret the language of the specialists, the dogmaticians. When we do so, we find that there is a simple summary in understandable language. When dogmaticians remain orthodox, that summary is to be found in the divine source book of the theologians, the handbook of the Christian, the Holy Bible.

We do not condemn this technical terminology. It has become necessary in the detailed study of doctrine and especially in the defense against misunderstanding and the false teaching of God's Word. Therefore we who teach and preach must understand those terms that we may more clearly present Scriptural doctrine to those who hear us. Our problem, as I see it, is to so digest Christian dogma-

tics that our people are not merely awed with our learning, but that they become impressed with the clearness of the simple truths of Scripture.

The doctrine of objective justification is a case in point. Dogmaticians employ no less than a half dozen terms which are virtually synonyms for this one doctrine. When we learn that even the theologians confuse this multiplicity of terms, it is not surprising that the average layman may find himself at a loss to make a proper distinction. However these terms are not altogether superfluous, for each reveals another facet of the most precious jewel of Scriptural doctrine. For a thorough study of the pivotal doctrine of justification, it has become necessary for the dogmaticians to label these brilliant facets.

In our present study we shall reverse the procedure of the dogmaticians. They began with the simple teaching of Scripture and elaborated upon it until we have the present extensive and rather complicated dogmatic approach. We shall start with their elaborations and return to the simple teaching of Scripture, for this must be the procedure of the preacher and teacher of Holy Writ if his people are to receive joy and comfort from this glorious doctrine. The stunning effect of the gem is lost if the average viewer is permitted to see only one facet at a time.

Lutheran dogmaticians are unanimous in declaring the doctrine of justification the central teaching of the whole Bible, the doctrine with which the Church

stands and without which it would have to fall. Luther declares: "If this only article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted." Con. Trig. p.917,6. The apology of the Augsburg Confession in Article IV on Justification declares: "But since in this controversy the chief topic of Christian doctrine is treated, which, understood aright, illumines and amplifies the honor of Christ and brings necessary and most abundant consolation to devout consciences, we ask His Imperial Majesty to hear us with forbearance in regard to matters of such importance." Con. Trig. p.121,2. The Formula of Concord also asserts: "This article concerning justification by faith (as the Apology says) is the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ." Con. Trig. p.917,6.

In the study of this doctrine, the dogmaticians have divided it into two distinct approaches, as indeed there are. In theology these approaches are termed "objective justification" and "subjective justification". To violate either one is to destroy the essence of our faith. Yet we find many a theologian, teacher, or layman who disregards, confuses, or rejects one or the other of these approaches, particularly that of objective justification. It is our purpose now to study this latter approach.

In a study of this doctrine, at once it becomes evident that the writers use a number of terms synonymously. Among them are the terms: atonement, reconciliation, propiation, expiation, vicarious satisfaction. We shall therefore consider the definitions given this terminology by the dogmaticians.

We shall return first of all to the Augsburg Confession. There in article IV of the chief articles of faith, (Trig.p. 45), we find justification defined thus: "Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in (Clergy Bulletin: XII, 12)

His sight." It is the latter part of this definition: "Their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins" that is now called "objective justification".

Ambrose in writing to Irenaeus stated it thus: "The Law, which made all sinners, seemed to have done injury, but when the Lord Jesus Christ came, He forgave to all sin which no one could avoid, and, by the shedding of His own blood, blotted out the handwriting which was against us....Because after the whole world became subject, He took away the sin of the whole world." Trig.p.151,103.

In the Augsburg Confession, the greatest effort was made to clearly explain how Christ's atonement for our sins, how His reconciliation with God, how His propiation, His expiation, His vicarious satisfaction became the possession of the individual. This was done because of the difference of opinion as to whether it was done by faith alone, or together with the merits of man. But it became evident that not only was the means of obtaining this reconciliation falsely taught and believed, but the cause of this false position was often a false conception of the very atonement of Christ. Dogmaticians found it necessary to elaborate upon this aspect of justification, and because of its nature, labelled it "objective justification".

Franz Peiper gives us one of the finest definitions of the term in speaking of reconciliation. "There is according to Scripture an objective reconciliation of mankind with God, a reconciliation that men need not still bring about, but that was effected 1900 years ago by Christ. This reconciliation exists, and that before all efforts of men and independent of them. It is an accomplished fact like the creation of the world...At that time, therefore, when Christ died, our reconciliation unto God became a fact. As Christ's death lies in the past, so also the accomplishment of our reconciliation. The *katastasein* of Rom. 5, 10 and 2 Cor. 5, 19 (this must be pointed out again and again) expresses not a change of heart on the part of men, but an occurrence in the heart of God. At that time when Christ offered up Himself as Ransom, God dismissed His wrath against men. This is not philosophy, but the apostle's declaration when to the words: 'God was in Christ, reconciling the world unto Himself,' he adds: 'not imputing their



trespasses unto them,' that is, then already in His heart forgiving the sins of all the world, justifying the whole world. ...According to Scripture, furthermore, the fact of Christ's resurrection from the dead is an actual absolution of objective justification of the whole world of sinners." Chr. Dog. vol.2, p.200.

In the centennial series of doctrinal essays, "The Abiding Word", Dr. Arndt has a lengthy definition of the term "justify". "What does justify mean? The verbs ending in 'fy' often signify 'to place into a condition or state.' Clarify means to make clear; beautify means to render beautiful; glorify means to render glorious. So justify means to make just or righteous. But this expression, to make just, can be taken in various meanings. It may signify: to make somebody a righteous, just being through education, training, admonition, and the like. But it may mean, too, to declare somebody just and righteous. It may refer to the act of a judge when he renders his verdict and states to the accused standing before him, 'I acquit you,' 'I declare you innocent.' The judge in such a case has made the defendant righteous or just in the legal sense; from the point of view of the law the accused is just. That Paul uses the term in the legal or forensic sense is very evident. God justifies the whole world. He makes the whole world righteous. The world, generally speaking, is wicked, ungodly, opposing the Creator. But God declares the world innocent, acquitted. What a glorious act! Is it not a fiction? Not at all, because we have the word of God as a guarantee that actually the sins of the whole world were cancelled when the sacrifice of Christ was offered. Forgiveness has been obtained for every human being. Who can worthily extol the greatness of God's love and the blessed results of the work of Christ on Calvary?

"What we have just now considered is called objective justification. The term is intended to signify that, apart from the attitude of individual human beings, in a very objective way God has declared that the world is justified, that sins are forgiven, that all mankind has been redeemed. Another term used for this great act of God is 'universal justification', a justification that extends to everybody." Abiding Word, vol.2, p.245.

Thus far we have presented definitions

from sources that agree in their definitions. But, of course, not all theologians do. We shall also present a number of definitions at variance with the one already presented.

Although Roman theology attacks primarily the doctrine of subjective justification, it thereby also presents a different definition of objective justification. When Canon XX anathematizes the doctrine of justification "as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments", it thereby declares that Christ's vicarious satisfaction was not sufficient to atone for all our sins.

Further, Roman theology declares its Mass to be the "unbloody repetition of the sacrifice of Christ, necessary for propitiation." In so teaching, Rome denies that Christ's redemption was complete. Calvin and the Armenians accepted the premise of this Roman definition, but offered a different solution than the keeping of the commandments. They declared that Christ's vicarious satisfaction was not sufficient in itself, but was accepted as such by God's sovereign will. Calvin and his successors furthermore contend that Christ did not make satisfaction for the whole world, or, perhaps better stated, God did not accept Christ's attempt at satisfaction for the whole world, but only for the elect.

Nitsch, Schleiermacher and Hofmann insisted that reconciliation is based, not on Christ's expiation for sin, but on His guaranty to win followers and conquer their sinfulness. (Guaranty theory)

Ritschl and A. Harnack declared that Christ died to show man how much God loves them. (Declaratory)

The so-called "New England Theology" presented the theory that God make an example of suffering in Christ in order to exhibit to man that sin is displeasing in His sight. (Governmental)

Horace Bushnell popularized the theory that Christ's death has an influence upon mankind for moral improvement. The example of His suffering softens human hearts and helps man to reform, repent, and better his condition. (Moral-example)

Two more theories very popular with the "modernist" school of theology which they have substituted for the doctrine of objective justification are these:

1. Christ gave up His Life for a principle of truth as any other martyr. (Martyr) 2. Christ's death was an accident as unforeseen and unexpected as the death of any other martyr. (Accident theory).

As you will note, most of these contradictory definitions reject the doctrine of justification altogether. Although the Lutheran Church is so identified with the doctrine of justification that even Webster's Dictionary in defining the term "Lutheran", after giving the titles of the Confessional Writings, says, "The cardinal doctrine is that of justification by faith alone," not all Lutheran bodies entirely agree in the definition presented. Very frequently the difference in defining objective justification among Lutherans results from a different emphasis on faith in subjective justification. There are Lutheran theologians who teach that faith, in part if not altogether, is a work of man. This, in turn, will alter the definition of objective justification, for it will add to the vicarious suffering of Christ the meritorious work of man.

Other Lutheran theologians make objective justification a progressive operation. Dr. Lenski of the American Lutheran Church, in writing on 2 Cor. 5: 19, states: "We fail to find the idea that Paul here says that when Christ died, when in and by His death God reconciled the world objectively, He then and there (or at Christ's resurrection) forgave all sins to the whole world." He rejects the definition that reconciliation is an historic past act, but defines it as a continuous work which God is engaged in performing now. He makes reconciliation dependent upon the fulfillment of certain conditions, which ultimately makes faith a meritorious work. This makes objective justification incomplete and Christ's atonement inadequate.

Dr. Reu in his "Dogmatics" defines objective justification in the original Lutheran manner, but at the same time declares: "The justification transpiring in the heart of God is communicated to the sinner by means of grace." This, when actually makes objective justification a progressive operation as Lenski contends.

The Declaration of the ALC of 1938 states, II, A: "To this end He also our poses to justify those who have come to

faith, to preserve in faith and finally to glorify them." Last again is the popular definition of many Lutheran theologians, that objective justification is not a completed past act.

We have presented various definitions by the dogmaticians. Now what does Scripture say? It is not necessary to list all the passages that pertain to the subject. We are not here contending the verbal inspiration of Scripture, nor must we defend the fact that Scripture does not contradict itself. One clear statement of Scripture would suffice.

In 2 Cor. 5:19, we find the purpose of Christ's life on earth and of His death. "God was in Christ, reconciling the world unto Himself." God, at the time of Christ's life on earth, was in Christ working out the atonement or reconciliation of the world. Now was this purpose accomplished? In Rom. 5:10, we read: "We were reconciled unto God by the death of His Son." At the time of Christ's death, the reconciliation was accomplished, completed, a fact. There is nothing progressive about it, no extenuating circumstances. Faith is not mentioned. Faith has nothing to do with it. This reconciliation was completed entirely apart from anything in man. It is something that has taken place entirely within the heart of God. But are not the "We" for whom this reconciliation was completed only the elect? Listen to Rom. 5: 18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification." It "came upon all men"-- this includes the whole human race, past, present, and future. It "came upon all men" irrespective of their life, their state of mind, or faith. Is this reconciliation actually justification? In the passage just quoted we read: "The free gift came upon all men unto justification." And in Rom. 4: 25, St. Paul declares: "Christ was delivered for our offenses and raised again for our justification."

Is this justification actually the forgiveness of all sin? Earlier in this same chapter, Rom. 4: 7-8, in speaking of justification, St. Paul states: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Throughout Scripture the term

"justification" is used to describe the act of God in which He grants forgiveness of sins to the world.

Scripture furthermore declares that the fact of Christ's resurrection from the dead is an actual absolution or objective justification of the whole world of sinners, for Rom. 4: 25 declares: "Who ... was raised again for our justification." There is only one conclusion: A reconciliation of God with all men and a justification of them has taken place before they believe.

How gloriously simple and clear are these words of Holy Writ! It is like a beam of sunlight and a breath of fresh air in a dim, smoke-filled room. Here there is no confusion; here there is no multiplicity of technical terms; here there are no contradictory definitions. Stated simply, in our own words, that which we call objective justification is this: When Christ died on the cross, He earned forgiveness of sins for the whole world and then and there the whole human race was pardoned. Nothing remains but that we make this forgiveness our personal possession by faith.

Just how important is this teaching to men's salvation? Let us hear Pieper. Speaking of the entire doctrine he declares: "In the article of justification there is not, as in other doctrines (e.g., the doctrine of the Lord's Supper), an erring from weakness, that is, an erring in spite of which one may have faith in Christ or be a member of the Christian Church. Whoever in his heart errs at all in regard to the doctrine of justification, that is, trusts before God in his own virtue, works, etc., to obtain forgiveness of sins, inevitably errs so, that he thereby excludes himself from membership in the Christian Church, Gal. 5: 4: "Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace!" Chr. Dog., vol. 3, p. 304.

"Let us grant this to be true," someone may say. "But here he is speaking of the doctrine in general. If I accept that part which you call "subjective justification", which I consider the essence of the entire doctrine, it surely is not absolutely necessary that I agree with this definition of objective justification." Let us hear Pieper again: "In

presenting the doctrine of Christ's sacerdotal office it was shown at length that the objective justification or reconciliation of all mankind is a prerequisite of justification by faith or subjective justification. There could be absolutely no thought of a justification by faith, without the deeds of the Law, if the (objective) justification of the entire world because of Christ's vicarious satisfaction were not already actual in God's heart and the Gospel the proclamation of it. All who deny the objective justification or, as it is also called, the objective reconciliation, must, if they wish to remain consistent, also deny that subjective justification occurs by faith." Chr. Dog., vol. 2, p. 299. There can be no question about it. Without objective justification there is no justification at all. Without any funds in the bank, it is impossible for the individual to cash a check.

Since this doctrine is so essential to salvation that he who errs here excludes himself from heaven, we who teach and preach should tremble lest we fail to present it so simply and clearly that our hearers are eternally lost in our confusion. It is not enough that we guard and defend this doctrine in doctrinal essay and dogmatical debate. It is doubly important that we bring its glorious comfort and joy to every sinner the Lord brings to us. What needless tragedy that one single soul go to hell, for his sins also have already been forgiven! God grant that our church may ever preserve and preach the Holy Gospel which is but the proclamation of the justification of all men!

(In connection with the study of the "Common Confession", this review of the doctrine of objective justification was presented to the Chippewa Valley Mixed Conference, Nov., 1952, at Augusta, Wis.)

NOTA BENE!

Hereafter instructions regarding mailing or supplying Sentinels for Armed Forces are to be sent directly to the business manager of Sentinel, & instructions regarding mailing or supplying other materials for Armed Forces are to be sent to the undersigned. Neither of us will be responsible for forwarding such instructions to each other. In desperation,  
D. L. Pfeiffer

# UNION MATTERS

— A REPORT

## Wisconsin Synod Convention

by A. M. Harstad

Having been asked by our President, Pastor C. M. Gullerud, to give a report to the Clergy Bulletin concerning union matters the Convention of the Wisconsin Synod, I shall endeavor to do so in as brief a manner as possible. I found it impossible to be present at all sessions when the Union Matter was discussed, but have obtained the information concerning what transpired at those sessions from the "Session by Session" reports which appeared in mimeographed form as well as from individuals who were present.

After a presentation of the History of the Union Matters the recommendations of the "Floor Committee" in Union Matters were as follows:

"Your Committee therefore makes the following recommendations:

1. That we declare that the Lutheran Church - Missouri Synod has by the practices outlined above brought about the present break in relations that is now threatening the existence of the Synodical Conference, and the continuance of our affiliation with the Sister Synod.
2. That we without delay make this declaration known to the President of the Lutheran Church - Missouri Synod, to the President of the Synodical Conference, and to the other Presidents of its constituent synods.
3. That we herewith endorse the Protest agreed upon by our representatives immediately following the St. Paul convention and carry it to the Synodical Conference at its meeting in 1954.
4. That we prevail upon the Presidents of the constituent Synods to arrange a program for the convention of the Synodical Conference in 1954 that would devote all regular sessions of the Synodical Conference to a thorough consideration of our Protest and of the doctrinal issues involved, to the exclusion of all other business until our Protest has been satisfactorily answered.
5. That the Conference of Presidents make a special effort during the coming year to provide all our congregations with thorough instructions regarding the issues and doctrines involved.
6. That in the meantime we maintain relations with the Missouri Synod as in

the year just past with the distinct understanding that we are at the same time maintaining our Protest and that our efforts to heal the breach will culminate in the next meeting of the Synodical Conference.

Gal. 6, 1-2: Brethren, if a man be overtaken in a fault, ye which are spiritual restore such as one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ.

Rom. 15, 5-6: Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of Our Lord Jesus Christ.

Unanimously adopted by the Church Union Committee. E. Kowalke, Chairman.  
N. Kospel, Secretary.

In the course of the debate on the Union Matter, Dr. W. Baepfer of the Mo. Synod, chairman of Missouri's Committee on Doctrinal Unity, who was present, was asked whether he held that it was "neither necessary nor possible to agree in all points of doctrine." (Quotation from the A.L.C.) He answered that he did not hold this and said he did not think that the A.L.C. held that either; then he quoted from the Common Confession a very fine statement concerning adhering to all points of doctrine. To this, Prof. Reim answered to the following effect: The statement in the Common Confession is fine; but the A. L.C. at Sandusky made the above statement. The Common Confession has no antithesis in this matter, so we do not know whether they still hold this or not. If there were an antithesis rejecting the above error, then we would know.

Other remarks from the floor: The devil is hard after us all - the Wis. Synod and the Mo. Synod. He has his lures so as to get glory for himself. The lure here is that of bigness of the church if only we will go together with others heretofore not agreed with us. And the hook he hands out is that we shall be willing to let error stand alongside of truth. The devil is satisfied if error is only allowed to stand alongside of the truth. But we must allow it. ----- Missouri has lost the /not

reputation she once had of being a bulwark against error of every kind. If the Wis. Synod doesn't do something definite she will lose this reputation. In the matter of the joint endeavors of Wis. and Mo., we ask what is going to become of them. But we must not let sentiment run away with us.

We next quote from the report of Session 13, as follows: "The floor is given to Pastor Kretzmann and Pastor Paul G. Koch, both of the Missouri Synod, and protesting members of the same. They urge that we take decisive action and show that there is definite division between them and the Missouri Synod. -- Prof. Reim shows that all efforts have been made to heal the breach and that these efforts extend from the years 1939 until the present time. We have no further argument to employ, he says. We hope that maybe this action of declaring the bond to be broken might still help. -- Dr. Baepfer and also Dr. Seuer (Prof. in St. Louis) speak of more patience which should be extended to the Mo. Synod, and ask the pointed question whether we are not in fellowship now. -- Prof. Meyer shows that as long as the statement of the A.L.C. that there is wholesome latitude of doctrine permissible, and that disagreement in doctrine is not always divisive of church fellowship and as long as the Mo. Synod continues negotiations under these conditions, the confidence in statements and actions of the Mo. Synod is destroyed. -- Prof. Lawrenz suggests that the request for more patience can hardly be understood. It is rather necessary for the Mo. Synod to admonish us if they find that our admonition or our position is not based on Scriptures."

A substitute set of resolutions was presented to the Convention by Prof. W. Schaller, which reads as follows: We find that the Lutheran Church-Missouri Synod has left the scriptural position of the Synodical Conference in the matter of abjuring, of prayer-fellowship, of chaplaincies and the Common Confession.

We find that all efforts over the years to bring the Lutheran Church-Missouri Synod back to the Scripturally correct position in these matters have failed and that we have exhausted all avenues of admonition-opportunity.

We find that Scripture instructs us Romans 16,17 that we should avoid such who cause division and offences contrary

to the doctrine that we have learned.

I therefore recommend:

That the Joint Synod of Wisconsin and Other States, in obedience to God's command and in the hope that our action may still achieve what all other efforts have failed to accomplish, herewith declares that it is now not in fellowship with the Lutheran Church-Missouri Synod;

That we make every effort to liquidate our joint work in a decent and orderly manner;

That we transmit this our finding and resolution to our Districts called in special session this Fall.

(Prof. Winfred Schaller)

Neither the Recommendations of the Floor Committee nor Prof. Schaller's substitute set of resolutions were adopted by the Synod. The final disposition was as follows:

A motion prevailed to refer this matter to a Convention of the Wisconsin Synod to be held early this fall; also, the District Presidents are asked to call special sessions of the Districts to discuss the Union Matters that are before the Synod. And a motion was passed to provide copies of the report of the Standing Committee on Church Union (from book of Reports and Memorials, as well as the supplementary report in mimeographed form at the Convention), the Floor Committee report, and the Substitute report for the Districts and the sessions.

Your reporter offers it as his humble opinion that the Wisconsin Synod is much to be admired for its courage, its forthrightness in confessing the truth, and also its love and concern for the sister Synod.

At his own request, President John Brenner was not re-elected to the office of President. Pastor Oscar Naumann of St. Paul was elected president. The Convention bespoke its hearty thanks to Pres. Brenner for his excellent leadership in this critical period of the Synod's history; the Convention made him an honorary and advisory member of the general Synodical Committee and of the standing committee on Church Union; he was also made an advisory member to all Conventions of the Wis. Synod and of the Synodical Conference. (A. M. Herstad).

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Next Issue! Resumé of General Past. Conf. of Norwegian Synod

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Report of the Floor Committee on Church Union to  
the Convention assembled at Watertown, Wisconsin  
August 5 - 13, 1953

The Standing Committee in Matters of Church Union says at the end of its Report that "We hold that the Lutheran Church -- Missouri Synod has disrupted the Synodical Conference and made it impossible for us to continue our affiliation with the Missouri Synod and our joint labors in the service of the Lord."

The Standing Committee thus reports that its earnest labors over the years have failed of their purpose to keep that unity of the Spirit in the bond of peace that once characterized our union in the Synodical Conference.

#### Findings of the Floor Committee

The possibility of discontinuance of our affiliation with the Lutheran Church -- Missouri Synod does not come upon us without warning and fills us with sadness and deepest regret. We have always recognized our deep obligation to the Missouri Synod for its service in the early days of our Synod in leading us away from gross unionistic practice and showing us the way to honest biblical teaching and practice. We still find that honest biblical teaching expressed in the Missouri Synod's Brief Statement. In the Synodical Conference we have worked together with the Missouri Synod in blessed unity of mind and spirit in the field of Negro Missions in this country and in Nigeria, also in such local endeavors as the Bethesda Lutheran Home, Institutional Missions, and others. We have freely made use of the Missouri Synod's colleges and seminaries. Our relation to Missouri has been very dear to us, and any disturbance of that relation must be correspondingly saddening.

The strain on our cordial relations with the Missouri Synod has been growing steadily more severe since 1935 when the Missouri Synod again resumed negotiations with the American Lutheran Church with a view to establishing pulpit and altar fellowship.

The history of the Common Confession will show how the break in relations has gradually been widening. In 1939 our Synod rejected the doctrinal statement

agreed upon by the Missouri Synod and the American Lutheran Church as a basis for possible union. At its convention in Fort Wayne in 1941 the Missouri Synod refused to withdraw the 1938 Resolutions. In 1944 the Missouri Synod published a single document called the "Doctrinal Affirmation" which was soon discarded because the American Lutheran Church refused to accept it.

Negotiations continued in spite of our objections and warnings, and in 1950 the Missouri Synod adopted the Common Confession. The American Lutheran Church also adopted it as a basis for church fellowship with Missouri. In conferences, District Synod meetings, and Joint Synod meetings our Synod studied the Common Confession, offered its criticisms, and unanimously rejected it at New Ulm in 1951 as inadequate to settle the doctrinal differences that had separated members of the Synodical Conference from members of the American Lutheran Church. Our objections went unheeded. The Missouri Synod on the contrary had resolved: "That we rejoice and thank God that the Common Confession shows that agreement has been achieved in the doctrines treated by the two Committees." The Common Confession has been accepted by the Missouri Synod as a settlement of doctrinal differences between Missouri and the American Lutheran Church; this acceptance has been reaffirmed by Missouri, and it has been made clear that she is determined to abide by that decision.

We have repeatedly requested the Missouri Synod and its officials to suspend negotiations with the American Lutheran Church leading toward union with that body until the American Lutheran Church itself relinquishes its position that there is an area of wholesome and allowable difference of opinion in matters of doctrine and that complete agreement in doctrine is not necessary for union.

In 1929 Missouri itself discontinued negotiations with the Iowa Synod because that body showed itself to be unionistic in spirit by negotiating with false Lutheran bodies while at the same time nego-



tiating with Missouri. We have but been asking Missouri to show the same spirit today that it found to be right in 1929.

The Missouri Synod has consistently declined to retreat from its position on the Common Confession, has persisted in carrying forward its negotiations with the American Lutheran Church in spite of our pleas, and at Houston in June of this year, 1953, while asking its Praesidium to continue to "take the steps necessary to bring about a God-pleasing disposition of the matters" mentioned in our Synod's memorial, it, at the same Convention, resolved to "continue its discussions with the representatives of the American Lutheran Church." The so-called Part II of the Common Confession is offered as an answer to the Wisconsin Synod's objections, but at the same time is also presented to the American Lutheran Church as a basis for continued negotiation.

The net result of the Missouri Synod's resolutions made at Houston is that action on the Common Confession and Part II of that confession has been postponed until 1956 at the earliest. In the meantime negotiations with the American Lutheran Church will continue in spite of our pleas and criticisms.

The issue that has opened this serious breach between our Synod and the Missouri Synod and threatened the continuance of the Synodical Conference is Unionism. Unionism is the underlying issue in the controversies regarding the chaplaincy, co-operation with unaffiliated church bodies in service centers, prayer fellowship, and scouting. The same unionistic spirit is observable in the arrangements that have been made for communion with Lutherans not in fellowship with us, under the excuse of emergency; in negotiations with lodges to make changes in their rituals, and in co-operating in various other areas with the excuse that safeguards have been set up to avoid unionism.

In this matter of unionistic practice Missouri has departed from the position that it once held, a position that made it a stronghold of the Church and a banner to repair to, and that was one of the strongest links that bound us together in the Synodical Conference. Missouri has broken that link.

Your Committee therefore makes the following recommendations:

1. That we declare that the Lutheran Church--Missouri Synod has by the practices outlined above brought about the pre-

sent break in relations that is now threatening the existence of the Synodical Conference, and the continuance of our affiliation with the sister Synod.

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Unanimously adopted by the Church Union Committee.

E. Kowalke, Chairman  
N. Toepel, Secretary

NEXT ISSUE! "Underlying Causes of the Deterioration and Break-down of the Old Norwegian Synod" by Chr. Anderson.

# LETTERS - Walther to Ottesen

St. Louis, Mo.  
August 30, 1878

Highly respected and beloved friend and brother in the Lord:

Chaire!

When I, a few days ago, returned from a journey to my son Ferdinand in Brunswick, Mo., I found, in addition to 27 letters (incl. one postcard), with joy a little letter also from your hand, dated the 19th of this month, which was followed a day later, and promptly, by the promised gift.

I cannot tell you how much both have surprised me. It required some time for me to recover from my surprise before I could sit down to acknowledge the receipt.

That you felt at home in our fellowship, as you write, was a comfort for me to read. I rather feared that you found me very much of a bore and that you therefore regretted having sacrificed the fine time for my sake. While I have always been a rather dry companion, I now feel with horror in what measure this my dryness, now that I have gone beyond the second half of my sixties, is increasing. This, by the way, is brought not only by my age, but is due also to the experience that our German-American Church is like the moon, for which reason it, as Gerhard says, interdum plena luce refulget, quandoque vero silet et varias phabus (phases), decremента et incrementa obtinet. That this is a fact, I have now already taught for forty years with zeal; but now that I experience it in myself, how soon the blossoms of a time of visitation wither and fall off at a mere breath of time itself, without even the coming of violent storms, I say that it becomes difficult for me to accommodate myself to it. In this connection I derive the most comfort from the reading of Luther's writings and the history of the Reformation. Just in these days I read the statement of Luther in the year 1538, that is, twenty years after the beginning of his work: "I fear that the best has now been accomplished, sed nunc sequentur sectae." This melancholy admission afforded me a certain amount of consolation. To these means of consolation, by which God keeps me upright, belongs also your dear letter. Not because, according to

your letter, you regard me so highly, but because I gather from it, you are still standing in the first love. O that God would preserve me with you in this grace till my last breath! If even a heathen, like Cicero, could say in his second Philippica: "Aut undique religionem tolle, aut usque quaque conserva!" is it then asking too much of us Christians that we also conserve our most holy Christian religion usque quaque and refuse to yield even the dot over the i?

You write that the recent present may occasionally tell me how very grateful you and your Norwegian brethren are to me. To this I must reply that what you have received through me you do not have from me, that it is therefore not worthy of thanks, and that you besides have already overwhelmed me with so many proofs of your love that they will practically crush me, the unworthy recipient. Yet, what shall I do? Till now it has always been my lot that I received much and could give little or nothing. Therefore I accept your precious present, which is also that of the esteemed brethren Koren and Preus, with cordial thanks. The two allegories are indeed masterpieces, as only Thorwaldsen the master could create them. I am only sorry that such a great genius not only conjured up, as if by magic, those wonderful creations with which the cathedral of Copenhagen is adorned and of which I have a fine photograph, but that he, with his gift from heaven also presented to the eye of Christendom the bewitching beauty of the mythological figures of heathen antiquity. However, we Germans may not put you Scandinavians to shame, for our most gifted artists have, almost without exception glorified paganism with their art. Why, our Schiller even says in his poem: "The Gods of Greece", as he completely denied his background: "Since you are still ruling this beautiful world, are leading blessed generations with the light leading-strings of joy, you beautiful beings from fairyland! Oh that your delightful service were still shining, how much different, yes, different it would be! When men still garlanded thy temples, Venus Amathusia!--Beautiful world, where art thou? Return, O lovely age of blooming of nature!...No divinity appears to my eyes; alas! of that glance, warm with life, only

the shadow remained." Please pardon a German when he bothers you with these blasphemies. But they show more than anything else how deeply our nation has fallen, whose master spirit could write thus and to whom it could offer its eternal homage. Such abominable signs of the times you Scandinavians do not exhibit.

It will please you, I think, that the local joint congregation has elected Lic. Stoeckhardt as the successor of Pastor B. Thanks be to the Lord that we thereby, as we confidently hope, have gained an excellent university preacher and pastor; his knowledge of the Oriental languages will thus be of benefit to our institution.

But I must hurry to a close. Next Monday a new school-year begins, a fact that demands some further preparation on my part.

Commending you to the grace, the assistance, the consolation, and the blessing of the faithful God, together with your entire highly esteemed household and bidding you with all my heart "May it be well with you!"

Your, viribus senescens,  
(Signed) C.F.W. Walther

St. Louis, Mo.  
Feb. 8, 1879

My very dear and highly esteemed brother and friend in the Lord:

Yesterday I received your highly honored writing of the 4th of the month. The importance of the matter which is treated herein demands that I give you an answer without delay. However, not to forget anything concerning which you may desire an explanation according to your letter, I give you my reply according to the sequence which you observe in the same in touching upon certain matters.

My reasons for not answering Prof. S. are the following: 1. He has not requested an answer, but has merely expostulated with me and admonished me to yield; 2. he has not selected certain sentences out of our essay and questioned me concerning their meaning, but has merely, in a general way, condemned our teaching as absolute predestinationism and has communicated in a broad way concerning his views, matters which could hardly be dealt with in a mere letter in a satisfactory way; 3. he has already threatened that he would attack us publicly with regard to our teaching, so that it certainly appeared as though he would frighten us and compel us

to order good weather in his case. But perhaps it might have been better if I had answered him with a few friendly lines without entering upon the matter itself. But I also, like yourself, have thought of the necessity of a conference, for which I naturally am ready with all my heart, only not in that case when it seems to be done out of fear of being publicly annihilated by Prof. S. For that matter I shall write to him today yet.

In nominating candidates for our professorship of English it was declared at the delegate synod (according to my knowledge) by Dr. Sihler that he could not be nominated, since he could not be taken away from the Norwegian brethren. Neither was his name stricken, nor was anything said about his defense of the taking of interest as an obstacle to his nomination; the latter I certainly know, since I was very happy about it.

That Prof. S. was given a testimonium heterodoxiae is not true. We indeed believe that he is erring in the teaching concerning the taking of interest, but it does not occur to us that we should for that reason regard him as a false teacher or to declare him to be such. But that I freely confess that I consider it to be an incompatibility if two men want to work in one and the same congregation with full blessing, when they are at loggerheads in a teaching which enters so closely into everyday life. This is bound to end in partisanship. But concerning this not one word has been said in public. Incidentally I am all the more surprised that we are supposed to be stamping Prof. S. as a heterodox teacher, whereas he, on the contrary, puts the blame on us.

If Prof. S. should publish a series of articles on predestination, for example in the "Standard," in opposition to our teaching on this highly important article, so that one may note that he is coming out against us, this will amount to a violation of the agreement which the synods of the Synodical Conference have made, according to which this should not be done unless everything has been done privately to come to an agreement, but without results. Such a series of articles would therefore not only compel us to take the opposite stand, and indeed on account of the importance of the matter with heavy artillery, but also, if an entire synod should make it their case, the entire organization of the Synodical Conference would be called into question.

As for the appeal to the Lutheran dogmaticians of the 17th century, I must remark that I do not indeed consider them as heterodox in the point on Election, but that I cannot take over their tropos paidias with reference to this locus. I believe that they do not understand the "intuitu fidei" in an unbiblical sense, but I regard this terminus as one leading astray, unless an explanation is immediately added. He who wants to make use of the term may do so, we shall not brand him a heretic for that reason, if he thereby holds firmly to the fact that God did not elect on the basis of something good which He saw in man, but out of free mercy. He who does not teach the latter truth and in spite of all admonition clings to the other, with him we can no longer be associated. That we cannot go along with the dogmaticians of the 17th century in all things, as their teaching concerning Sundry and concerning the right of the civil government in church affairs. From the very beginning we have gone back to the doctrine of the Reformation, that is, to Luther and his helpers, and to the Formula of Concord as the renewer of the doctrine of the Reformation, while we nevertheless accept its development which is almost throughout in line with it, as found in the immortal dogmatic works of the 17th century, and that with humble and joyful gratitude. We acknowledge only the Scripture as norma, and that a priori, and the symbols as norma normata, and that a posteriori, and we subject ourselves to them unconditionally. Only we do not permit ourselves to be caught by some expression which is incidentally included in the Symbols, if such an expression is set in opposition to the doctrine which somewhere in the Symbols is presented ex professo.

As the doctrine of the election of grace was treated at the last synodical session, so we have consistently taught it. Of this fact, among others, my sermon of the Sundry Septuagesima of the year 1852 is a proof. In this sermon, indeed, the highest point of Antipelagianism appears, but no Calvinistic determinism, which we hate with all our heart. We would rather die and let ourselves be condemned by the whole world than to permit even the smallest leaven of Pelagianism. If we should do this we should suffer Christ to be robbed of His crown.

What we wrote was not just an independent slip of the pen, but is the result of earnest searching of the Scriptures, of the Confession, of Luther's writings, as well as of serious inner disturbance and of our striving after divine certainty. We know indeed that the matter concerns that Rock who is to all the world, to our own reason, and to all false Christians an offense, that we in this time of unionism and Palagianism may expect little agreement, that, on the other hand, people will turn to the opponents of this doctrine like flowing water (Ps. 73:10); we, however, cannot desert God's Word and Christ's honor. We had a foreboding that the doctrine of the election of grace would yet become an object of strife, and the more spiritual the judgment that is required in order that one might not take offense at it, the more terrible would be the battle and one that would threaten the peace of the Church. We praise God that this matter has been made the order of the day only at this time, as it appears, after a consensus has taken form in our orthodox American Lutheran church concerning most of the other important articles of faith, as an excellent foundation also for the doctrine of the Ekloge. Very Well! Let us freely make the venture, it will not be too deep! Of course I nevertheless wish that we could gain the victory without hostile battling and in peace.

So far as the thought is concerned that you in your synod also should discuss the doctrine of the election of grace, and that very soon, you will surely pardon my impudence if I plead with you that you first study the doctrine from all sides and not be satisfied with merely making the peculiar position of the 17th century dogmaticians your foundation and then try to justify these men in the matter and in the expressions which they use. As in the case of all doctrines, so the doctrine here concerned must be gained by inner battles.

About A...., that miserable non-theologian, and about the Minneapolis faculty, that pitiful concern, we should not be concerned. Let them throw up dust, that will soon dissolve when the sun arises. The truth is worthy of all the abuse and of all the trouble, to bear it willingly.

I agree with your suggestion. God willing I shall be in Chicago on June 4,

Wednesday after Pentecost, where the Illinois District will begin its sessions. On the day after adjournment I shall be at your service, that is, on June 11, and preferably in Chicago, since I have too little time and should like to return as soon as possible. But this one thing I must request, namely that the passages be marked for me in advance which in our synodical report are regarded as false and ambiguous. I have no inclination to battle with an opponent who does not communicate to me in advance both thesis and antithesis. For only when that is done one may later see on whose side was the truth and whose side the error. If possible I shall bring along one who is of the same opinion with me, possibly Pastor Zorn of Sheboygan.

Let this suffice for this time. Let us pray for our poor Zion! for the devil has evil intentions against it.

Since we have achieved unity with you, the dear Norwegians, in the doctrine of justification, I do not for a moment have any scruples that we shall also in the doctrine of the election of grace not part company. Be sure to orientate yourself-- please pardon the remark, above all in the 11th article of the Formula of Concord.

Greetings to you, in old and unchangeable brotherly love,

Your companion in the tribulation and in the kingdom,

(Signed) C. F. W. Walther

Litt av Hvert

Stuart Dorr has accepted the call extended to him by Our Savior's congregation at Princeton, Minn. He preached his farewell sermon at Tracy on Aug. 16, and he will be installed at Princeton on Aug. 23.

Grant Quill has returned from the West Coast where he was sent by the Home Mission Board to make a survey of mission opportunities. He reports a field white unto the harvest. The Board has purchased a house and property in the San Fernando Valley near Los Angeles where it hopes to open a mission at once. G. Quill has received the call to open this mission.

A report from Cornwall brings the news

that the Peterson's are the happy parents of a daughter. Lou Ann, born July 27. Our congratulations to these parents on this long-awaited blessing.

Pastor & Mrs. R. Preus also have a new baby, Rolf David, born Aug. 7. Robert writes: "I have been very busy keeping house, etc. This is number four."

Pastor and Mrs. H. A. Preus are enjoying a vacation trip to the West Coast. Incidentally, Pastor Preus completed 40 years in the ministry this summer.

Wilhelm Petersen has been extended the call to Zion congregation, Tracy.

A supper in honor of the Gerhardt Beckers was given by the Mt. Olive congregation, Mankato, on Aug. 9. A gift of money was given the Beckers.

Pinehurst congregation of Eau Claire, Wis., has adopted architect's plans for a new church. The building will be 87'x28' and will seat approximately 180 - 200 people. It will be constructed of cinder block with a light brick veneer. A small wing for classrooms is included in the plan. The congregation hopes to begin building late this fall or early next spring. A. Gallerud is the pastor.

The Young People's Association convention was held in the East and West Paint Creek parish, Waterville, Iowa, Aug. 8 & 9. We do not have the official report, but we estimate between 50 & 60 delegates attended. Iver Johnson presented a paper on "The Young Christian's Responsibility to His Church" and R. M. Branstad led a discussion on "The Young Christian in Time of War." G. Gullixson delivered the convention sermon. As its project for the coming year, the convention resolved to promote the sale of the centennial book, "Faith of Our Fathers" by a campaign in each congregation by its local society. It also resolved to request a contribution to the Association by each local society at the rate of 50¢ per year per society member, or more if the local society finds it possible.

This issue comes a bit late in order to include the report on "Union Matters".

