

THE CLERGY BULLETIN



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OF THE GENERAL PASTOR-
AL CONFERENCE OF THE
NORWEGIAN SYNOD OF THE
AMERICAN EVANGELICAL
LUTHERAN CHURCH.

THE CLERGY BULLETIN

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No. 1

Report of the GENERAL PASTORAL CONFERENCE

July 27-31, 1953

The 1953 General Pastoral Conference of the Norwegian Synod was opened on July 27, 1:00 p.m., at Bethany College, Mankato, Minn. N. Oesleby conducted the opening devotion reading I Peter 2.

Roll call: 29 pastors and professors with late arrivals 33.

N. Oesleby was elected vice chairman in the place of Dr. Zimmerman. An excuse committee consisting of H. A. Theiste and R. Ude was elected.

RESOLVED: Time is to be allowed in the program for a thorough discussion of Titus 3:10 using C.U. Faye's discussion of the passage as a basis. There was a brief discussion regarding our relation to the OLC. Resolved that this discussion be tabled temporarily. The paper "How to Counteract the Threat of Catholicism in our Congregations" was read by S.A. Dorr. A lively discussion ensued. A paper on the RSV Old Testament was read by G.O. Lillegard. Discussion followed.

TUESDAY

The Tuesday morning session was begun with a devotion by D.L. Pfeiffer based on Matt. 23: 29-35. He stressed that corruption and decay almost always set in a church body after the first and second generation. This is first seen in the clergy and in the life of the church body. The text warns against pride in celebrating our past history.

Such pride indicates that we are like the Jews who persecuted the prophets. And thus we bring ourselves under the curse of God. We are not above all this and must examine ourselves also in this respect. We are guilty of persecuting the truth if we do not side with it. This happens when, like the Jews of Christ's day, we love the praise of God less than the praise of men. The words of Christ perhaps shocked the Pharisees. We too must see our weakness in all this, and where we have failed, we must repent. Then the mercy of God is forthcoming.

The possibility of publishing a theological magazine was discussed briefly, but tabled until I. Johnson came with figures as to possible cost of the publication.

The paper "Underlying Causes of the Deterioration and Breakdown of the Old Norwegian Synod" was read by Chr. Anderson. I. Johnson presented figures on the cost of a theological journal.

RESOLVED: That the Board of Publications obtain pledges from all pastors and professors to finance the first publication of this periodical. The pledges were very generous.

J.A. Petersen gave a short presentation of the book store situation.

NOON RECESS

Paul Madson read Matt. 16: 13-28. A discussion of the RSV New Testament was

lead by R. Preus. The paper, "Exegesis of James 5", was presented by F. Weyland.

WEDNESDAY

At 9:00 a.m. a communion service was held in the chapel for all pastors. H. Handberg preached the sermon basing his remarks on 1 Tim. 4:12.

RESOLVED: To discuss the happenings of the Lutheran Church--Missouri Synod Houston Convention. C. M. Gullerud led the discussion. Prof. Reim and Prof. Lawrenz of the Wisconsin Synod also took part.

NOON RECESS

G. Orvik read Acts 15: 1-12.

RESOLVED: To postpone the panel discussion on education until all the panel members are present.

B. W. Teigen made a short report on Bethany College. The Summer Camp report was given by J. Moldstad. Synod finances report by S. E. Lee. Titus 3: 10-11 was given a thorough discussion with Prof. C. Faye's paper serving as a basis.

RESOLVED: To send our greetings to the Wisconsin Synod Convention at Watertown through the person of A. M. Harstad. He is instructed also to send a report of the proceedings to the "Clergy Bulletin".

RESOLVED: That our president take under consideration the matter of choosing a possible alternate.

A report on the Synod catechism was made by M. Galstad.

RESOLVED: That suggestions of the committee regarding changes and additions be inserted in the "Clergy Bulletin".

THURSDAY

G. A. R. Gullixson based his meditation on 2 Tim. 1: 12-18. Just as entrusted people in business prove often to be dishonest, although we may have trusted them for many years, so also many pastors prove to be faithless. Paul saw this in Asia. Therefore he warns Timothy. Failure to heed these words is the reason for false doctrine arising in our circles. When we have the Gospel to preach shall we lose heart when difficulties arise such as when we see our former brethren leave us as happened to Paul and Timothy? Paul was not discouraged even in chains. We must not forget the Gospel is God's gift. This encourages us as it did Paul. He could rejoice in his tribulations and so can we.

ELECTED as next year's program committee (Clergy Bulletin: XII, 1)

mittee: J. Anderson, H. Theis*, L. Branstad.

The "Church and Ministry" was discussed, N. Hilton leading the discussion. P. Petersen was made equalizer in place of J. Moldstad.

NOON RECESS

W. Petersen read I Cor. 10.

The discussion on Church and Ministry was resumed. The discussion of the RSV New Testament was resumed. The question of protests to sister synods was discussed briefly. The overture by O.M. Wilson regarding congregational disputes being brought before the professors at Bethany Lutheran College was discussed.

RESOLVED: That the conference agree upon a general policy that pastors and professors discourage congregations from seeking advice from the BLC faculty in congregational disputes.

FRIDAY

J. Anderson based his meditation on Pil. 1: 12-19. As we pass the first century of our history, we, of our Synod, should examine ourselves. The apostle Paul had two aims: To advance the Gospel, and to preach Christ. 1. His epistle to the Philippians is of joy. Why? Because even though he was in chains, the kingdom was being advanced. His imprisonment brought attention to Christ and Christianity. For this reason many more people were reached. Moreover others were now preaching with less fear. The result: great advancement of the Gospel. Paul did not care that this was at his expense. The lesson for us: everything we have and are should be submerged to the advancement of the Gospel. 2. Love and good-will were the motives for such preaching. Some people were jealous of others and criticized them. They were driven by selfish motives. It is the same today. But these were not false and heterodox Christians. No, they were preaching Christ. Therefore Paul could rejoice in this. The warning here concerns itself with our methods and motives. Are we free of envy and jealousy of other larger groups and of selfish ambitions? Let us examine ourselves as we enter the second century of our history, keeping both aims and motives clear.

NOON RECESS

Church and Ministry was continued. (Continued on p. 9)

UNDERLYING CAUSES
OF THE DETERIORATION AND BREAKDOWN OF
THE OLD NORWEGIAN SYNOD

by

Christian Anderson

In speaking of these causes, we no doubt should mention first of all that which always tends to deteriorate all church bodies which are more or less concerned about preserving the saving truth. That is the spirit of the times, which is shrewdly directed by the Prince of this world, who will not leave one stone unturned, to rob us of our salvation. It is no doubt true in general, when Luther says that the saving truth is scarcely kept pure by any church more than one or two generations.

The chief characteristics of the spirit of the times are manifested no doubt in the spirit of indifference, liberalism and unionism. That altogether too many members of the Old Synod should have been influenced thereby, in spite of the synod's official stand in doctrine and practice, is not surprising. This was brought out very clearly when the time for the fateful decision was reached. However, though the Synod had been exposed to these influences from the very beginning, it still for a long time remained firm. There must therefore have been special factors which gradually caused them to become more and more influenced by the spirit of the times.

It is not so easy to trace correctly these underlying causes which are peculiar to the Norwegian Synod. And those who have some knowledge of the history of the Synod may not all agree when an attempt is made to point them out. However, as a basis for discussion, I shall try to point out a few things which in my opinion helped materially to bring about a recession from the original firm conservative Lutheran stand of our church.

1) In the first place there was from the very beginning a constantly expressed desire for uniting all Norwegian immigrants into one church body. In itself there surely was nothing wrong in the desire for such outward fellowship, provided that there was an inner spiritual unity. But here I

think the mistake was made from the start, that too much stress was laid on the desirability of outward union without considering sufficiently what obstacles there might be to a true union.

It was constantly held forth that they had all been united in one church in the home country. They used the same text books for instruction in the schools, the same hymn books, and they used to a great extent the same devotional literature. But the great majority failed to realize that the church in the homeland was divided into definitely dissenting factions, which were held together by the strong hand of the lay in the state church. And these factions were definitely of a different spirit. Since the days of Hans Nilsson Hauge the lay-preaching element had developed a strong hatred against the regular pastors of the state church

"Inspired Proverbs"

"The memory of the just is blessed:
but the name of the wicked shall rot."
(10:7)

+ + + + +

"In the house of the righteous is
much treasure; but in the revenues of
the wicked is trouble." (15:6)

+ + + + +

"He that covereth a transgression
seeketh love; but he that repeateth
matter separateth friends." (17:9)

+ + + + +

"To do justice and judgment is more
acceptable to the Lord than sacrifice."
(21:3)

+ + + + +

"Hatred stirreth up strife: but love
covereth all sins." (10:12)

+ + + + +

and the orderly church work led by them. And although some of the pastors had learned to appreciate the religious earnestness of many of those who let themselves be served chiefly by itinerant lay-preachers, the clergy as a class was strongly opposed to this activity and to the sad disorder in the church which it led to. Many of the pastors of the state church no doubt deserved the criticism which was heaped upon them. And so, while on the one hand the unregulated lay-preaching activity gradually led a part of the population away from true confessional Lutheranism and toward various forms of fanaticism, too many of the pastors, who were well supported officials of the state, fell for the temptation to take life easy, and by their negligence they often gave encouragement to nominal Christianity.

When these people settled in this country they were no longer held together by the hand of the law, but were perfectly free to arrange their church work as they pleased. Although they to a certain extent possessed a common heritage, they were still by no means united in spirit, so that, even if they had been induced to join together outwardly, it would not have been a true God-pleasing union. Many attempts were made through discussions to come to an agreement on doctrine and practice, but these discussions only served to reveal more clearly the difference in spirit. Nevertheless it was stressed early and late that they ought to join together. And here I am afraid that the Norwegian Synod was the loser. The opponents were usually the aggressive accusers, who regarded it as a virtue to attack us, while those on our side patiently defended themselves and meanwhile listened attentively to the siren which sang about the wonderful blessings which would come from an outward union of a united Norwegian Lutheran church.

It surely would be wrong to lay any hindrance in the way of promoting the "Unity of the spirit in the bond of peace!" But it would be just as great a sin to promote an outward union where there is no "Unity of spirit." Therefore it becomes a real virtue to hinder an outward union of those whom God in His Word commands to be separate. For this is the only way to preserve the saving truth unadulterated. But through a constant stress upon the desirability of an outward union without

sufficiently guarding against overlooking real differences the Old Synod let itself be led toward its downfall.

2) I said that the opponents were generally the aggressive accusers while our synod patiently defended itself against false accusations without pointing out sufficiently the false doctrine of the opposition. This so easily led many to believe that there was no real difference between us, so that if the opponents would stop accusing us, all would be well. It is true that in the controversy of the eighties Dr. Koren exposed clearly the errors of the Antimissourians, and at that time the differences were taken seriously by most of the people on our side. But after the complete break in 1887 the majority of our people had tired of the controversy, so that they let it suffice to blame the opposition for the controversy, which they regarded as unnecessary, and neglected to continue to study the issues involved. Thus they became more and more ignorant of these issues, while the opposition by continuing their propaganda against our Synod kept the issues for which they had contended fresh in mind. When the opposition began to appear more friendly, many of our pastors who had stood firm seemed to feel that the matter was now just about solved.

I feel that there was something lacking in the instruction on the issues of the controversies at our seminary. This was the case at least while I was a student there. Too much was taken for granted as to our knowledge of these things when they occasionally were mentioned. That the Norwegian Synod withdrew from the Synodical Conference in 1883 may have been necessary for practical reasons; but although the relations with the Conference continued to be friendly, I feel that it would have been a matter of confession to rejoin the Synodical Conference after the heat of the controversy was over, in spite of the language difficulties. I am not sure that a majority could have been persuaded to vote for such a reunion; but a discussion of the matter would probably have helped to silence some of the talk of "two forms of the same doctrine of Election," which played such an important role in the formation of the theses of 1912 and the consummation of the Merger.

At our District convention in 1910,

after the negotiations of the union committees had stranded, Dr. Stub's theses on Election were accepted and the "Redegjørelse" endorsed. Nevertheless it was recommended that our committee should continue to work so long as there seemed to be hope of an eventual agreement. Then the fateful clause was added: "The two forms of the doctrine of Election, presented by the Lutheran confessions and by Johann Gerhardt respectively, ought not be devisive of church fellowship, and that it would be very regrettable if such should be the case." See Grace for Grace, p. 97. As to the effect of such a resolution there can be no difference of opinion among us today. As an example of the ignorance of the situation even among the union committee members may be mentioned, that they were greatly surprised when the members of the United Church committee said that they accepted the doctrine of the 11th Article of the Formula of Concord. (As if they had ever admitted that they did not accept it). Another example of the ignorance of the importance of the real issues: When Dr. Koren in 1902 read his essay on "What Hinders Union of the Various Norwegian Church Bodies", I heard much murmuring beneath the surface against the way he treated the subject and against bringing it up at all at this time.

This ignorance together with the fact that our Synod, contrary to Titus 3:10 and other passages, continued to negotiate with the opponents long after they had plainly shown that they would not listen to our testimony to the truth, was no doubt the main causes of the deterioration and breakdown of the Old Synod. The last matter is treated fully under Theses V of the essay, "Unity, Union and Unionism." This essay, which later was published as a pamphlet, is found in our Synodical Report for 1936. See especially pp. 41-47.

3) In the period following the withdrawal of the Anti-missourians there arose a number of very able leaders within our Synod. For a long time they were thoroughly sound doctrinally, and they worked diligently for the true welfare of the church. While this no doubt was a blessing, it however tended to encourage a greater part, at least of the clergy, to be satisfied to follow the leaders without seeking diligently to inform themselves on the issues, so that

they would be prepared to hold back in case these leaders should go wrong. A spirit of indifference developed both among the clergy and the laity. New elements gradually entered the ranks of ministers, which did not fully appreciate the historical position of the Synod. These needed only the right kind of opportunity to cause mischief. And as a large part of the laity had been seriously affected by the constant cry for a union of all Norwegian Lutherans, it is no wonder that any demagogue who might arise would find a fertile field of operation. And when some of the leaders who long had been looked up to were ready to make compromises, it is not strange that they would gain the following. We need only remember how the multitudes were ready to follow Dr. F.A. Schmidt for the same reason. I remember from the time of my youth and on, that I repeatedly heard such expressions as this: "When the old war horses are gone, we shall have no difficulty to affect a union." And this was heard even from some of whom you would not have expected it. When the last of the leaders of the old staunch defenders of the truth lay down to rest, it was not long before a new spirit gained the ascendancy. We see before our eyes this very day how quickly such a sweeping change can take place.

4) The custom of continuing the same men in office for a long time helped to centralize power and influence in a few. It is no doubt an advantage to let those who have proven their ability continue at the head of the organization, rather than have frequent changes. Experience surely counts for much in carrying out the duties of the office. But on the other hand there is the grave danger that the prestige connected with holding office a long time may be abused when a crisis arises. After all, even the best among us are only human. Because of the experience we had in the formation of the late merger, there was a gentlemen's agreement among us, when we re-organized the Synod, that the term of office of the President was to be only two years, and that no one was to be re-elected more than once. We have hereby no doubt lost some of the valuable service of experienced men, but this loss has been offset by the safeguard against anyone wrongfully usurping power which this arrangement has given us.

An institution in the Old Synod often mentioned was the so-called Church Council (Kirkeraed). It is sometimes spoken of as the root of all evil in the Synod. We have virtually the same thing in many of our congregations today. At first the members of this Council were elected directly to this office by the convention. It was composed of three pastors and three laymen; but after the Synod was divided into districts it was composed of the general and district presidents, a layman elected from each district and one lay member at large. The duty of this council was chiefly to look after the interests of the Synod between the conventions. Many matters which required investigation and special study were usually referred to it. This Council no doubt became an important factor in promoting the best interests of the Synod. Especially in the controversy in the eighties did it perform yeoman work in defending the truth against the propagandist of error.

For a long time reports of the meetings of the Church Council were published in the official organ of the church. This kept the membership informed on its work, gave them an opportunity to offer criticism, and in general helped to stimulate their interest in the work of the Synod. It is unfortunate that this practice gradually died out after the presidents became the leading element in the Council, so that their deliberations were carried on more or less in secret. While there was frequent rotation among the lay members, the office of the president practically became one held by the incumbent for the rest of his life. Dr. Koren was a member of the Church Council from 1861 to his death in 1910. Through his long tenure in office he gained a great deal of influence, which was freely made use of also in practical matters. This caused growing resentment in many quarters. And this dissatisfaction gave strength to the more liberal element which was developing. At the time of Koren's death most of the older conservative presidents were gone too. Koren's successor in office, who had always been a champion of the cause of union, found little difficulty in lining up the majority of the Council for this cause. One district president who opposed a union on the basis of "Opgjør" was easily defeated in the next election. And the reputation of another was so vulnerable that his opposition to the/ program

of the head ran was easily silenced.

Since the Church Council had gradually become such a strong influence in the Synod, when its power was taken into service of the liberal element, it was something which was not easy to resist. Woe to the poor pastor who dared to oppose this Council and come into its disfavor! And because this institution had so long been highly respected by the majority of the members of the Synod, the culprit could not count on much support.

We see this same danger asserting itself in other synods. Even if the vehicles of power may be called by different names.

These are some of the things which in my opinion have contributed to the downfall of the Old Synod. Perhaps some will not agree with me, and may suggest other causes which have been of greater importance.

Our purpose in considering these things is not chiefly to satisfy our curiosity & to evaluate the weaknesses of our fathers and former brethren. But it should serve as a lesson for us, who are still exposed to the same dangers as they were. And it will help us also to understand the problems of other synods; for, as The Preachers says, "There is nothing new under the sun." History is sure to repeat itself, in so many ways. The arch enemy of the saving truth will use pretty much the same tactics at all times, to rob us of this truth, though they may appear in somewhat different form as the occasion demands. The Lord protect us against his machinations.

(Delivered at the General Pastoral Conference of the Norwegian Synod held July 27th to July 31st at Bethany College, Mankato, Minn.)

L U T H E R S A I D I T

"He who holds his doctrine, and confession to be true, correct, and certain cannot stand together in one stable with such as teach false doctrine or lean toward it or even speak good words to the devil and his pack."

LETTERS — Walther to Ottesen

St. Louis, Missouri
April 12, 1879

St. Louis, Mo.
August 13, 1879

Honorable friend and brother:

Your highly honored letter of the 19th of the month duly came to my hands. My cordial thanks to you!

The purpose of these lines is most humbly to inform you that my time will not permit me to take part in this year's sessions of our Illinois District at the beginning of June. This fact also cuts me off from the possibility of conferring with and then with Prof. Schmidt and other Norwegian brethren for the purpose known to you. The reasons therefor I have just explained to Prof. S. in a letter addressed to him. Our projected conference should and ought not by any means be omitted. My proposal now is this that the Norwegian gentlemen (naturally including Prof. S.) either before or preferably immediately after this year's sessions of the Synodical Conference in Columbus, taking their journey via St. Louis, have the colloquium here with us, or whatever designation one may choose. Here we could, without causing any sensation and without any disturbance and as long as it is necessary, confer in all quietness, and I could in my free hours attend conference sessions, doing what at this time must absolutely be done. Perhaps God will give grace, so that we may once again be together in a brotherly manner as formerly, when you the first time were with us together with Pastor Brandt and with your amiable and unforgettable sister.

For that matter I am ready for a conference at any other time which suits you; but I must express my wish that St. Louis be the place for holding the meeting. At the same time I above all claim you as my honorable guest.

Please excuse the hastiness of my writing. This has been imposed upon me by the circumstances.

My greetings to you, in cordial love,

Your most obedient

(signed) C.F.W. Walther.

* * * * *

Highly respected and dearly beloved, heavily smitten and sorely tried friend and brother in the Lord:

Yesterday I received your valued letter of the 9th of the month. I cannot tell you how vehemently I was startled on account of the sad news and how deeply it has grieved me. Oh that I could drop a small drop of comfort into your bleeding father-heart! But my heart has also been filled with sorrow. Very well, I want to tell you in just a few words wherewith I try to comfort myself in this heart-breaking case.

As deeply as you are grieved by the death of a daughter, who was so dear and so pious, you have here only a further proof of God's love toward you. For whom God loves He chastizes, Heb. 12:8. In addition to many other marks it is to be to you a seal of your status as child and heir. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Rom. 8:29. "Oratio, meditatio, tentatio faciunt theologum." There can be no doubt, therefore, that God has taken you into the last theological high school, in order to make you an all the mightier tool of his grace. "Tentatio," thus Luther writes, "trial, that is the stone of testing; that teaches you not only to know and understand, but also to experience, how right, how true, how sweet, how pleasant, how powerful, how comforting the Word of God is, wisdom above every wisdom." Oh how sweet will the Word of God now taste to you! How sweet will be, in this heat of tribulation, the grapes of your sermons and their tendrils to all bearers of crosses! What a precious wine of consolation this press of the cross will bring forth from you for your dear congregation! Thus and no otherwise, amidst tribulation and tears, one becomes a father in Christ, a true doctor theologian. . . . Without the burden of a cross there may be much disputing, concerning which reason says yes, but the Spirit of God in Holy Scripture says no; only the cross puts an end to all speculation and leads into that dark chamber in which only faith can see.

"A humble man is like a good tree — the more full of fruit the branches are, the lower they bend toward the ground." — 7 —

And by all means do not forget that you have many companions of your sorrow, that "the same afflictions are accomplished in your brethren that are in the world."

I Peter 5:9, that the greatest of saints have always shared your lot. Think at this time of our Luther, when this great hero of faith, who ridiculed world, pope, and the devil, knelt at the coffin of his dearly beloved daughter Magdalena and said: "My dear Lenchen, how well things turned out for thee! Thou wilt rise again and shine like a star, yea, like the sun. I am joyful in the spirit, but according to the flesh I am very unhappy; the flesh does not want to come along; to say farewell vexes one immoderately. A marvelous thing it is, to know that she is certainly in peace, and yet to be so sad!" As some one consoled with him, he said: "This should be pleasing to you; I have sent a saint to heaven, yea truly, a living saint." And then he composed the following epitaph:

Dormio cum sanctis hic Magdalena,
Luther filia,
Et hoc strato tuta quiesco meo.
Filia mortis eram, peccati semine
nata,
Sanguine, sed vivo, Christe, redempta
tuo.

Do not be submerged too deeply in your sorrow, but take delight in the hope that you will sometime see your daughter full of delight and bliss, that you will hold her in your arms and be joyful with her in everlasting fellowship and with joy unspeakable.

May then God the Holy Spirit, that most excellent Comforter in every need, pour out into your heart, into that of your spouse, and of all the other loved ones, and give to all the peace which the world cannot give. That is the wish, also of my wife, who hereby greets you, of one who sorrows with you from the heart, but finds solace in God,

(Signed) C.F.W. Walther.

* * *

St. Louis, Missouri
December 27, 1879

Highly esteemed friend and brother in the Lord:

On the 22nd of the month I received your valued letter of the 19th, which, (Clergy Bulletin: XIII, 1)

to my great amazement, announced the coming, soon to happen, of a present of the dear hands of your daughter Earna, as a present dedicated to me. On the 29th of the month the package duly arrived which bore all the marks of being the promised present. I indeed, being very anxious to know, was about to divest the package of its covering, in order, as the happy recipient, to feast my eyes on it; however, my dear helpmate confiscated it at once before my very eyes, with the remark that it should be an ornament of the Christmas table since it had been presented to me, and that I therefore must possess my soul in patience for some twenty-four hours yet. What could I do? Christmas was at the door, and therefore it was impossible for me to break the peace of the house and so I betook myself without grumbling to my study, where I, as Schiller expresses himself in his ballad "The Diver," bridled the desires of my heart. On the 24th, at seven o'clock in the evening, the little bell finally jingled which called all the members of the family, that is, my wife, my granddaughter, our maid Katharina, an aunt who happened to be present, and above all, me, into the Christmas room. As we formed a triumphal procession we crowded, with me naturally as the vanguard, through the wide open door. On account of the form of the package, which my searching eye at once espied, I knew at once which was the place assigned to me. The package was now taken out of its wrapper, and then all those present called out, in greatest surprise: "Ah! Ah! Ah!" Who would have thought that such a splendid and artistically wrought pillow could come from your Koskonong? Who, above all, could have surmised that your very dear daughter, whom I had never yet seen and could not have had the pleasure to say a friendly word to her, could have the joy to dedicate such a splendid present to me, a poor wretch? I do not, for a fact, know just how I may express my thanks to her. Will you therefore, please, as a better speaker, do this for me? The more beautiful your speech of thanks will turn out, the better it will at least agree with my heart. Tell her that I receive her fine present as from the hands of God, as an incentive to be happy even in tribulation. For apart from Jesus, His Word and His kingdom we surely have nothing to make us happy and blissful here on earth but the love which

(Continued - LETTERS Walther to Ottoşon)

beats in the hearts of others for us. At the same time I must register a complaint, but in strictest confidence, that a war broke out between me and my better half, in which, sad to say! the dear aunt took the part of my spouse. For I remarked that one could have a fine after-dinner nap on this pillow, a siesta comme il faut. But here I had reckoned, as we Germans say, without the host. For I was immediately given to understand: That would be a pity! Then the fine splendor of the colors would soon be a thing of the past. In order to appease me I was offered another pillow, already present, which was somewhat defaced. In order not to have war on Christmas Eve, I was compelled to be quiet, at least for the present. But internally I was indeed not vanquished; but just how this "open question" will finally be concluded, is contained in the dark bosom of the future. If I wanted to see and admire my pillow, I had to steal into the parlor during the holidays, where, according to my feeling the flag of the "prophet" lies wrapped up, a fact which, as is well-known, indicates that the "holy war" is going on.

Finally I beg you to transmit my most cordial grateful greeting to your daughter and to remember me and my wife to your honorable spouse. There is a possibility that I may next year make a little side-trip from Madison to your parsonage, provided that I leave Madison with a lighter heart, for with a burdened heart I should not like to step in the midst of your esteemed family and thus bring you only an added burden. Deus providebit.

I was most strongly affected by the news of the death of your dear brother-in-law Hjort. I loved him very dearly, and I esteemed him highly, very highly. God's counsel is unsearchable. There are only too few such faithful workers in the vineyard of the Lord. May God have mercy on His poor Church and pour rich comfort into the hearts of the sorrowing relatives.

I am indeed ashamed to yield to your request to transmit to you a sort of dedication on my postil. But how could I refuse you? Please receive the enclosed lines in all goodness.

As I greet you out of a full heart, I wish you and your dear ones a happy new year,

Yours, with sincere devotion and
gratitude (Signed) J.F.W. Walther

(Conference Report cont'd from page 2)

ELECTIONS:

President -- D.L. Pfeiffer
Vice-president -- N. Oesleby
Secretary -- R. Preus
Clergy Bulletin -- The Eau Claire Ministerium.
Equalizer -- W. Petersen

Publication Report: H.A. Preus reporting.

RESOLVED: That the publication of a theological journal be tabled until the next conference, when the publication board shall bring a more complete report.

RESOLVED: That the editor come to the next conference with objectives, contents and a statement of policy of the magazine.

G.O. Lillegard was appointed to the OLC committee in the place of M.O. Dale.

Sermon for criticism: N. Hilton preached on Matt. 21: 1-8. Criticism by H.A. Theiste.

G. Quill reported on the mission in California. Report on the matter of re-alignment of circuits in our Synod.

1954 PROGRAM

1. Recording of a service and sermon -- G. Quill, Critic -- S.A. Dorr.
2. "Fundamentalism and its Doctrine of Christology" -- A. Strand.
3. Translation of II Thess. -- J. Anderson, G.O. Lillegard, G.U. Faye.
4. "The Pastor's Approach to Neurosis and Mental cases" -- E. Ylvisaker
5. Review of R. Preus' forthcoming Book on Inspiration -- N.A. Madson
6. "Predestination as Taught by the Seventeenth Century Lutheran Dogmaticians" -- R. Preus
7. Panel Discussion
 - a) Sunday School -- G. Quill
 - b) Confirmation -- S.E. Lee
 - c) Vacation Bible School -- Yangan
 - d) Christian Day School -- Tweit
8. Continuation of Discussion on Church and Ministry -- N. Hilton

RESOLVED, That the next pastoral Conference consider the time of the following pastoral conference.

All minutes accepted as read.

R. Preus, Secretary

Subscription - one year: \$1.50

THE BOOK STORE

Reporter

First of all, congratulations to the new editors of the Clergy Bulletin! A very neat job!

With this introduction, perhaps you will let me insert a commercial.

There are several things which I want to call to your attention at this time. We have close to a thousand copies of the Children's Centennial Service, "Respecting the Ancient Landmarks." These are too good to throw away. As a special inducement, we are offering them to you at 2¢ a piece, plus postage. Why not lay in a supply of 25, 50, or a 100 for future use? That service should be repeated more than once. We also have scads of Centennial Sunday Programs. They are occupying space that we need sorely. You may have these gratis, on the condition that you pay the postage. We have close to 500 of "A Blessing in the Midst of the Land" resting on our shelves. We expect to fill a number of orders for these excellent books from our day-schools. Why not devote a half hour to the discussion of one of these chapters every Friday afternoon? The children would benefit much thereby, and indirectly our church as a whole. More and more of the local Young People's Societies are sponsoring the sale of our Centennial book, "Faith of our Fathers." Why not join the parade? As a special incentive to the young people, we sell these at \$2.00/1.80. This 20¢ profit per book should serve as a little incentive to the Young People's Societies.

There have been several inquiries about the little booklet, "We Need a Good Bible" by Pastor W. F. Beck. We have ordered 50 copies. This book gives a very thorough critical analysis of the R.S.V. The booklet sells for 30¢. If the publisher gives us a discount, we shall pass part of that on to you.

Then a word regarding S.S. material, either from CPH or NWPH. Those who start the new S.S. year the first Sunday in October should get their orders in very soon, the earlier, the better. We shall appreciate it very much if you would relay these orders through us. Believe I have told you before that we get a 10% courtesy discount on S.S. orders, a discount (Clergy Bulletin: XIII, 1)

count that you wouldn't receive anyway. About three weeks ago I received an order from one congregation, totaling about \$450. You can figure out what that meant to our Book Store coffers.

Then, finally: Christmas cards, gift wrappings, etc. Last year we sold circa 3,000 boxes, and have grounds to believe that we will equal, if not exceed, that number this year. We are featuring 4 collections: First, the Messenger Line, #5321. These are to be sold for \$1 a box. Our price to your organization is 50¢. Then we have 2 collections of Sunshine cards, #G-8503 and #G-8553, which we can sell you for 55¢ a box, 25 boxes or more. They sell for \$1. We make 9¢ on a box. All 3 boxes above contain 21 cards with envelopes. All are Scripture Text cards. Then we have another Sunshine box, #G-8342, containing 12 cards. These list at 65¢; our price to you is 40¢. We also handle the Concordia Christmas Card Packets. We have 2 assortments of Christmas gift wrappings. One sells for \$1 and one sells for \$1.25. We can give you a substantial discount on these also. Then, we also will have a goodly supply of Manger Sets at \$1.25/.90. Please order early. Perhaps you could pick them up sometime when you come to Eato or I might have a chance to send them along with someone. There are many more things I could write about, but I am afraid ye editors will cut me off. Enough for this time, then. Bye! Thank you for past and future favors.

— JAP

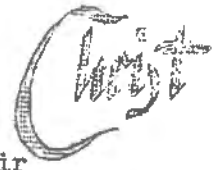
MADISON-CHICAGO PASTORAL CONFERENCE

The Conference will meet, D.V., at Our Savior's Church, N. Cesleby, pastor, Madison, Wis., Oct. 13-14. Program:
Exegesis, Gal. 6 by A. Gullerud
"Open Questions" by N. Hilton
Sermon for Criticism by R. Ude
Sermon Critique by N. Cesleby
"Young Peoples Work in Our Parishes"
by R. Branstad
"Personal Relationship between Ottesen and Walther" by A. Strand

G. A. R. Gullixson, Sec'y



CENTENNIAL CAMPAIGN FOR



The 1953 Synod Report of the Centennial Convention represents the results of many hours of patient deliberation on the part of committees and of the entire convention. As we returned home, weary from the long drive, as we again went to work in our own congregations, did we forget many of those important resolutions? Without a resolve on the part of every member of the Synod, and especially of the pastors, many of our resolutions will have been in vain. May we call to your remembrance one very important resolution on page 72: "While God alone knows the ability of individual congregations to give, it is obvious that as a Synod we have failed to reach our goal in our Centennial Collection, THEREFORE BE IT RESOLVED: That Sunday, Oct. 4, be set aside in all our congregations for bringing in the remainder of our goal." May we who passed this resolution now get busy and carry it out, and never grow weary in well-doing.

A WORD TO THE PASTORS

Where do you stand? Have you done all you are able to do to bring this collection to a successful close? Did you represent your Savior in this cause? In giving your account before God, are you satisfied that you conscientiously as a servant of Jesus Christ, left no stone unturned to bring to a successful end the common work upon which we agreed as brethren? All of us have to contend with the flesh. We have to contend with selfish motives, fear, imaginary difficulties, fleshly considerations, thoughts of local needs taking precedence over the greater needs of our common work in the Church of Jesus Christ. But there is still time to do what we may have left undone, or at least to try, try, try again.

God says: "Bear ye one another's burdens, and so fulfill the law of Christ." When a congregation joins in with other congregations in order to form a Synod, it thereby agrees to "bear one another's burdens," to unite with the other congre-

gations and thus to do their share of carrying out the work which they were unable to do alone. Christian congregations will not want to dismiss this sacred obligation by claiming: "We have our hands full in our own congregation. We have a Church to build, a school to build or maintain, repairs to make: We are too small to help, we have had too many special collections, we will wait for another time." Nay, a Christian congregation will roll up its sleeves and say: "We must be about our Father's business." God has need of us; we must be up and doing for the Lord's sake. He bought us with His blood. Yes, there still is time to work toward the success of this collection. Surely, if a congregation has not done its share it will get to work so that the hearts of its brethren may rejoice and God in heaven be pleased.

The goal of \$120,000.00 certainly is not beyond our means; it is not an insurmountable stone wall. The marvel is when we look at the scope of work we have done and propose to do — not that the Lord's work through our Synod requires so much, but that it requires so little. There is a story of a colored preacher who once said: "Whatever de Lawd says in dis blessed Book, dat I'se gwine to do. If He says I must jump troo a stone wall, I'se gwine to jump at it. Goin' troo belongs to de Lawd; jumpin at it belongs to me."

It is by the mercies of God that we make this earnest appeal. As did also Paul: "I beseech you, therefore, brethren by the mercies of God . . ." Rom. 12:1. This appeal, to which every Christian heart will respond, applies also to this unfinished task before us. Because we have fallen short in our Centennial goal we see ourselves compelled to appeal again to those who with grateful hearts are daily and abundantly enjoying the "mercies of God," asking them for a

SPECIAL OFFERING
on
THE 18th SUNDAY AFTER TRINITY
OCTOBER 4, 1953

(Continued on p. 12)

Let "the mercies of God" move you to present this matter to your people. We are confident that you will want to see this matter through.

In conclusion we ask: DO YOU HEAR THE CRY? Some may have mistaken this appeal, this voice for the voice of man and did not discern that the voice is the voice of the Father in heaven — crying to His children whom He gave so much — not to forget the needs of His Church. Surely you heard that voice, hear it time and time again. Some heard that cry but did little about it; others who heard it did not give it their full support; others, many others heard it, fully realized the need and did not rest until they did their full share. Brethren, we must keep their faith.

Litt av Hvert

News appears to be "popping" so fast around our Synod these days that your editors have difficulty keeping abreast of it. To make this column interesting and worthwhile, we ask your cooperation. As soon as something newsworthy happens to you or in your congregation, please drop us a card. Even though you may think the news has made the rounds, let us be the judge of that fact.

Wilhelm Petersen has accepted the call to the congregations in the Bagely, Minn., area, and will begin work immediately.

Juul B. Madson has received the call to Zion congregation at Tracy, Minn. Grant Quill has accepted the call to the Calif. mission. He preaches his farewell sermon on September 20th. E.G. Unseth of Chicago has received the call to Our Savior's, Albert Lea, Minn.

The death of two people, well-known in our Synod's circle, occurred recently. Mrs. Jaagstad, the mother of Mrs. E.G. Unseth, died the first week of August and Mr. Martin Teigen, father of B.W. Teigen, and E.M. Teigen, died on Sept. 2nd. Mr. Teigen, a former pastor and state representative, had been very active in the work of our Synod.

Lyle Rasch writes of his engagement to Miss Ann Dankovich of Detroit. He

states that no date has been set for the wedding as yet, but he implies that it will not be too far away! He writes enthusiastically about his work in a negro mission. He speaks of the membership of this mission as "very good Lutherans, most of them having been educated in Lutheran Christian Day Schools."

F.R. Weyland has taken it upon himself to mimeo Dr. Robert Preus's devotion at the Centennial Convention: "Our Mission as a Remnant." He has done a very neat and clear job of it. If you would like a copy, send a dime and he will be happy to oblige. Or if you would like it in quantities, we suggest you dicker with him. We suspect you can make a deal!

A note from L. Vangen indicates that the Lakewood Mission in Tacoma, Wash., is moving ahead. Its V.B.S. held the last week in August reached an enrollment of 160. Sounds good to us! We are looking forward to hearing how he does it at the next General Pastoral Conference. The mission is now securing plans for its own parsonage.

Iver Johnson passed through Eau Claire on his way to Amherst Junction for a mission festival preaching date on Sept. 13. As you know he has toured Synod taking pictures for his forthcoming pictorial account of our Synod. He informs us the book is near completion and should be off the press in about six weeks. He also tells us that he has been much impressed in his travels. The "little Synod" is not nearly as "little" as many people are led to believe. More important, almost every where he goes he sees progress and improvement in property and work. He says things are definitely "looking up" in our Synod's circle.

Our C.B. circulation continues to grow. Scarcely a week has gone by without a new subscription coming in. Perhaps you would be interested in knowing that we cover in territory not only much of the U.S., but also many foreign countries. Please remember this when you prepare material for us. Also may we ask that all copy be typewritten, double-spaced and corrected! Thank you.

THE CLERGY BULLETIN



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THE CLERGY BULLETIN

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Eau Claire, Wis.

Assistants: A. Gullerud, R. Ude

VOL. XIII

OCTOBER, 1953

No. 2

Address at Opening of Bethany Seminary

Sept. 22, 1953

Prayer

God of eternal truth, who has taught us so "to number our days, that we may apply our hearts unto wisdom" (Ps. 90, 12), we thank Thee for revealing unto us the true nature of our lost condition under the bondage of sin. For so long as we do not realize that we by nature are sick, yea, sick unto death, we shall never feel our need of that balm of Gilead which Thou hast provided in Thy Savior Son. But now that He is come with healing in His wings, grant us grace by Thy Holy Spirit to believe in child-like faith that gracious word which assures us: "Where sin abounded, grace did much more abound." Rom. 5, 20. Then, and only then, will we of a truth be able to sing as our heart's confession:

"When sinners see their lost condition,
And feel the pressing load of sin,
And Jesus cometh on His mission
To heal the sin-sick heart within,
All grief must flee before His grace,
And joy divine will take its place."

To that end be Thou present with Thy Spirit of grace and truth also in this hour, so that we may be humbled by Thy crushing Law, but again joyously exalted at the sound of Thy life-saving Gospel. We ask it all in Christ's Savior-name.

Amen.

* * * * *

Text: Isaiah 53, 6

"All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord hath laid on him the iniquity
of us all."

Fellow redeemed, and especially you who are entering upon or continuing in the study of sacred theology, grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Amen.

"With ignorance wage eternal war,
To know thyself for ever strain,
Thine ignorance of thine ignorance
Is thy fiercest foe, thy deadliest
bane."

When the English explorer and author, Sir Richard Francis Burton, penned those lines, he was but re-echoing more pointedly what had been uttered by a Cervantes three centuries earlier:

"Make it thy business to know thyself,
Which is the most difficult lesson
in the world"

Yea, so difficult is it, that we of ourselves would never master the lesson. The highest point of philosophy to which the ancient Greeks with all their learning could ever attain may be summarized in the oft-quoted sentence of Socrates: "Know thyself, and rule thyself." That could but lead to a philosophy of frustration. For just as deadly as was the fatal cup of hemlock which Socrates was forced to drink to the destruction of his physical life, just as deadly to man's spiritual life was the counsel he had given: "Know thyself, and rule thyself." For neither the knowing nor the ruling lay within the realm of human power. You might just as well have told a man to lift himself by his own boot-straps.

If we are truly to learn to know

ourselves, that lesson must come to us from quite another source than from the mind of man, no matter how keen it may be. It must have its well-spring, not in the darkened understanding of fellow sinners, but must flow forth from Him concerning whom Scripture testifies: "In whom are hid all the treasures of wisdom and knowledge." Col. 2,3.

You young men who are preparing yourselves for the calling of shepherds of souls would be facing a most hopeless task, were you to go forth to your work with nothing more than the vain philosophies formulated in the temples of the worldly wise. But, thanks be to God, you have from earliest childhood learned to confess with Clausnitzer in one of our most treasured hymns (we sang it at our opening devotion here a fortnight ago):

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

Not only has the Spirit of God, through His inviolate word of truth, taught you to know yourself and your fellow sinners as well, but He has also given you in that selfsame word the one and only remedy for all our ills. We can do no better, then, on this opening day of our seminary, than to consider on the basis of our text and by the guidance of God's Holy Spirit:

THE WORLD'S MOST MALICIOUS MALADY and ITS CURE.

1. What is the malady? Isaiah has no delusions regarding the nature or the extent of our trouble. "All we like sheep have gone astray; we have turned every one to his own way." He has stated the case most succinctly in the very first chapter of his prophecy. For what was true of his own Israel then is true of mankind as a whole: "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Is. 1,5,6.

"The whole head sick, and the whole heart faint." Do you get the full force of that shocking statement of our condition under the Law? Not only has the seat of man's intellect been drugged with the

stupifying effect of sin, but the seat of his emotions as well. Instead of being in a condition to step back and get a square look at his own disshevelled self, what does the natural man do? Luke has fittingly described it in the story of the self-righteous lawyer who tempted the Saviour with the question: "What shall I do to inherit eternal life?" When Christ had asked him what the Law demanded, the lawyer answered correctly: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But when the Saviour told him to do this, what was his alibi? "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Luke 10,29. "Willing to justify himself!" That's what's basically wrong with all of us. And so long as we seek to justify self, we shall never come to any true knowledge of self.

But bad as it is that we are what we are by nature - "the whole head sick, and the whole heart faint" - what is even worse is this: That we are where we are by nature - far removed from God, like helpless sheep gone astray, each one turning to his own self-chosen way. And that is the case not only of an occasional individual here and there. What does our text say? "All we like sheep have gone astray; we have turned every one to his own way." The message which the Psalmist had sounded forth during the days of the Old Covenant is re-echoed by Paul in the New: "The Lord looketh down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Ps. 14,2,3. and Rom. 3,10-12.

Shocking? Yes. And yet it is that caustic which you, theologians, must have in your kit, and which you must learn to apply to yourself as well as to those souls which will be entrusted to your care. The Law of God must be sounded forth in all its terrifying alarm - and to what purpose? Merely to take delight in a poor sinner's fright? God forbid! You will then not be preaching the Law as it ought to be preached. So far from finding his delight in preaching the Law, every conscientious Seelsorger will rather confess: "I would to God that it were not necessary to preach thus, but I must if

I am to remain faithful to my trust. For my God has told me that "every mouth must be stopped, and all the world become guilty before God." Rom. 3, 19. Rightly has the sainted Dr. Walther said: "Without the Law no one will appreciate the Gospel." And he was then but re-echoing the words of his Saviour to the Pharisees of His day: "They that be whole need not a physician, but they that are sick." Matt. 9, 12. It was necessary for the Son of God, who had been sent into the world, not to condemn it, but that the world through Him might be saved - necessary for Him even to preach the Law. But when he did it, what was He in fact doing? Our Formula of Concord answers that it was a "foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console, and quicken, which is properly the preaching of the Gospel." Epitome V, 10

When the frightened sinner, then, has been told of his malady, and has given ear to your diagnosis of his condition and position, and tremblingly asks, as the saints of God down through the ages have ever asked: "What must I do to be saved?" you must without a moment's hesitation, without any ifs or buts, point that penitent to the never-failing cure. And what is that? Our text answers:

2. "And the Lord hath laid on him the iniquity of us all." The cure for mankind's ills is Christ. And how was the cure effected? By the heavenly Father making His own beloved Son the scape-goat. He who was holy, harmless, undefiled, separate from sinners, was made to be sin for us, that we might be made the righteousness of God in Him. 2 Cor. 5: 21. Not only did the Undefiled step into our ranks and offer to sympathize with us in our wretchedness, even as some wealthy person may be willing occasionally to visit the hovels of the poor and give the unfortunates a little pittance of his riches. No, He was made to be sin for us, so that when the Father looked down on that up-raised cross on Golgatha yon Good Friday, He beheld the world's sin gathered there in that lone figure writhing like a worm in His death agonies on the accursed tree as the only criminal who had ever walked the face of the earth. That is what is meant by Isaiah's words in our text: "And the Lord hath laid on him the iniquity of us all."

"But can that be possible," you ask, "that the Father lets His innocent Son

suffer in the stead of the guilty?" That's exactly what happened! For God's thoughts are not our thoughts, neither are His ways our ways. Is. 55: 8. Here is love beyond all human comprehension. Rightly does therefore Luther designate John 3:16 as the "little Bible." - "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is the sum and substance of the word of grace. For, as we have learned to confess with Faber:

"--- The love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
If our faith were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the presence of the Lord."

When we are to give our fellowmen a good example of self-sacrificing love, we usually compare it with the love of a mother for the helpless child at her breast. But even that is but a weak simile of God's love for sinners. And therefore Scripture testifies: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Is. 49: 15. There is no more convincing evidence of God's love for us than the pierced hands of the crucified Christ, who from that tree of torture pleaded with the Father that He should forgive the very ones who nailed Him to the tree. And in the courts of heaven that plea prevails. The Father does forgive, yea, makes that very cross salvation's mighty means of saving souls, which Moses' Law forever would have damned.

We have as our motto at Bethany: ENOS EST IN XREIA, ONE THING IS NEEDFUL, the Saviour's words of kindly rebuke to a Martha, who was careful and troubled about many things. And what is that one thing needful? That we, even as Mary of Bethany, place ourselves at the feet of our Saviour, seeking His counsel for all our ills. Doing that, we shall never be put to shame. For all our ills there is but one effective and permanent cure -- the GRACE of God, as manifested most clearly in the death of His Son as our Substitute. May you then, young theologians, learn to preach Christ, and Him Crucified, ever confessing:

"A Fraternal Word" EXAMINED

(From the Wisconsin Synod's Special Convention)

After an introduction expressing deep concern at the latest developments within the Synodical Conference and at the same time promising a discussion "in a spirit of fraternal candor", this document refers to the conviction, still held by Missouri, "that the Common Confession represents a settlement of the doctrinal differences which have hitherto divided it from the American Lutheran Church." Presenting the objections recorded by the Wisconsin Synod officially, particularly in its Convention Proceedings of 1951 (New Ulm), it seeks to "show how The Lutheran Church-Missouri Synod has sought to meet these objections."

The purpose of this brief study is to test this document at some of the most important points, and particularly as to its "fraternal candor." A comparison in parallel columns follows.

1. The Common Confession

Fraternal Word

Wisconsin Proceedings, 1951

1. The Wisconsin Synod has declared that the Common Confession is "inadequate" in the following points (Wis. Syn. Proceedings 1951, p. 147).

Resolution #2 (p. 147): "that we not only find the Common Confession to be inadequate in the points noted (cf. Review of the Common Confession), but that we also hold that the adoption . . . creates a basically untruthful situation since this action has been officially interpreted as a settlement of past differences which are in fact not settled."

By failing to note the second part of our New Ulm Resolution at this point, the "Fraternal Word" sets up a false standard for the comparison which it now undertakes. The passing reference on page 10 makes no apologies for the omission, but seeks to press the advantage that may have been gained in the case of such readers as may not be able to make their own comparisons.

The method of the "Fraternal Word" becomes even more unfair by the way in which the statements of our New Ulm Report are misrepresented, sometimes by false emphasis, sometimes by the omission of some very important parts. We also find the explanation of the "Fraternal Word" concerning its own emphasis ("italics"-p. 4, middle) to be misleading, since it implies that the emphasis in our sections on Justification and Conversion as they are quoted must be ours. A comparison of our 1951 Proceedings will show that this is not the case.

For the convenience of our readers we shall make the comparison here, supplying the proper emphasis by means of a solid line, and indicating omissions by a broken line.

A. Justification

Fraternal Word.

Wisconsin Proceedings, 1951.

a) Wis. Syn. Proceedings 1951, pp. 133-129: "Any clear and correct presentation of this article requires a clear statement that in the death and resurrection of Jesus Christ God has
(Clergy Bulletin: XIII, 2)

Review of the Common Confession, p. 129: "Any clear and correct presentation of this article requires not merely the inclusion of the term 'objective justification,' but a clear statement that in the

already declared every sinner righteous in His sight."

death and resurrection of Jesus Christ God has already declared every sinner righteous in His sight."

For a proper evaluation of the sections of the Common Confession which are quoted in the "Fraternal Word" in order to show how our objections have been met, the following paragraph of our Review should also be noted:

"This truth is impaired when the article states that forgiveness 'has been secured and provided for all men.' For this still leaves room for the thought that the justification of the sinner is not complete until the missing factor of personal (subjective) faith is supplied, a thought which is even suggested in the Article by its description of justification as taking place on the basis of 'Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith.'" (Here the emphasis was ours.)

B. Conversion

Fraternal Word

Wisconsin Proceedings, 1951

a) Wis. Syn. Proceedings, 1951, pp. 129-130: "A clear and correct presentation of the doctrine of conversion must include a rejection of the untenable distinction between a natural and a wilful resistance of man. We note that the Common Confession not only fails to include such a specific rejection, but that its positive wording does not exclude the thought of man's preparing himself for conversion by his refraining from such wilful resistance"

Review of the Common Confession, p. 129-130: "In view of past controversies on this subject a clear and correct presentation of the doctrine of Conversion must include a rejection of the untenable distinction between a natural and a wilful resistance of man, as well as of any other attempt at explaining the mystery 'cur alii prae aliis?' (Cf. Brief Statement, Art. 12-14.)

"We note that the Common Confession not only fails to include such a specific rejection," etc.

C. Election

Fraternal Word

Wisconsin Proceedings, 1951

a) Wis. Syn. Proceedings, 1951, pp. 130-131; "A correct presentation of this important doctrine must include

1) a clear and unmistakable statement that this election is an election unto faith (Acts 13:48; Eph. 1:5; 2 Thess. 2:13);

2) the positive assurance that this election is a cause of our salvation and what pertains thereto (Trgl. 1065 #8 -- Rom. 8:28-30; Jn. 10:27-29; cf. Jn. 6:65);

3) definite recognition of the certainty of this election ('which cannot fail or be overthrown' -- Trgl. 1079 #45. Cf. also Mt. 24:24; Jn. 10:27-29; Romans 8:28-30. 38f).

These vital and indispensable statements are, however, not to be found in this article of the Common Confession.

Here the quotation, though not complete, is correct as far as it goes, including an accurate reproduction of our emphasis. It fails, however, to mention a fourth point, which reads as follows:

"The article also falls short of confessional clarity by failing to state that God's eternal decree of election did not merely set up a description of those who will be saved, but means that He has chosen 'each and every person', a specific number, unto faith and eternal life. (Personenwahl -- From. Conc. S.D. Kl. # 23; Brief Statement, Art. 39.)

A. In printing the entire report of the Synodical Conference Committee on Scouting "A Fraternal Word" does, briefly, present our Synod's objections to Scouting and the Missouri Synod's defense of its stand on Scouting.

B. Its historical review of the issue of Scouting, because of its many significant omissions, does however, not bring out the utterly fruitless nature and outcome of eight years of negotiations on this issue.

1. It ignores the facts which show that up to 1941 the Missouri Synod by official resolutions still found objectionable features in the Scout organization.

2. It says nothing of the fact that in the official discussions of the Intersynodical Relations Committee, 1944-1948, the points of controversy, the Wisconsin Synod's objections, and the Missouri Synod's defense of its stand had already been clearly set forth.

3. It says nothing of the unwillingness of the Missouri Synod officials to carry out the Synodical Conference resolution of 1946 that this Intersynodical Relations Committee provide pastors, teachers, and interested laymen with material pro and con on the Boy Scout question. (Cf. Page 18, first line.)

4. It says nothing of "A Study of Boy Scoutism", which was before the Missouri Synod Convention of 1947 in the form of an unprinted memorial from our Union Committee, but which was not brought to the attention of the delegates of this convention.

5. It makes no mention of the committee authorized by the 1947 Convention of the Missouri Synod to negotiate with a comparable committee of the Wisconsin Synod, and says nothing of the work of these committees during the next triennium or of the fact that the outcome of these negotiations was identical with that of the discussions in the intersynodical Relations Committee.

6. It says nothing of the fact that upon the report of its committee at the 1950 Convention of the Missouri Synod, this convention, without any information concerning the nature of our objections to Scouting, reaffirmed the Missouri Synod's 1944 resolutions on Scouting.

7. In presenting the 1952 Synodical Conference resolutions on Scouting it does not make the uninformed reader

aware of the fact that these resolutions were not the fruit of the labors and hearings of the pertinent floor committee but the unevaluated proposals of an individual delegate, which were adopted over the nay votes of the Wisconsin Synod delegates (the 77 nay votes even included other delegates).

8. It does not make the reader aware of the fact that also in the one meeting held by the new committee of theological faculty members the points of controversy and the argumentation on both sides of the issue have remained those already established by the three previous forums of discussion of the issue of Scouting.

9. It says nothing concerning the treatment which the issue of Scouting received at the Houston Convention: that this convention in none of its resolutions gave any recognition to our Synod's formal request that the Missouri Synod reverse its resolutions on Scouting, though this request was committed to two floor committees; that at this convention not as much as a mention was made either of the Synodical Conference Committee on Scouting which had labored during the past triennium and terminated its work with a divided report, or of the new committee of theological faculty members; that in answer to a memorial from a congregation in its own midst the Houston Convention did, however, reaffirm its 1944 position on Scouting.

C. These omissions make it impossible for the uninformed reader to evaluate the two concluding paragraphs of "A Fraternal Word" concerning the issue of Scouting.

~~~~~  
(Seminary Address---continued from p. 15)

"Jesus, in Thy cross are centered  
All the marvels of Thy grace;  
Thou, my Saviour, once hast entered  
Through Thy blood the holy place:  
Thy sacrifice holy there wrought my  
redemption,  
From Satan's dominion I now have  
exemption;  
The way is now free to the Father's  
high throne,  
Where I may approach Him, in Thy name  
alone."

Amen.

-- Norman A. Madson

# WISCONSIN SYNOD RESOLUTIONS

Resolutions passed at the special convention, Milwaukee, Wisconsin. Oct. 8-9, 1953.

1. We declare that the Lutheran Church-Missouri Synod has brought about the present break of relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod

a) by reaffirming its acceptance of the Common Confession as a "settlement of past differences which are in fact not settled." Proc. 1951, p. 146. and

b) by its persistent adherence to its unionistic practices (Common Confession, Joint Prayer, Scouting, Chaplaincies, communion agreement with the National Lutheran Council; cooperation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness; under the same plea taking part in unionistic religious programs and in the activities of unionistic church federations; negotiating for purposes of union with a church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine and which contend for an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God.)

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 approve the protest \*\*\* agreed upon by our representatives immediately following the St. Paul Convention of the Synodical Conference Aug. 1952.

4. That we prevail upon the President of the Synodical Conference to arrange a program for the convention in 1954 that would devote all its regular sessions to a thorough consideration of our declaration in point 1 and of the doctrinal issues involved.

5. That the Conference of Presidents make a special effort during the coming year to provide our congregations with

thorough instruction regarding the issues and doctrines involved.

6. While during the period up to the next meeting of the Synodical Conference, we in view of Dr. Behnken's offer, still anxiously and prayerfully await an indication that the Lutheran Church-Missouri Synod will not persist in its present stand set forth in point 1, we remain in a state of confession.

\*\*\* Since it is God's will that the trumpet do not "give an uncertain sound" (1 Cor. 14, 8) and since a faith that is not ready to confess in clear and unmistakable terms "creates a basically untruthful situation" (A little leaven leaveneth the whole lump." (Gal. 5, 9)—

We, therefore, declare, in order to guard our own faith and to remain true to our God, that, though we do not at this time disavow our fellowship with the Missouri Synod in the Synodical Conference, yet, because the confessional basis on which the synods of the Synodical Conference have jointly stood so far has been seriously impaired by the Common Confession, we continue to uphold our protest and to declare that the Missouri Synod by retaining the Common Confession and using it for further steps toward union with the ALC is disrupting the Synodical Conference (see Constitution, Art. 5). Thus while we await a decision by our Synod in this grave situation we continue our present relationship with the Missouri Synod in the hope that it may still come to see the error of its way.

Hence we find ourselves in a STATE OF CONFESSION (theologically expressed, IN STATU CONFESSIONIS).

We hope and pray that the truth may prevail and that God in His grace may avert the threatening disruption of the Synodical Conference.

## LENTEN FOLDERS

Please send your request for Lenten Folders for Home Mission Offering to the Rev. S. E. Lee, Hawley, Minn., at once. Simply state the number you can effectively use. They are furnished without charge when used for Home Mission offering. First come, first served. S. E. Lee.

# LETTERS - Walther to Ottesen

St. Louis, Mo.  
August 10, 1881

Highly esteemed, dearly beloved friend and brother in the Lord:

Your valued letter of the 6th of the month I received with great joy, and thus read it. In the first place, because it came from your dear hand. For truly, I can say in the uprightness of my heart of you, as David said of Jonathan: "Thy love to me was wonderful, passing (at all times) the love of women." 2 S am. 1:26. The fellowship into which I, by God's grace, entered with you, is the sweetest experience which God has permitted me to have in my church life here in America. Oh may God preserve to me this precious gift until my end and permit me to depart this poor life before you. Oh what a consolation it has been to me in the last two years of tribulation, to know that you were "a companion in tribulation and in the kingdom and patience of Jesus Christ." Rev. 1:9. May God help you that you may "renew your youth like the eagle's" Ps. 103:5. Oh that I had the faith of Luther! For then I would penetrate the very heart of God with such power as he did for his Myconius, that He must needs preserve you for long, long years to His Church, to your dear family, and to all those who remain! But Luther also, like Elijah, was a mere man (James 5:17); and therefore I hope that He will not despise my poor cooing and not permit you to be taken away "in the midst of your days." Ps. 102:24. It may seem indeed that one might wish that the Lutheran of America whom one loves, may soon be taken home out of this serious and bitter battle; but the battle which is ordained for us is also a blessed one, so that one ought to thank God for the privilege of taking part in it. For it concerns above all the doctrine that it is God alone who gives salvation to those whom He saves. And what is this but the heart of the Gospel, the final fountain of all our comfort?

However, a second reason why I read your dear lines with such great joy is this that you announce your dear son for entrance into our institution. I had practically forgotten again that you have a son of that age, who is ready to place himself in the immediate service of the (Clergy Bulletin: XIII, 2)

Church. All the greater and more joyous was the surprise which your announcement brought me. Together with my colleagues I bid the young man welcome a thousand times, and at the same time prayerfully acknowledge the wonderful guidance of God that I am yet to be the teacher of your own son. Would to God I were twenty years younger, for then I should have more hope of being of use to him. So then I pray God to help me lead the dear son of a father who is so dear to me into the blessed mysteries of our most holy Christian religion and to become a tool in the hand of God to prepare him to be a savior of immortal souls which are bought with so great a price. We do not hesitate to receive him at once into the second class. Your own recommendation is to us much weightier than the most brilliant testimony of a certain S. I am taking the liberty to send him, together with this letter, the catalog of our institutions for this year, at the same time for you my "Beleuchtung des Stellohorn'schen Tractats", which, I trust, will not seem too gruff to you, since the sharpness does not lie so much in my words as in the matters which here required illumination.

Please give my most greetings to your dear son and tell him that I expect him with joy on the next to the last, or at the latest on the last day of this month. At the same time give my greetings to your honorable spouse and to your entire highly esteemed household. My dear wife also returns your greetings in sincere love and reverence.

Out of the depth of my soul I wish you the light, grace, comfort, and strength of the Lord, as well as complete physical recovery.

Your, poor in himself, but rich in the Lord Jesus,

(Signed) C. F. W. Walther

St. Louis, Mo.  
Sept. 1, 1881

Honorable friend and brother:

Yesterday your dear son arrived here and immediately presented himself. I might have spared him the need of mentioning his name, since he is the exact image of his father, whose likeness stands



before my soul in ineradicable lines. May he also become his father's image in spirit! I hope so after the impression which the dear young man made upon me. May God bless his coming and his going out in our home!

I now proceed to your question.

That you are bothered with the question concerning the temporary believers, namely with the fact that there are such and that at the same time all believers should regard themselves as elect, as such as are constant, as cling firmly, does not surprise me. These proskairoi (changeable as the weather, according to Luther), bothered me also for some time. Chemnitz says concerning this: "It is a difficult and troubling question, since we see that many of those who indeed made a fine beginning, fall away miserably and disgracefully; whether and how I, burdened with such great weakness, may remain firm and faithful, since it is written: 'He that endureth to the end, the same shall be saved.' However, with reference to this that article gives to those who are called according to God's purpose a very comforting answer in John 10: 'My sheep know My voice, . . . and they shall never perish, and no one shall pluck them out of My hand.' 1 Cor. 1: 'Who will also confirm you to the end... God is faithful, by whom ye were called unto the fellowship of His Son'; Phil. 1: 'Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ'; 1 Thess. 5: 'The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ'; 1 Peter 5: 'The God of all grace, who hath called us unto His eternal glory by Christ Jesus..., make you perfect, stablish, strengthen, settle you.' These fine Christian verses place and establish our constancy on this fact: Since He is faithful who through the Word has called us to His glory, and though we at times may stumble, fall, and not turn back soon when He calls us, yet this parable (Matt. 22) gives us the fine comfort, namely by saying: 'Again he sent out other servants and said: Tell them which are bidden..., Come unto the marriage.'" (Sermon on Matt. 22 of the year 1573, pp. e and f. This passage is also quoted in the report of our Synod, Western District

of the year 1879, p. 86.) Chemnitz thus proposes that one regards himself as elect, that is, as one who will be faithful to the end on account of the promises, in spite of the fact, the certainty that there are temporary believers. But, objectors say, thereby the teaching is disproved that all believers should regard themselves as elect, because it follows that believers who later fall away, also hold this belief, and hence believe a lie. However, this does not follow since the certainty that I am an elect of God is not an absolute one, that is, that I should not be sure that I will be an elect of God also then when I later willfully, maliciously, stubbornly, and persistently resist the Holy Ghost, turn to the world, yield to sin and the devil, and reject Christ to the end. Since then the proskairos, as little as the honest believer who is deeply rooted (Luke 8:13) cannot and shall not have an absolute certainty, therefore the proskairos (Matt. 13:20) did not believe a lie in believing that he was an elect of God, with this restriction: if indeed he would willfully and persistently fall away, he would then alone bear the guilt that he did not belong to the elect, but was a renegade.

At the same time the faith also of the temporary believers is the result of an eternal counsel of grace, only not the counsel of predestination by which God indeed foresaw that final apostasy, but of the universal grace.

Please be satisfied with the little that I am offering this time. May it serve you at least in a measure for the purpose that the luckless temporary believers do not reduce the comfort of the election of grace for you and do not place themselves before the clear light which shines for you.

My most cordial and reverential greetings to your dear ones.

Your companion in the tribulation and in the kingdom and in the patience of Jesus,

(Signed) C.F.W. Walther.

P.S. That we do not teach an absolute certainty, but a certainty of faith which is founded upon Christ and His Holy Word, we have testified to in the synodical report of 1878, p. 73; more fully on pages 64 -- 66.

Good Morning!

I may be too late to beat the C.B. deadline for September, but I'm just going to take a chance on it anyway. Been away from my desk for a weeks' time, and am now trying to clean my desk again. It ain't easy, brethren!

I have found that it pays to advertise. In the C.B. last month I urged general participation in the sale of "A Blessing in the Midst of the Land," the "Faith Of Our Fathers," etc. etc. Have really gotten a favorable response to that. One pastor ordered 50 "Blessings ...", several "Faith Of Our Fathers," and a few "Grace for Grace." That was the chief editor of the C.B. A few days later an order for 100 "Faith Of Our Fathers" came for G.A.R.G. Pastor G. has organized his young people for an all out house-to-house canvass. Confident many books will be sold. A little more of this spirit and our supply of Centennial books will dwindle like the late snow before the warm rays of the Spring sun. More power to you all!

The Children's Christmas Service programs are here. I have 1,800 of "O Holy Night," the one with the film strip (we handle the film strips, too) and 1,200 of "The Joy of Christmas." Have already sent out several hundred and I will have to order more. Would you do me the kindest to get your order in as soon as possible.

Pastor G. W. Fischer has put out a Children's Christmas Service entitled, "God Loves Me Dearly." NWPH is publishing this and it is to be released about November 1. Looks very good to me. Don't know yet what the price will be. Concordia's prices are the same as last year, I believe.

Got to get to other things now. A Happy Thanksgiving to you all! Better early than too late or not at all. Bye!

JAP



BOOK REVIEW

"The Great Quest", by Adolph Haentzschel, Concordia Pub. House, St. Louis, Mo. 121 pages, \$2.00 per copy. Order from the Lutheran Synod Book Co., Mankato, Minn.

This little book by Professor of Philosophy Dr. A. Haentzschel at Valparaiso University, Indiana, reviews very briefly the efforts men have made to find some explanation for the facts of the world and of life. Three chapters discuss the various religious, philosophical and scientific theories which have been advanced. The next three chapters, to quote his own words, "are devoted to an investigation of their claims to competency. The results of this investigation are applied to the field of values, particularly those of moral and spiritual character. It is found that the sense of moral obligation involves consequences which point men to God and Christ for a satisfactory solution of the problem of life's meaning and destiny." His development of this point is closer to Kant's "the categorical (Clergy Bulletin: XIII, 2)

imperative of Practical Reason" than to St. Paul's argument in Romans 2. And it is a strange fact that the author not only ignores St. Paul's argument in Romans 1, to the effect that the invisible God reveals Himself in the creation of the world, but also accepts the skeptical and rationalistic arguments against the evidences of design in nature. Although the book provides a good review of current philosophical and psychological theories in simple language, and concludes with an affirmation of faith in Christ as the only solution of men's moral and spiritual problems, we must question its value as an apology for the Christian faith. It affords an example of the futility of trying to arrive at Christian truth by any kind of philosophical approach, and the necessity of sticking to the quickening Word of God as the only means of bringing light into the dark caves of human reason and pride.

Geo. O. Lillegard.

## Litt av Hvert

Since the last issue of the "C.B.", J. A. O. Preus, Jr., returned the call to St. Paul's, Chicago; G. Guldberg received and returned it; at present it has been extended to Arvid Gullerud, Eau Claire.

Paul Madson has received a call to the Indian Head Lending Lutheran Church of Rochester, N. Y. This congregation has been in contact with our Synod for some years and now desires a pastor from our midst.

Julius Madson has returned the call to Zion, Tracy, and it has been extended to Milton Tveit of Norseland.

The Theo. Aabergs are the happy parents of a daughter born the first week in October. This is their second child!

The Gerhardt Beckers are on board ship en route to Africa.

Wilhelm Petersen reports his new address as Oklee, Minnesota.

H. A. Theiste is at present conducting visitations in our congregations on the West Coast.

E. G. Unseth conducts his farewell service at St. Paul's, Chicago, on Oct. 25th and will be installed as pastor of Our Saviour's, Albert Lea, Minn., on Nov. 1.

J. A. O. Preus, Jr., has been seriously ill at the University Hospital, Minneapolis. At last report he is much improved.

Justin A. Petersen has had a leave of absence from the Book Store on his doctor's orders. He is now back at work again. So now we are looking forward to some more of those bargains!

Ground breaking ceremonies were held for the new church of the Edgecombe Lutheran Mission, St. Paul, Minn., David Dale, pastor, on Oct. 18th.

The Ascension Lutheran Church of Eau Claire, Wis., R. Ude, pastor, will be dedicated on Oct. 25th. C. M. Gullerud will speak at the morning service and R. M. Bransted, Eau Claire, at the afternoon

service. The 24 x 50 building is of Way-lite block construction with a full basement. It will seat approximately 100 at capacity. This building is the first unit of a proposed complete plan. This mission was opened last spring and now has an average attendance of about 65. Sunday School enrollment is 57. Outlook: Very favorable!

A beauty spot in our Synod is the church lawn of Holy Cross, Madison, Erling Ylvisaker, pastor. The fall 'mums have made it a riot of color, an effect you rarely see outside of the stock nurseries. As a result, Holy Cross has become a well-known beauty spot in the city of Madison. The publicity has not harmed the church!

The "wheat-germ" is spreading rapidly throughout our Synod's circles! One of the most ardent recent converts is Nils Oesleby of Madison. An evening in his home will bring you a liberal education in the preparation of healthful foods! We wonder how many mills are grinding out vitamin-crammed eating in our Synod's personages?

### Northwest Conference

The Northwest Pastoral Conference of the Norwegian Synod, D.v., will convene at Bethany Lutheran College, November 9th and 10th, beginning Monday at 10:00 a.m.

The Program adopted is as follows:

1. Some Aspects of the Roman Church's Doctrine and Work, Prof. A. Fremder.
2. Introduction to the Book of Revelation, D. L. Pfeiffer.
3. Church and State Passages, Especially Limits in Duties of Each, J.A.O. Preus.
4. Our Sinary Library, Prof. C.U. Faye.
5. The Authority of the Pastor in the Congregation, S. E. Lee.

Meals and lodging at the College at a nominal charge. Kindly advise Pres. B. W. Teigen as to accommodations desired.

F. R. Weyland,  
Secretary.



# THE CLERGY BULLETIN



PUBLISHED BY AUTHORITY  
OF THE GENERAL PASTOR-  
AL CONFERENCE OF THE  
NORWEGIAN SYNOD OF THE  
AMERICAN EVANGELICAL  
LUTHERAN CHURCH.



# THE CLERGY BULLETIN

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Eau Claire, Wis.

Assistants: A. Gullerud, R. Ude

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## THE AUTHORITY OF THE PASTOR IN A CONGREGATION

(by Rev. S. E. Lee)

The subject assigned to me is one that needs careful study by every pastor. It deals with the relationship that should exist between pastor and congregation. A pastor holds the highest office it is possible to occupy on this earth. Not even the President of our country bears responsibilities as weighty as those resting on the humble pastor of the smallest cross-roads parish. Because of the weakness of humble flesh there is always the danger that the person who occupies this high office may magnify his own person instead of the office. There is nothing more obnoxious than to see a minister strutting around trying to impress people with his importance. This type of minister is apt to be the kind that lords it over the people in a domineering manner, injecting a spirit that is exceedingly harmful to the cause of Christ. I wonder if the reason for this particular assignment was not to sound a most solemn warning against such an attitude.

"I magnify mine office", says St. Paul (Rom. 13, 11), speaking for all ministers. The pastor who through faithful and efficient service glorifies his office need not worry as to what his people will think of him personally. But the man who is concerned about magnifying his person rather than serving his parish will find that his people will think less and less of him personally as time wears on and that in consequence his very office will

fall into disrepute.

If a minister is to live up to the obligations he has to his church he must first of all, not consider himself lord, or ruler, but in every respect a laborer, helper, servant. The word "minister" simply does not permit any other interpretation. A Christian minister who is ever mindful of his calling as a servant of Christ will not only be kept from wanting to lord it over his people, but will be desirous of establishing the lordship of Christ and the authority of His Word among the parishioners. He will measure his success as a pastor not so much by what people think of him, but what they think of Jesus Christ. For when we speak of authority, it is the authority of the Word to which both pastor and flock must always bow. It is to establish this authority in the congregation that must at all times be the end and aim of the conscientious pastor.

In his instructions given to elders Peter in his first epistle says: "Feed the flock of God . . . Neither as being lords over God's heritage, but being ensamples to the flock". (1 Peter 5, 3). The Greek word used here literally means "to lord it over". The preface 'Kata' gives it more force than simply to rule, but to rule with force, to rule with violence, to subdue, to become a despot. Peter here implies that he who lords it over

his flock cannot be an example to the flock.

The mother of James and John had asked the Lord that special preference be given to her sons. She had been the first among that select company of the Lord to manifest ambition. And when the matter became a subject of discussion among the disciples they revealed an ambitious, highminded, jealous spirit. It was then that the Lord administered a solemn rebuke to the ecclesiastical arrogance and quelled the first uprising of a hierarchy in their midst. No doubt the lesson of this scene was very vivid in the mind of Peter when he penned the words: "Neither as being lords over God's heritage, but being ensamples to the flock".

If the pastor is going to be an example to his flock this greed of honor on the pastor's part, this desire to exercise a greater influence and to be accounted more than an ordinary follower of Christ, must be completely removed. Now it is certainly true that if a pastor is to be an example he must excel his parishioners in that thing wherein he is to be a model for them to follow. But that cannot justify any arrogance on the pastor's part assuming that he excels. All pride and arrogance must be renounced. The pastor will rise in the estimation of his flock in the proportion as he sinks in his own; his influence will be greatest when he avoids the appearance of wanting to exercise it, he will be the true leader in his parish when he says "I am but a humble servant" and means it. Jesus says: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be the servant of all. For even so the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Christian pastor is a representative of the King of kings. But this King entered the capital of His country riding on a humble beast of burden, the symbol of meekness, not upon a prancing steed, the herald of might. He came surrounded by a band of fishermen, with nothing of the

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grandeur of an earthly pageant. He did not receive the courtly homage of the peers of the nation, but was delighted with the children's hosannahs. He was crowned, not with an imperial diadem studded with jewels, but with a crown of thorns. This great King stood pleading with the people thus: "Take my yoke upon you and learn of me; for I am meek and lowly in heart." He staked the success of His mission upon the attitude of serving the people. Paul exhorts the Philippians to humbleness when he says: "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves."

When Christ places a pastor in a humble charge He wants him to recognize the importance of his call and to work faithfully. If the pastor has ambitions to be in what he considers a more important place where he can exercise greater authority it usually means the sacrifice of other Christian virtues besides humility. Deceitfulness, fraud, lying, hypocrisy, plotting, scheming are resorted to in order to carry out ambitious ends. The history of Popery and Romanizing tendencies in the Protestant churches show this. Ambition has never conquered unless connected with the art of deception.

On the other hand, the quiet, unassuming, humble pastor is the happiest of all mortals, he enjoys the confidence of his surroundings, his mind is not agitated by the fear of losing honor, distinction, authority, for all these things he has cast aside. He increases his influence by not manifestly exercising it. His counsel is likely to prevail, and his wishes are respected. A wise pastor will gain the good will and confidence of his parishioners, not by presuming to be above them, but by making them understand that he is and wants to be one of them. If he is held higher than the members, it is not by a claim of his, but by a willing grant on the part of the flock.

The very fact that we are Lutheran Christians should be the strongest reminder against pastoral arrogance. For by the grace and power of God, it was Luther and his followers who so successfully met and defeated the arrogant claims of the so-called "Vicar of Christ." It was



the German reformers who faced the powerful emissaries of Rome at Worms and also at Augsburg and struck that mortal blow at the anti-Christian hierarchy and overturned its throne. Even today we are called upon to bear faithful and untiring testimony against the aggressiveness of power-loving Rome.

"It is required in stewards that a man be found faithful". A steward holds a sacred trust. His lord and the servants of his lord expect him to sincerely perform all the duties which are involved in this sacred trust. At his ordination the Lord addressed the steward of His spiritual household with the question, "Will you feed my sheep and my lambs?" The members were there when he was installed and they asked, "Will you be our shepherd?" And the steward vowed and solemnly spoke: "Yes, with the help of God." Thus the pastor sincerely believes that Christ has made him the shepherd of that particular flock which he has been called to serve. He knows that through him the Master expects that the people are to be fed with the true spiritual food. He realizes that he must be very conscientious in the performance of his duties if this purpose of God is going to be carried out. With this conviction he labors on with unflinching determination, through cloud and sunshine, over calm and turbulent seas, through good and evil report. Always the thought, "God relies on me" - wonderful thought. "The people rely on me, I must not fail them". So he labors faithfully preparing his sermons so that he will have some meat to offer. Faithfully he visits the sick and the shut-ins to bring cheer and comfort to the weary and lonely. Faithfully he goes out after the straying sheep to warn and entreat them to return to the fold where their souls will be safe. With a sympathetic heart he seeks to untangle the problems that so often confront the members.

"A bishop must be blameless". As he stands in the pulpit measuring the conduct of the members by the unerring rule of the Lord, he must be aware of the fact that from the pew his own conduct is also being measured. Neither a forceful and brilliant delivery, nor a sanctified air can wipe away from the minds of the hearers the painful impression of a contradiction if the pastor lacks in a great degree the

virtues he seeks to inculcate. The pastor's conduct can destroy the effect of his preaching. It follows that the pastor must practise the most rigid self-discipline continually. At work or at play, wherever he is, the pastor must seek to be a model of a Christian.

You ask and I ask, "Who is sufficient unto these things?" Like Paul we must realize that we cannot attain unto perfection but we must continually strive for it. Even the knowledge of our shortcomings can be a benefit to us for it will make us more sympathetic in our dealings with others.

In answer to the specific question: "What authority does a pastor have in a congregation?" We would answer that whatever authority he has is a delegated authority. That is, when a Christian congregation calls a minister it invests in him certain powers or authority. The power or authority is known as the Office of the Keys. It is the peculiar church power that Christ has given to His Church on earth to forgive the sins of the penitent sinners but to retain the sins of the impenitent as long as they do not repent. The power includes the following functions: 1) to preach the Gospel, 2) to administer the Sacraments, 3) to forgive and retain sins.

When the believers in any locality have organized a congregation and made provision for the administration of the means of grace, they call a pastor to publicly perform this work. But when a congregation according to the will of God calls a minister to perform these public functions, the members of the congregation do not thereby forfeit the gifts and privileges which they possess as kings and priests, to whom the Lord has entrusted the means of grace and thus the keys to the kingdom of heaven. They retain all their rights and powers. They call a minister for the public discharge of these duties. But in doing this they have signed nothing away. Because it is impossible for each individually to perform these public functions they elect one to do it for them as their agent. Here is a quotation from "A Brief Statement of the Doctrinal Position of the Missouri" 1897: "Since, curiously enough, there has been, and still is, a controversy in the Church as to who possesses the spiritual power

## BOOK REVIEWS

which Christ has given to His Church on earth, such as the power to call and to send out preachers, to excommunicate impenitent sinners, to absolve the penitent, to order affairs in the Church which Christ has not commanded, etc., and to forget that all spiritual power which Christ has given to His Church is held by those who are the Church, namely, by the Christians, or the believers. For just as the believers are justified and become the children of God by faith, just so do they possess, by the same faith, all spiritual blessings and rights which Christ has purchased for His Church. Of this fact St. Paul reminds the believers, saying: "All things are yours". 1 Cor. 3,21. And thus Christ Himself appropriates to all believers the keys to the kingdom of heaven, Matt. 16,13-19; 18, 17-20; John 20,22,23, and commissions all believers to preach the Gospel, Matt. 28, 19-20. Accordingly we reject all doctrines by which this spiritual power, or any part thereof, is ascribed as belonging originally to individual persons, such as the Pope, or the bishops, or to the order of the ministry, or to secular princes, or to councils, and synods etc. We also believe that Christians should with great diligence guard their spiritual rights, chiefly for the reason, that they may not become the servants of men, but may acknowledge Christ alone as their Lord, 1 Cor. 7,23, and furthermore for this reason, that they may not be slothful in the discharge of their spiritual duties which are connected with their spiritual rights".

Under the subject "Of the Ministry" we have this paragraph: "However, the office of the ministry possesses no other power than the power of the Word, 1 Peter 4,11, that is, it is the duty of Christians to yield unconditional obedience to the office of the ministry, whenever and wherever the minister proclaims to them the Word of God, Hebr. 13,17. Luke 10,16; on the other hand, if the minister in his teachings and injunctions goes beyond the Word of God, it would not be the duty of the Christians to obey, but to disobey him, so as to remain faithful to Christ, in accordance with the Word of Christ: "One is your Master, even Christ, and all ye are brethren," Matt. 23,8. Accordingly, we reject with all our heart the erroneous doctrine by which the office of the ministry is given the power to impose a yoke upon the neck of the disciples in matters which Christ has not commanded."

(Clergy Bulletin, X111, 3)

Title: Face Your Life With Confidence

Author: William E. Hulme

Publication date: November 16, 1953.

Price: \$2.75

Publisher: Prentice-Hall, Inc.  
70 Fifth Ave., New York (11), N. Y.

Here's a book that pastors will appreciate. It adds to the many case histories which have occurred in their own ministry. It indicates an excellent technique in counseling. It indicates fine applications of Scripture. To find only one glaring error and two errors which can be adjusted in a book of 232 pages written by an American Conference Lutheran is quite a thing these days.

Hulme deals with the problems which confront, not only young people but people of all ages. I've discussed several chapters with upper grades in our Day School and have found that the discussions have been profitable and interesting. There are also quite a few ideas which come in handy in sermonizing. I certainly think the book is worth the price. Why should secular books in this field be so popular? Perhaps, because there are not many Christian books in the field. There seems to be a pronounced need for Christian information to offset secular and modernist floods of literature on counseling.

by Rev. A. H. Stradd.

LITTI AV HVERT

Dedication day of the new Ascension Lutheran Church, Eau Claire, exceeded all expectations. The large crowds of people who attended revealed a high community interest in the new mission. 85 attended the morning service and an over-capacity crowd of about 160 jammed the small chapel for the afternoon service. In spite of the low cost, under \$15,000 completely equipped, the chapel is very churchly in appearance.

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# good gospel preaching

by

N. B. HARSTAD

Good Gospel-preaching consists of enunciation, renunciation, and annunciation.

The best Gospel sermon ever conceived is easily aborted without the first, enunciation. We notice it as the sine qua non of public speaking; a crisp, clear enunciation encourages the listener to get every word whereas a sloppy word-expulsion promotes careless listening. Some radio enunciation is so good that you can hear easily the announcer's "Vel - V - E - I," way up on the second floor of your house although the radio is back in the kitchen. Other announcers garble their words and lose their message in the first or second doorway.

We remember Demosthenes' practice in overcoming an impediment: at the seashore he spoke with stones in his mouth. He gave himself two difficult hurdles, the stones in his mouth and the noise of the surf. In order to get his words clearly through the muffling sound of the waves, he had to speak v-e-r-y c-l-e-a-r-l-y. (The constant hum of some modern church-heating plants presents nearly as much of a problem.)

Whether your general manner of delivery is dramatic force, a smooth flow of words, or a combination of these two, enunciation must come first in the mechanics of the sermon; without it a sermon falls flat. With it the listeners hear easily.

The second requisite of a Christian sermon is renunciation. It is necessary because Jesus requires it. We must renounce sin in any form in which it appears but only with the Gospel in view as the object of preaching in a denunciatory manner. Since there is in God's sight only two kinds of sin, forgiven sin and

unforgiven sin (the latter at unregenerate man's insistence), the Gospel preacher's sermonic renunciation of sin is made all in the view of proclaiming absolution to repentant hearts. The seriousness of the law should be forcefully impressed with content, tone of voice, and even facial expression. (Here radio preaching and printed sermons fall short of the desired presentation.)

Without renunciation, the Gospel may not seem to be a necessity. But if the hunger pains brought on by the severity of the law urge the listener to feast urgently and drink deeply from the Gospel, then the sermon may be said to be a success. In our own experience and in that of our hearers, the Law has made us shudder with sadness over our visitation; if renunciation is omitted from the sermon, the Gospel preaching could soon fall on calloused ears.

But if the sermon is only one denunciation after another and then terminated without the Gospel, let not that minister call himself a "Gospel Minister". Let him announce himself for what he is, a preacher of the law only, or, better yet, let him repent of that sin, with all his failings turn to Christ's forgiveness, and then earnestly present this glorious Gospel by which he is saved.

The third necessity and indeed, the most important, in Gospel preaching is the Gospel itself. This announcing of the Gospel we will term "annunciation".

This is the ABC of the ministry - proclaiming Christ's death for us, His resurrection for us, His life for us, and His return for us - but alas, the ABC's are left out often in sermons.

# LETTERS — Walther to Ottesen

St. Louis, Mo., October 16, 1881

Honorable, dear friend and brother in the Lord:

It is only today that I answer your dear letter, received long ago, in which you present several questions with reference to "resistance." I am almost ashamed to appear before you with these lines. With the enumeration of the various reasons on account of which my reply has been so long delayed I do not want to bother you; I merely appeal to your goodness which will certainly believe my assurance that the delay was not occasioned by lack of love. But in this connection the worst is this that I, in tearing myself away yesterday with force from all other business, in order to write to you, I could not find your letter. Yesterday I devoted more than a whole hour to the search after the letter — but all without result: your letter was not to be found, to my great dismay. For more than a month now my dwelling is being rebuilt, a fact which always drove me from one room to the other with all my writing, while my books lay in a mess in the corridor. To this must be added the fact that during my recent absence of six days my folks, on account of the building activities, were obliged to bring all my things from the first to the second floor, a fact that caused the confusion to become practically perfect, so that it will require some time before I can emerge from the chaos. Unfortunately I have not remembered anything of the content of your writing, except that the matter under consideration was "resistance." Thus I am highly chagrined, and I fear that what I write is just what you do not want to hear from us. But since I on no account can keep silence any longer, I shall at least make a beginning to write a few words on the proposed topic, leaving it to you whether you want to know more or something else about it from me.

Then some dogmaticians make a distinction between natural and malicious resistance (*Naturalis et malitiosa resistentia sive repugnantia*), and when they

say of the former that it is taken away through the Word of God, but of the latter that it is in the power of man, then that is correct if one understands by malicious and wilful resistance that one does not even want to use the means of grace externally, as in the case of the Pharisees (Luke 7:30), the godless (Ps. 58:4,5; Prov. 1:24,25.). Hollaz writes correctly: "*Si cutresistentia malitiosa veili opponitur externo mediocum usui, vel gratiae conversionis internae, ita non-resistentia malitiosa denotat vel negationem resistentiae externo mediocum usui oppositae, vel negationem ejusdem gratiae conversionis internae oppositae. Illa viribus arbitrii subest, haec gratiae divinae, cor lapideum auferent, debetur.*" (Examen etc. P. III, p. m. 602.). If the dogmaticians elsewhere speak differently, the deficiency lies either in the expression, or their statement is contrary to Scripture. Every resistance against the grace which is working internally can be taken away only by grace. Hence Huelsemann writes correctly: "*Proaeretica repugnantia superaddit repugnantiae naturali novum reatum, ob quem Deus statuit, aliquibus auditoribus fidem non dare.*" (L. c., p. 163.) As inherited sin is never without actual sin, thus the natural resistance is never without willful resistance. The Formula of Concord says: "Accordingly God does not force men to become godly (for those who always resist the Holy Ghost and persistently (*perseverantes*) oppose the known truth, as Stephen says of the hardened Jews, Acts 7:51, are not converted), yet God draws the man whom He wishes to convert (*trahit Deus hominem, quem convertere decrevit*), and draws him in such a way that his darkened understanding is turned into an enlightened one, and his perverse will into an obedient one." Ibid., p. 603, #60. From all this it becomes evident that our opponents exert themselves uselessly thereby to explain the mystery of the conversion of the one as distinguished from the non-conversion of the others, namely that man can cease his willful opposition by virtue of his free will. For this he can do only with reference to the external *actus paedagogici*, or,

as others put it, ecclesiastici, which are not yet the beginning of conversion...

I fear very much that I did not strike the matter concerning which you desired my opinion; but for this time I am obliged to say that it is enough, until I find out what may otherwise cause you difficulties.

Your dear son is doing very well. Unfortunately I do not come into personal contact with him, because of lack of time.

Be heartily recommended to the Lord and His grace by your insignificant companion in the faith, in the confession, and in tribulation.

(Signed) S.F.W. Walther.



St. Louis, Mo., February 18, 1884.

Dearly beloved and highly esteemed friend and brother in the Lord:

With great joy I received, on the 15th of the month, your valued lines of huius. This joy was dampened in a measure when I read them, namely by the questions which you submit to me therein. Hence, for your just punishment I shall therefore begin at once with a dry reply to your questions.

Ad 1. (Rom. 11:25, 26). That a word in the same connection is taken in a different connotation is not by any means unusual. Thus, for example, the word flesh is understood in John 6 of the flesh of Christ, and then, in verse 63, of the carnal understanding. Rom. 3:27 (Law); Matt. 8:32 (dead); John 1:10 (World); I Cor. 11:24 (break, broken); John 6:28, 29 (work of God). This is the figure of Antanaclasis, which is of special value to arouse the attention of the hearer or reader. Obviously it is not placed into our arbitrariness to assume such an Antanaclasis. The connection, the predicates, and the Analogia fidei must demand it. There is a rule of hermeneutics which cannot be set aside: "Talia sunt praedicata, qualia permittuntur a suis subjectis, et vice versa." All this we find in Rom. 11:25, 26. In both verses, beyond a doubt, the reference is to

Israel according to the flesh, not to the spiritual Israel, to which also the Gentile Christians belonged (Phil. 3:3), but v. 25 refers to that which contains also obdurate, renegade persons, v. 26 to those persons that contains the elect out of Israel according to the flesh, for the latter are saved, and this predicate demands the connotation of elect absolutely, if one does not want to leave the letter and draw from the wide sea of human thinking. To this must be added that just the 11th chapter intends to prove that God has not rejected Israel contrary to His promise, that a distinction is made between Israel according to the flesh and Israel according to the election. Cp. Rom. 11:1, 2, 5, 7, coll. 9:6, 27. (John 8:37, 39; 9:9; Rom. 2: 25-29.)

Ad. 2. Both statements are right: That conversion precedes justification and that it follows the same. It all depends upon whether one takes the word conversion in the narrower sense of the granting of faith, in which case it precedes, or whether one takes it in the wider sense for the beginning of sanctification, in which case it follows. Hüelsemann writes: "Quaed terminum regenerationis ad quem, fatendum est, non semper usurpeti vocem illiam pro solis viribus sive sola facultate credendi et bene operandi, abstracto exercitio bonisque motibus tam internis quam externis, sed aliquando includere actum secundum, ut 1 Pet. 2:2." (Quoted in Baier III, 179.)

Ad. 3. To this day I insist that, if the Augsburg Confession should teach that God through the means of grace should work faith not in all men, but only in whom He wills, namely in the sense that He should want to work it only in certain men, then I would assist in the burning of the confession, for it states there too clearly that God would have all men to be saved and that all should come to the knowledge of the truth, and thus obtain the true faith. But so far as time and place are concerned, God says in His Word: "Today, as it is said, Today if ye will hear His voice, harden not your hearts." (Be. 4:7). "Seek ye the Lord, while He may be found; call upon Him while He is near." (Is. 55: 6). "Because I have called, and ye refused . . . , I will also laugh at your calamity . . . then shall they call upon

Me, but I will not answer; they shall seek Me early, but they shall not find Me." (Prov. 1:24,26,28.). But when it is stated in one of the sermons of Luther: "No one may here determine the time, the place, or the person, how and when one is converted to God" (Erl.Ed., 46,293), one sees plainly that Luther speaks of the how? and when? also with regard to the person; but when Luther farther on says: "If one is thus converted to faith he can say nothing else but that the Holy Ghost, when He wills and in which place He wills, and with regard to which person He will, at the time when it pleases Him," (p.294), one likewise sees clearly and unmistakable that Luther wishes to reject the thought that any person might say that God had looked upon his person, for which reason He had given him His Holy Spirit, but not to another. To which person He wishes to give faith and Spirit, that God has plainly revealed in His Word, namely every one. And this Luther also teaches in hundreds and hundreds of places in his writings. For which reason also Stoekhardt deduced out of Luther's words only this one fact, that "one cannot prescribe to the Holy Ghost place and time" where He must work. As is well known, Luther is so free in his speech that, if one does not mark his intention, one can construct the most horrible heresies on the strength of his statements, just as it happened to Paul, the teacher of Luther. 2 Pet. 3:16, 17. Therefore, what is written in the report of our Western District of the year 1874 (not 1873), p.33 (not page 70), that also shall, if God wills, stand, and no devil, least of all that miserable S., shall overthrow it,

But enough of this. I fear indeed that you will think: If Walther was not able to say more, he might just as well have kept silence. Well, a thief gives more than he has. Please be satisfied with this little information and at least conclude from this scrawl of mine that I had the good will to serve you, my dear friend and brother for time and eternity, while I for my own person am convinced that my short answer to your questions justified me completely.

(Signed) C.F.W. Walther

Born to the Arvid Gullerud's, a daughter, Rachel Lynn, on Nov. 4th. This is their fourth daughter. Congratulations!

(Clergy Bulletin, XIII, 3)

("Preaching" - continued from page 28)  
Here the present writer pauses to thank God for brother-pastors who, with singleness of eye and mind, see their main purpose in life as an annunciation of the holy Gospel, unrestricted and unqualified. It means much that God has given faithful brothers, but this fact also means a great responsibility: continuing in the things we have learned.

Let us continue to train congregations to insist that the true Gospel be the heart and center of each of the sermons; let them not be content to think in a general way that if a sermon is being preached, it is "the Gospel", a common definition among erroristic and superficial church-people. These sermons we preach are not only our sermons; they also belong to our people for they have called us to our respective calls in order to do just this, by their prayers and donations they help prepare our sermons, and they listen to them, believe them, and endeavor to renounce the things we renounce. If we truly follow Jesus and give our listeners what they (and we) need, it will be the Gospel which will shine gloriously forth through our feeble efforts.

In order to do our best as Christian pastors, let us in our preaching steadfastly resist the attacks of Satan and by God's grace continue to do our best in enunciation, renunciation, and annunciation.

#### LITTE AV HVERT

Milton Tweit has returned the call which he received from Zion, Tracy, Minn.

\* \* \* \*

Arvid Gullerud has returned the call which he received from St. Paul's, Chicago.

\* \* \* \*

Paul Anderson has received the call to Indian Head Landing Lutheran Church of Rochester, N.Y.

\* \* \* \*

First Lutheran Church of Suttons Bay, Michigan and Grace Lutheran Church of Elk Rapids, Michigan, Neil Hilton, pastor celebrated the Synod centennial with special services on Sunday, Nov. 1. R.M. Branstad, a former pastor, preached the festival sermons.

# THE CLERGY BULLETIN



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# THE CLERGY BULLETIN

Editor:  
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Eau Claire, Wis.

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## YOUTH WORK IN OUR PARISHES

Parish work is never easy. However it is evident that our modern world has not only multiplied our problems, but made them ever so much more complex. The chief task of the pastor is, of course, to preach and teach, but, it seems to me, neither one of these things present his major problem. The problems of sermonizing are the pastor's own and they have not changed essentially down through the centuries. Teaching, aside from preaching, is centered especially on children of school age to confirmation. Teaching has its problems, many of them, but the age group concerned is generally receptive, pliable, and most responsive to the discipline of church and home. In my opinion, the major problem of the parish ministry is the work among those between childhood, the teenagers, our young people.

I wish that I could present to you the solution to the problem before us. I suppose that every time a pastor hears that someone is going to discuss youth work he hopes that the speaker will present a practical, workable plan to solve our problem for us. Unfortunately I fear there is no such simple plan. All I shall hope to do is to help analyze the problem and offer a few suggestions, and then hope that you will give us the benefit of your own experience in this work. Perhaps this will encourage each one of us to return to our parishes with renewed zeal in youth work, plus some practical suggestions which we might use.

### I. THE PROBLEM

I doubt if all pastors will agree with me that youth work is the major problem of the parish ministry. If they do, it is surely not evident in their work, for in many congregations one can find a splendid program of activity among adults and children, but a glaring vacuum among the teenaged youth.

One reason for declaring this to be the major problem of the parish ministry is the fact that statistics reveal that the greatest loss in membership to the church occurs in the post-confirmation age group. But we would not need statistics to reveal that fact to us. Every pastor knows this to be fact from his own personal experience. Imagine what would happen if all the children that I have received instruction in our Sunday Schools and confirmation classes were to be retained for adult membership! In my own parish, for example, our church would have burst its seams long, long ago.

But whether you wish to recognize it as the major problem or not, the problem is there and must be met. The problem is essentially this: HOW CAN WE KEEP OUR YOUNG PEOPLE INTERESTED AND ACTIVE IN OUR CHURCH? This, I would say, is the general problem, but it will vary in its details according to local situations.

The essential cause of the problem is, of course, the ancient triumvirate which we meet in all our parish work: the devil,

the world and our own flesh. It is evident that we can not eliminate these causes. We must recognize them and do our best to counteract them. I do not think it is necessary to go too much into detail over these causes. We know them well. The devil makes the world ever more attractive and available to our young people. All types of school activities, clubs and organizations, movies, sports, and recreation activities attract and occupy our youth's attention. Our modern means of transportation make them easily available if they are not already at the door step. Our present day economic situation makes it possible for most of our young people to afford these things. We must admit that most of these attractions are not sinful in themselves. In fact, many of them we can recommend to our young people. The trouble is that they have become so predominant in the lives of our young people that they are first and foremost. Here sinful flesh enters the picture. When a choice has to be made, our flesh chooses that which satisfies the flesh.

But there are other causes with which we must cope and which to a more or less extent we can remove. These causes are parents and pastor. I do not mean that we must remove the parents and pastor, rather we must remove their lack of concern and inactivity over the problem. The pastor must first of all provide a program of interest and activity, and then the parents must cooperate in this program, see to it that their children take part in it and that the program becomes a predominant thing in their lives.

## II. HOW TO MEET THE PROBLEM

Such is the problem and the cause for the problem. Now, how shall we meet it? Of one thing we can be certain from the outset: it won't be easy. It will take lots of planning, lots of time, and lots of work on the part of the pastor. The pastor is going to have to recognize the problem for the major one it is and then determine to devote the time and energy necessary to cope with it. Time and energy spent on this problem will save time and energy on many others. Think of all the hours spent in teaching from the time the children enter Sunday School until they are confirmed! If we permit

them to be lost to the church after confirmation, much of our time has been wasted. Think of all the calls we make to reclaim lost members! These could be eliminated to a great degree if we can hold on to our young people.

A. Let us, therefore, consider how to meet this problem on the congregational level. I say this because I believe that the youth problem in our parishes should be met, not only by the congregations themselves, but also by our Synod.

1. The first requirement to meet this problem is to plan a program. In my opinion the surest way to fail is to go into youth work in a haphazard manner, merely hoping that somehow or other things will work out right. For the most part our youth have been brought up in a well-planned, well-integrated, and well-balanced program in school. If your program does not meet these standards, your young people may not be able to tell you exactly what is wrong, but they will feel that something is wrong.

What shall go into a program for youth? I know there are pastors who will say: Spiritual instruction. Panctum! Now surely no Christian pastor will deny that preaching and teaching are his essential tasks, but it is equally foolish to insist that these things alone must occupy all his time. I know of pastors who have declared this and thought they were successful in the parish ministry, but I have also heard the woeful tales of pastors who have had to succeed such men! Of course, spiritual instruction must hold the prominent position in planning a program for youth. However I believe it must be a well-planned instruction that differs from the methods used in confirmation instruction from which these young people like to feel they have graduated.

Right here it might be well to pause and learn what your experiences have been in providing spiritual instruction for your post-confirmation age. For my part I have worked chiefly with the topic-discussion method. I try to choose topics that will be of interest to young people and then present them in such a way that they will evoke discussion. Usually I try to draw out their own impressions first, before I point out what Scripture says on the subject. In this way you learn to know how your young

people are thinking. After you have once laid down the principle, few will voice their opinions should they happen to be contrary. I also try to choose topics that will have a practical application to the problems confronting them at their particular age. Most of them are eager to know what is right and wrong in matters that are before them each day. Usually they have formed their own opinions. Our problem is to learn those opinions and then show them just why they are wrong if they do not agree with Scripture.

To simplify my work, I try to choose a topic for the year that can be used in my instruction in all organizations, such as ladies' society and men's club, etc. I plan my program so that the same portion of the topic will be presented to each group at about the same time in hopes that this will provide discussion at home in which the whole family can participate. Of course, I seek to present the topic to meet the abilities and needs of each group.

I think that you will agree that the poorest method, while it may be the easiest, is to read something from a book or magazine, or have one of the young people do it. It is about the simplest way of killing their interest.

Another good way to do that is to lecture to them as though you were appearing before a dogmatics class. Never forget that you have teen-agers and teen-agers want activity. In some way your instruction should involve group participation.

2. In addition to spiritual instruction, plan a program that will give your young people an opportunity for Christian service to their church. Teen-agers are a restless, active group. They must have something to do all of the time. Some of that energy should be channeled into active church work. All too often this wonderful source of energetic workers is overlooked. We tell them that confirmation has prepared them for church membership, but we seldom give them an opportunity to assume any responsibility or contribute anything to the work of the congregation. Some pastors prefer to forget about them because it is often more work to guide and train them to do anything than the results are worth, unless you are looking ahead to the value of keeping your young people active in your

church.

In what way can they be of service? That will depend upon the situation in your congregation. Use them in canvassing, let them sell religious literature, have some of the more capable join your teacher's training class for substitute Sunday School and V.B.S. teaching, have them sing in the choir, let them usher, let them assist with some clerical work, such as running off bulletins or putting out a mailing. Find something for them to do and make them feel that what they are doing is important and a real contribution to the work of the church. Their attitude toward such work will depend upon your attitude in enlisting their service.

3. A third and important part of a well-balanced program will also provide recreation. Here especially the pastor may feel that he is expected to go beyond the call of duty. Surely recreation is not necessary for salvation. It is often argued, therefore, that recreation is not a part of the proper duties of a pastor or congregation. But there are several reasons why it is a necessity today.

There are churches that try to compete with the world and offer their young people everything they can find elsewhere in an attempt to lure them to the church. This is ridiculous. The church cannot compete with the world in this way and should not try to do so. At the same time we must recognize the fact that young people are at the stage where anything that appears to be all work or study quickly loses any appeal to them. By offering some form of recreation, we may help to attract and sustain their interest.

In addition, we can show our young people that it is quite possible to have fun and still abide by our Christian principles. Too often fun has become synonymous with wrongdoing. Also young people easily get the notion that anything connected with church and religion is devoid of happiness and gaiety. Here we can show them that Christians can and should be the happiest people. The spiritual facts that make this so should be reflected also in our work and play.

Last, but not least, there is the matter of companionship. In my opinion it is companionship outside of the church, more than anything else, that keeps our young people from remaining

interested and active in church work. Teen-agers are gregarious. In spite of their loud extrovertism, they are inwardly shy and uneasy if not in their own crowd. It is urgent then that they establish friendships within their own church group. These friendships are formed during confirmation instruction and every effort should be made to maintain these friendships.

But we are not only thinking of casual friendships; we are thinking of intimate ones. Another large group of youth is lost to the church each year through mixed marriages. There are two ways we can meet that problem. First develop their love and loyalty to their church and their church's doctrines so much that they will not consider mixed marriages, or if they do enter upon them that they still remain faithful to their church and possibly convert their spouse rather than capitulate themselves. The other is to help them develop companionship within their own church groups that will eventually lead to marriage.

What has been outlined here is a three-fold program: knowledge, service, and recreation. It has been my experience that all three are necessary to attract and hold the young people. The right proportion of each in any given program must depend upon the good judgment of the pastor. It will depend upon the locality, the age group, etc. The same age group in the same locality may vary from year to year in their interests. One group may have a special thirst for knowledge so that you can devote the major portion of your program to instruction. However another group may be so restless that it is impossible to keep them sitting for any length of time. But if you give them something to do for the church, there seems to be no limit to their capacity. For still another group it may take a greater amount of recreation to keep them together.

As was mentioned before, a specific program for a specific group is going to take much planning. Without it, one can hardly hope for success.

## 2. How to execute the program

Planning the program is one thing, carrying it out is another. Here again there is no hard and fast rule of suc-

cess. Past experience is the best teacher and the experience of other pastors should be of great help to us in making our own experiments.

I have found that grouping your young people according to age-level is very important and effective in carrying out any program. Where the groups are large enough to make this feasible, it should certainly be done. I believe that the greatest difference in age groups occurs among the teen-agers. The 6-4-4 grouping of classes which educators have been discussing for some time, is, I believe, the logical one. It approaches our present distinction between junior high and senior high. For all practical purposes today, this fits our pre-confirmation and post-confirmation age groups.

No I am aware that many, perhaps, most, congregation make no effort to work among the pre-confirmation group. I believe this is a mistake. It is right in this age-grouping, say 10 to 14 years, that the teen-agers are forming their associations that generally carry through high school. It is right at this time that they are most susceptible to scouting, Y.M.C.A.s, etc. If you can provide them with their own church organization at this stage, you may prevent their joining outside organization and prepare them for a smooth transfer into your senior young people's group.

However it is an equally serious mistake to try to throw these age groups together. The maturity, the thinking, the general likes and dislikes of the group under 14 is vastly differing from that of those 15 and up. More than that, they simply do not care to have anything to do with one another.

Then, regularity in carrying out the program is essential. Strangely enough, the unpredictable teen-agers loves a routine. Establish regular meeting dates and stick to them so that your young people can make other plans accordingly. In some communities the churches and schools have come to an agreement whereby a certain evening each week shall be left free for church organizations. If that is the case, use that right and do not try to compete with their school activities. It is foolish to force your young people to make an unnecessary choice.

How regularly should such organizations meet? It has been my experience that once

# OUR SONG OF DEGREES

## Synod Centennial Address

Fellow redeemed:

"Behold, we go up to Jerusalem, and all that is written by the prophets concerning the Son of man shall be accomplished." Luke 18,31. That was our Saviour's song of degrees as He went up to Jerusalem for the last time in His eventful career upon earth. For centuries faithful Israelites had been accustomed to sing as they made their wonted pilgrimage by degrees to the city on Mount Zion. Theirs was naturally a joyful song as they looked for deliverance at the hands of a gracious God who had taught them to confess in one of those very songs of degrees: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121,1,2. Yes, their mouth was filled with laughter, and their tongue with singing, as they, mindful of their heritage as members of God's chosen people, recounted the manifold blessings which Jehovah, their covenant God, had bestowed upon them.

But in order that Israel might be redeemed from all his iniquities, as one of their songs of degrees (Ps. 130) testified, a stupendous sacrifice would have to be brought. And it was just that supreme sacrifice to which "great David's greater Son" referred in His meaningful words: "All that is written by the prophets concerning the Son of man shall be accomplished." That song would of necessity have to be sung in a minor key, to be sure, since He who in the eyes of His heavenly Father was "fairer than the children of men" (Ps. 45,2) by virtue of the grace which was poured into His lips, was, at the end of His earthly sojourn to be "despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. — But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53,3 & 5.

Old Israel's songs of degrees are o'er,  
And Judea's Mount Zion invites no more.

But since all that was written by the prophets concerning the Son of man has been accomplished, and since we who have believed the prophet's testimony concerning the Christ of God find ourselves a pilgrim band on our way to the New Jerusalem which is above, it is but natural that we should also have our song of degrees for our journey. What shall its motif be? In grateful memory of forebears who have left us an heritage as goodly as it is God-given, as a divine directive to our children and children's children not to forsake the old paths, let our song of degrees on this day of many memories be this: "The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly." Ps. 118,15. Our song of degrees has a threefold message. It tells the world:

1. The nature of our song.
2. Who we are.
3. Why we are singing.

1. "The voice of rejoicing and salvation." There's something radically wrong with that man's Christianity who has never felt the urge to sing God's praises. "Praise is comely for the upright," says Scripture. Ps. 33,1. But lest some timorous soul, bereft of song, be unduly disturbed at such a statement, let it be said at once: The urge to sing has filled many an humble heart whose lips were sealed in silence.

'Tis the heart made glad whence all  
Sweet music flows,

'Tis the heart must stand the test of  
Him who knows.

And there's nothing which so attunes the heart to songs of joy as the assurance of sins forgiven. Mary's magnificat will to the end of days stand as a criterion of what is noblest in song: "My soul

doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1,46-47. Mary - not the immaculate of human invention, but the Mary of Holy Writ, Mary the sinner, blessed among women - that Mary praised God, for what? For having saved her. "My spirit hath rejoiced in God my Saviour." There's no more weighty argument against Mariolatry than Mary's magnificat. For if not saved from sin, from what then did God save her? No, Mary's rejoicing was over the salvation which God had prepared before the face of all people.

And the nature of Mary's song was the nature of our pious forebear's song. They, even as Mary, sang about this, that God had "holpen Israel in remembrance of his mercy." Luke 1,54. But how does God manifest His mercy at times? According to the Song of Moses, there are times when God makes us glad according to the days wherein He has afflicted us, and the years wherein we have seen evil. Ps. 90, 15. Our fathers and mothers in Christ had learned to confess with the apostle: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12,6. So far from wasting their days in vain self-pity, they cheered their drooping spirits by singing in the midst of their afflictions:

"Learn to mark God's wondrous dealing  
With the people that He loves;  
When His chastening hand they're feeling,  
Then their faith the strongest proves:  
God is nigh, and notes their tears,  
Though He answers not, He hears;  
Pray with faith, for though He try you,  
No good thing can God deny you."

But that voice of rejoicing and salvation was heard in the humblest cottage of our pioneering forebears not only in their evensong at the end of day. It was heard at the end of life itself. For God's grace had not only taught them how to live, it had also taught them how to die as befits those who have learned to know Him who hath abolished death, and hath brought life and immortality to light through the Gospel. It was not merely pious cant, but the sincere confession of hearts established with the word of grace when they sang at the casket of fellow believers:

"Thanks to Thee, O Christ victorious!  
Thanks to Thee, O Lord of life!  
Death hath now no power o'er us,  
Thou hast conquered in the strife;  
Thanks because Thou didst arise,  
And hast opened paradise!  
None can fully sing the glory  
Of the resurrection story."

It was the song our parents sang! shall not their children sing it still?

2. But in our song of degrees, will also be found a frank confession of who we are and what our status is. "In the tabernacles of the righteous." The fact that we are housed in tabernacles indicates that we are but sojourners in a strange land. Not in costly palaces of wood and stone, but in temporary booths fashioned of leaves and boughs, we find ourselves at the set of sun "a day's march nearer home." What a wholesome custom was not that observed by Israel of old in its feast of tabernacles, when even the wealthiest among them had to spend an entire week in the lowly tabernacle, reminding them of their wandering in the wilderness.

The very lowliness and instability of our earthly tabernacle makes our destined goal all the more inviting. The words of our Saviour now take on quite a new meaning: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." John 14,2,3. Pilgrims, yes, but on our way to a better land. We are destined for that land of pure delight, where every sorrow is assuaged and every burden is laid down.

"But dare we call ourselves righteous?" you ask. Not to call ourselves that would be tantamount to denying Him who was made to be sin for us, that we might be made the righteousness of God in Him. 2 Cor. 5,21. The righteous spoken of in our text are those who have learned to confess in child-like faith:

"As Christ hath full atonement made  
And brought to us salvation,

So may each Christian now be glad  
And build on this foundation;  
Thy grace alone, dear Lord, I plead,  
Thy death now is my life indeed,  
For Thou hast paid my ransom."

3. And that brings us to the closing thought of our text: "Why are we singing?" Because "the right hand of the Lord doeth valiantly." It is as though it were an echo of Moses' song of deliverance at the crossing of the Red Sea: "Thy right hand, O Lord, is become glorious in power." It is said of that man of God, Moses, that "by faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." Yea, he "esteemed the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11, 26 & 27. And it was this looking even unto the end of the road which gave our God-fearing pioneers the courage, the patience, the strength to plod on even when the climb became steep and the road a bit rough. At the end of the trail was that gathering of the elect of God, who were to sing that new song before the throne of the Lamb that was slain, and which is envisioned in Brorson's inimitable hymn:

"Behold a host, arrayed in white,  
Like thousand snow-cled mountains bright,  
With palms they stand -  
Who are this band  
Before the throne of light?  
Lo, these are they of glorious fame,

Who from the great affliction came,  
And in the flood of Jesus' blood;  
Are cleansed from guilt and blame;  
Now gathered in the holy place  
Their voice they in worship raise,  
Their anthems swell where God doth dwell  
'Mid angels' songs of praise.


Despised and scorned they sojourned here,  
But now, how glorious they appear!  
Those martyrs stand, a priestly band,  
God's throne forever near.  
So oft, in troubled days gone by,  
In anguish they would weep and sigh;  
At home above the God of love  
For eye their tears shall dry.  
They now enjoy their sabbath rest,  
The paschal banquet of the blest;  
The Lamb, their Lord, at festal board  
Himself is host and guest.

Then hail! ye mighty legions, yea,  
All hail! now safe and blest for aye;  
And praise the Lord, who with His word  
Sustained you on the way.  
Ye did the joys of earth disdain,  
Ye toiled and sowed in tears and pain;  
Farewell, now bring your sheaves and  
/sing

Salvation's glad refrain.  
Swing high your palms, lift up your  
/song,  
Yea, make it myriad voices strong:  
Eternally shall praise to Thee,  
God, and the Lamb belong!

- Amen -

--- Norman A. Madison

  
Litt av Hvert

Since we are publishing the December issue unusually early, it appears that this column will be mostly "Litt"! We hope you do not mind. If it were to come out any later, we wouldn't have the time to publish it and you wouldn't have the time to read it! However, here are a few items.

Paul Anderson will not be returning to Africa. He has accepted the call to Rochester, N. Y.

Arthur Schultz, a last year's grad-

uate of our Seminary, has accepted the call to Zion, Tracy, Minnesota. We hear that he is to be installed the first or second Sunday of this month.

Luther Vangen, Tacoma, Wash., now has the call to St. Paul's, Chicago.

The two mission congregations of Eau Claire, Wis., served by Ruben Ude, have united into one congregation. Calvary, which was about 10 miles out of Eau Claire, has sold its converted school building and will join Ascension.

(Continued from page 42)

a month is not often enough to be effective in building a "church consciousness" among them. I have noticed that so often Baptist and Mission Covenant churches seem to be very successful in their youth programs. Most of them with whom I have been acquainted have a weekly program. How can these pastors do it all, you ask. They don't. They get youth leaders from the congregation to assist them.

Thus far I have not been able to work out a weekly program, though I would like to try it. Our junior and senior groups meet every other week. But I have tried youth leaders from the congregation. This has enabled me to carry out a far better program than I would have time for otherwise. It has two big advantages: It relieves the pastor of much work and develops leadership and interest among the adults. The way we work it, the youth leaders take over the recreation and part of the service program, and I take over the instruction and part of the service. We have divided our program so that I am responsible for one meeting a month for each organization and the leaders take the other meetings.

In any event, the pastor should not try to "run everything." He should use his young people to carry out as much of the program as possible while he acts more as a guide and advisor. You are trying to develop leadership and responsibility among your youth and this is the place to start.

### 3. Secure cooperation of parents

No matter how good a program you may plan, or how well you may execute it, the success of your efforts depends upon securing the cooperation of the parents. If the decision to take part in church work is left alone to the young people, I am afraid that in most cases the flesh will win. Here parents must enter the picture. If parents do not see to it that their teen-agers attend the youth meetings and church services, the chances are that most of them will never get there.

How are we to get the cooperation of the parents? That is my most serious problem, and I hope that you may be able to offer suggestions. Most of our young people agree that we have a good program, but often it falls "flat" because there are too few young people to make any program interesting. Again they agree that the fault lies primarily with the parents. Many of the parents do not

seem to take any interest in the young people's church work. Few actually insist that their young people attend. So the result is that very often the young people never get as far as the church. Some of our active young people frankly admit that they got started simply because their parents insisted.

Our young people are trying hard to interest the parents and adults of the congregation by putting on evenings of entertainment for them. This has helped a great deal, but it is not the answer alone.

Another thing that has helped a great deal to interest both parents and youth is the establishing of a youth camp. We secured the help of all the organizations in our congregation to "pitch in" and make this camp possible. Many of the younger adults serve as counsellors and staff members, the parents help transport the youngsters, and each organization helps purchase equipment or send some youngster to camp. This has been one of the easiest ventures in the congregation to "put over" for most of our people are summer camp conscious. Almost all youth organizations sponsor them. The value of the youth camp to the teen-ager would take another discussion-paper to present it well.

Finally, at the last meeting of our youth officers and leaders, we have decided to try something else. We plan to invite all parents of eligible young people in our congregation to a special meeting in which our youth work will be presented to them and they will be shown how necessary it is for them to keep their children in youth work if they expect them to grow up as active church members. We hope this will help, but we are not looking for a miracle.

### B. On the Synodical level

While this is a discussion of youth work in our parishes, our Synod also enters the problem. I believe that youth work in the individual parishes can and should be assisted materially by the Synod.

How can the Synod be of help? There are many ways. Through its Youth Board it can stimulate and encourage youth work in the congregations. All of us need occasional prodding and encouragement.

It can gather from the fund of experience of all the pastors and congregations of the Synod and pass on helpful suggestions. It could help the busy pastor to



# LETTERS - Walther to Ottesen

St. Louis, March 5, 1884.

It is only today that I again have a few minutes to complete this, my answer to your dear letter.

It is with mixed feelings that I read what you report concerning your son. God be praised and blessed that you made the observation of his being an honest Christian and that he proved himself to be such even in heavy tribulation. I have expected nothing else from him, but I cannot tell you how it has refreshed me to hear that my expectations are now confirmed. I am persuaded that He who has begun the good work in him will perform it until the day of Jesus Christ, Phil. 1:6. The *conditio sine qua non* is and remains this that he is a living Christian, for only such an one stands firmly on the Word of God, no matter what may happen. Such are the ones that tremble at the Word, Is. 66:2. For reasons of politics also an unconverted preacher may side with the orthodox (or with those whom he considers orthodox), but he will do this only so long as it suits his purpose. If he should suffer anything on this account, then he falls away. In the case of our opponents it is the most horrible thing that they obviously never experienced a real conversion and can therefore, in the doctrine of conversion, not apply the test of their own experience and can lightly pass over a clear word of God if they have human authorities for their hallucination. Thank God that that miserable M., that blind Pharisee, was not able to carry through his intention to keep your dear son out of the service of the Lord! How well you will now appreciate the 52nd Psalm, against Doeg.

That underhanded dealings are being tried to crowd you out of your congregation which you have now faithfully served 24 years, that is a truly devilish undertaking. I hope that this will not succeed; but in case the agitators carry out their intention, the Lord will not leave you nor forsake you. A small group, which will not consent to the counsel and deed of them, Luke 23:51, you will keep and in all

your tribulation you will boldly say with the prophet Micah: "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." I do not indeed believe that you can apply Rom. 16:17 to S., if you cannot prove false doctrine against him (which would be easy enough). However, since S. blasphemes your clear Biblical doctrine as Calvinism, you have reason enough, if you have exhausted all means to come to an understanding with him, to reject him, as a blasphemer of the truth, according to Titus 3:10.

With great eagerness we are looking forward to the transactions which have been set for the 9th of the month, and the following days, in the conference. Oh may God grant you grace that you at this occasion come forward with divine prudence, that no one can so much as accuse you of the pretext as though you had willfully promoted a schism! But beware of compromises which injure the truth, of the use of ambiguous formulas, and of confessions which rest on screws. God is with us only then, if we without fear and favor of men, without asking about the consequences, testify to the truth of God. Every circumvention of a clear confession, every saying "mum, mum!" makes the evil only worse: it tends to the dishonor of God, to our shame, and to the reassurance and encouragement of our opponents. I will however, gladly stand back and suspend my judgment if you deal differently than we believe you ought to deal, for we are not familiar with your situation to such a degree that we can, in all circumstances and in all cases pronounce a definite judgment. But we want to pray to God with all earnestness that He may make His words true: "The Lord protects the simple,--and: When I am about to succumb, He will help me." May He keep you from the snares and nets of your malicious opponents!

Many thanks for your so highly valued greetings (to me and my wife) also from your esteemed spouse, greetings which we herewith cordially return. Oh that it might be granted to me to see you once more in this life and to be refreshed with you!

# THE BOOK STORE NEWS

Good Morning, a very Good Morning to the brethren!

Oh, these deadlines! Seems that it's hard to get things in early. Always so many things that turn up. You know how it is, and you will therefore sympathize with me. Almost afraid I'm going to miss the December issue. If I do, it's going to be just too bad for me, and maybe for you, too.

Just a few things this morning:

1) Wouldn't this be a fine time, with Christmas at the door, to push N.A.M.'s "Evening Bells at Bethany II"? A very desirable Christmas gift. It will please the donor and it will please the fortunate recipient. It wouldn't make N.A.M. mad either. We ought to encourage those of our brethren who write worthwhile books.

2) Wouldn't be a bad time to try to dispose of additional copies of the "Faith of our Fathers" and "A Blessing in the Midst of the Land." Strange what a word of commendation dropped here and there may accomplish. People are thinking about Christmas gifts. Here is a chance.

3) How about Lutheran Annuals? We expect 1400 in here any day. Many of them are already spoken for. Please tip us off as to your approximate needs as soon as you conveniently can.

4) How about the annual "Christmas" magazine? It is a work of art. How about the "Day by Day with Jesus" calendars? They are here. They're down to \$1.50 again, less 20%. Please order early.

5) "Norsemen Found a Church", purportedly a History of the Norwegian Synod. Every Synod pastor and teacher will want this book. It really is a must. You can learn considerably from it, some positive things, but more negative things. A review of this book will appear soon. The price is \$4.75 less 20% to you.

Hope you all enjoyed your Thanksgiving week. A blessed Advent-Tide to all!

Semper und - - -

JAP

P.S. Almost forgot to brief you on the most important recent event here in the Book Store. Our assistant-manager, Mr. Stanley Ingebretson, reported for work Monday morning; are we ever happy! It isn't a day too early. More about this in the next C.B.

(LETTERS, continued from page 40)

Your companion

in the tribulation and in the kingdom and in the patience of Jesus Christ,

(Signed) C. F. W. Walther

P. S. Please have patience with my miserable scrawlings!

\* \* \*

EDITOR'S NOTE: This letter is actually a continuation of the one which appeared in the last C. B.

With this letter we come to the end of the Walther to Ottesen letters in our files.

WANTED TO BUY: "The Error of Modern Missouri"; edited by George H. Schodde Ph.D., Columbus, 1897. Will pay a reasonable price for an old copy.

Robert Preus  
323 Harvard Street  
Cambridge 39, Mass.

form his own program by offering outlines, helps, and topics used successfully by other pastors. It could secure men, whether pastors or laymen, who have been particularly successful in securing the interest of youth and offer their services to the congregations for inspirational sessions in an effort to revive waning interest. A little "assist" from the outside is often of invaluable help to the local pastor. These are things which our Synod could do and which, I believe, would be of great value.

However the work of such a Synodical board should remain advisory. We would not want a board that becomes dictatorial and makes demands of congregations or of young people's organizations.

The Synod's Young People's Association should not be neglected. Young people like to belong to and feel a kinship with other young people of their own age. We should attempt to establish such bonds among the young people of our Synod and this the Y.P.A. is doing.

The Synod should also help in such larger undertakings as youth camps. I do not believe that the Synod should control them. It is far better for local congregations to feel the responsibility of establishing and maintaining them. Everybody's business is nobody's business. But if the camp belongs to local congregations, they will make it their business. However the Synod could be of great help in encouraging this work, presenting the advice and experience of those who have run youth camps.

I am sure that more could be said of the part Synod could play in the youth work of our parishes. Here again we have a topic by itself. The general outline of the Walther League is a splendid one in my opinion. Surely the pastors whose leagues belong to it have every help available. However we ought not to go to an extreme with such helps, leaving little or nothing to the imagination of the local pastor or society. Again some church-wide youth organizations more or less demand the local organizations to follow through with their "suggestions". But we should profit from the experience of others. There is no sense in our pioneering from the beginnings of youth work, when it is quite possible to build


on the foundations of the experience of others. I believe that our Synod's youth board should study the systems, not only of the Walther League, but of other church bodies. It should try to determine what makes these systems successful and offer what is good and practical to our own congregations.

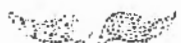
#### CONCLUSION

In conclusion, the youth work in the parish is one of the major, if not the major problem, confronting the pastor. It is definitely a part of his ministry enjoined by Scripture. Perhaps the Jesuits did say: "Give me a child until he is seven and you can have him after that." Perhaps we think we are going the Jesuits one better by keeping them until fourteen. But if we are foolish enough to tell the devil, the world, and their own flesh that they can have them after we have confirmed them, the chances are that we will never get them back! May the Lord of the Church grant us the wisdom to meet this problem for the sake of the future of our Church and the salvation of the souls of our youth!

\* \* \*

This paper was prepared for the Madison-Chicago Pastoral Conference by R. M. Bransted to serve as the basis for a conference discussion on youth work. Therefore the material is subjective in nature and was intended to stimulate discussion. It is published here at the request of the conference.

  
MISSION BOARD REQUEST: Any one who has 2x2 slides of churches whose congregations are now or have been assisted by the Mission Board, please send them to J.A.O. Preus, Luverne, Minn.

  
WANTED: Old Lutheran Hymnaries. Also a used pulpit robe. J. A. O. Preus, Luverne, Minnesota.

  
A BLESSED CHRIST-  
MAS TO ALL



# THE CLERGY BULLETIN



PUBLISHED BY AUTHORITY  
OF THE GENERAL PASTOR-  
AL CONFERENCE OF THE  
NORWEGIAN SYNOD OF THE  
AMERICAN EVANGELICAL  
LUTHERAN CHURCH.



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## THE RSV OLD TESTAMENT

by

G. O. Lillegard

Translation from one language to another always involves interpretation of the original language. Words mean different things in different contexts and have to be translated accordingly. It is, therefore, unavoidable that opinions will differ as to how a certain passage should be translated, as well as to how it should be interpreted. No two existing translations are exactly alike in every respect. The various English translations differ from each other, and the Norwegian and German translations differ from the English, sometimes quite drastically. We do not demand unity in exegetical questions, nor can we demand it in translating the Bible. It is, then, no valid ground for rejecting the new RSV that it differs so much as it does from the old KJV. Perhaps more than 90% of the changes are such as we could gracefully accept, even while questioning the claims that some enthusiastic promoters of the new version make of it. For it simply is not true that these changes have improved the Bible so much or made it so much more readable for modern youth, many of whom never get beyond the comic-page type of literature. Literary critics have been quick to dis-

count the claims of the new RSV promoters with regard to its literary excellence and to point out that the old KJV still is far ahead of it from the point of view of style, euphony, concreteness of expression and poetic quality, corresponding to the poetic qualities of the original. Try out I Cor. 13 or Isaiah 40 for yourselves and note the striking difference in this respect in the two versions.

But these are not the essential things we look for in a translation which is to be the only guide the great majority of people will have to lead them into the saving truth of Christ's Gospel. We want to know whether it is an honest, faithful translation of the original Greek and Hebrew, which seeks to give the sense of the original whether the translator likes what it says or not, or can find no way of making that sense rhyme with his own preconceived theories and ideas. If the meaning of the original is not clear to the translator, he should give as literal a translation as possible and leave it to students and interpreters of the Bible to come with their explanations and interpretations of the dark passage. This is

what the Bible-believing translators of earlier ages did. And wherever they added words to bring out the meaning more clearly, they called attention to it by printing such additional words in italics, so that the reader might see at a glance what was literal translation and what was interpretation. This is not done in the RSV. It omits and adds words without indicating in any manner that it is doing so. But it goes much farther than this. It also changes the original text in order to get what it considers to be a clearer or more readable, intelligible statement. It does call attention to such changes, as a rule, in the footnotes, basing them often on the old Greek, Samaritan, Latin, or Syriac versions, or even on the Jewish Targum; or it merely states that its rendering is a "conjecture", dubbing the original text as "obscure", or "uncertain" as to textual reading. Take, for example, how it treats Psalm 2. In the first place, it denies the deity of the Lord's anointed one, by using "you", instead of "thou", in v. 7: "You are my son; today I have begotten you, etc." — it being the arbitrary rule of the translators to use "thou" when referring to the deity, and "you" to all else. Then it translates vv. 11 & 12 with: "Serve the Lord with fear, with trembling kiss his feet, lest he be angry, and you perish in the way; for his wrath is quickly kindled." And it defends this translation by stating in the foot-note that it is a "conjecture", and that the Hebrew of 11b and 12a is uncertain. There is, however, nothing uncertain or unclear about the text at all, if one is willing to let it say what the KJV says: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." This makes it clear that we are to do homage to the Son, even as to the Father; but the RSV eliminates this teaching by substituting an arbitrary "conjecture" for the simple words of the original. Every word in the original is clear and has a meaning which can be discovered also from its use in other passages. The rare use of "Bar", instead of "Ben" for "Son", is to be explained, as Hongstenberg explains it, as a case of using "the loftier poetic dialect in Hebrew, which has much in common with the Chaldaic; -- the higher style delights in old words which no longer occur in common life." In short, this passage becomes unclear only to those who

for special reason want to deny its Messianic character, as Hongstenberg shows in detail. In fact, even many unbelievers, like Gesenius, Winer, De Wette, etc., accept the traditional rendering, even though it, as Hongstenberg says, "is not quite convenient for them."

There are so many arbitrary emendations of the Hebrew text of the character indicated above that it is only fair to say that the RSV represents, as Dr. Van Til of the Westminster Seminary put it, a new Bible, not merely a new version of the Bible. I shall not go into detail to illustrate this, but call attention only to one characteristic of this "new Bible": its denial of the possibility of predictive prophecies and the consequent destruction of the close relationship between the Old and New Testaments which the New Testament writers affirmed and which, in fact, formed the whole basis for their preaching and teaching. It is a commonplace with us, and with all Bible-believing Christians, that the prophets preached Christ. Jesus said: "They are they which testify of me" (John 5, 39); — "Beginning at Moses and all the prophets, he expounded unto them in all the scripture the things concerning himself." (Luke 24, 27) But Modernists of all types, radical and moderate, cannot allow the possibility of anything so miraculous as a definite prophecy concerning a definite individual or event hundreds or thousands of years before the event. That is why they try to re-write Bible history, so as to eliminate prophecies, such as that of the Babylonian Captivity or the destruction of Jerusalem, before the event, or seek to explain them away, so as to make out that the prophet spoke merely of events in his own day and age and that later teachers applied these "prophecies" also to their own age, even though the prophet had no intention at all of predicting far-off future events. The Modernist, Dr. George Holley Gilbert in his "Short History of the Interpretation of the Bible" says with regard to the New Testament: "Perhaps its most conspicuous feature is its disregard of the original context and purpose of the various Old Testament passages with which it deals. This disregard was common to all who used the Scriptures both in the Jewish and the Christian Church. It went naturally with the ancient conception of an inspired



writing, a conception that separated it from the life of those among whom it made its appearance. If a book is regarded as a collection of oracles, then the relation of its different utterances to each other and their meaning for those who first heard them can be quite neglected. And this was done in a large measure by New Testament writers." (page 75). Then he goes on to give various examples of the "false, unhistorical and unscientific" manner in which Paul and the apostles made use of Old Testament passages. Mr. Gilbert tries to show also that Jesus Himself used the Scriptures in a more sensible way than the New Testament writers did. He says: "Jesus saw a foreshadowing of himself and his work; they saw predictions. The foreshadowing which he saw was general and spiritual in character; the predictions which they found were particular, and included minute external circumstances. His allusions to a Messianic element in the Old Testament never suggest the Messiah's pre-existence, and never tend toward a blending of the Messiah and Jehovah; but in their treatment of the Messianic element both these things are done." (p.85) As one example of this he quotes I Cor. 15, 3-4, and says: "We are not told in what passages of the Old Testament he (Paul) found proof that Christ died for our sins and that he was raised on the third day, but it is plain that he was in the habit of appealing to the Scripture in support of these points. We may well say that the first of these points is foreshadowed in the account of the 'suffering servant' in Is. 53, but the second, a particular external circumstance, appears not to have even a clear foreshadowing in the Old Testament, not to say prediction." (Note here how he ignores Christ's own use of the story of Jonah. G.O.L.) "That the apostle went to the Old Testament for proof that Jesus was raised on the third day rather than to historical evidence of the fact, illustrates in a striking manner the importance which he attributed to the current method of demonstrating the Messiahship of Jesus." (P. 85-86) Note here that the New Testament writers are admitted to have used the Old Testament as the whole basis for their preaching, but that this use is decried and its validity denied - something that we are now seeing done in our own Lutheran circles. G.O.L.)

Dr. Gilbert continues: "Matthew and John—speak of various things as done in the case of Jesus, or as done by him, in order that the Scripture might be fulfilled (e.g. Matt. 2,15; 8,17; John 19, 28). Accordingly, they regarded certain words of Scripture as predictive, and believed that the circumstances of his life were divinely overruled to the end that these predictions might be fulfilled. And these circumstances included such details as the cry 'I thirst' (John 19, 28), the lance-thrust (John 19,37), and the distribution of the garments of Jesus (John 19,24), also the circumstance that his legs were not broken (John 19,36)." (p. 86-7). Such a use of the Scriptures, Dr. Gilbert condemns as "unscientific" and even contrary to Christ's own use of them. He adds: "Even the Church of later centuries has failed, though having fuller knowledge than they (the apostles) possessed," (p.87). Thus he reveals the conceit so characteristic of modern "Biblical scholarship" which blithely assumes that our modern age knows so much more about everything, including "the oracles of God", than earlier theologians or even the apostles and early church fathers did.

Concerning the use which our modern age makes of the Old Testament, Dr. Gilbert writes: "The present age is making far less apologetic use of prophecy than was made in the early centuries. The proof of the divinity of Christ out of the prophets, which was once universal and unquestioned, is at present little employed, and then in a greatly modified form. The influence of Historical Criticism has been to lessen, if not entirely destroy, the traditional predictive use of isolated texts of the prophetic writings. The prophets are beginning to be read and understood in the light of their own times, as men zealous for the God of Israel, as ardent patriots, as practical reformers, as the foremost spiritual leaders of their respective ages. Some of them saw beyond the struggles and the sufferings of the present a divinely sent and righteous King, but more of them make no reference to any other intervention than that of Jehovah, the God of Israel. Historical Criticism is abandoning the orthodox interpretation of even the classical texts in Isaiah. --George Adam Smith discovers no reference to a supernatural birth of Jesus in Is. 7,14-- a

text which from the days of Justin Martyr even to the present has been forced into the service of a theological doctrine undreamed of by its author." (p.278-9.)

Dr. Gilbert characterizes the modern "scientific era of Biblical interpretation" as follows: "There has been greater freedom for biblical study in the past half century than in any former period since biblical study began. (He means freedom to reject the Bible and its teachings. G.O.L.) That this fact has been essential to recent progress is almost self-evident. The other fact that has fundamentally affected recent biblical interpretation is the establishment of new points of view. These are two -- the point of view of Natural Science and the point of view of Comparative Religion. The former was effectively pressed upon thoughtful students of the Bible by the publication of Darwin's Origin of Species in 1859 and the latter by George Smith's discovery of the Assyrian "Flood-tablets" in 1872. The essential thought of Mr. Darwin was very soon applied in the religious sphere. When the brief period of consternation had passed, the conception of Evolution as a method of divine action was welcomed; yes, seized, as affording a more adequate solution of many problems. Men began to speak of the evolution of Christianity, the evolution of the conscience, and so forth. The uniformity of nature has come to be looked upon as an axiom." (p.263-4). (This axiom denies the possibility of anything miraculous, allowing only for natural laws that may be unknown at a certain time or place, and which hence appear miraculous. G.O.L.) "The second new point of view, that of Comparative Religion, though by no means independent of the hypothesis of evolution, has, nevertheless, its own place and worth." (p.264). -- "As the revelation of God to Israel grew from less to more until it culminated in the perfect Sonship of Jesus, so the interpretation of that revelation, both the intellectual and the vital, is subject to the law of gradual development. In the history of this development the modern scientific era of Scripture study will always stand as a notable way-mark." (p.292). In other words, Modernism, and modernistic views of the Bible are a great advance on earlier forms of Christianity, but are not the final truth, -- there being no such thing anyway in the philosophy of evolution and "Progressive (Clergy Bulletin XIV, 5 )

Revelation."

I have quoted this much from Dr. Gilbert's book, because it indicates clearly what the presuppositions and methods of Modernists are in their use of the Bible. And the translators of the RSV are all Modernists, -- a fact which is unquestioned, and which should have caused all who are not Modernists themselves to look with deep suspicion on the Bible these Modernists have given us. For there is no such thing as a translation which is not influenced by the theological or philosophical prejudices of the translator, no matter how earnestly he may seek to be objective and "scientific" in his handling of the text. To the true Christian, the Bible is a unit. It is its own interpreter and needs only to be studied as a unit and to be interpreted in the light of its own words to be understood by any normal person. Hence, where the New Testament quotes the Old Testament, its version or interpretation of the Old Testament statements must be accepted as authoritative and correct. You know how the RSV has mutilated Is. 7,14, not only rejecting the New Testament translation of "Almah", viz, "virgin", but destroying the sense of the passage itself, since there is nothing miraculous in a "young woman's" giving birth to a child; and it was a miracle, a sign from heaven, that the prophet promised to unbelieving Ahaz. But in the light of what has been quoted above, we can readily understand why the RSV translators treated Is.7,14 as they did. The New Testament writers, they say, made a wrong use of the prophet's words -- an unhistorical, unscientific use. Modern science must come to the rescue and save the Old Testament from the misinterpretations it has suffered under down through the ages, until the great light of Darwinism and Historical Criticism appeared!

(Editor's Note: This page will be continued in the next issue.)

President Teigen informs us that there are extra copies of the October-December, 1953 Bethany Bulletin available. Also Bethany catalogs. It is his suggestion that these might be used for topics in the organizations of the local congregations.

# THE YOUTH PROBLEM



by  
D. L.  
Pfeiffer

In a preliminary way, we want to say that we are glad to see such articles as Rev. Branstad's "Youth Work In Our Parishes" in the Clergy Bulletin, for the reason that they provoke discussion of subjects which need to be discussed. We need more such articles on moot questions, controversial articles on methods in church work. For example, a debate in our Bulletin on methods in teaching would be profitable. (Rev. Branstad's article, too, suggests the need of this.) Indeed, if our own article provokes further discussion, this is just what we want, and we hope that the editor of the Bulletin will keep his columns open indefinitely to such discussion. Moreover, while our article is a reply to Branstad's, it may be necessary to say here that we do not mean to take him to task for expressing his opinion on a difficult problem. We are simply taking advantage of his footnote: "The material is subjective in nature and was intended to stimulate discussion."

The youth problem has existed as long as youth has lived in the world since the fall. The problem is special mostly on account of the nature of teenagers. They are passing through a phase of life which is made difficult by physical and emotional changes within them. It may be aggravated by the world about them today, - we are not sure of this, because the world has always supplied youth with an undesirable environment. But aside from environment, it is always a problem to satisfy people who don't know what they want. And youth in general does not know what it wants, except that it wants to be satisfied.

Neither is it a problem of the community. It is a parental problem from beginning to end. The Church should aid parents in solving this problem, as it should help Christians to solve other problems which trouble them. But the help which the Church ought to give, and to which it should limit itself, is that which is given with the teaching of the Word and the administration of the Sacraments. We want to stress this in the face of much ridicule. Everyone cries about the break-down of home-life; and yet the break-down of home-life is finally the youth problem. Parents find it too easy to avoid a solution of this problem, simply because the community and the Church have made it (the avoidance) easy. The latter have made the youth problem theirs.

Therefore, the first and most important step in solving the problem lies in convincing parents that it is their own problem, and no one else's. And this means that they must be taught that the entertainment of youth, which is essential here, is their's, and no one else's. It is part and parcel of rearing children. "All work, and no play, make Jack a dull boy." But parents must understand clearly and seriously, that it is their business, and no one else's, to provide the play as well as the work. In fact, if parents once fall into the delusion that the youth problem is not theirs alone, and that others must solve, or at least help to solve, this problem, the solution will never be satisfactory. The end, in a generation or two, can only be socialism and, at worst, totalitarianism. For some one has to take over where parents fail in their duty; and that some one is finally the state.

The Church cannot cope with the problem without finally corrupting itself. In its

pure state, the Church is not equipped to do so. Its only means of solving problems, of any kind are the Word and the Sacraments. Where these do not solve the problem, the Church, acting within its rightful authority, can only cast out, praying the Lord of all mercy that this act will finally achieve the desired result. Luthers says, harshly but correctly, in his Introduction To The Small Catechism: "Those who are unwilling to learn it should be told that they deny Christ and are no Christians, neither should they be admitted to the Sacrament, accepted as sponsors at baptism, nor exercise any part of Christian liberty, but should simply be turned back to the Pope and his officials, yea, to the Devil himself." But just this course is repugnant to the Church in our day, and hardly a congregation wants to practise discipline of any sort, let alone the proper kind. Some years ago, we delivered an essay to the synod, in which we emphasized the need of true church discipline. The only comment on this, which we can remember, was given in a jocular vein. And one reads hardly a word about this saving discipline in any modern church paper, including our own, although church discipline is widely neglected, and the Church of our day deserves such rebuke as I. Corinthians 5.

There is a wondrous silence in the Church regarding this matter, and Churches in general do nothing about it, or else resort to almost everything but discipline "to keep people with the church" (what church?).

Here is where the youth problem also comes in for its share of the modern touch. The youth problem, so far as the Church is concerned, is largely one of entertainment, that is, as the Church of our times deals with the problem. What should we do to entertain our young people? That is the question which almost every modern pastor worries about? He worries about it, not because God expects him to entertain the youth, or even oversee their entertainment, but because a misguided church expects it. And there is no end to the worry. Even the best entertainers among pastors, with possibly one exception in a hundred cases, eventually wonder what to do next.

They are simply attempting the impossible. Young people, who are still satisfied with such entertainment as most congregations can furnish, are no problem. But so far as the average youth is concerned, the church simply cannot compete with the entertainment world, and is only boring when it tries to do so. And we are not thinking now of sinful amusements, but of such as true Christians can enjoy without sin. There are few congregations large enough and rich enough to offer the entertainment world, at least in smaller communities, some stiff competition. And one wonders whether they, like so many congregations which spend unnecessarily much on buildings, are actually using their money as the Church ought to use its money, and whether such elaborate entertainment would be thought necessary or be sanctioned in the Church, if congregations in general were exercising the power of the keys as they ought.

We certainly do not object to recreation among Christian young people. It is necessary for their development and well-being. We are not sure that they should get it in the name of the Church, that is, under church auspices. We are not sure because we wonder if this was not exactly the way in which people were trained to expect and thence demand entertainment of the Church. But this is the very thing against which we want to protest, that entertainment is expected and demanded of the Church, that the Church has in this way established a name for itself, which it neither can or should live up to. And we believe that it is high time that some one did something as "foolish" and "out-of-character" as Jesus twice did, that some one braid a scourge of small cords again out of zeal for the pure name of the Church, even though he will certainly be eaten up in the process.

Not only by its youth activities, but in other ways, the Church has acquired an evil name, that is, a name which God does not want it to have, - as indeed one ought to expect in these last days. (The Temple was a house of prayer, even in Christ's day; but he wanted it also to be called a house of prayer among all nations.) When George Grimm, in the Minneapolis Star, reviewed "church" work at the Minn-

osota State Fair, there was point in his remark that the stained glass in our churches ought to include the image of the lowly hamburger, because it has done so much for the Church. (What a name the Church has in the world!) There are some other images which, too, have earned a right to be placed there, among them the mask of the comedian. But we protest! And if such images were placed there, it would be in keeping with Christ's scourge-episodes to pelt the stained glass with stones in protest, even though one's act would not be "understood."

Behind this the-church-ought-to-offer-entertainment-for-the-young-folks idea lies the hankering of many congregations for young pastors, - the younger, the better. To hear the loudest talk in some call meetings, one might think that 40 is the retiring age of pastors. For everyone must admit that, generally speaking, a young pastor is ideal for young people, if one is thinking of their entertainment. Otherwise, there is absolutely no truth to the idea, as the example of true family life amply demonstrates. (We beg pardon of young pastors for the apparent slight, and assure them that we are not criticizing them at all!) Experience in teaching and counselling is hardly considered by most church members, who reveal their shallow thinking on this point in other ways, too. (Where, for example, are family devotion and Bible Class today?)

We know the solution for all this: Back to the simplicity of the apostolic church in its earlier years, when it stuck to its business, and did not seek to offer its people an innocent substitute for everything it had to condemn in the world. But the modern church will not consider such a solution. In its opinion, that has been tried, and found wanting. "Modern life is too complicated for such simplicity." And there is some truth to this just because of the way in which the Church in general has been acting. One is only swimming against a strong current of opinion by advocating such a solution, - a current which is crowding out the pure Gospel as something which hinders the ambitions of the Church. So be it! We shall pursue our course of

administering God's Word and Sacraments (period), until the Church casts us aside, or God calls us home. We are not trained or naturally talented to do otherwise. And we have ceased to be pessimistic, resentful, or downhearted about this, except in our thoughtless moments, which, however, are not as frequent as they once were (when the Walter League overwhelmed us with its literature).

To be sure, no pastor should rest with this. However unfavorably his teaching is received, he should stress the true work of the Church: the ministry of the Word and Sacraments. With patient, simple, thorough indoctrination, he will convince thoughtful church people what is the Church's raison d'etre, and that it will have its hands full, and keep its ministers busy, if it only seeks to fulfil its purpose as efficiently as possible. The price, of course, must be misunderstood and unjust criticism on the part of the legion of people who do not receive this indoctrination, or who are not convinced by the Word of God. They will not be interested in the shoemaker who sticks to his last. But we are here to please the Lord, not men, and our people must be convinced also of this.

In order to give the necessary indoctrination, we ourselves must become thoroughly convinced that the Church is not a jack-of-all-trades, that it is not obliged, except by men, "to accentuate the positive" by substituting something innocent for everything it forbids, that, because it has nevertheless set out on the almost endless course of doing this, it is losing its own unique purpose and name, that its purpose is to teach, teach, teach, all nations whatever Christ commanded.

Finally, there are ways and ways to teach, also to teach God's Word; but this is a subject for itself, a discussion of which we have already suggested in our first paragraph.

  
"Clergy Bulletin"

SUBSCRIPTION PRICE ; \$ 1.50 *per year.*

# BETHANY'S KEY MAN: THE LOCAL PASTOR

That time of the year has again arrived when we here at Bethany devote a great deal of time toward planning for next year. One of our most important problems is to contact as many prospective students as possible and to present to them in the most effective way within our means the advantages of a Christian education at Bethany.

Part of this program has already begun. We have prepared and sent out to pastors and prospective students a bulletin which sets forth the objectives and purposes of Bethany. Soon you will receive a letter asking for additional names of prospective students. The next step will then be to send bulletins, catalogs and letters to these prospects and to call on them in person whenever possible.

All of this work will be but wasted effort in a great many cases unless the prospect already has some interest in Bethany and unless he is convinced of the need of a Christian education. This is something that cannot be accomplished by a few bulletins and letters or by a personal interview of a few minutes or hours. This interest in Christian education at Bethany must begin when the child is in grade school and even earlier. We are greatly encouraged when we hear of the sixth or seventh grader who has already saved enough money to pay a semester's tuition, or of the boy who has put all his earnings to help pay his way through Bethany, except what he contributes to his local church. When we see that students at Bethany in filling out a questionnaire, answer the question, "Why did you decide to come to Bethany?", with such answers as, "So that I could get a Christian education," or "My pastor has always told me about Bethany, and I have always wanted to come here", we realize that is the pastor of the local congregation who does most of the canvassing for Bethany. It is he who creates the interest in Christ-

ian education at Bethany which is so necessary before our work will bear fruit.

Perhaps all of our pastors have not been fully aware of the tremendous influence they have over their young people, nor of their key position in getting students to Bethany. Since this seems to be an extremely critical year in the history of our Synod and of the Synodical Conference, it is more important than ever that you use your influence to get students to take advantage of the Christian education offered at Bethany.

We hope you will do more than just hand out the bulletin which we have sent you at the church door. Perhaps you could even use it as a basis for a discussion of Christian education in your various societies. We hope you will do more than just send us the names of your confirmation class, or of the eighth graders in your school. Send us the names of all those in your congregation who may be interested in Bethany this year or a few years in the future. Let us know what their interests are and what obstacles lie in the way of their coming to Bethany so that our contacts with them will be more effective. Feel free to bring them here for a few days so that they may become better acquainted and more interested in Bethany.

In any case, remember that you are our best public relations men, that our work of teaching is of no value unless we have students here to teach, and most important of all, that well-indoctrinated laymen will greatly aid you in your work in the local parish.

-- Norman Holte

# Some FACTS, FIGURES, And HOPES About Our SYNODICAL FINANCES

Dear Brethren:

Here's some news you will like!

The December receipts (which figures you may have seen before this comes before your optics) were \$14,427.00. That's quite tremendous.

Of that figure, \$6722.00 was for budgeted funds. And that isn't hay either.

That leaves \$16,000.00 of the budget to raise in January, February, March, and April. If we repeat last year's performance for the last four months we can not only make the budget, but also almost wipe out the deficit from last year (which is \$6271.00, as the Treasurer's monthly summary is constantly reminding us.) That would be wonderful progress, wouldn't it? So, if each of us puts in a few plugs in the right place to get all 7244 shoulders to the wheel, that's what we will do.

A few comparative figures that might spur us:

|                   |                  |
|-------------------|------------------|
| Oct., 1952, 4248; | Oct., 1953, 4475 |
| Nov., 1952, 2700; | Nov., 1953, 4145 |
| Dec., 1952, 5304; | Dec., 1953, 6722 |

(The above are budget receipts.)

It isn't often that a report from the Finance Board has so much sunshine in it. So that this report doesn't shock you into losing your balance, may I also remark that there is a legitimate angle from which to view the synodical finances where the clouds do obstruct the sunshine somewhat.

Remind me sometime to tell you the story about the immigrant from the Netherlands and his cash register.

Yours,

On behalf of the Finance Board,

T. N. Teigen

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THE

HOME MISSION BOARD

REPORTS —

The Home Mission Board is preparing an informal lecture on its work, problems, needs, and opportunities, which it hopes to have ready this month. In due time it is hoped that some pictures and slides may be made available, too. Our congregations are encouraged to invite any member of the Mission Board to present this lecture for the purpose of acquainting our people with our Synod's mission program.

#### BULLETIN CLIPS

Doors opening to wider fields on the Home Mission front are constantly being brought to our attention. A recent appeal came from New York in what should be a self-supporting parish.

Did you know that there are people in the State of Washington who are looking to our Synod for help in starting a mission station in a rather promising community with unlimited opportunities for expansion?

So often the cry is that we have no likely mission prospects in the part of the country where our Synod is the strongest. Do you know that in the State of Minnesota alone there are unimaginable possibilities if we will be willing to furnish the men and contribute a little to their support?

A pastor in a California mission field writes, "I wish I had 5 more men here with me." And we still wonder where we might have a chance to bring the Gospel?

News from

# THE BOOK STORE

Here we are already eleven days into 1954. Tempus surely does fugit. At the turn of the year you cast a glance back upon your ministry during the past year. You see much that was left undone and much that might have been done better, far better; and maybe a few things that should not have been done. Similar thoughts crowd in upon us here at the Book Store, which is also a kind of ministry. This past year has been a full one, a very busy one. Mistakes, omissions, tasks poorly done, some undone, loom large, all of which humble us. Despite it all, the Good Lord has blessed our poor efforts. The books show a gross sale total of circa \$54,600, an increase of more than \$13,000 over 1952. Our weakest spot now, as usual, is our accounts receivable, totaling not far from \$6000. If you can help us out personally, or spur your societies on to make any remittance, we shall be deeply beholden to you.

We have, perhaps, lost a couple customers, but we have gained many more. What encourages us exceedingly much is that a number of our old customers who have moved out of the area still continue to do business with us.

Another thing that gratifies us is that more and more of our own Norwegian Synod pastors and congregations are channeling more and more of their business, some all of it, through our own Book Store, but there is still some

ground to be occupied. And when our pastors and people more and more learn what our Book Store can offer them, and the savings which we in several instances can ensure them, there will scarcely be a pastor or congregation that will fail to make the fullest use of their Book Store. During this new year, we expect to explore several new avenues of service. Additional help will make this possible. Mr. Stanley Ingebrætson, with his business experience and practical ability, will help much to this end. And the women helpers aren't exactly a liability to us either. At the forthcoming conference, we shall tell you more about our expansion plans.

What 1954 may bring us we know not. In this unpredictable, troubled world, most anything can happen. There are several factors that can combine to cut down our business considerably. But that, too, is in the Lord's hands.

Then there are a few other things we would like to call to your attention: new books, every Sunday envelopes, bulletins, m.m., but shall reserve these things for the conference. If you possibly can postpone ordering your bulletins or envelopes until after the conference, please do so.

Bette fear vaere nok nu. Seeing you at the conference, D.v.

— J. A. P.



## Litt av Hvert

Luther Vangen has accepted the call to St. Paul's congregation in Chicago. We understand that he is to be installed Feb. 7th.

Juul Madson has accepted the call to

the Lakewood congregation in Tacoma, Wash. He expects to begin his work there early in March. For that reason he has resigned from his position as superintendent of schools in our Synod.

We hope to bring certain matters concerning the future of the Clergy Bulletin before you at the special Pastoral Conference, Jan. 26 - 27.



# THE CLERGY BULLETIN



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AL CONFERENCE OF THE  
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# THE CLERGY BULLETIN

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NO. 6

## The RSV Old Testament (concluded)

It would take us too far afield to review all the instances where this "scientific" prejudice against miracles and definite predictive prophecies has led the translators of the RSV astray. I shall mention only a few of the more important ones: In the many passages which speak of the promises given to the "seed of Abraham", etc., the RSV renders the term "seed" with the plural "descendants." The original Hebrew word, zarah, is a collective noun, singular in form, either singular or plural in meaning. It should, then, be translated by a similar term in English. The word "seed" is a literal translation of the original Hebrew and has in ordinary English parlance exactly the same force as the Hebrew zarah. It can be used of ordinary seeds, of plants, etc.; also of human seed, and hence either of a single child, or of several children, or of descendants in general. There is no reason why that word should not have been used in the RSV. By substituting for that word such a limited term as "descendants", the RSV succeeds in emptying the glorious promises to Abraham, etc., of their real meaning. "In thy seed shall all the nations of the earth be blessed," is a promise of the coming of the Savior out of Abraham's family. The term "seed" has reference both to the whole race descended from Abraham and to the one great Redeemer to be born out of it. The descendants of Abraham were to be a blessing to the world through that one Messiah,--not through any virtue of their

own, as anti-Christian Jews have held at all times, but through the merit of Christ alone. Paul makes a point of this in Gal. 3, 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The RSV uses "progenies" and "progeny" here, and "descendants" in Gen. 12, 7. Thus the RSV manages to make Paul into one who mishandles the Old Testament, as even Thayer claims, when he accuses Paul of using rabbinical methods of interpretation in this passage. And the casual reader will find no connection between the Old Testament and the New Testament, but will have to conclude that Paul and the other New Testament writers either did not know the Old Testament or were guilty of twisting and distorting it to serve their own dogmatic ends,--which is exactly what Modernists claim they did.

In Psalm 45, the RSV is guilty of another indefensible translation which can be traced only to its theological bias. It says in verses 6 and 7: "Your divine throne endures for ever and ever. Your royal sceptre is a sceptre of equity; you love righteousness and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness above your fellows." This passage is quoted in Hebrews 1, 8, and is there rendered, even in the RSV: "Thy throne, O God, is for ever and ever, the righteous sceptre is the sceptre of thy kingdom. Thou hast loved right-

eousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." By eliminating the vocative address, "O God," in Ps. 45, the RSV eliminates also the reference in the Psalm to the Messiah as divine, and contradicts the author of the epistle to the Hebrews, destroying the connection between the Old Testament prophecy and its fulfilment in Christ. Bengel says with regard to this: "The vocative case with the article is the most emphatic. They clearly do violence to the text who think that it is the nominative here. The Throne and the Sceptre are joined; nor did God say, "I will be thy throne," but "I will establish the throne of the son of David; Ps. 89, 5, 30, 37." (Note: Bengel lays down the principle that has always governed true Christian believers with regard to prophecies which are only typical, and not directly predictive, when he says in connection with Heb. 1,5: "That promise, I will be to him a Father, and he shall be to me a Son, referred to Solomon, but much more, considering how majestic it is, to the Messiah; otherwise Solomon also would be greater than the angels. The seed of David, or the Son of David, is one name, under which, according to the nature of the predicate, sometimes Solomon, sometimes Christ,—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. 89, 27, 28. The apostles are the true interpreters of the Divine words, even though we should not arrive at such an interpretation as this without them.")

I have gone into the position of Modernists with regard to the predictions in the Old Testament to show how "Modernistic" also some alleged conservatives have become under the influence of the evolution theory and its application to the Bible in the so-called "Progressive Revelation" theory. "Lutheran Herald" of the ELC published recently (May 26th to July 7th) a lengthy series of articles on the RSV by Dr. John P. Milton of the ELC seminary (reprinted later as a pamphlet). He defends the RSV throughout as "a good translation" and seeks to answer the objections which conservative Christians have raised against

its rendering of such passages as Is. 7, 14. He says: "It is not a perfect translation, but its imperfections are not such as to obscure the essential message of God's Word." (L.H. p.500). In the light of the above, we maintain that this is false testimony; the RSV certainly does obscure the testimony of the teachings of the Bible at many vital points. We can not here go into all the errors and inaccuracies of which Dr. Milton is guilty in his exposition of various disputed points in the translation of the Old Testament. We shall point only to a few, such as characterize his discussion throughout.

With regard to Is. 7, 14, he says; "The doctrine of the virgin birth of our Lord does not stand or fall with the translation of the Hebrew word almah in the prophecy. It rests upon the firm, clear testimony of the New Testament." (L.H. page 525). But Matthew says: "Now all this was done, that it might be fulfilled which was spoken by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." So Matthew claims that the doctrine of the virgin birth of Christ does rest upon the Old Testament prophecy. Whom, then, shall we believe, Matthew or Dr. Milton? The Modernist would say without hesitation: Dr. Milton. For he has at his command so much new knowledge of the Hebrew language. He would agree with Dr. Milton that "the doctrine could never have been derived by rational deduction from the prophecy." (L.H. p.526.) But Matthew does deduce it from the prophecy and claims that the prophecy was fulfilled by the events connected with the birth of Jesus. Yet Dr. Milton not only disputes Matthew's rendering of "almah" with "virgin" as the only correct one in its context, but also says: "We dare not insist that it must mean virgin in Is. 7,14, unless we claim that not only the Hebrew original but also the Greek translation with parthenos, meaning virgin, was inspired. That would be dangerous doctrine." (p.525). (Would it also be dangerous doctrine to say that Matthew's use of parthenos was inspired, G.O.L.) "The prophecy was fulfilled in Christ; yet not

the letter of the prophecy, for Mary did not call her child Immanuel but Jesus. Furthermore, naming the child Immanuel did not necessarily imply that the child was to be in a unique sense the Son of God. --- I know that this is not the concept of prophecy that appeals to some 'literalists'; but what will an honest literalist do with the prophecy of Immanuel except to label it an unfulfilled prophecy? (p.526) This flies directly in the face of the angel's words to Joseph in Matthew 1, and of Matthew's comment that, "All this took place to fulfill what the Lord had spoken by the prophet,"--etc. (RSV).

It is possible for Dr. Milton to defend every mistranslation of the RSV because he shares in all essentials the Modernistic view of prophecy. As we saw above, Modernists may allow for a vague "foreshadowing" of the Messiah and the New Testament era, but not for directly predictive prophecies. So Dr. Milton says: "Where the New Testament claims that a prophecy has been fulfilled, we so often insist that the prophecy must be as clear as the history that fulfills it. We lose sight of the fact that there is in Scripture a progressiveness of revelation, so that Gen. 3, 16 the Protevangelium, does not speak the same clear language as John 3, 16, the little Bible." Dr. Milton does not distinguish between the inherent clarity of a prophecy and the attitude of believers and unbelievers to that clear prophecy. The clearest statement in the Bible, whether in the Old Testament or the New, is called unclear by the unbelievers; he twists and turns it to justify his rejection of it. John 3, 16 means no more to the unbeliever that Gen. 3, 16, does. It is all a piece of the same unscientific, superstitious quackery to him. It has, therefore, always been the position of sound Lutheran theology that the Bible throughout preaches Christ, in the Old Testament as well as in the New; that the God of grace and mercy, the covenant God, Jehovah, revealed to us in the Old Testament is the Second Person of the Trinity, the One who in all ages reveals God to men, so that He is called "the image of the invisible God," (Col. 1, 15) "the brightness of his glory, and the express image of his person" (Heb. 1,3). Hence, Jesus could say: "Your father

Abraham rejoiced to see my day; and he saw it, and was glad." (John 8, 56). And Hebrews says of the Old Testament saints in general: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (11, 13) It is true that some prophecies are more clear and direct than others, and many are "shadows of things to come", that new strokes were added to the picture of the Messiah as the centuries passed. But from the very beginning the promises were clear enough to those who believed to enable them to be eternally saved. Yet Dr. Milton argues that nothing was clear until the time of fulfilment came.

Dr. Milton says: "--future acts which in the O.T. are ascribed to Jehovah God may in the New Testament be seen to have found their fulfilment in Christ. For example, in the Old Testament God is said to be a Redeemer and a Savior, (Is.43,14 even the only Savior (Is. 43,1;45,21); in the New Testament Jesus Christ is said to be the Savior of the world (John 4,41), as well as of His people (Matthew 1,21), in whom alone is salvation (Acts 4,12).-- In the light of the Incarnation, and of the life and death and resurrection of Jesus Christ, the predicted acts of God are seen to be the acts of the Messiah; but the connection is made clear not by the prophecy but by the history.--There is a sense in which the Old Testament in its entirety points forward to Christ as it certainly prepares the way for Him. That, however, does not permit an honest student of the Bible to read in direct predictions of Christ where they are not to be found, not to insist that there must be such a direct prediction where the language is doubtful. There may be Messianic significance in a passage whose original reference is not to Christ but to God." (L.H. p.549).

Note how Dr. Milton denies the Lutheran teaching that the Messiah was revealed also to the Old Testament saints, as stated before, and even distinguishes between God and the Messiah, as if Christ were not from eternity the Second Person in the Trinity. Not even the Scribes and Pharisees were so wooden in their theology

as to doubt that the Old Testament spoke directly of the Messiah in such passages as those quoted above. The apostles made the meaning of history clear to their hearers by quoting the prophets; they did not merely discover that the words of the prophets became clear by the progress of history. They "mightily convinced the Jews --showing by the scriptures that Jesus was Christ." (Acts 18, 28) Unfortunately too many would-be Christians today also are like the Jews who had "a veil upon their heart" (II Cor. 3,15). The Lord has to come to them, as he did to the apostles after his resurrection, and "open their understanding that they might understand the scripture," (Luke 24,45) before they actually appreciate how thoroughly the Old Testament is pervaded by what some would call "New Testament theology."

The fact that the leaven of Modernism is working in the ELC is shown not only by such writings as that of Dr. Milton, but by the attitude the "Lutheran Herald" continually shows toward those who are actively fighting the inroads of Modernism in the Protestant churches. Thus the editor of "Lutheran Herald" in Dec. 1952 wrote an article under the title "Let's be Fair", which slanderously charges with slander those who have publicly criticized certain features of the RSV. He says, e.g.: "Unfortunately a type of criticism of the RSV has arisen---which is, to put it bluntly, makes no attempt to be fair, which has no right to pretend that it is scholarly, and which, at times, is downright vicious.--We have before us-- a pamphlet--the author (of which) is a man named Carl McIntire,--president-- of one of the most rabid ultra-ultra fundamentalist groups in the world.--Ordinarily we would not consider anything that McIntire writes worthy of a second glance. --The point on which most stress is being placed is the new translation of Isaiah 7, 14. --the truth of it is that the new translation is perfectly justifiable, in fact seems to have more justification than the old.-- Rev. Allen R. Blegen, dean of the Chicago Lutheran Bible Institute---- concludes that it should be clear that the RSV is not incorrect in translating "a young woman" (in Is. 7.14).--have you ever heard of a Bible school among Lutherans which was 'liberal' or 'modernistic?'"

The fact is, of course, that conservative Christian scholarship is more united in criticism of the RSV than, perhaps, on any other point in recent years. Mr. McIntire occupies a much more influential position in our country than Mr. Malmin does,-- and is putting up a real fight against modernism, where Mr. Malmin is continually found defending it, or at least attacking the vocal opponents of Modernism, unionism and Liberalism. But it is characteristic of him that he resorts, in this as in other things, to the logical fallacy called "argumentum ad hominem," to prove his case. When he publishes an objective study, like Dr. Milton's, that study proves him clearly to be on the side of Modernists, all the while he claims to be representing truly conservative opinion.

We conclude: Use the RSV for study, as you would use Goodspeed's or Moffat's and other similar translations, but never let it replace the old, tried and tested KJV. There is poison in the pot!

--Geo. Q. Lillegard

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-FROM BETHANY-

Have you been to Bethany very recently? If not, next time you go, take a peek into the chapel. A marvelous transformation has taken place. New floors, new drapes and new seats make it look like another place. Incidentally, Pres. Teigen makes the following announcement: "Bethany has installed new chapel seats. If there are any congregations who would like to make use of some of the old seats, please get in touch with me as soon as possible. They might be helpful for providing adequate seating in your basements, parish halls, or school rooms." If you want some, better let him know at once!

A  
Layman  
Discusses

# The Youth Problem

In the last Clergy Bulletin there appeared an article with a rather negative attitude toward the youth problem. The principle theme seemed to be that the church should return "back to the simplicity of the apostolic church in its earlier years, when it stuck to its business and did not seek to offer its people an innocent substitute for everything it had to condemn in the world." The church should "pursue our course of administering God's Word and Sacraments (period)."

I feel that this is defeatist talk. The church has its commission to preach the Gospel to all, including the youth. It is rather obvious that the efforts of the church has been rather ineffective in this area. It is true, as is pointed out by Rev. Pfeiffer, that the Christian parent must have the primary responsibility. The Christian parent must rear his children in such a way that they know Christ as their Savior.

Yet, what about the youth who do not come from Christian homes or whose Christian parents have not shouldered the responsibility that is theirs? Certainly church discipline would help serve to convince other parents with younger children of their responsibility as Christian parents. Still, this does not solve the problem of preaching the Gospel to the youth.

Furthermore, take my example. I leave the house at 6:45 A.M., before the children are up. I do not return until 6:30 at night, just when my little ones are hopping into bed. In fact some days I do not see my children all day long. It is physically impossible for me to daily guide them as I should. My wife does what she can, but this is too big a task for one and is really a joint responsi-

bility. What can we do? We must turn to the church for help, if we do not want our youth swallowed up by the YMCA or the Boy Scout programs.

Life in 1954 is different from life in 54, or even 1854. We must not consider God's work so inflexible that it cannot be applied to a changing world. Although the basic principles are still the same as in the apostolic church, our methods of application may be slightly different.

If we should obstinately try to return "to the simplicity of the apostolic church and stick just to "administering God's Word and Sacraments (period)" might not our old people's home be in jeopardy? Or perhaps we should not have hospitals or schools. Furthermore, in most Sunday Schools the younger pupils are provided "entertainment" in the form of coloring, cut-outs, etc. If we are to follow the reasoning of the article, would we not have to toss out these, too?

We must remember that our youth also lack full maturity. Of course, we should not give them crayons and scissors. Yet a little more mature entertainment is certainly just as applicable to them. Why, even we adults turn to some form of entertainment in our church, even if it is just to discuss the weather.

Perhaps the distaste in our synod for youth work has arisen because of the widespread practice in reformed churches of using entertainment for entertainment's sake alone. Such need not be. In fact, just as our primary crayons, just as our hospital work, just as our men's clubs, just as our ladies aids, all help fulfill Christ's commission to preach the Gospel, so also can a youth program be used as one device for teaching our

youth. The youth program can include Bible study just as we do in men's club. The youth program can provide sould Christian fellowship as do our ladies aids.

In fact, to be a successful youth program it must not be a program of entertainment alone. Such programs are shallow and are soon abandoned. A live, effective youth program is one in which God's Word is administered. True, it may not be all lecture at desks. Yet Gospel is taught perhaps by a Bible study, or maybe a discussion, or maybe only in Christian fellowship and service.

That such a Christian youth program is possible, desirable, and even mandatory can be seen from a case study of the Gamma Delta program at the University of Minnesota. Shortly after the war when I first started going to the meetings, the Gamma Delta was dead. The program of Gamma Delta was essentially one of games such as pushing peanuts across the floor with your nose. Gamma Delta was a monor religious group on the campus.

Soon because of overwhelming demand, the program was changed. We had discussion groups of doctrine and Christian living. We had Bible studies. We had devotions. We were given a chance to do Christian service by canvassing the veteran's village

and starting a Sunday School. We had good speakers including such as Dr. Madson, Dr. Ylvisaker, Jack and Robert Preus, Rev. Theiste, and Julian Anderson.

Of course this Gamma Delta program recognized that its youth were not mature adults. The program included camps, sleigh rides, parties, and other entertainment. Yet I contend that the Word of God was preached and taught to them, as is evidenced by the fact that many of these are good, solid leaders in their home churches.

This a youth program is indeed part of Christ's injunction to the church and is a responsibility of the church. It is not easy to administer a Christian youth program. A ladies aid is easy to set up since women naturally tend to congregate to talk. Men also like to go our together and bowl. But it is a tremendous task to start a good Christian young Peoples group. It takes infinite courage and patience. You shepherds must not ignore the youth program. It is a major problem of the parish ministry.

Paul H. Randolph  
Illinois Institute of  
Technology  
Chicago, Illinois

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## Book Review: A Remarkable Book

That it is, a remarkable book-this "Norsemen Found a Church". And remarkable in many ways.

First, it is a remarkably well edited book. It represents careful planning and fairly well balanced co-ordination on the part of its Editor-in-chief, Dr. J.C.K.Preus, together with his associate editors, Dr. T.F. Gullixson and Dr. E.C. Reinertson, and the several contributing writers.  
(Clergy Bulletin: XIV, 6)

This book is remarkably interesting from many view-points. It has a popular appeal, and lends, by and large, a fascinating touch to history-making characters and events of the past century. To predict a large sale and generally universal acclaim within the Evangelical Lutheran Church is not an extravagant prediction.

The undersigned shall not attempt o review the book. That I will leave to



others more qualified for the task. I am merely writing down my general impressions and reactions. I read "Norsemen Found a Church" somewhat hurriedly at first. The second time, I read it more carefully. It is a book--like Dr. Rohne's "American Lutheranism up to 1872"--I would enjoy re-reading every winter after the Holiday season, when the pace of the world about us usually slackens.

This book, different from many published in our day, is remarkably free of typographical errors. I recall only one such, and that a slight one. The print is large, bold, generously spaced, making for easy and pleasant reading. The general make-up of the book, binding, arrangement, bibliography, and index, et cetera, is excellent. In appearance, it is a thing of beauty.

The most remarkable thing about "Norsemen Found a Church", however, is what is omitted. Presume it almost had to be that way. This is quite understandable. To me, it was like reading a book on the Civil War which contained little reference to the decisive battles waged, and an almost complete evasion of the issues involved. The momentous doctrinal controversies which to such a great extent engaged the minds and hearts of Norwegian Lutheran for almost a century are barely mentioned, and then only in passing. To treat these somewhat in detail might defeat the purpose of the book. The famous, or infamous, slavery controversy of the 60's is given some space, but the editors of this historical book surely know that this once hotly agitated question has been dead as a dodo for many decades, though the real underlying Scriptural principle at stake still remains. The issues involved in the really vital controversies that were waged in those days, --controversies that will continue as long as man's reason will not allow God to be God and His Word to be His Word--are given scant attention.

That "Norsemen Found a Church" purports to be a "History of the Norwegian Synod--Published to Mark Celebration of its Centennial" we learn from the caption placed over a pre-view of same by its chief editor, Dr. Preus. That was a colossal undertaking. I wonder if the writers of the book fully realized what an undertaking it was.

Like a red thread through-out the

volume runs the main motive which the various contributors stress, namely a staunch, though at times veiled, defense and happy appreciation of the manner in which the former dissenting factions and factors contributed to the formation of the church which the Norsemen founded. This is particularly noticeable in Chapter I. One can scarcely escape the impression, the one studiously sought throughout by the authors, namely, that the end-result a united Norwegian Lutheran Church in America--something devoutly to be desired when based on God's verbally inspired Word--fully justified the glossing over and compromising of the doctrinal issues involved.

The pleasant picture presented to the members of the Evangelical Lutheran Church and to the World at large, is by the omission of the MAIN thing--an incomplete, faulty, and, therefore untrue picture. That kind of history, sweet as it may sound to the ear, and agreeable as it may be to the heart, is not sound salutary history.

"Norsemen Found a Church" would have read quite differently if the contributors to same had first re-read and re-studied, objectively and soberly, Koren's Samlede Skrifter and Festskrift, a history of the Norwegian Synod published on the occasion of its fiftieth anniversary.

The thought keeps recurring: We wonder what the fathers of the old Norwegian Synod, especially then its three-leaf clover leadership, an H. A. Preus, an Ulrik Vilhelm Koren, and a Jakob Aall Ottesen, men of God who "earnestly contended for the faith which was once delivered unto the saints" would say of the Centennial Book, "Norsemen Found a Church", were they to arise from the grave. Would they therein recognize the true history of the Norwegian Synod? What would they think of the generally favorable acclaim paid an Elling Nielsen a B.J. Muns, and others who violently opposed and bitterly fought the very truths for which the Norwegian Synod had contended? (Not to forget that by so doing, the opponents of the Norwegian Synod's doctrine contributed much towards keeping Norwegian Lutherans in it is

# Litt av Hvert

Juul Madson reports his new address to be 9020 Meadow Road, Tacoma 99, Washington. Note that this is different from Luther Vangen's old address, for the Lakewood congregation has purchased a new parsonage. Madson preaches his farewell sermon at Northwood on Feb. 21, and leaves the next day for Washington.

J. A. O. Preus has returned the call to Northwood and it is now in the hands of Arvid Gullerud of Eau Claire, Wis.

Iver Johnson has returned the call extended to him by two mission congregations of Bagley, Minn. G. Guldberg of Thompson, Iowa, now has this call.

Mrs. Martin Galstad underwent serious surgery on the 17th. We pray that she is recovering nicely.

The Youth Board met last week and it might be in place to report some of its decisions. For one thing the Board will not operate a Youth Camp for the Synod this summer. It believes that the local congregations can do this more effectively. Two of these camps will be held in our Synod this coming year. The Board will assist these camps in every way possible.

Tentative plans were made for the Y.P.A. Convention this summer. The Board spent a great deal of the time "considering ways and means of increasing the interest in, and the vitality of, our Young People's Societies" as requested by the last Synod convention. As a result a small paper will be published quarterly and sent to all young People.

Very soon you Pastors will receive a letter from the president of the Y.P.A. requesting information, such as the number of Y.P.S. societies in our Synod and the number of young people, etc. PLEASE answer him and do it as soon as you hear from him.

J.A.P. announces that the Lutheran Synod Book Company now handles the Church-Art Publisher's bulletin service. The artwork is being done by Howard Burgdorf of Minneapolis, a Bethany graduate. Included in this issue of the C.B. is an announcement of this service and a sample bulletin. We may be prejudiced, but we think it is the finest on the market!

The CLERGY BULLETIN is making an experiment with this issue. Instead of the usual mimeographing, we are putting out this issue in multilith. We would like your reaction.

As we have not done this work before there may be defects in the copy which with experience we can correct. Also our headings must be "free-hand" for this issue.

BOOK REVIEW - continued from page 59

country in hostile camps for these many, many years!) Would they be persuaded that their heart-confession had been correctly and adequately presented? Would they not rather feel that their labors, their sacrifices, and the reproaches which they had borne for the truth's sake here in the Church Militant had proved almost all in vain,

What a monument children have erected over their father's graves!

Every pastor and teacher should by all means read and study this remarkable book. Enlightened lay-people would also profit therefrom. Then, re-read and re-study it in the light of "Grace for Grace" and "Faith of our Fathers". Surely, we shall be moved to thank the God of all truth and the God of all grace for what we still have. To Whom be glory, all glory, forever!

Justin A. Petersen

LITT AV HVERT--continued

After we had completed this issue of the CLERGY BULLETIN, we learned of the sudden death of Justin A. Petersen. We cannot permit this issue to go out without mentioning a few words about him.

J.A.P. suffered a stroke on Thursday evening, Feb. 18, while discussing plans for the future of the Book Company with Milton Tweit in his office. Death came within the hour, but he remained conscious until almost the end.

Funeral services were held at Mount Olive church Mankato, at 1 P.M., Feb. 22, and at the Scarville, Iowa, church at 3:30 the same day. Interment was made at the Synod Lutheran Cemetery, Scarville. A memorial service was held at the college chapel on Tuesday at 2:30 P.M., for the students and faculty.

Justin A. Petersen was born January 2, 1891 at Manistique, Michigan. He attended Luther College, Decorah, and Hamline Seminary, Minneapolis. He first served a parish at Rembrandt, Iowa. Later he left the ELC and joined the Norwegian Synod. He then accepted a call to the Scarville-Center parish in Iowa where he served for almost 25 years. After retiring from his parish work because of ill health, he accepted the position as manager of the Lutheran Synod Book Company.

Throughout our Synod we remember J.A.P. for his love and concern for Christian day schools and missions which he showed so often at conferences and Synod conventions. He was also very much interested in spreading the Gospel through the printed Word. In addition to his work in the Book Store, he was chairman of our Synod's Board of Publications. His last article for

publication was written for the CLERGY BULLETIN and appears in this issue. His last letter was written to the editor of the C.B. "demanding" his presence in Mankato on Monday for a meeting of the Publication Board concerning the future of the CLERGY BULLETIN. Your editor did go to Mankato as "ordered", but, instead, attended the funeral.

If you will pardon a personal note, Justin Petersen was your editor's pastor from childhood until he entered the ministry. From the earliest instruction your editor recalls, his pastor held up the ministry as the highest privilege in Christian service.

Blessed be his memory.  
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Since the first copy of the CLERGY BULLETIN went to press, Arvid Gullerud has returned the Northwood, Iowa, call and it has been extended to H. A. Theiste of the Fairview congregation in north Minneapolis.

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We have just learned that the Rev. Herman Preus of Calmar, Iowa, is in the Mayo Clinic for serious surgery.

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# THE CLERGY BULLETIN

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NOS. 7 & 8

AN EXEGETICAL STUDY OF

THE MESSIANIC PROPHECIES

in

GENESIS 49:10

By Glenn E. Reichwald

Genesis 49, 10 is very widely used as a passage of prophecy applying to Christ. It occurs often in our children's Christmas services, e.g., "Children of God", by H. W. Kramer in 1949; in "Christmas Joy" by the same author in 1948, etc. It is used as a proof text concerning Christ, the giver of true peace--God's peace. Yet today several differing translations are offered which would take away the comfort which God would give to us in this passage. The difficulties of the passage center in the word  $\pi' \zeta' \psi'$ , concerning which the questions are raised. The remainder of the passage is untouched grammatically, though its exegesis would naturally vary according to the meaning given to  $\pi' \zeta' \psi'$ . To see just what some of these differences of translation are, let us look at several.

The beloved King James' Version has: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of people be." The King James' Version actually dodges the issue by transliterating. The Complete Bible, put out by the University of Chicago Press, has: "The scepter shall never depart from Judah, nor the staff from between his feet, until his ruler comes, to whom the peoples shall be obedient." Luther has: "Es wird das Scepter nicht entwendet werden, noch ein Meister von seinen Füßen, bis dasz der Held komme; und demselben werden die Völker anhangen." The

modern Revised Standard Version has still another translation of this passage: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs: and to him shall be the obedience of the peoples." From these four translations offered we have actually three translations of  $\pi' \zeta' \psi'$ : "Shiloh", "ruler" or "Held", and "he...to whom it belongs".

The passage divides itself naturally into four divisions, which we will follow in the exegesis. The first two sections can be passed over rather rapidly, since no application can be made until the meaning of  $\pi' \zeta' \psi'$  is determined. As to general context, this verse is part of Jacob's blessing of Judah. Judah's blessing begins in the preceding verse. Verse 9 reads according to the Revised Standard Version: "Judah is a lion's whelp; from the prey, my son, you have gone up. He stooped down, he couched as a lion, and as a lioness; who dares rouse him up?" Jacob here prophesies Judah's descendants will be like lions, very war-like. We can think here of the greatness of Judah's descendants, as David or his descendants in general. But this power would not last forever. This Jacob also prophesies in the next verse, verse 10.

The first section is, according to the Revised Standard Version, "The scepter shall not depart from Judah." The translation here offers no difficulties. The





Hebrew is simple.  $\text{לֹא}$  is "not". The verb,  $\text{יָחַד}$ , is an imperfect gal, third person masculine singular of and means "shall go away, shall depart", the "not" of course making it negative.  $\text{יָחַד}$  has the meanings: "rod, staff, scepter". Since Jacob is here speaking of Judah's primacy, the translation "scepter" is best. The last word of the phrase,  $\text{מִיָּדוֹ}$ , is a combination of the preposition  $\text{מִן}$ , "from", and  $\text{יָדוֹ}$ , "Judah". Judah is used in the double sense. Judah is, first of all, the fourth son of Jacob, Genesis 29, 35, and 35, 23. But it also refers to the tribe which sprang from him, Numbers 7, 12, Joshua 11, 21, etc. This tribe numbered 76, 500, Numbers 26, 22, on the eve of the entrance of the children of Israel into the Promised Land. After the death of Joshua the tribe was the first to claim its land by driving out the inhabitants, Judges 1, 1-20. One of the Judges, Othniel, was from its midst, Judges 3, 8-11. The power of the tribe of Judah reached its peak under David and Solomon. Finally the Babylonians carried off the inhabitants of the land. After their return the glory that was once Israel's shone briefly under the Maccabees, who rose against the Syrian oppressors. This very sketchy outline will briefly call to mind the preeminence of Judah.

The second part of the passage reads: "nor the ruler's staff from between his feet", according to the Revised Standard Version. Here the writer of the paper feels that the Revised Standard Version is clearer than the King James' Version, which has: "nor a lawgiver from between his feet". The word which the Revised Standard Version translates as "ruler's staff" and the King James Version as "lawgiver" is  $\text{פַּרְטוֹ}$ , from  $\text{פָּרַט}$ , "to decree". In form the word is a poel participle. It is translated as "lawgiver" in other passages of Scripture as Isaiah 33, 22, and Deuteronomy 33, 21. And it is this translation which Luther also follows in his translation. But it is also translated as "scepter" in other passages, as Numbers 21, 18, and Psalm 60, 7. This would then be Hebrew parallelism, the second phrase repeating the ideas of the first phrase. If we would take the word in the sense of "lawgiver", the exact meaning of the phrase would not be

too clear. The current volume of the Concordia Pulpit (1954) has a sermon on this text on page 474, in which the writer takes it in this sense. He makes "lawgiver" equal with "teacher" and seems to refer the phrase, "from between his feet", to natural generation. He says that no teacher then would arise in Judah after the loss of the Scepter until "Shiloh" comes. However Stoeckhardt, in his Biblische Geschichte, Vol. 1, page 64, paraphrases the verse: "Es soll aber das Scepter, der Herrscherstab von Juda nicht entwendet werden, bis das, der Held komme, der Schiloh, der verheissene Friedebringer". So the revised Standard Version is on safe ground in this section of the verse. Both translations however would fit well with the Messianic message of this passage.

The third section of the verse, "till Shiloh come", presents the real difficulty of the passage, the difficulty centering in "Shiloh". The other words of the text are clear enough.  $\text{עַד}$  is an adverb, "until", and is used here to limit time. The verb is an imperfect gal, "Shall come".

Translators offer several meanings for the word  $\text{יָחַד}$ . The King James' Version avoids the issue by transliterating. Luther has "Held". Smith, in the Complete Bible, has "ruler", while the Revised Standard Version has "he...to whom it belongs". The reason for the wide range of translations is that the translators cannot agree as to the root of the word. Let us look more closely at the word. The accepted text has  $\text{יָחַד}$ . But there are several variants. In the Jerusalem Targums the reading  $\text{בְּרִי}$  is given. This is translated "his son", but this is rejected because there is no such word as  $\text{בְּרִי}$  in the Old Testament. The Revised Standard Version has, as was mentioned, "he...to whom it belongs". Here the Revised Standard Version goes off on one of its so-called scholarly tangents. It bases its translation on a very small group of manuscripts, the Syriac, several Greek versions, and the paraphrase of Onkelos. Onkelos wrote a very literal translation of the Old Testament in the Babylonian Targums, or paraphrases. (Kenyon, p. 36). The translators

of the Revised Standard Version are in all probability following a line of thought which Keil, in his commentary rejects, as does also Leupold. According to Keil, to reach this translation the line of thought must be as follows: 1) the variant reading,  $\text{שָׁלוֹם}$ , must be the correct reading; 2) the vowel pointing is wrong, for it should be pointed  $\text{שָׁלוֹם}$ , which in turn is in the place of  $\text{שָׁלוֹם}$ ; and 3) this latter word is a combination of two words  $\text{שָׁלוֹם}$ . However Keil rejects this as poor Hebrew because no such abbreviation is found in the Pentateuch and, secondly, good Hebrew would have demanded a different construction, such as  $\text{שָׁלוֹם}$ . The writer found one man who did follow this, though an evangelical. This man is Max Reich, on the Moody Bible Institute faculty. He takes this view, but places the fulfillment in the future. He prefers the meaning "He Whose right it is", (Reich, Max, "The Messianic Hope of Israel", p.30), and says: "The nations will not know rest till He takes the government into His own hands". This evidently has chiliastic overtones. As to what meaning the liberals would give to this passage I do not know.

Luther correctly traced the root of  $\text{שָׁלוֹם}$  to  $\text{שָׁלוֹם}$ , "to be quiet, to enjoy rest, security". Keil traces the word thus: The root is  $\text{שָׁלוֹם}$ ; the noun  $\text{שָׁלוֹם}$  is derived from it; when the liquid  $\text{ש}$  is dropped, the remaining vowel  $\text{ו}$  is expressed with  $\text{ו}$ . He can point to many examples of this in Scripture. But the next question is as to whether this noun is an abstract noun, "peace, tranquility", or refers to a person, "peace-maker". Gesenius, in his dictionary, prefers the former. "Judah shall not lay down the scepter of the ruler, until his enemies be subdued, and he shall rule over many people." "The sceptre shall not depart from Judah...until tranquility shall come, and the peoples shall obey him (Judah)." (Gesenius, p. 818). But Keil points out that the ending  $\text{וֹ}$  loses its  $\text{ו}$  only in proper names, e.g.,  $\text{יְהוֹשֻׁעַ}$  and  $\text{יְהוֹנָדָב}$  in Zech. 12, 11. It then is not an abstract noun, "peace", or even an appellative noun, "resting place", but is a proper name. Shiloh is then a proper

name. In fact, there was a town by that name.

This brings in one final thought. Some would translate Shiloh as the name of the town, having this phrase say, "until Judah come to Shiloh". However Barton, in Archaeology and the Bible, points out that, on the basis of excavations, the Hebrews appeared to have founded the city after their conquest of Canaan, (p.128). Secondly, the arrival of the Jews at Shiloh did not bring about any changes in Judah's position among the tribes. Only later under David did Judah come to the fore.

We then take  $\text{שָׁלוֹם}$  in the sense of "peace-maker, the bringer of peace".

We now turn to the last section of the verse. The words here present no difficulty.  $\text{לְיָ$  is "to him";  $\text{שָׁלוֹם}$  is a construct plural, meaning "(willing) obedience, submission". The final word,  $\text{עַמֵּי}$  is "peoples, tribes". The phrase then is: "To him will be the willing obedience of people".

We have touched on various points as we went through the text. However it would be well briefly to pull various threads together. The central word is Shiloh, the peace-maker, for around him revolves the entire passage. The Patriarch Jacob prophesied that Judah would remain free until the coming of Shiloh. The Jews did retain their freedom for a long time. Jerusalem fell in 586 B.C. But after the captivity they returned under Ezra and Nehemiah to rebuild the temple. After the mild rule of the Persians and Egyptians came the tyranny of the pagan Syrian kings. Against these rose the Maccabees, fighting with a holy zeal that makes one marvel. But the flame of freedom, though it flared up, died just as quickly. In 63 B.C., the Romans took Jerusalem, and soon the hated Herod ruled Palestine, who was not a Jew, but an Edomite. The scepter had departed from Judah, but now a greater king would come. Balaam had prophesied: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star

out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Numbers 24,17. This fulfillment was reached in their conquest of Israel. Its ideal fulfillment was reached when Christ came to extend His kingdom among the Gentiles also. He is Shiloh, the peace-maker. But He will not bring a "Pax Romana", a peace with the sword. He will not bring peace as did his forefather David. He has His own kind of peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14,27a. It is an enduring peace, so that Paul could say: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4, 7. It is the peace of the Gospel. Christ "came and preached peace to you which were afar off, and to them that were nigh." Eph. 2,17. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2,13

But the message of peace runs through the entire of Scripture. This peace of the Gospel reigns through the government of Christ. "And he shall judge among nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they war any more." Isaiah 2,4. Christ is the Giver of peace because He is the "Prince of Peace." Is. 9,6. Christ "is our peace," Eph. 2,14, because "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed." Is. 53,5. The Father "made peace through the blood of his (Christ's) cross." Col. 1,20. The last section of Genesis 49,10 points out that this peace is for all men. The plural shows that the elect of all nations shall give Him willing obedience and also be blessed with His peace. In the house of Cornelius Peter, the conscientious Jew, saw the truth of this and could say: "Of a truth I perceive that God is no respecter of persons: . . . The word which God sent unto the children of Israel preaching peace by Jesus Christ. . . ." Acts 10,34,36. Thus Paul could write to his congregation composed mainly of

Gentiles in Rome: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5,1. This peace which Christ offers is a spiritual peace; "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16,33. The Christian then can say: "I will both lay me down in peace, and sleep: for thou, Lord makest me to dwell in safety." Ps. 4,8. And this peace is perfect. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isaiah 26,3. When death then comes, the believer can pray with aged Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel." Luke 2, 29-32.

When we then see in how many ways the word peace is connected with Christ, we must truly confess that He is "Shiloh," the Bringer of peace. He brings us true peace. May His peace which passeth all understanding keep your hearts and minds unto life everlasting.

### NOTICE!

Request from the Home Mission Board

For display purposes at the Convention in June, your Mission Board would like a snap-shot of each subsidized congregation's church and parsonage, and also these two particulars: When organized and the number of souls on May 1, 1954. Send same to the field secretary by June 1, please.

M. H. Otto  
Field Secretary

# Book Review — "Biblical Texts"

Norman A. Madson

Suitable texts for the various occasions on which a pastor must speak are, of course, ever a welcome help to a conscientious pastor. When we therefore have been asked to give our evaluation of Dr. Paul W. Nesper's book entitled BIBLICAL TEXTS, first appearing in 1923, but now published by the Wartburg Press, Columbus, Ohio, in a revised edition, we do so gladly.

The 442 page volume offers abundance of suitable texts for these various occasions, not only for the regular Sunday services of the church year (no less than 14 of these, including the Synodical Conference Pericopes), but texts for special occasions; Baptism, Confirmation, Confession and Communion, Marriage, Burial of the Dead, Ordination, Installation, etc. When he includes in his texts for Various Occasions also texts for Baccalaureate and Graduation (evidently the promiscuous gathering to be found at public school functions), we are not approving of any Lutheran pastor preaching on such occasions. Neither do we approve of what the author says re Doubtful Cases in the burial of the dead. While we

will grant that a conscientious pastor could officiate at the burial of a suicide where the deceased's whole life had been a testimony for Christ, but where the inexplicable happened to end his life, we do not agree with the statement of the author re Doubtful Cases: "The task of preaching at the burial of those who die without the evidence of faith is a delicate and difficult one." We would not only say that it would be delicate and difficult, but that it would be impossible to do so with a good conscience, in the light of Christ's definite instruction: "Let the dead bury their dead." Matt. 8, 22. A spiritually dead man can easily attend to the interment of a fellow unbeliever. Christian burial should be accorded those only of whom we have reason to believe that they died in the faith.

But aside from these two exceptions we have called attention to, we can recommend the book to our brother pastors as a valuable asset to their library. It may be ordered from the publishers, The Wartburg Press, Columbus, Ohio, or from The Synod Book Company, Mankato, Minn. Listed price, \$3.95 postpaid.

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*Litt av Huert*

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Are you also wondering what has happened to the CLERGY BULLETIN? Then join your unhappy editors! The answer is simple: There has been no material. Our letters of pleading have been to no avail. But the answers have suggested a reason for the lack of material.

The rumor that the CLERGY BULLETIN has come to its end and was quietly buried is well circulated throughout the Norwegian Synod. And with good reason. The discussion at the last Pastoral Conference indicated as much. The idea was that a

theological quarterly should replace the C.B. However, before the C.B. editors could write the obituary, word came from the Board of Publications ordering us to continue with the C.B. on the present basis until further notice. No further word has come from the Board, and that is understandable. The chairman has died and another member of the Board has been seriously ill.

It is not our purpose to express an opinion one way or another. We realize that there are strong contrary opinions on the matter. But this much we will

LITT AV HVERT (Continued)

say: The CLERGY BULLETIN is still in existence and therefore is in need of material. We can't print nothin'! Only one has bothered to send in a news item. We have received a number of letters in response to our request for material with statements like this: "Since the C.B. is about to die, I saw no point in sending any material." This idea very nearly brought an untimely death to the C.B.!

In answer to those who wrote us inquiring whether they had been dropped from the subscription list: No. There has been no C.B. Send us the material and we will send you the CLERGY BULLETIN.

Many of the events that have taken place since the last issue are scarcely newsworthy by this time. However we will try to include all that have come to our attention.

On Saturday, March 6, the Prof. Honseys became the proud parents of a son, Philip Daniel, who weighed in at 8½ lbs.

The Glenn Reichwalds (Eileen Nee Paulson, from Jerico) became the parents of a daughter on March 31st.

We have heard that the John Moldstads also have a daughter, who is doing nicely in an incubator, but we have no other details.

Our congratulations to these parents!

Our sympathy to the Raul Petersen's at the birth of a still-born child recently. We are happy that the mother is doing very well.

Mrs. Joseph Petersen, together with her young daughter and her parents, arrived here from Cornwall, England, shortly after Easter. Her stay will be rather short. She is scheduled to return to England in early July.

We shall not attempt to list all the calls sent and returned since the last issue. At the present we are informed that John Moldstad has recently

returned the call sent him by the Northwood, Iowa, congregation. Also according to the "grapevine" we are told that George Orvick of Amherst Junction, Wis., has received the call to Holy Cross, Madison/

It will hardly be news to any of our readers, but we wish to mention the fact that the editor of the "Sentinel", Erling Ylvisaker died very suddenly a few days before Holy Week.

Not very long ago the pastors of the Norwegian Synod received some printed folders announcing the two youth camps to be conducted in our circles this summer. This folder was prepared by the Youth Board of the Synod to give "official" approval of these camps. The Board will not operate an official camp for the Synod this year. It believes the local congregations should assume this responsibility.

The Board asks that these folders be given to your young people whether the pastor thinks there is any chance of their going or not. The purpose of the folder is to excite their imaginations.

If you wonder why you received your folders in several packages, this was done at the suggestion of the post office to secure lower postal rates. We saved money by doing it.

Folders were sent only to the pastors in the mid-west. We could see no practical purpose in sending them to young people who would not consider coming.

We might add that this form of advertising is "paying off". Reservations for the Wisconsin camp are off to a good start. We ask the pastors to urge their young people who wish to attend one of these camps to place their reservation as soon as possible. Early reservations are a great help to the camp staffs which must plan for the number of campers. Also, first come, first serve.

To our readers outside the Norwegian Synod, we might add that you are also in-

# VOLUNTAS DEI ARCANA ET REVELATA

By Arvid Gallerud

On the basis of clear Scripture passages the will of God has been variously distinguished and divided. Perhaps the best distinction is the distinction between the revealed will (voluntas revelata) and the hidden will (voluntas arcana, voluntas abscondita) of God.

God's will contains many things of which we know nothing. This we call the hidden will of God which includes all things which He has left unrevealed in His Word. Scripture calls the hidden will of God the "unsearchable judgments" of God and "His ways which are past finding out", Romans 11, 33-34; Job 5, 9. These passages and many others overturn all our curious inquiries as to that will of God which He has seen fit to conceal from us.

Although we know not nor can know the hidden will of God, yet God has given us His revealed will in the Bible in order to make us wise unto salvation through faith in Jesus Christ, cf. 1 John 5, 13. The revealed will of God includes the entire revelation of Scripture, both Law &

Gospel, cf. 1 Corinthians 2, 9-10. In the Law God tells us His commandments and shows us our sin and condemnation, cf. Romans 3, 20. In the Gospel God tells us of His love toward sinners, and saves us through faith in Jesus Christ, cf. John 3, 16. Thus in Scripture the will of God in Christ for our salvation is fully and clearly revealed.

The Calvinists, contrary to Scripture, reason, draw conclusions, and try to explain the hidden will of God. By so doing they deny the "gratia universalis" (God does not desire to save all men). The Synergists bring in the cooperation of man as the hidden will of God, thus abolishing God's will to save men "sola gratia".

Because God's hidden Will and His revealed Will are Scriptural, we give up neither. We adhere to God's Word, both by not inquiring into His hidden Will and by holding fast to His revealed Will, which declares "gratia universalis" and "sola gratia".

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LITT AV HVERT (continued from p. 67)

vited to send your young people to one of our camps. One is located near Tracy, Minn., the other near Hayward, Wisconsin. The age group is confirmation age and up. If you wish further information, your editors have a supply of camp folders available.

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Sunday, May 16th, Pinehurst Lutheran congregation of Eau Claire, Wisconsin, hold their last services in their old church building. It has been sold to a small Methodist group near Lake Hellie. This will be the third time the building has been moved. The new Pinehurst Church will be located on the same scenic site of the old church. During the construction the congregation will use the facilities of the Ascension Lutheran Church, R. Ude, pastor.

In order to finance an adequate building for growing needs is not an easy task for a young and comparatively small congregation. However during the month of March Pinehurst succeeded in raising \$11,000 in cash & pledges. Also weekly pledges averaging \$2 per family have been made.

-- Arvid Gallerud, pastor

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We have been informed by a member of the Board of Regents that Prof. Martin Galstad has accepted a call to Dr. Martin Luther College, New Ulm, Minnesota. The Board is to meet this week to seek to replace Prof. Galstad.

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