

CLERGY BULLETIN

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HOW THE FORMULA OF CONCORD WAS PREPARED AND ITS LESSONS FOR TODAY.

by

G. O. Lillegard

The Lutheran Reformation was in the main the work, under God, of one man, Martin Luther. This is confirmed - the denied by some who have adopted the evolutionary method in their study of the Reformation - by the fact that so many things went wrong when Luther died. He had kept all the varied elements in the churches of the Augsburg Confession united by the sheer force of his personality and prestige, - the weak Melancthon, the compromising Agricola and Major, the extremists on the right and on the left. He had sensed that it would be difficult for his successors to keep the Gospel pure and unadulterated, warning them in words which have become classic: "The preaching of the Gospel is not something that continues forever, but is like a passing shower. What it reaches, it reaches. What it does not hit, it does not hit. It does not return, nor does it stand still, but after it comes sun and heat, and dries it up. Thus experience also teaches that the Gospel has nowhere in the world remained pure and unadulterated longer than a man's lifetime. But so long as those who have brought it to the light live, it remains and makes progress; and when they are gone, then the light goes too, and soon sectarian spirits and false teachers follow." Luther also warned specifically against certain teachers in the church, stating with regard to his own colleagues at Wittenberg: "After my death none of these theologians will stand fast."

It did not take long for these gloomy prophecies to be fulfilled. The Smalcoald war broke out very soon after his death and resulted disastrously for the Lutherans, largely through the defection to the Catholic Emperor's camp of some of the Protestant princes. The Catholics used

their victory to persecute and destroy the Lutheran leaders and churches wherever they could. However, the Emperor soon learned that it would be hard to overcome the Lutheran Church by force; so he tried the more clever and dangerous method of proposing a compromise between the Catholics and the Lutherans. He persuaded a Lutheran, Johan Agricola, to join two papal bishops in writing a document, called the Augsburg Interim because it was adopted at the Diet in Augsburg in 1548. This made certain concessions to the Lutherans: pastors should be allowed to marry, and the Sacrament given in both kinds -; but the Lutherans in return had to introduce again various papistic rites and recognize the pope as the head of the Church. The emperor tried to force this on the Church, with the result that hundreds of Lutheran pastors, who refused to accept it, were driven from their homes and calls in the southern sections of Germany. In North Germany, however, the princes and rulers resisted the emperor's decrees and would have nothing to do with the Interim. Melancthon and the Wittenberg theologians took a stand against the Augsburg Interim, but were soon persuaded to prepare a unionistic document of their own, which was called the Leipzig Interim, since it was adopted at an assembly in Leipzig, Dec. 1548. This was an improvement upon the Augsburg Interim, but made too many concessions to Catholic teachings and pretensions to be acceptable to true Lutherans. In North Germany, when attempts were made to force the new Leipzig Interim on the churches, many pastors refused, with the result that there too the true Lutherans were persecuted and deposed. In many places the Leipzig Interim caused strife within the congregations, setting the people against their pastor and against each other.

er, so that it was said: "There are not two congregations which are at one; yes, in the same congregation there are scarcely two neighbors or two members of the same family who are united." This Interim caused a violent controversy among the theologians, the chief issue being: When the enemies of the truth require that we accept or reject certain ceremonies and other adiaphora, can one then for the sake of peace and unity yield? Are we in duty bound to accept or reject them, when our enemies require it, these things being in themselves matters of indifference?

The Wittenberg theologians took one side, except for Matthew Flaccius who with Nicholas Amsdorf, Caspar Aquila and others took the opposite side. They had to suffer many things for their refusal to bow to the demands of the enemies of the Reformation. For a time the city of Magdeburg was a refuge for the true Lutherans, but that too had to yield after a three months' siege by the Elector Maurice. Another question which tied in with that concerning Adiaphora was this: Should one, at the command of the Emperor, keep silent on the teaching that the pope was the Anti-Christ? The false Lutherans yielded on this point, even eliminating the use of the Hymn:

"Lord, keep us steadfast in Thy Word, Curb pope and Turk and all that horde, who fain would cast from off His throne, Christ Jesus, Thy beloved Son," when the emperor forbade it. True Lutherans, like Simon Musaeus, would rather suffer persecution and loss of their office than give up their use of this hymn. The strife on this point concerning Adiaphora was settled only by the adoption of the 10th article of the Formula of Concord. (We may wonder if the change in the hymn quoted above, eliminating all reference to the pope in modern Lutheran hymn-books is not also a concession to the unionistic spirit of our times, which is unworthy of a true Lutheran.) Walther closes his discussion of this chapter of his essay on the Formula of Concord with the words: "As our age is the age of unionism and syncretism, this 10th article of the Formula of Concord is in truth a chief article, for which we poor, despised and abused confessors of the unaltered Augsburg Confession cannot sufficiently thank and praise God."

There were other points on which the compromising spirit of Melancthon and

his fellows caused controversy within the ranks of the Lutherans. Thus Melancthon had even in Luther's lifetime advanced the proposition that a man can prepare himself for grace and cooperate in his conversion, his own free will being, accordingly, a third ground for conversion along with the Means of Grace and the Holy Spirit. Some of his followers, later on called Philippists, championed this error publicly, thus beginning the synergistic controversy. This controversy was settled by the 2d article of the Formula of Concord.

One of the leaders in the fight against synergism was Matthew Flaccius. He went to the extreme in some of his polemics by making original sin an essential part of man's substance. This error was corrected in the 1st Art. of the F. of C.

The compromising spirit of Melancthon and his Philippists caused trouble also on the question of the difference between Law and Gospel; they made the Gospel a means by which to rebuke sinners and call them to repentance. This error was refuted in the 5th article of the F. of C. In this connection certain Antinomians contended for the idea that the Law has no place in Christian preaching at all, so far as the believers are concerned. Against their godless teachings the 6th article of the F.C. shows clearly that the Law has a third use, serving as a guide to Christians in all their life and conduct.

One of the most serious controversies, however, was that caused by the so-called Crypto-Calvinists who sought to introduce Reformed views of the Sacraments into the Lutheran Church. Here again Melancthon was responsible for the trouble to a large extent. Even during Luther's life-time, he and his associates had shown their willingness to compromise with the Sacramentarians. Shortly before his death, Luther had warned them, saying: "Hold fast the truth of the Gospel; for I see that after my death the most respected brethren will fall away. I do not fear the papists; they are in the main gross, unlearned asses and Epicureans. But our brethren will harm the Gospel since they have 'gone out from us, but were not of us.' (I John 2, 19) They will give the Gospel worse blows than the papists will." And Luther wrote over the door of the Seminary library:

"Our professors need to be examined regarding the Lord's Supper." When George Major asked what this meant, Luther showed him how slow he had been to criticize the errorists in the other Protestant churches, and said: "He who is sure that his teaching, faith and confession is right and true will not stand in the same stall with others who favor and teach false doctrine, or go ahead and give the devil and his servants fair words. A teacher who keeps still about errors and still wants to be counted as a true teacher, is worse than a confessed "Schwaermer" and by his hypocrisy does more damage than a heretic. One cannot trust or rely upon such a person. He is a wolf and a fox, a hireling and a belly-server and is capable of despising doctrine, the word, the sacrament, churches and schools and to sell them all down the river. Either he is secretly on the enemy's side, or he is a skeptic and a turn-coat and only wants to see how things go, whether Christ or the devil will gain the victory, or he is so unclear and uncertain that he does not deserve to be called a disciple, much less a teacher, and does not want to offend anyone or champion the cause of Christ and do the world and the devil harm."

These Wittenberg Philippists caused much confusion by their friendly and compromising attitude to the Sacramentarians. But their successors went much farther, in that they conspired with like-minded lay and clerical leaders of the church to wean the Lutheran Church away from its doctrines as taught by Luther and to introduce Reformed teachings in their stead. They stirred up the Lutheran rulers and princes against the true Lutherans, calling them quarrelsome disturbers of the peace, noisy zealots, etc., and urging the princes to oust the faithful Lutherans from office. They succeeded in hoodwinking many for a time. In order to get rid of the unaltered Augsburg Confession, the Smalcald articles and Luther's two Catechisms, they prepared an edition of Melancthon's writings, including the altered A.C., a changed Apology and a foreword by Melancthon, giving it the title "Corpus Doctrinae, or a complete presentation of all of the true Christian doctrine." This was published in Leipzig in 1560, Melancthon's son-in-law, Dr. Caspar Peucer, being the prime mover in the venture. They

succeeded in getting this adopted in Saxony and other places, but this new "Confession" met with violent opposition from all true Lutherans. As a result many of them were deposed and imprisoned, including some of the most prominent theologians in Saxony. Those who appealed to Luther's writings against this "Corpus" were told that Luther had to be interpreted and understood in accordance with Melancthon's "Corpus Doctrinae."

As time went on, the Crypto-Calvinists became bolder in their rejection of the true Lutheran teachings regarding the Real Presence in the Sacrament of the Altar. In 1570 they published a set of theses, in which they argued against the "Real Presence"; and in 1571 a Catechism appeared under the name of the Wittenberg Faculty, in which they taught that Christ is enclosed in heaven locally, and that the sacraments are mere outward symbols. In 1574 came a book entitled "Exegesis", which discussed the controversy regarding the Sacraments, taking the Reformed view throughout and urging that all Protestants unite and cease quarreling about such matters.

But when some private correspondence between these Crypto-Calvinists came to light, which showed that their real aim was to deceive the Elector of Saxony and to introduce Calvinism in the Lutheran Churches by stealth, the Elector finally realized that he had been hoodwinked. He wanted after all to be a true Lutheran, but had had confidence in his Wittenberg professors and believed their stories. He had helped to oust true Lutherans by the hundreds from the Saxon churches, where the strongest opposition to the Crypto-Calvinists had developed. Now he realized that he had been deceived by dishonest men and took steps to undo the harm that had been done to the true Lutherans. The controversies concerning the Sacrament of the Altar and the Person of Christ were settled by the 7th and 8th articles of the F.C.

As a result of all this dissension within the Lutheran Church and the persecution the true Lutherans had endured for 30 years, the Lutheran Church suffered great losses outwardly. Around the year 1566, according to one writer, the old

Lutheran doctrine was publicly taught in only a few places, such as North Germany and the villages of Mansfeld, Reusz and Schönburg. The Reformed churches in Pfalz thanked God publicly for winning the Saxon church over to their views. The Catholics, who had made a number of important concessions to the Lutherans at the peace of Augsburg in 1555, claimed they were no longer bound by that treaty's terms, since the Lutherans now had changed their doctrine. But good men were working thru this dark period to save the truth of God's Word for the church. Many Lutheran theologians sought by publications and correspondence to defend the truth and refute the errors of the day. Conferences were held at various times and places to try to bring about agreement again. The Princes had sought to enforce unity by persecuting those whom they considered in error, - sometimes it was one side, sometimes the other that suffered. Finally some Lutheran theologians realized that the only way to settle the strife was to revive the true Lutheran Confessions, as over against the compromising "Corpus Doctrinae" of Melancthon, and to bring about true unity in the disputed points of doctrine on the basis of the Word alone. The first man who attempted to draw up a set of theses to unite the warring factions was Jacob Andreae of Tübingen. He prepared in 1569 five articles on Justification, Good Works, Free Will, Adiaphora and the Lord's Supper, and sent them out to a number of theologians, to see if they would regard them as suitable for settling the controversies. Some accepted them, but others called attention to the fact that his theses were not complete and did not contain antitheses against the errors that were current. Andreae had also met with the Wittenberg Crypto-Calvinists and had been taken in by them, even to the point where he acknowledged them as true Lutherans and found no false doctrine in their "Corpus Doctrinae." However, in his travels through North Germany, Andreae became acquainted with the great theologian, Martin Chemnitz, and was straightened out by him. To Chemnitz must also go the greater part of the credit for the revival of true Lutheranism and the contents of the F.C. Even the Papists said therefore: "You Lutherans have had 2 Martins; if the second had not come, the first would not have lasted either."

Chemnitz, who up to 1571 had labored for the preservation of true Lutheranism only in his own neighborhood, took the initiative in attacking the Catechism and other writings put out by the Crypto-Calvinists that year, and prepared a Confession which was circulated among the orthodox Lutherans in North Germany. In 1573 Andreae sent him six Sermons on the doctrines in controversy; and when these were returned as unsatisfactory, he prepared a Confession in eleven articles, which set forth the true doctrine and rejected all errors, point by point. This received wide endorsement in Schwaben and Wurtemberg and is called the Schwabian Formula. Chemnitz and Chytraeus of Rostock revised this and circulated their revision, which came to be called the Schwabian-Saxon Formula and which was widely acclaimed. However six theologians, L. Osiander and others, met at Maulbronn in 1576 and condensed this into a shorter treatise called the Maulbronn Formula, & sent it to the Elector of Saxony. When he saw these documents he called together twelve theologians in whom he had confidence for a Conference at Lichtenburg, Feb. 17th, 1576. These agreed on three points: 1) That all earlier personal attacks should be forgiven and forgotten. 2) That nobody should be bound to Melancthon's "Corpus Doctrinae," and that the heretical books should be discarded. 3) That men like Chemnitz, Andreae, Chytraeus and Marbach should be given the task of preparing a document in which all the controverted points of doctrine would be set forth in full. The Elector invited twenty theologians to meet in Torgau for this purpose, which meeting opened May 28th, 1576. Chemnitz and Andreae were the secretaries. Their agreement, called the Torgau Book, was published June 7th, 1576, being sent first to the Elector, then to all parts of the Lutheran world, with the request that any criticisms or suggestions should be sent to the Elector. By Feb. 1577, 25 reviews of the Torgau-Book had been received and the Elector called upon Chemnitz, Andreae and Selnecker to study them and to incorporate worth-while suggestions in the Torgau Book. These three men worked at their task for several weeks in Kloster-bergen near Magdeburg. The Elector, however, asked the rulers of Brandenburg and Mecklenburg to appoint additional theologians to give the Torgau Book a final

revision. Andreas Masculus and Christoph Kerner were appointed by the Elector of Brandenburg and David Chytraeus by the Duke of Mecklenburg. The six men thus appointed gave the Torgau Book a very thorough study and revision and finished their task on the 29th of May, 1577, giving the book the name The Formula of Concord.

This FC was then sent to all the Lutheran churches and was in general well received except where Crypto-Calvinists were in power. The King of Denmark and Norway would not even let it be read in his domains, and some sections of Germany also refused to accept it. Nowhere was it forced upon the people, as so many of the unionistic formulations of doctrine had been. One old pastor, who had served in the ministry for 65 years, said with regard to it: "With Luther truth and concord were buried; but lo, now I have heard read with the greatest joy this book which brings us back to Luther!" Andreae could say in 1578 that no man had been forced to accept the FC or been driven out of his office on account of it. By 1580, the jubilee of the Augsburg Confession, the FC was officially published and circulated in print, under date of June 25th. By that time it had been signed by 85 governments, -- 3 electors, 21 princes, 22 counts, 4 barons and 35 cities, with their pastors and teachers, a total of over 8000 names. Within three years more, 96 governments had signed. The Swedish church adopted the FC in 1638; Holstein, then a part of Denmark, adopted it in 1647.

The FC was not written for theologians, but for the whole church. It is remarkable for the clear and definite manner in which it presents the doctrines of Scripture. Jacob Andreae said of it in 1579: "The Book of Concord must not be left lying in the dark, but must be printed and circulated. For it is in reality nothing else than Luther's Catechism." After the FC has established that the Bible is its only source of doctrine, it deals with the doctrines which had been in controversy in the following way: 1) It sets forth clearly the points of difference. 2) It presents the Bible teaching clearly and definitely. 3) It rejects all errors contrary to this teaching in express terms. The first part of the FC, the "Epitome,"

presents the doctrines at issue in brief, thetical form. The "Solid Declaration" brings a complete and thorough discussion of all the points of doctrine concerned.

We today can learn both from the history of the times which produced the FC and from the manner in which true Lutherans brought unity into the confused and warring churches of the Reformation. The unionists, compromisers and Crypto-Calvinists, whose slogan was union and peace with everyone, only brought dissension and strife in ever-increasing degree into the church. They blamed the conservative Lutherans for the strife, of course, but showed their own un-Christian spirit by the manner in which they persecuted those who opposed them, whenever & wherever they had the power. The false teachers and unionists showed their fundamental dishonesty also in the manner in which they worked to introduce their doctrines. In brief, it is only the truth of God's Word that unites and brings true peace and concord. Error in any form causes dissension and strife.

We today have to face unionistic and compromising Lutherans at every turn. We are not going to arrive at peace with them by any compromising approach or by adopting ambiguous or superficial statements on the doctrines which have been in controversy. We should, in the first place, state the "status controversial" clearly and correctly. Then we should present the true Bible doctrine. Then reject all contrary errors, pointing specifically to the errors which, as a matter of historical record, have been publicly taught in other churches. This has obviously not been done in the "Common Confession," still before our churches. Furthermore, no attempt should be made to force any doctrinal statement upon the people, until they have had ample time to study and test it. The right course would be to circulate any proposed doctrinal agreement among all the churches, request their criticisms or suggestions, & then on the basis of such suggestions work out the final form of the agreement, which could then be circulated among the congregations for their signatures. This would be the democratic and Christian way to settle doctrinal disputes and bring about true unity in the churches of the

Reformation. Neither brute force, nor political pressure, nor church diplomacy can advance the cause of the truth. It wins adherents solely by the force of its own divine light and power. To be specific, -- whatever doctrinal formulas are prepared as a settlement of old doctrinal differences in the American Lutheran Churches should be submitted to all the congregations for adoption before they

are published as a new confessional document and adopted by the church body as a whole. If it is not accepted wholeheartedly and without equivocation by all concerned, it should be set aside. The Synodical Conference has adopted "The Brief Statement" in this way, but has not insisted on its adoption by former opponents. Only if they do adopt it without equivocation can we be sure there is doctrinal unity.

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GETTING A VIEW OF THE THIRD LUTHERAN WORLD FEDERATION ASSEMBLY

A. Newspaper Report:

LUTHERANS LEARN 'TO THINK TOGETHER'

By Daniel J. Hafray
Minneapolis Tribune Staff Writer

"At Lund, Sweden, in 1947, Lutherans learned to march together. At Hannover, Germany, in 1952 they learned to worship together. At Minneapolis in 1957 they learned to think together."

This is the evaluation of the third Lutheran World assembly, which is now concluding, by Franklin Clark Fry, New Rochelle, N.Y., newly-elected president of 50 million Lutherans around the world.

Thinking together - theologically, on world affairs and on the human level. That is the main accomplishment of the colorful assembly, incredibly crowded with significant events, solid thought and human relations. It is the main accomplishment in the view of high federation officials as well as that of observers.

To 56-year-old Dr. Fry, head of the United Lutheran Church in America, this thinking-together process culminated Saturday morning when the 250 delegates from 32 countries voted to "receive and commend to their churches" 51 theses he had presented.

A unique attempt in the annals of church conventions, the theses were the distillation of the views of all delegates on the assembly theme, "Christ Frees and Unites."

In a very real sense, the theses - reminiscent of the famed theses nailed by

Martin Luther on a church door in Wittenberg - are the very heart of the assembly.

They do not, Dr. Fry stresses, form a new type of "confession of the Lutheran faith." Rather, they form the broad basis of thought on which Lutherans everywhere - east and west, brown and white, capitalist and communist, colonial and imperial, - can agree.

Commented Bishop Hanna Lilje of Hannover, Germany, outgoing president of the federation:

"We are all aware that this is not the end, but the beginning. Receiving these theses compels us to go back to our constituencies and continue these thought processes on the congregational level."

And he told the plenary meeting before the final vote on the theses yesterday:

"An important consolation is that we are a preaching church. The ultimate meaning is not to establish a new law but to give impetus to the preaching of the church."

The theses, hammered out in two final sessions of 7½ and 5½ hours, make a number of points significant from the theological and social viewpoints.

Addressing itself to the ecumenical movement, the assembly deplores the division of the Christian church. And it lays down a practical test for working together with others for a united, universal church.

Anybody who believes in the "doctrine of the Gospel and the administration of

the Sacraments" is a true believer, it states. Lutheran unity with him thus is possible.

Federation officials were heartened, incidentally, by the keen interest shown in assembly proceedings by the Lutheran Church-Missouri synod which thus far has refused to join the federation. Fifteen official observers and a number of unofficial visitors watched the assembly closely.

Said one high-ranking clergyman hopefully:

"They (the Missouri people) got quite a shock to find that we say among ourselves things with which they actually could agree. If this assembly had happened five years ago they would have voted differently at St. Paul."

(The Missouri synod voted last year in St. Paul not to accept an invitation to join the National Lutheran council and the Lutheran World Federation.)

The plan to study present-day Roman Catholicism, too, must be seen in light of this move for a united Christian church.

Said Dr. Lilje, whose German national committee first proposed the study plan:

"Observers abroad will watch the theological results of the conference closely. The presentation has been on a high level and the new scheme for securing results has proved to be most effective."

Dr. Carl E. Lund-Quist, executive secretary of the federation, commented:

"In this assembly we have faced up to the encounter with Rome. This could be the beginning of a fruitful, constructive interchange with Roman Catholic theologians."

The assembly was reminded repeatedly that some reputable Catholic theologians - especially in Germany and France - have an open mind on this matter and have departed from their ones-inflexible stand toward Lutheranism.

The theses also come to grips with the

question what role the church must play in the secular arena, on matters political, economic and social.

The church may not identify herself with any one political, economic or social system, the assembly warned, but stated: "She (the church) calls on men and nations, under whatever system, to act responsibly before God."

Acting out of this realization, the assembly Thursday voted a resolution dealing with the overshadowing international problems of the day.

The resolution called for a halt to atomic tests and nuclear weapons production; for acceleration of international cooperation in development of atomic power for peaceful purposes and for establishment of "more effective mechanisms for peaceful settlement of international disputes and for peaceful change."

In this the assembly took its stand beside the Church Committee on International Affairs and the central committee of the World Council of Churches.

Leaving the lofty level of intergovernmental matters, the assembly in its theses spoke out for human charity and justice, stating:

"In matters of civil liberties and racial integration, of concern for the uprooted and for people in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights."

Again, the assembly in the theses issued a call for the church to face the facts of the day and try to relate to the world's realities; a movement championed especially by Bishop Lilje and venerable Bishop Otto Dibelius of Berlin. It states:

"The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion."

"For her obedience to be effective, the church must boldly face the massive revolutionary facts of our time.

"Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology and the world-wide resurgence of non-Christian or pseudo-Christian religiosity.

"In this situation the church cannot be content with timid lamentations."

And they add a significant paragraph on one of the modern church's most urgent problems:

"Churches in Asia and Africa face an urgent challenge to relate the Christian message to the needs of a world of resurgent non-Christian religions and to develop an indigenous form of church life. In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place."

But much of the assembly's meaning lies below the surface of formal pronouncements, too. As is wont at such international gathers, there was an original tension between eastern and western, American and European approaches to common problems.

In this case it was the gap between the two extreme wings of the denomination, the activist Americans and the theoretical Germans.

Added Bishop Lilje: "As it turned out, there was no real problem in making east and west meet."

(Minneapolis Tribune, Aug. 25, '57)

* - WANT ADS - *

WANTED - Anyone having a copy of Fritz's PASTORAL THEOLOGY which he is willing to lend or sell, please write M. H. Otto at Bethany College. The book is out of print, and we are in desperate need of three or four copies at least.

FOR SALE! '57 FORD, Custom 4-dr, two tone (Red & White)? Straight transmission, 14,000 miles, top condition mechanically, \$1675.00. Bank will finance \$1400. Write Julian G. Anderson, Minneapolis, Minn.

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The next issue of the "Clergy Bulletin" will feature a continuation of the article on the Lutheran World Federation. We shall reprint the set of theses adopted by that assembly, entitled: "Christ Frees and Unites", together with the Foreword by Hanne Lilje.

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OUR LITURGY

by Christian Anderson

In paragraph IV of the constitution of the Norwegian Synod we read: "In order to preserve unity in liturgical forms and ceremonies, the Synod advises its congregations to use, as far as possible, the liturgy of 1685 and agenda of 1688 of the Church of Norway, or the new liturgy and agenda adopted by the Synod at Spring Grove, Minn., June, 1899, according as the several congregations may decide." (Synod Report, 1940, p. 51).

This paragraph is taken without any change from the constitution of the Old Norwegian Synod. And the advice which it gave was followed so strictly up to the time of the Merger, that there probably was no other Lutheran body in the country where there was such complete uniformity in the order of service as in the Norwegian Synod. It is true that the majority of the congregations were rather slow in adopting the so-called "New Liturgy and Agenda." This was no doubt due in many cases to their lack of ambition to familiarize themselves with the parts that were added; but perhaps the chief reason is to be found in the fact that so many pastors served a number of congregations, and they were therefore disinclined to add anything to the work at each service.

It ought to be worthwhile for us to know just what the "Liturgy of 1685 and the agenda of 1688" really is. But before calling attention to the make-up of this liturgy it may be well to be reminded of a few historical data in order to explain why this liturgy, which was prepared altogether by churchmen in Denmark, is called the liturgy and agenda of the Church of Norway. In 1397, after the old royal line in Norway had become practically extinct, the so-called "Kalmar Union" was established between the 3 Scandinavian countries. Sweden soon withdrew from the Union, while

Norway continued to be united with Denmark for over 400 years until after the great political upheavals in Europe which were caused by the Napoleonic wars in the beginning of the 19th century. It was originally stipulated that each country, as far as its internal affairs were concerned, was to be independent of the other; their governments were to be headed by the same king. Owing to various circumstances, however, during a greater part of this period, Norway came to be governed more or less as a province of Denmark. In its church affairs it became to a great extent dependent on developments in the sister country.

In Denmark the evangelical doctrines began to be preached soon after Martin Luther broke with the Papacy, and it was enthusiastically received by the people. In spite of strenuous opposition by the Roman bishops, Lutheran doctrines were officially adopted as the religion of the country in 1536. As a matter of course the Lutheran Church was declared to be the State church of Norway the following year. Although the Lutheran doctrines were preached in some of the cities, yet, owing to a lack of evangelical preachers and schools, the greater part of the population continued to be Catholic for a considerable time, and they even used violence against the evangelical preachers who were sent to them. However, the large amount of church property controlled by the Roman prelates was confiscated, the peculiar papistic ceremonies were abolished, and the Lutheran liturgy in use in Denmark was established by royal edict.

The Lutheran Reformers began very soon to revise and purify the order of service for their congregations. They did not follow the principles of the early Reformed theologians, to break away entirely

from the usages and ceremonies in use up to that time. They wanted to preserve as much as possible of the orders which were in use in the Catholic Church, much of which dated back to the early days of the Church. But they carefully eliminated or changed whatever contained errors that had arisen in the Church through the Middle Ages.

In 1523 Luther published the treatise, "Von der Ordnung des Gottesdienstes." This was a proposed order of service for daily morning and evening worship consisting of hymn singing, Scripture reading, sermon and prayers, all in the vernacular. In 1526 he published his "Deutsche Messe und Ordnung des Gottesdienstes." Here he proposed a full liturgy for the main Sunday morning service. This order of service contained the following parts:

1. Opening hymn or introit, during which the pastor goes before the altar.
2. Kyrie eleison, the first stanza of the Litany.
3. Chanting or reciting of the collect (in unisono).
4. Chanting of the Epistle lesson (in octavo tono).
5. After the Epistle a hymn is read, e.g. "O Holy Ghost to Thee We Pray," (L.H. 39) or some other hymn.
6. Chanting of the Gospel lesson of the day, (in quinto tono). Rules are given for these various chants.
7. After the Gospel lesson the whole congregation sings the Confession of Faith, viz. the Hymn, "We all Believe in One True God" (L.H. 71). According to the Roman liturgy the priest would chant or read the Creed. Luther wanted the whole congregation to have an opportunity to join in this confession, and as this could be done better by singing than by trying to recite along with the priest, he had composed this hymn for the purpose of using it in this way.

So far Luther followed the Gregorian order. Here the Gregorian liturgy proceeded with the sacrifice of the mass for those who were to partake of the sacrament of the altar, which now followed immediately. Luther now proceeded with

8. The sermon on the Gospel lesson. The sermon was followed by a paraphrase on

the Lord's Prayer, which was later succeeded by a general prayer. After this follows an Exhortation to the Communicants either from the pulpit or from the altar. If there is no one to partake of the sacrament the service is closed with a collect, hymn and benediction.

In the administration of the sacrament Luther could not make use of the form of the words of institution found in the Gregorian liturgy, because it contained human additions and even glaring errors. He therefore worked out a harmony of the passages in question, which we still have in the Small Catechism and use at our services. After the distribution the Sanctus was sung in the language of the people, and the service was closed with a collect, the so-called Complenda, which we still use.

During the years which followed, a large number of orders of service came into use in various cities and provinces of Germany. Later on efforts were made with more or less success to agree on a definite order which could be used by all the Lutheran congregations in the country.

In Denmark an order of service based on Luther's "Deutsche Messe" was printed and in use as early as 1528, only 2 years after Luther's work was published. It was reprinted together with a collection of hymns, and in 1535 was published as a special book in which the special general prayer was added, which has been in use ever since.

After the Lutheran Church was officially made the State religion in 1536, a royal ordinance or "Constitution" was prepared with the aid of Luther's co-worker, Bugenhagen, to govern the affairs of the church. In this ordinance a definite order of service was stipulated which was followed with very little change until the ritual of 1685 was adopted. Copies of these various agendas are found in our Memorial library, and many of our pastors will find it interesting to examine them.

The liturgy of 1685 or ritual, as it is called, contains a great number of regulations about preparation for the opening of service, ringing of the church bells, pre-

lude, entering and behavior in the church, vestments to be worn by the pastor in performing the different functions of his office and so on. It contains much valuable pastoral theology which is well worth studying. We limit ourselves to a consideration of its liturgy for the morning service:

1. Instead of the introit the Ritual introduced the opening prayer which together with the Lord's Prayer was to be read by the deacon while the pastor kneeled before the altar. The service closed in the same way with the closing prayer. These prayers are known to have been used since shortly after the Reformation. They are used in some German agenda as collects, and in Denmark they were recommended for private use long before they were included as a part of the regular liturgy.
2. Singing of the Kyrie, the first stanza of the Litany with variations according to the seasons of the church year. During the age of Rationalism in the latter part of the 18th and beginning of the 19th century, the Kyrie was dropped from the order of service.
3. After the singing of the Kyrie the pastor began singing the first line of the hymn, "All Glory Be to God on High," and the congregation joined in and sang the hymn to the close. This corresponds with our singing of the Major Gloria or the Hymnus angelicus. After the kyrie was dropped this became the opening hymn, and in course of time this led to the use of other opening hymns so that the Gloria was virtually eliminated from the liturgy.
4. After the singing of this hymn, the pastor faces the congregation and chants the salutation, "The Lord be with you," and the congregation responds, "And with thy spirit." Then the pastor turns to the altar and chants the collect for the day, and the congregation sings Amen. Originally the Danish church used the ancient collects which are still used in the "Common service." In an agenda published in 1555 a second series of collects was added, which were prayers for each Sunday found in a collection of sermons

by Veit Dietrich to which the usual doxology was added. In later editions the ancient collects were eliminated, and we find in the agenda of 1688 only the second series used.

5. The pastor then turns to the congregation and announces and chants the Epistle lesson of the day. When he has finished this, the pastor turns to the altar, and a short hymn with contents akin to the lesson is sung.
6. After this hymn is sung, the Ritual stipulates that the hymn "O Holy Ghost to Thee We Pray" be sung, except at certain seasons of the church year, when other hymns are recommended. Then the pastor turns to the congregation and announces the Gospel lesson of the day to which the congregation responds, "God be Praised for His glad Tidings!" Then the lesson is chanted to the end, after which the congregation sings the hymn, "We all Believe in on true God."
7. After this confession of faith a short hymn is sung and the pastor enters the pulpit. He begins with a short prayer asking God's blessing upon the consideration of His Word and closes with the Lord's Prayer. A short hymn may then be sung. On the great festivals certain stanzas are prescribed, which are to be sung 3 times. The pastor usually introduces this hymn with the so-called exordium. Then the text is read and the sermon delivered, which, as a later edict stipulates, shall not last over one hour. - After the sermon follows the general prayer in accordance with 1 Tim. 2, 1.2., and the Lord's Prayer. The congregation rises, and the pastor pronounces the Aaronic blessing.
8. A hymn is now sung. Several hymns are suggested for the various seasons of the church year. After this hymn follows baptism of children and communion. If there are no communicants, the collect for the Word is chanted preceded by the salutation and response. (During Lent a special collect is used.) After that, turning to the congregation, after the salutation and response, chants the Benediction, and the congregation sings Amen.

9. The service is closed with the singing of a hymn and the closing prayer by the deacon while the pastor kneels at the altar. This prayer is followed by the Lord's Prayer. The communion liturgy is the same as that which we use according to the so-called shorter form.

Since the singing of the Kyrie was officially abolished in 1802, and the regular singing of the Gloria and the Creed gradually was being left out except on the great festivals, the liturgy eventually took the form of the so-called "Shorter Order", which seems to have been in common use in Norway at the time when the Norwegian Synod was organized.

However, the desire for a more extensive liturgy was expressed from time to time. This led to the adoption in Norway of the so-called New Liturgy in 1867. The committee appointed in the Norwegian Synod to work out a more complete liturgy recommended the adoption of this liturgy with a few changes, such as adding the Absolution after the confession and Kyrie. This recommendation was adopted at the Synodical convention in Spring Grove in 1899.

It may be in place to state that the translation to English which we have in the Lutheran Hymnary has never been officially adopted by the Norwegian Synod, & in a few instances it is not fully in accordance with what was adopted by the convention in Spring Grove. And when "The Order of Morning Service or Communion" was printed in the Hymnary, it was not because of any official resolution to that effect, but the committee decided to print it for the convenience of those who wanted to use this order, since, after all, the matter of the liturgy is an adiaphoron so long as it does not contain or help to promote false doctrine. The agenda printed by the United Norwegian Lutheran Church seems to be altogether a translation of the new liturgy adopted in Norway except that there are a few necessary changes in the general prayer. Hence it is not in every point an authority by which we can determine exactly what the new liturgy adopted by our Synod is.

It is in place to touch on a few ques-

tions of general order and decorum before entering upon a discussion of the different parts of the liturgy. The liturgist before the altar is both a representative of the congregation before God and the one who brings a message from God to the congregation. When he leads the congregation in prayer and praise to God, he faces the altar; but when he brings his message from God, he faces the congregation. In this highly dignified worship it is not in place to bring in other things. Before the altar and behind the altar - ring is not the proper place to make announcements or give various pieces of information. When the pastor has to announce the hymns, he should do this from the "Chancel door" as it is called in Norwegian, or outside of the altar area. It may be necessary for the pastor to announce a hymn while he stands before the altar, but this should be an exception and not the rule.

The revised liturgy as adopted is as follows:

1. While the prelude is being played, the pastor proceeds to the altar and kneels before it. He remains kneeling while the deacon or assistant, as he is called in the Hymnary, leads in the opening prayer, which is followed by the Lord's Prayer. Today it seems that the office of deacon has been silently abolished by common consent. There may be some valid reason for this. At all events, when there is no deacon, the pastor himself must perform this function. It is proper that he does this kneeling, but he ought to inform the congregation that he is going to pray, so that those who may be engaged in conversation may be ready to join in the prayer from the start. He usually introduces the praying of the other collects by saying, "Let us all pray," or "Let us give thanks and pray"; why should he not do it before the opening and closing prayers? It goes without saying that he remains standing until the end of the prelude, & kneels after he has announced the prayer.

I believe that all will agree that it is highly proper to begin the service with such a collective prayer. That surely does not preclude that the individuals offer their silent prayers as they enter into the church. Every earnest Christian will feel the need of this, & still he

will be edified by a common opening prayer, which impresses the ordinary man more than the introits generally used. The Committee on Hymnology and Liturgics received many urgent requests from individuals to add these prayers to the liturgy to be printed in the new Hymnal.

According to the Spring Greve resolutions the Lord's Prayer is to be retained here. I believe, however, that a majority of the congregations have in course of time decided to leave it out as it is in the new liturgy adopted in Norway. It is granted that when there is Baptism and Communion, there will be rather too many repetition of the Lord's Prayer at the same service. But the matter should be decided jointly by the congregation and pastor.

2. After the opening prayer the pastor rises and stands before the altar while the opening hymn is sung. If he has to announce the hymn, he ought to leave the altar during the singing of this hymn.

3,a) If the pastor has left the altar to announce the hymn, he returns after its close and, facing the congregation, says: "Let us bow before God and confess our sins." Then, kneeling before the altar, he leads the congregation in the Confession of sin. Two different forms of confession are given. The first form, which is also used in the Common Service, is almost verbatim a translation of the Confiteor which the priest offered up silently at the altar, while the congregation sang the introit. The congregation rises before the Confession of sin and remains standing until after the Confession of Faith, unless a hymn is sung after the Epistle lesson.

3,b) The confession ended, the congregation sings either the first or second stanza of the Litany. The first stanza is the one used in the Common Service, while the second stanza, given in the Lutheran Hymnary, is the one most commonly used at the Norwegian services, no doubt because it is the most comprehensive.

3,c) Then the minister turns to the congregation and pronounces the Absolution. In the Norwegian it begins with the words, "lift up your hearts unto the Lord," and

then continues as it reads in translation in the Hymnary. Some turn to the altar as they recite the prayer in the last line. This may be quite proper, although I doubt that this was the intention of those who added this line.

This Absolution is not found in the official revised liturgy of the Church of Norway. It is likewise left out in the agenda published by the United Norwegian Lutheran Church. At the Norwegian services broadcast from the St. Olaf College radio station the following form is read: "Be it known unto you therefore, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which they could not be justified by the law of Moses." (Acts 13,38.39.) This would seem to indicate a fear of proclaiming an unconditional Gospel.

4. The minister again turns to the altar and sings the first part of the Major gloria, the Hymnus angelicus, and the congregation sings the last two parts. This gloria may be omitted during the Lenten season. On the 3 great festivals the congregation shall sing the hymn, "All glory be to God on high."

5. After the gloria, or when this hymn has been sung, the minister turns to the congregation and chants: "The Lord be with you," and the congregation responds, "And with thy spirit." Then the minister chants, "Let us all pray," and turning to the altar he chants the collect of the day, and the congregation sings Amen.

6. The minister shall then turn to the congregation and chant, "The Epistle lesson of the day is recorded by etc.", and then chant the lesson.

7. After the Epistle lesson a stanza or two, with contents related to it shall be sung. This takes the place of the Gradual which is commonly used.

8. The minister again turns to the congregation and chants: "The holy Gospel is recorded by etc.", and the congregation sings, "God be praised for His glad tidings." The minister then chants the Gospel lesson. If the minister chants the Epistle lesson, it should be preceded by

the Salutation and Response. Likewise the Gospel lesson, if a hymn is sung after the Epistle lesson. If the pastor preaches on the Gospel lesson, the reading or chanting of it before the altar may be omitted. Likewise the Epistle lesson.

It seems that by common consent the chanting of the Gospel and Epistle lessons has not been carried out except perhaps at the great festivals. If these pericopes are read, the salutation and response are omitted.

9. After the chanting or reading of the Scripture lessons of the day the minister says: "Let us confess our holy faith," and, turning to the altar, he together with the congregation recite the Apostles' Creed.

10. Now follows the hymn before the sermon, which, together with the following hymn, should be carefully selected so as to be in harmony with the text and the contents of the sermon.

11 a) During the singing of the last stanza the pastor enters the pulpit and offers a short ex corde prayer. What can be more fitting just at this point than with a few well chosen words to implore God's blessing upon the message which is about to be delivered? It goes without saying that this should not be taken as an opportunity for a display of oratory. Only a humble supplication will put the pastor and congregation in the right state of mind to deliver and receive the divine message. Here the Lord's Prayer should not be used.

On the 3 great festivals and Ascension day, after a brief introduction, a fitting stanza should be sung by the congregation standing before the text is read. Here a definite formula for announcing the hymn is given. After the text has been read the pastor shall say: "These were the words, Holy Father, Sanctify us through Thy truth, Thy Word is truth. Amen." The congregation is then seated. When using Bible passages in such connections, the exact words ought to be used and not a paraphrase. We should not permit ourselves to make the least change. Then it is suggested that the pastor begin his sermon with the Apostolic greeting.

The sermon ends with the minor gloria or the Gloria Patri.

11 b) Then comes the general prayer followed by the Lord's Prayer. After the prayer the congregation rises, and the pastor pronounces the Apostolic Blessing.

Objections have been made, and not without some reason, against praying this general prayer from the pulpit and not before the altar. Arguments may be used pro and con. Yet, after all, if the pastor has succeeded in moving the congregation by his sermon, there is no better time to get the congregation along in this prayer than while they are still warmed up, and he is still facing them. But then the prayer must not be read carelessly. Even if the pastor is a little tired by this time, he must hold out to the end & put as much spirit into his prayer as he did in the sermon. We were urged by our professor in Homiletics to commit this prayer to memory, and I am very sorry to this day that I did not follow this advice while I was still able to retain that much in my memory. It was quite common among the older pastors at that time to pray this general prayer without the use of the book.

12. Then comes the hymn after the sermon. If this hymn is well chosen it will help materially to strengthen the impressions left by the sermon. Nothing of a general nature should be permitted to take away the opportunity which we have here, as it were, to clinch the message which has been brought home by the sermon. An anthem or solo, or even the offertory, will only serve to disturb the line of thought which is going on in the minds of the congregation at this time. Later in the service this is in place.

After this hymn comes offerings, taking up of collections, baptism of children, and catechisations, if such are held.

13. Then follows the Communion service. First a hymn, "O Lamb of God most holy" or some other communion hymn. Or in place of this hymn the Preface, which dates back to the ancient Church may be used: The minister facing the congregation chants, "The Lord be with you." R. "And with thy spir-

it." M. "Lift up your hearts unto the Lord." R. "We lift up our hearts unto the Lord." M. "Let us give thanks to the Lord, our God." R. "It is meet and right so to do." Then the minister turns to the altar and chants: "It is truly meet etc." After this the congregation sings the Sanctus. The tune used in the Hymnary and in the Norwegian Koral books is by Bach, and this is also used in the liturgy of the United Lutheran Church. A marvelous hymn!

14. The communicants then gather about the altar and the minister reads the Exhortation before Communion. It is no doubt well that this reminder is repeated at every communion service. The minister then says, "Let us all pray". The minister then turning to the altar while the communicants, as many as find room, kneel, (15) chants the Lord's Prayer, to which the congregation responds Amen. (16) The minister continues to chant the Words of Institution.

17. While a communion hymn is sung, the minister distributes the elements, saying

to each one, "This is the true body of Christ," "This is the true blood of Christ!" When the distribution to each group is ended the minister says, "The crucified and risen Lord etc."

18. A hymn of thanksgiving is sung, and then follows (19) the chanting of the collect of Thanksgiving with customary salutation and response and the Benediction.

20. Closing Hymn and (21) closing prayer with the Lord's Prayer, spoken by the deacon while the minister kneels at the altar.

When there are no communicants, in place of the communion service, the minister chants the special collect for the Word, or during Lent the lenten collect with salutation and response, and after the collect the congregation sings Amen. Then the minister turning to the congregation chants the salutation and benediction, after which the congregation sings the triple Amen.

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GETTING A VIEW OF THE THIRD LUTHERAN WORLD-FEDERATION ASSEMBLY

(Note: In the last C.B. a newspaper report of this meeting was reprinted. In this present issue we shall reprint the 51 theses which the delegates to the assembly voted to "receive and commend to their churches.")

CHRIST FREES AND UNITES

FOREWARD

by Bishop Hanns Lilje

The Third Assembly of the Lutheran World Federation which was held in Minneapolis, August 15-25, 1957, sends Christian greetings to all Lutheran congregations in the world. Our hearts are filled with gratitude and joy. We are grateful to God for the rich blessings which He granted us throughout these days. It is with joy and affection that we think of the fellowship with so many brethren and sisters from all over the world.

We have been meeting in a time of perplexities and hidden fears. We have real-

ized the alarming signs of a new catastrophe which, if it would happen, would be far more destructive than anything mankind has ever seen before. We have tried to face the intellectual problems and the spiritual needs of men today. We have recognized in all humility that the Church, too, has been affected by the growing uncertainty, by lack of faith and love. Even in those countries which owe their best spiritual heritage to the Christian faith, materialism and moral disintegration have become an acute danger.

In the face of this world situation we desire to reaffirm our faith in Jesus Christ who frees us and unites us. We state our conviction that the solution of the grave problems of our day is not to be found in social, scientific or political programs only, but in the promises which God has given to his people in Jesus Christ. They are valid not only for the life to come but also for the life in this world.

We have given our thoughts and prayers to the task of reconsidering our faith in view of this situation. Twenty discussion groups have engaged in this process of thinking together. The result of this work is summarized in the following theses.

We hand them over to all Lutheran congregations in the world, to their pastors, teachers, and members. We thank you for your prayers, which have been with us throughout all these days. We ask you to give these theses your prayerful study and careful consideration. It is our hope that they may inspire Christians all over the world, and that they may lead them to a new understanding of the riches of our faith and to a deeper loyalty to our Lord.

I. THE FREEDOM WE HAVE IN CHRIST

1. We praise God the Creator, the fountain of all life, Who made man in His own image, and who in Jesus Christ has come to set us free. The magnificence of the Creator's endowment for his creature imparts richness and fulness to man's search for freedom and unity. Man's culture is the form his productive vitality takes as he variously unfolds this endowment.

2. But every achievement of man within his creaturely existence is both perverted and ambiguous; for the freedom and unity bestowed by the Creator is corrupted by man's fractured God-relationship. In the Scriptures God reveals the name and truth of this situation to be sin. Guilt, captivity by demonic powers, death are the results of it.

3. This means that human freedom and unity, as envisioned and achieved by man, is both restless and full of pathos: restless because the creature is not abandoned by the Creator; pathetic because every achievement denies the original endowment. Unless, therefore, the right God-relationship is restored men can be neither free nor united. Fear, anxiety, wretchedness are the marks of man's existence. Man is formed by God for freedom and unity; and he is bound within the limitations of his broken humanity.

4. Man is not able to restore his life in relation to God. Because he cannot do so, he cannot achieve true order, lasting

peace, or fulfillment in any other relationship. His effort to do so but confirms the desperate nature of his plight. The very forms in which he struggles toward earthly freedom and unity become occasions for the demonic; social solidarity tempts to idolatry, power tempts to tyranny, mastery tempts to pride. Man in this predicament needs the Deliverer who is more powerful than everything that is wrong; and deliverance needs to take place where wrongness reigns. God alone can free, and God alone can unite; and He unites by freeing.

5. This deliverance is accomplished because God in Christ invaded man's predicament. He became what man is where man is. For our sake He, who knew no sin, was made sin for us so that we might become righteous before God. The Son of God stood in the place where guilty man stands. He confronted the onslaught of the demonic powers, and overcame them. He died our death, and He conquered death.

6. The liberation which God once for all accomplished in the incarnation, life, death, resurrection and exaltation of Jesus Christ, He bestows and makes effective even now and forever.

7. What God did in the desolation of the cross is received by faith and in the brokenness of repentance. As man's situation is illumined before the cross, so there, too, his righteousness is judged and God's righteousness is imparted.

8. In the church man is grasped by the Gospel, incorporated into this redemptive action of God in baptism, and revitalized and sustained by the power of the Holy Spirit. So crucial is this renewal of life that the resurrection of the Lord is alone adequate to create and describe it. "We know that we have passed out of death into life." (1 John 3,14)

9. Faith begins with what God does; it is trust that God will accomplish what He promises; it is man's life in the faithfulness of God. His faithfulness begets man's faith. "If God is for us, who is against us?" (Romans 8,31)

10. Much is against us; the limitations of our broken humanity, the enigmas of

history, the pride of our religiousness, death-dealing choices in practical ethics. But what God has done drives into all of this with His action of forgiveness and the restoration of the new being in Christ. Whoever, in all this can say, "Abba, Father," has indeed the gift of freedom.

11. The freedom we have in Christ is actual for it is given -- "Where the spirit of the Lord is, there is freedom." (II Corinthians 3,17). This freedom is received and lived out within the limitations of history. But the giver and guarantor of this freedom is God; therefore, we wait in hope, "For in this hope we were saved." (Romans 8,24.).

II. THE UNITY OF THE CHURCH IN CHRIST

1. Men reconciled to God are one in Jesus Christ. Charged with the ministry and the message of reconciliation, the church herself is the first-fruit of reconciliation: by baptism we are made a people with a life together, a communion, a body, the body of Christ.

2. Thus her unity is found and founded in Jesus Christ. Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements, are we made one --- but by Jesus Christ. In all our attempts to manifest the unity of the church in church fellowship, the dimensions should be neither smaller nor greater than the dimensions Christ has given His church.

3. As the communion of reconciliation the church suffers under her dividedness. We may find some consolation but no excuse in referring to an invisible unity of all true believers. We know that the ministry of reconciliation is jeopardized by the lack of manifested unity.

4. In this situation the Lutheran churches are called back to their confession: "To the true unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments; nor is it necessary that human traditions, that is rites or ceremonies instituted by man, should be everywhere alike." Here the words "it is enough" witness to our freedom: Wherever we hear the Gospel preached in its truth and purity and see the Sacraments administered

according to the institution of Christ, there we may be assured that the one Church of Christ is present. There nothing separates us from our brethren, and both faith and love constrain us to overcome our dividedness.

5. For our Lutheran churches with a diverse past and different situations and commitments in the present, this "it is enough" transcends local, national and synodical traditions and urges us to express our unity at the Lord's table where we partake of the one Body.

6. The words "it is enough" give the Lutheran churches a freedom also in relation to other churches. Bound by them we are led to the Scriptures and so rescued from the pressures of institutional expediency as well as from complacent acceptance of the status quo. In an ecumenical study of the Scriptures we find the most hopeful means towards a fuller realization of the unity in Christ and towards a deeper understanding of our faith as found in and behind our confessional statements. On this basis also the questions of inter-communion and the nature of the Sacraments can be brought out of the present deadlock. For our Lutheran churches, it is a congenial and timely task to participate in and initiate such ecumenical studies -- on the highest theological, as well as on the parish level.

7. God reconciled the world unto himself. Jew and Gentile, slave and free, man and woman were made one in Christ; this event has affected social life and customs, legislation and economic life, and has given the world a new zeal for overcoming human divisions. Sometimes the incentive of the Gospel proves effective even when the churches keep silent or resist its implications. We should rejoice in the influence of the Gospel wherever and whenever it appears. Yet, since our unity is deeply rooted in what Christ wrought, it must be nurtured by faith in Him and thus redeemed from becoming re-enslaved under the demonic elements in nationalism, materialism and secularism.

8. Where the concern for overcoming human divisions in this world meets what appears to be insurmountable difficulties, the church is especially called to her ministry

of reconciliation, asking for the power of the Holy Spirit to add the witness of life to the message she has in its Gospel. In so doing the church is not performing a service alien to her essential life; she witnesses by being what she is: the communion of those reconciled.

9. While the Kingdom of God in its fulness is yet to come when all things are united in Christ, we are called to pray and act according to the words of our Lord: Thy will be done on earth as it is in heaven.

III. THE FREEDOM TO REFORM THE CHURCH

1. Through all ages there is one holy catholic and apostolic church, whose head is Jesus Christ. In Him the Father was revealed and to Him the Holy Spirit bears witness guiding us into all the truth.

2. The church as the pilgrim people of God is led toward the full realization of the Kingdom of God. In her life on the way, she has her promise and her temptation. The promise is that the Lord will abide with her even to the end of the age and the gates of hell shall not prevail against her. The temptation is to betray her only Lord.

3. This temptation manifests itself in many ways. On the one hand, the church is tempted to glorify herself as the Kingdom of God which is to come, to equate her own words with the Word of God, her theological statements about Christ with the living Lord Himself, the repetition of venerable confessions with living confession. On the other hand, the church is tempted to distort the proclamation of the crucified and risen Lord as her only Savior and King into political and economic ideologies, religious syncretism, self-sufficient moralism, or individual sentimentalities in order to make her message acceptable to man.

4. From the very beginning the church was called to be the herald of the truth, receiving and delivering the apostolic message of the mighty deeds of God in the history of salvation, supremely the life and earthly ministry, death, and resurrection of Jesus Christ, and calling men to repentance and faith. This apostolic tradition in which the living Lord Himself reigns

and acts, remains sovereign and unchangeable throughout all ages. In every generation the church must be confronted and judged by this apostolic message. This is her ongoing reformation.

5. Reformation, therefore, is not creation of a new church but recovery of the true church. Reformation is not a revolt against the authentic tradition, but a protest against human traditions in the church which pervert the Gospel of Christ. Reformation is not itching eagerness for novelty, but a penitent and obedient subjection to the renewing Spirit.

6. The Lutheran church declares her witness to be continuous with the ecumenical creeds and affirms in faith and joyful thanksgiving the recovery of the true marks of the church by reformation.

7. The Lutheran confessions claim our allegiance because they not only proclaimed the Gospel in a crucial age of the church's life in accordance with the Scriptures, but they continue to direct us in our understanding of the Scriptures consistent with apostolic tradition.

8. Listening obediently to the Scriptures, abiding in the apostolic tradition, and free to respond to the demands of our time; the church trusts the Holy Spirit to guide her to confess her faith rightly and relevantly in continuity with her historic witness.

9. Churches in Asia and Africa face an urgent challenge to relate the Christian message to the needs of a world of resurgent non-Christian religions and to develop an indigenous form of church life. In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place.

10. The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion. For her obedience to be effective, the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethi-

cal relativism, the issues raised by scientific methodology and the world-wide resurgence of non-Christian or pseudo-Christian religiosity.

11. In this situation the church cannot be content with timid lamentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom and courage. This is her promised renewal.

IV. FREE FOR SERVICE IN THE WORLD

1. Christ came to the world as a servant. Justified by Him through faith, we are made free to serve one another by love, and he to whom much is forgiven, loves much. Christian faith is active in love. "Our Lord put off the form of God and took on the form of a servant, that He might draw down our love for Him and fasten it on our neighbor." (Luther).

2. As God's commandments are grounded in His loving concern for mankind, so there can be no genuine law or social justice without love -- and true love for our fellow men leads to a concern for social, political, and economic justice.

3. In her concern for love and justice, the church may not identify herself with any one political, social, or economic system. She calls men and nations under whatever system to act responsibly before God and His law.

4. Thus we are called to translate love and compassion into the structures of justice. In matters of civil liberties and racial integration, of concern for the uprooted and for people in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights.

5. Where justice falls short in the complexities and the brokenness of our human endeavors, there especially the Christian finds his calling to follow his Lord in service and suffering. Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love.

6. Made free to serve in the world, we are also redeemed from the pressure of conformity. God's Word often questions what our environment takes for granted; the Spirit

gives us the courage to stand alone. Through the church He gives us the means to join in spirit and action where the individual could accomplish little. In worship as well as in united efforts to meet man's need, all lives are given meaning and purpose.

7. In and through our calling we serve God. The process by which a believer applies the Word of God to his everyday work should be recognized as a pain-taking task. If it is not so considered, we accept the status quo without question and allow the social and political development to proceed independent of the Word of God. The more complex or the more meaningless our work appears, the greater is the duty of the church to help its members to a mature faith and a realistic insight into the facts and structures of this world. This requires freedom; this freedom Christ gives when He frees us to serve our fellow men.

8. Jesus Christ healed the sick and restored joy to the despised. This was but a prelude to and a token of His great service, when He gave His life a ransom for many. With this Gospel, the church serves the world in its basic need and plight. Such service, having its origin in Christ, cannot rest until the word of salvation has been received. Yet, our service of love does not depend on a response nor is it motivated by strategic considerations. It is a love which does not ask for results.

V. FREE AND UNITED IN HOPE

1. The church lives by faith in Jesus Christ. Her hope is centered in Him, the risen Lord. She knows Him as the one who came and established His kingdom. She knows Him as her Lord here and now who rules the world with sovereign power. She knows Him as the King who will come in glory as Judge and Savior.

2. The church lives by the salvation Christ wrought; not in nostalgic retrospection towards a golden past -- neither that of Jesus' earthly ministry nor that of any great period of church history -- but with her eyes open toward the future, in joyful anticipation of the coming of Christ and His kingdom.

3. When the church speaks about hope she does not witness to the truth of human

optimism or assess its value - nor does she endorse human pessimism as more true to fact. She does not engage in dreams about a "Christianized world." The Christian hope is not a religiously strengthened cheerfulness but takes hold of the promises of God, rejoices in their fulfillment in the resurrection of Jesus Christ and looks forward to their consummation.

4. The Christian hope is more than hopefulness. It is anticipation of the kingdom, which has drawn near with the gift of the Spirit, the "down payment" of our inheritance. Thus the Spirit is not merely a guarantee for the future, but a power for the present.

5. This power and this hope manifest themselves most clearly in the essential activities of the church: worship, mission and service to our fellowmen. Each of them is a token of victory.

6. In the Sacrament of Baptism we are brought under the power of His resurrection and are born anew to a living hope, waiting for the redemption of our bodies. In His Word God acts here and now as our Judge and Savior. The Sacrament of the Altar, where Christ is really present, is the anticipation of the heavenly banquet. He who comes to us in bread and wine, is the same Christ, who is to come in glory.

7. The mission of the church as a work in the power of the Holy Spirit is independent of human hopefulness and disillusionment. Whenever the witness to the Gospel invades the domain of demonic powers, idolatry and militant or creeping atheism, the ultimate victory of the Lord is foreshadowed.

8. Serving our fellow men, diakonia, is hope engaged in its proper business, especially needed where human hopes are running low. Such service is not a second thought following our devotion to Christ. It is a manifestation of His kingdom and a token of His victory over all powers of destruction.

9. In all these matters the power is that of the Spirit of Jesus Christ who was glorified through a cross. Because of His cross we look forward to the day of the Lord with victorious joy and penitent trembling. Through the cross the church recognizes the judgment of her hopes and receives the power and hope of the Holy Spirit.

10. Hope is a glorious "must" for a church under pressure and persecution. The hope of the church is most alive when it suffers most. The church which enjoys the good will of its surroundings is often threatened in its spiritual integrity. The dimension of hope is the dimension of the Spirit.

11. Therefore the church has to be cleansed from all that would transform the manifestations of the kingdom into human activities of a society for the preservation and promotion of Christianity as a philosophy, an ideology, or a way of living. It is only in the dimension of hope and with the power of the Spirit that the church can be true to herself and her Lord.

12. In Christ we are free and one. The Holy Spirit quickens our imagination, arouses our courage, sobers our wishfulness, strengthens our patience. When God's Spirit witnesses with our spirit about the consummation of His kingdom, He calls us to make manifest the freedom and the unity we have in Christ.

* * * * *

COMMENT: The reader of the above document will probably reflect among other things: that in it there are a number of things stated that are quite evidently true; that there are other things that will spur him to do some real digging in the Scriptures and Confessions to get more clear; that the treatment of the "satis est" is decidedly un-realistic, to put it mildly; that the whole document abounds in a considerable amount of "blah-blah", a stringing together of words & sentences without any really evident meaning; that it appears as if "an elephant labored and brought forth a mouse," a rather sickly mouse; that if the whole thing does not cause certain "band-wagon Lutherans" to be filled with a holy suspicion and fear, there must be something wrong both with their hearts and their heads. - T.N.T.

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The "Clergy Bulletin" is published by the Southwestern Minnesota pastoral conference of the Norwegian Synod.

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PLEASE RENEW PROMPTLY

CLERGY BULLETIN

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November, 1957

ADDRESS AT OPENING OF BETHANY LUTHERAN SEMINARY

Sept. 17, 1957

By Dr. N. A. Madson

Prayer

Heavenly Father, who art the God of knowledge and wisdom, and who hast told us in Thy word of truth: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding," teach us by Thy Holy Spirit to search especially for that wisdom of which it can be said: "He that getteth wisdom loveth his own soul." This we ask of Thee in His name who of Thee hath been made unto us "wisdom, and righteousness, and sanctification, and redemption," Thine only begotten Son, and our only Saviour. Amen.

Text: Matthew 11, 25-26.

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

Bethany is an institution of higher learning. But it is well for us that we are clear on what that means. Does it mean that we claim to be not only on a par, but even on a higher plane than are the world's secular institutions of learning in matters of worldly wisdom? By no means. If that were the case, our Saviour would not have spoken as He does in our to-day's text. His words regarding "the wise and prudent" are not spoken by way of sarcasm. The Saviour is here granting that in purely worldly wisdom we may be put to shame by those who are not of His fold, even as He tells His hearers in the parable of the unjust steward: "The children of this world are in their generation wiser than the children of light." Luke 16, 8. The important thing in that comparison are the three words: "In their generation."

As God's true children we are not of that generation, but are members of that kingdom which shall never end. It is for that reason the apostle John admonishes all of his fellow-believers: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And then comes the crushing conclusion of the whole matter: "And the world passeth away (it is not an everlasting kingdom), and the lust thereof; but he that doeth the will of God abideth for ever." 1 John 2, 15-17.

It is God's everlasting kingdom of grace and truth about which we as God's children are first and foremost concerned. We desire above all, in accord with the very last word we have from the apostle Peter: "To grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" 2 Pet. 3, 18. That being the case, we can do no better on this opening day of our seminary than to consider, on the basis of our chosen text:

THE LEARNING WHICH IS GOOD IN GOD'S SIGHT.

1. It is a learning which must be revealed to us by God's grace.
2. It is a learning for which we must not forget to thank God.
3. It is a learning which, if good in God's sight, must be good in ours as well.

1. The world has ever busied itself about searching for more and more wisdom. The word which is commonly used in speaking of that search is "philosophy," which

literally means: "The love of wisdom." But while the world designates it as wisdom, unless it be concerned about learning to know God, it will ever remain a great delusion. And God has not left us in doubt as to what is worthy of that name "wisdom." Says the Psalmist in Psalm 111,10: "The fear of the Lord is the beginning of wisdom." If you have not learned to fear, love, and trust in God, you are lacking in the most essential element of wisdom.

But that which God calls "wisdom" can simply not be attained by the most diligent searching of the keenest mind. And why not? Because by the entrance of sin into the world man's mind was darkened and his will became perverted. Instead of continuing to love God and trust in Him, man now hated God and sought to get away from Him. It has, from sin's first day, been the frightened reply of every unregenerate man when sought out by God: "I heard thy voice in the garden, and I was afraid." Gen. 2,10. That is why our Christians parents have taught us from early childhood to confess with Clausnitzer:

"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."

And how does the Holy Spirit teach us to know God aright? By revelation. It is this comforting truth to which Paul has given expression in his first epistle to the Corinthians: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2, 9,10. And where is the Spirit to be found? In God's Word. We confess therefore with our beloved Luther: "The Holy Spirit does not work without the word or before the word, but comes to us in and through the word, and does not go beyond God's word." St. L. Walch XI, 1073.

"Revealed them unto babes." What is the import of that statement? Does Christ mean to tell us that we must become children in age, or stature, or understanding? By no means. He has told us by His apostle Paul: "Brethren, be not children in

understanding; howbeit in malice be ye children, but in understanding be ye men." No, it is the trustfulness of the little child to which the Saviour here refers. If its kind father has said something, that settles the matter. If it is in need of a pair of shoes, it relies upon father's willingness and ability to supply them. It is when men have become wise and prudent that they imagine in their unregenerate perversity that they must have as many sections of land, so many thousands of dollars in the bank, before they are secure. It is the unreasoning child we must emulate when entering the realm of the Spirit. Then we must learn with Luther to "poke out the eyes of our reason, and listen alone to what God has said." In other words, we must bring into captivity every thought to the obedience of Christ, as Paul tells us. 2 Cor. 10, 5.

It is the same lesson our Saviour would teach us in His sermon on the mount: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6,26. It is this very word of Christ which makes Luther confess: "Behold, how He makes the little birds our masters and teachers, so that a weak sparrow to our great and eternal shame is made to stand in the Gospel as the wisest doctor and preacher, and must daily bring this to our attention through eye and ear." St. L. Walch VII, 565.

2. But our Saviour teaches us another lesson in to-day's text: He thanks His heavenly Father because He has hid this wisdom unto salvation from the wise and prudent, and hath revealed it unto babes. And He would have us do likewise.

But some may object: "Can I thank God for having hid it from anyone?" Let it be said at once: God has not hid it from anyone who truly wants to be saved, even as He has never hardened a soul which has not first hardened itself. Has He not told us in His word of truth (and that was the very first Scripture passage we were taught in our instruction for confirmation): "God will have all men to be saved, and to come unto the knowledge of the truth"? 1 Tim. 2,4. It is to God's everlasting honour

and glory that He has so loved, not only a few here and there, but the world, that He has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3,16. The wise and prudent are all they who imagine that there must be some other way by which life eternal may be obtained, be that their own wisdom, piety, or works. And God tells them by his apostle Peter: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4,12. And the Son has Himself testified: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14,6.

To thank God because He has hid these things from the wise and prudent, then, simply means this: That I put my stamp of approval upon what God has done. I thank Him because He in His eternal wisdom has found a way whereby I, a poor sinner, can be saved by grace through faith, without the deeds of the law. My salvation is, from beginning to end, God's work, not mine. I can now join the apostle Paul in his confession: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1, 9.

If I should subscribe to the pope's decree in the Council of Trent (the Roman Catholics' Book of Concord), that my infused righteousness would have to be added to Christ's, or that Mary's merits must be added to those of her Son, before I can be saved, then I could not join my Saviour in the thanks He gives His Father in our text. And what would that be? The rank-est unbelief. Says Luther: "Such unbelief, ungratefulness, and hardened wickedness God cannot tolerate, and will therefore not drag anyone in by the hair. He who will not receive it (God's forgiveness), but wants to be wiser and smarter than the word of God, is let go, letting him try what he can accomplish with his own wisdom." St. L. Walch XIII, 1104. No, as true believers our confession must ever be that of the unknown hymn writer:

"Christ alone is our salvation,
Christ the rock on which we stand;

Other than this firm foundation
Will be found but sinking sand.
Christ, His cross and resurrection,
Is alone the sinner's plea;
At the throne of God's perfection
Nothing else can set him free."

3. And, finally, it is a learning which, if good in God's sight must be good in ours as well. "Even so, Father: for so it seemed good in thy sight." Now what is the full meaning of this? Since it has been revealed unto babes, it must mean that it is not dependent upon philosophical speculation. It is so plain and simple that the little child can grasp it. And that is just what you and I have been taught regarding the clarity of Scripture. When we were asked in our Explanation: "Is not the Bible dark and obscure to the simple and unlearned?" what did we reply: "In all things necessary to know in order to be saved, the Bible is plain enough to those who use it aright." And in my Explanation we had the additional words: "Whether they be lay or learned." Let us never give up that fundamental principle of the Lutheran Reformation: THE CLARITY OF HOLY WRIT. May we never succumb to the spirit of the Antichrist, who would have us believe that the Bible is so difficult a book that the common man cannot understand it, and that it does not contain all the things that are necessary to know in order to be saved. We are on safe Scriptural ground when we hold with Paul, writing to his young co-worker Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3,14.15. And with our own Dr. Vilhelm Koren of blessed memory we confess: "According to Scripture we have reason to be certain that many an unschooled man and woman, and by the world despised, has gotten farther in the knowledge of God and His will than have the vast majority of the most learned, both pastors and professors. Above all, we must not be learned above that which is written, for our Saviour has said: 'Except ye be converted and become as little children, ye shall not enter the kingdom.'"

Our confession, then, on this matter of the learning which we shall be most diligent to seek shall be: "What pleaseth God that pleaseth me." We shall ever join good old Thomas Kingo in his precious Epiphany stanza:

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

* * * * *

KRISTOFER JANSON

by Prof. R. Honsey

This article will be followed by a number of others treating of Kristofer Janson, the Norwegian Unitarian preacher who came to America for the purpose of establishing Unitarian congregations here. Of the congregations he founded in this country, only one survives. That is at Hanska, Minnesota, only a few miles west of Mankato. From that fact one might infer that the man was not very influential. That is not the case, as one can see from a study of his life and activities. His influence was felt outside of his own group, and he was very outspoken in his denunciations of orthodoxy in general and of the Norwegian Synod in particular. Of that we shall learn more in a later installment.

The basis for this series of articles on Janson is a study by the undersigned entitled KRISTOFER JANSON'S ACTIVITY IN AMERICA, a rather lengthy paper which he wrote while at the University of Wisconsin during the summer of 1953. He owes a debt of gratitude to Prof. Einar Haugen for making available to him a considerable body of correspondence including letters written by Janson as well as to him. It is not the writer's intention to list the bibliography here, nor is it necessary. The bulk of it consists of primary sources, including correspondence and books and articles written by Janson, among them his autobiography "HVAD JEG HAR OPLEVET."

Since the purpose of these articles will be different from the original paper, there will be modifications, changes in emphasis, and many omissions of parts which will be of no interest to the readers of the CLERGY BULLETIN. The writer will dispense with footnotes. Where ack-

nowledgement is necessary, it will be made briefly in the body of the article. This first installment will trace his background and attempt to show how Janson, originally a Lutheran, came to adopt his extremely liberal religious views.

Kristofer Nagel Janson was born May 5, 1841, in Bergen, Norway, of an old commercial family. He refers to his birthplace as his "childhood paradise," and has fond memories of its spacious and beautiful playground and large house. Janson had a great fondness for literature and history throughout his life. One of his favorite forms of literature seems to have been the drama. In his autobiography he mentions the fact that even in early childhood he liked to read and act the roles in dramatic works.

He received his early schooling in the Cathedral School in Bergen, after which he was admitted to the University of Christiania in 1859, matriculating in the theological department, and there taking his examination in theology in the year 1865.

Janson accepted an offer to teach in a folkehøjskole under the direction of Kristofer Bruun in North Sel, Gudbrandsdal. He began his teaching career in 1869, and continued teaching until 1878, when he realized that it would be impossible for him to continue teaching in the school (which by now had been moved to Gausdal) because of the great difference between his religious views and those of Bruun.

During the early years of his teaching career, Janson and his wife built a home near the school, and named it "Solbakken"

after the well-known novel by the great Norwegian writer Bjørnstjerne Bjørnson. The Bjørnson farm adjoined the Jansen farm, and the neighbors cultivated a friendship which lasted throughout their lifetime. Besides having common literary, nationalistic and political interests, Bjørnson and Janson also felt they had much in common, at least in a negative way, in the matter of religion. Both had fallen away from the Lutheran church in Norway, and were vehement in their opposition to it. However, their views were not the same. Bjørnson was a humanist, whereas Janson came to adopt Unitarianism. Bjørnson was not even as "conservative" as Janson; Unitarianism was not liberal enough for him. A letter from Janson to Bjørnson dated August 13, 1882, is of interest because it distinguishes between Janson's and Bjørnson's views. The following is an excerpt from it. The translation is our own, for the letter was written in Norwegian. Janson says to Bjørnson: "Now you will become Norway's Ingersoll, hated as he was, persecuted as he was, slandered as he was. Many of your friends -- among them myself -- will in behalf of Christianity meet you as opponents, but I hope as understanding and honorable opponents. For I believe that you are now going to make the same mistake as Ingersoll in confusing orthodoxy with Christianity and in blaming Christianity for all of the sins and horrors of orthodoxy, in other words you are going to throw out the baby with the baptism water. I want to beg you sincerely in the coming battle to keep Christianity and orthodoxy separate from each other as far as possible and not to judge the teachings of Jesus by the perversions and abuses (of the teachings). Now if you come to take the field against Christianity itself, I am not fearful for it (Christianity), because it will survive both you and your successors. But I do fear for you yourself, that you will be too solitary and bitter and will suffer too much under the pressure without being supported by your best friends. In all cases I greet the battle with joy, since it can only evoke greater thinking in religious matters, more personal choice, more seriousness and life in the camp of Christendom. But I would greet it twice as enthusiastically if it would draw itself up only against the abuses, against

the petrified, stultified dogmas, against the humbug of the state church and the public training in hypocrisy, against habit Christianity and slackness. So far I will support you; but if you intend to meddle with the foundation of Christianity -- Jesus' teaching of our Father in heaven and man's life as a life borne by him, strengthened by him, working itself up toward him -- then you will meet me at the parting of the ways. Be that as it may, your work will be a good work of clearing up, for which every good Christian shall be grateful, and I wish you good luck. Be careful before you strike, but if you strike, strike so that it cracks. Really, it should have been I and not you who should have begun the battle in the religious domain."

The above quotation points out both the similarity and the difference between the religious viewpoints of Bjørnson and Janson. Both were opposed to the State church in particular and to Lutheranism in general. Both were active in expressing and propagandizing their views. Bjørnson, however, rejected all forms of Christianity. Janson accepted Unitarianism, which in his opinion was a form of Christianity, but which we would exclude from any grouping of Christian religions except only in a loose sense, inasmuch as it does praise Jesus as a moral teacher.

In his thinking Janson was influenced by a number of anti-Christian thinkers, including Voltaire, John Stuart Mill, Hippolyte Taine, Ernest Renan, Emile Zola, Viktor Rydberg and Theodore Parker. As different as those men were in their writings, they did have in common a scientific and rationalistic approach to religion, and they opposed the idea of a revealed religion with its teachings, e.g. the atonement and the resurrection.

Janson had gradually imbibed the influence of those men and others of similar views during his years of teaching (1869-1878) at the Folkehøiskole, and it finally became evident during his last year at the school that he could not continue to teach under the circumstances. Through Rydberg he had come to regard Jesus as merely a man, and not God. This set him at odds with Bruun and, for that matter, all Luth-

erans. When he told Bruun about his view of Christ, Bruun said Janson could no longer remain there as a teacher.

It was then that he made plans to go on a lecture tour to America. As a lecturer he was very capable and effective. His command of the language, his eloquent delivery, his rich voice, and his magnetic personality made him a speaker much in demand both in Norway and America. His

grasp of Norwegian history and literature and his consuming interest in his country's culture made him an effective lecturer on secular subjects. He seems to have felt an obligation to keep alive his country's cultural heritage among the Norwegians in America. Of chief interest to us, however, are his religious lectures and activities. Of those we shall hear more later. In the next installment we shall learn how it happened that he came to America.

(To be Continued)

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A TIP TOWARD LEARNING HEBREW

by N. Oesleby

A Hebrew correspondence course is being given by the University of Wisconsin, Madison, Wisconsin. The teacher is Dr. Menahem Mansoor, head of the Department of Hebrew Studies. If you wish to continue your formal studies in a biblical language, here is the opportunity for you to get going on Hebrew.

A great help in the study of a language is the magnetic tape recorder. They sell for as little as \$80.00 now and the price of tape is steadily decreasing. I recently bought some tape at \$1.17 for a small spool and \$1.39 for a large spool. My teacher and others have been so kind as to read selections from the Hebrew Bible for recording. I am quite enthusiastic over this manner of gaining fluency in a language, and recommend it to our pastors. A worthy project for our Synod would be to have available in our Seminary library, the whole Bible on tape in the original languages as read by capable linguists.

In Vetus Testamentum, Leiden, Netherlands, April 1957, Norman H. Snaith writes, "I have been busy for many years with the preparation of the text of a new Hebrew Bible, to be published by the British and Foreign Society in replacement of the Letteris edition. It is hoped that the text will be published during the present year, 1957. The text is new. It is not a revision of the Letteris text; still less is it dependent on the

Ginsburg text. It is based on the first-hand study of Spanish Mss. in the British Museum, especially Or 2625-7 and Or 2375, together with the first hand of Shem Tob MS in the David Sassoon Library...."

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PLEASE RENEW PROMPTLY

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"Praise like gold and diamonds owes its value only to its scarcity." - Sam. Johnson, in The Rambler.

"There is no more miserable human being than one in whom nothing is habitual but indecision." Wm. James, in Psychology.

"You should never wear your best trousers when you go out to fight for freedom and truth." H. Ibsen, in An Enemy of the People.

"A sharp tongue is the only edge tool that grows keener with constant use." Washington Irving, in Rip Van Winkle.

INTER NOS

A Tentative "Progress Report" from the Union Committee.

The Union Committees of the Synodical Conference met in Chicago, Oct. 7th to 9th, to continue the discussions begun in April. Since we had discussed at considerable length the doctrine of the Inspiration of the Bible at the April meeting, our Committee presented a set of points on Scripture for adoption. These were referred to a sub-committee, (one from each Synod), for more detailed study. This committee is to seek to present a unified statement on the points which have been in dispute among us, at the next meeting in January.

The doctrine of the Anti-christ was then discussed. A sub-committee prepared a statement on the Antichrist which was tentatively adopted by the whole Committee. The statement is to be reviewed by the sub-committee and to be presented in its final form to the next plenary meeting. A copy of this statement is added here for your information. But it should be noted that the statement is tentative and hence should not be released for general perusal. We may want to add some statement to cover the question as to whether false teaching with regard to the Antichrist is "church-divisive." Quotations and Bible references are also to be written out in full in the final form of the statement.

Most of the time at the October meeting was devoted to a discussion of the doctrine of Justification and related subjects as well as of "the dynamic of the Christian life." A sub-committee is to prepare thetical and anti-thetical statements also in this field for the next meeting. Civic righteousness, the Boy Scouts, etc. enter into this part of the discussion. The third general area for discussion at the next meeting,--if there is time-- will include the doctrine of the Church, Unionism, Chaplaincy, etc.

It would be premature to express any opinion as to whether we are making any real progress toward true unity. But we want to let our Brethren know what has been done so far:--this plus the report printed in the 1957 Synod Report, p.48f. will give the main facts in the case.

Geo. O. Lillegard.

Sub-committee Report
October 8, 1957

THE ANTICHRIST

- I. Scripture speaks of many forces and powers which are actively hostile to Christ and His Church, and uses the term "antichrist" with references to some of them. (Matt. 24:22-25; 1 Tim. 4:1-3; 2 Tim. 3:1-9, 13; 1 Jn. 2:18, 22; cp. the whole passage 18-23; 1 Jn. 4:1-6; 2 Jn. 7; 2 Thess. 2:1-12; cf. also 2:13-17.) These and similar passages reveal to the church that antichristian forces will appear in various recurrent forms until the end of time.
- II. Scripture, however, speaks also of one particular personal embodiment of the antichristian power in whom the iniquity of false teaching finds its climax, 2 Thess. 2:1-12. It is with this aspect of the antichristian power that the Lutheran confessions deal under the term "Antichrist", (Trigl. pp. 515, 401, 336, 258; also pp. 475, 308), and we in a reaffirmation of the Lutheran faith are so using the term.
- III. This passage (2 Thess. 2:1-12) promises that God will reveal the "man of sin" and states the tokens, or marks, by means of which God will reveal him to the eyes of faith. Among these marks are:
 1. He "as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:4). He is a religious power demanding religious allegiance, holding office in the visible Church organization, and tyrannizing Christian consciences.
 2. He is an embodiment of Satanic power. This is manifested

- a) in the fact that he appears as the one "who opposeth and exalteth himself above all that is called God." (2 Thess. 2:4). He is God's Adversary;
- b) and in the fact that his opposition to God is an opposition of disguise and deceit. He opposes God by usurping the place and name of God, (2 Thess. 2:4). The Satanic appears, characteristically, in religious form: the "coming" of Antichrist is pitted against the "coming" of Christ, his "lying wonders" against the miracles of Christ, faith in his lie against faith in the truth of Christ. (2 Thess. 2:9-11).

IV. Therefore, on the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions that the Pope is the very Antichrist (cf. Section II), especially since he anathematizes the doctrine of justification by faith alone and sets himself up as the infallible head of the Church. We thereby affirm that we identify this "Antichrist" with the papacy as it is known to us today, which shall, as 2 Thess. 2:8 states, continue to the end of time, whatever form or guise it may take. This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church: The Word of God is heard there to some extent and that Word is an effectual Word. (Is. 55:10-11). Cf. Trigl. p. 225, par. 271.

We make this confession in the confidence of faith. The Antichrist cannot deceive us if we remain under the revelation given us in the Apostolic word (2 Thess. 2:13-17), for in God's gracious governance of history the Antichrist can deceive only those who "receive not the love of the truth". (2 Thess. 2:10-12).

And we make this confession in the confidence of hope. The Antichrist shall not destroy us but shall himself be destroyed - "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2:8).

* * * * *

STATEMENT OF THE NORWEGIAN SYNOD UNION COMMITTEE ON SCRIPTURE

At its 1957 Convention, the Norwegian Synod adopted the following resolution:

"Whereas our Synod's Union Committee has not been able to carry out its full assignment given by the Synod at its 1956 Convention (Cf. Synod Report, 1956, pp. 46-47); Therefore be it resolved, that our Synod ask the Union Committee to complete its task using every possible means to speed up the procedure."

At the meetings of the Synodical Conference Union Committees in January and April, 1957, the doctrine of Scripture and related points were discussed at length. In order to bring that discussion to a definite conclusion, we ask the Union Committees to adopt the following:

We accept the Brief Statement's definition of the Scriptures as the inspired word of God and our sole authority in all matters of faith and life.

We agree that a confessional document to serve our needs today must contain all the points covered in the Brief Statement.

We regard it as a matter of confession to use the term "verbal inspiration" and reject such substitutes as "content and fitting word."

We reject also every concession to the so-called "scientific" evolution theory, particularly in the Doctrine of Creation and that of Man.

The Brief Statement speaks of the "Inspiration" of Scripture and uses nowhere the term "revelation". The Baltimore Declaration and other confessional documents use chiefly the term "revelation" and confuse it with "inspiration". We need, therefore, to make note of the fact that "inspiration" is, as Dr. Koehler says, "not identical with 'revelation.' Some of the things these men wrote were, indeed, given to them by direct revelation. I Cor. 2, 7-13; others they know from personal observation and experience. I John 1, 1-3; still others they learned by inquiry and investigation. Luke 1, 1-3. Inspiration refers to the recording of those things. When writing of these matters, which they had learned from various sources, these

men were so controlled by the Holy Ghost that whatever they did write was what God wanted them to write." Keebler's Summary of Christian Doctrine, pp 4-5

We reaffirm the paragraphs in the Brief Statement on Sunday, the Millennium, Open Questions, and the Symbols of the Lutheran Church as necessary parts of a confession of our faith today.

Of the Antichrist.

The Bible uses the term "antichrist" in both a wider and a narrower sense. In some passages we are told that there are "many antichrists", (I John 2, 18), "false Christs", (Matt. 24, 24), etc. So there have been, and shall be to the end of time, many antichrists who will oppose and persecute the true Church of Christ. But the particular antichrist described in II Thess. 2: 3-12 is to be found only in the continuing system called the Papacy. Cf. The Abiding Word II, p. 764.

* * * * *

NORTHWEST PASTORAL CONFERENCE

Place: Bethany Lutheran College

Time: January 28 and 29, 1958 - Begin at 10:00 a.m.

Program:

1. Exegesis of Gal. 3:24 and related passages - G. Schweikert.
2. The Doctrine of Incarnation - H. Theists.
3. What I would like to see in a book on Homiletics - J. Petersen.
4. Objectivity over toward our opponents - B. W. Teigen.
5. How to carry on mission work in a small community - Representative of Mission Board.
6. Communion Announcements - M. Tweit.
7. Catholic Criticism against the Person of Martin Luther - T. N. Teigen.
8. How can we improve our "Beichtspredigen"? - N. A. Madson.
9. Information re mimeograph machines - Chairman.

N.B. Lodging will be provided by Mt. Olive congregation for those who request it. Notify Pastor C. M. Gullerud if you desire lodging. Common courtesy demands that he be notified in good time.

J. Petersen, Sec'y

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FOR SALE

Complete set of Maanedstidende and Kirketidenda (bound) from the beginning. For particulars write: Rev. Christian Anderson, 327 Center St., Mankato, Minn.

CLERGY BULLETIN

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Vol. XVII, No. 4.

December, 1957

KRISTOFER JANSON

(cont.)

by Prof. R. Honsey

Kristofer Janson made his first trip to America in the fall of 1879. He wished to come into contact with his fellow-Norwegians in America, and speak to them of political, social, economic and cultural matters, as well as those of a religious nature. He also desired to become acquainted with the Unitarian leaders in America, and learn from them in the field of religion. But the chief purpose of his first trip was to promote interest in Norway and her culture among those who were in America, Norwegians and non-Norwegians alike. Rasmus B. Anderson bears out that fact in his chapter on Janson in his autobiography; LIFE STORY OF RASMUS B. ANDERSON.

Anderson plays an important role in Janson's coming to America. It was Anderson who suggested that Janson come, and who made the arrangements for his lecture tour by mapping out his itinerary and giving out advance publicity. That publicity included two letters to the readers of the Norwegian American periodical SCANDINAVEN (May 13 and July 8, 1879). In the latter issue he listed the subjects of 38 lectures which Janson was to give in America. Among the subjects Janson gave lectures on were the following: Per, Paal og Espen Askeladd; the Volsunga Saga; many mythological and legendary subjects; Henrik Wergeland; Henrik Ibsen; Bjørnstjerne Bjørnson; Aasmund Vinje; Ivar Aasen; the language controversy in Norway; Grundtvig; Ioeland; Hauge and the "Haugianers;" Jesus and the Jews; Jesus and Freedom; "den rene laere" (the pure doctrine); and many more subjects. In one lecture he spoke strongly against the Norwegian Synod.

At that time Rasmus B. Anderson was professor of Scandinavian studies at the University of Wisconsin. He invited Jan-

son to make the Anderson home in Madison his headquarters. Anderson was a successful press agent for Janson. Financially Janson did very well, netting more than \$3000 from his lecture tour during the year 1879-1880. Janson gave approximately 80 lectures, basically of historical and aesthetic content.

When one examines the subject matter of his first series of lectures, he will readily notice that Janson avoided controversial topics in the religious field. Most of his lectures were on secular subjects. Anderson remarks about Janson during his first lecture tour as follows: "Kristofer Janson was at that time, though somewhat tainted with Grundtvigianism, thought to be fairly orthodox in his theology. In his addresses he abstained rigidly from touching upon religious topics. He was accordingly hospitably received at all Norwegian Lutheran parsonages and he was permitted to speak in a large number of Norwegian Lutheran churches. He was received and entertained as one of Norway's distinguished sons and his visit did much to promote an interest in Norwegiandom on this side of the Atlantic." (Anderson, LIFE STORY OF RASMUS B. ANDERSON, p. 299.)

It seems rather obvious that both Anderson and the Norwegian Lutheran pastors were deceived by Janson, and did not realize how far his religious ideas were from Lutheranism. Anderson rather minimizes the extent of the religious change which had come over Janson by 1879. Janson himself indicates that he had already gone rather far in the matter of rejecting Lutheranism and adopting Unitarianism. Particularly the chapter on his departure from the folkehøiskole in his autobiography gives that impression. So, although

the religious question was not the main reason for Janson's first trip to America, it must not be minimized.

Shortly before Janson left for America, he wrote a letter to Anderson. In his letter he thanks the Andersons for their hospitality in offering him their place as his headquarters. He tells them that he expects to arrive in New York on Sept. 20, 1879. In his letter he remarks that he is reading Taine's HISTORY OF ENGLISH LITERATURE, and finds it to be a lively and interesting book. That is one of the works which exerted considerable influence on his thinking.

Janson left for America late in August and arrived in September. He lectured extensively, particularly in the midwest: Wisconsin, Minnesota, Iowa and the Dakotas. He frequently wrote letters to Anderson informing him of his work and his plans for the immediate future. He did not confine himself to the midwest, however, but also visited New York, Philadelphia, Baltimore and Washington. While in the east he heard Walt Whitman speak. He also saw a performance of Shakespeare's OTHELLO and MACBETH, and while in Washington he met President Hayes.

Although Janson did not mention religion much in his lectures during his first trip to America, he was by no means uninterested in it. While in Norway he had formed some definite religious opinions. Unquestionably his tour of America confirmed those opinions. On the one hand he was attracted to the Unitarianism of the late William Ellery Channing and his followers, and was pleased by the tolerance of many of the non-Lutheran Reformed churches in America. On the other hand he was repelled by the doctrinal stand of the Lutheran Church in America, and he considered that church to be too strict in doctrinal matters. Of all the Lutheran bodies, the one which he most severely criticized was the Norwegian Synod. During his first stay in America he delivered a special lecture in which he denounced the Norwegian Synod, and he lectured on the Synod several times during his second visit.

From his first brief visit Janson gathered a number of impressions of the Luth-

eran church and its pastors, and incorporated a number of his observations from real life incidents into some of his novels describing Norwegians in America. In his autobiography, pp. 180 f., he gives some of his impressions. He praises the Lutheran pastors for their zeal, energy and devotion to duty, often at the expense of considerable sacrifice. But he adds: "At the same time as one must admire and appreciate the energy and zeal of the young pastors, one must deplore the spiritual tyranny which the Lutheran church exercised over the ignorant church members, along with the tragical strife about meaningless doctrinal statements that had split the Lutheran church into five contending parties which persecuted one another with the most passionate and the most glowing theological hatred. I went past the place where the Norwegian Synod had built one church and the Norwegian-Danish Conference another close to each other, and where the two branches of the Lutheran church could meet each other and double their fists in each other's presence for mutual Christian edification. It is the same experience here as always, where one places too much emphasis on his own particular sect's (doctrinal) opinion as being the essentially, yea the only infallibly correct one, instead of (placing the emphasis on) the inner life of piety, which can well thrive under the most differing forms of belief. One kills the religious feeling, arouses to battle for doctrinal statements, and brings people to believe that it is the outward form, not the inner life, on which salvation is dependent. All tolerance becomes impossible under such methods of consideration, as one of their pastors also said to me: 'It is the duty of the church to be intolerant.'"

Janson then mentions a lecture in Chicago in which he strongly criticized the Norwegian Synod's "bokstavtraeldom (bondage to the letter) and intolerance." Then he adds a statement in which he admits that the lecture against the Norwegian Synod caused both joy and bitterness on the part of the listeners, and became for Janson the main reason why he later returned to America as a Unitarian minister. It is not necessary at this point to refute the views of Janson. We are only stating them now. Obviously we differ with them basically.

Janson spent almost a year in America. He evidently left for Norway during the summer of 1880. He gives no precise information on the date, but that seems to have been the time. While in Norway Janson delivered several lectures on condit-

ions in America. In our next installment we shall briefly consider the topics of those lectures, and we shall tell about his second trip to America in some detail.

(To be continued.)

* * * * *

A REPRESENTATIVE OF THE "BLACK POPE" TRIES TO BRING BISHOP LILJE AND THE LWF UP TO DATE

September 3 to 10, 1957, the World Council of Churches sponsored a "CONFERENCE ON FAITH AND ORDER" at Oberlin College. The theme of the Conference was: "The Unity We Seek." Bishop Hans Lilje was there and spoke about the Lutheran World Federation's Reproachment to the Roman Catholic Church. Rome had two official observers present. One of them was Fr. Gustave Weigel, S.J., of Woodstock, Maryland, who wrote a lengthy report of the Conference in the Oct. 19 issue of "AMERICA." Bishop Lilje referred to writings of Abbe Paul Couturier as evidence for the thesis that "Rome ain't what she used to be." In discussing the matter Gustave Weigel wrote:

"What Couturier strove to achieve was a new 'ecumenical method' of dialog which would not alienate non-Catholics from the Catholic invitation to reunion. Innocent of all wiles and moved by love, Couturier was willing to omit mention for the time being of the ultimate objective of Catholic ecumenism. He believed that only in this way could the evident good will of so many non-Catholics be effectively augmented and gently directed to ultimate reunion with the Church.... Abbe Couturier was irenic and there are many Catholics who feel that it was a 'false irenicism' - a 'policy of appeasement'. Nevertheless the ultimate objective of Couturier was clear enough, no matter what one thinks of the validity of his method for achieving it."

GUSTAVE WEIGEL'S SUMMARY AND EVALUATION OF THE OBERLIN CONFERENCE

"Where is the Ecumenical Movement after Oberlin?

"First, there is an eager recognition that the Church of Christ is visible and something ontologically prior to its members.

"Second, it is not a matter of indifference that Christians are disunited. Christ wants the greatest visible union of all, for He has made the ontological church one.

"Third, the Sacraments of the Church are a cause and sign of unity. They are more than dramatic professions of individual faith.

"Fourth, tradition conceived of as the doctrines of the historical churches is somehow directive of belief; the Fathers, the Councils and the Confessions cannot be ignored. Even the Bible itself cannot be taught without reference to this tradition. Hence the perennial stream of doctrine and its characteristic terminology are once again in honor. Theology cannot begin at the moment of the Reform but must go behind it.

"For a Catholic these are consoling developments. These positions are closer to his own than those of 19th century Protestantism. The Catholic cannot but look on these developments as gains.

"How significant are these gains? Confronted by this question, the Catholic becomes sad. He is inclined to believe that something has undoubtedly been gained, but the gain is not substantial. The advances are imbued with the genius of Protestantism, the spirit of free construction. There is nothing in historic Protestantism which logically rejects these new positions. The Protestant of any epoch could consistently and on principle accept the doctrines enunciated. He often did so implicitly. In the past and in the present they are justified by the Protestant principle of the freedom of construction.

"If this principle itself is not subjected to criticism, there is no substantial advance. Oberlin gave no sign that Protestant ecumenism is at all willing to question the principle. The World Council wants a Protestant Catholic Church. For a Catholic this is too little and too much. Catholicism does not mean the tolerant comprehension of contradictory understandings of doctrine, but the unqualified acceptance of one authentic doctrine whose

sincere profession is the first imperative for all. Refusal to accept any part of it is heresy, and heresy cuts off the Christian from the Church. The heretic

may still glory in the Christian name. If he is not contumacious, he may, by God's uncovenanted mercies, be saved; but he is not formally in the Church."

(AMERICA, Oct. 19, 1957, p. 71)

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AUTHORITY IN PREACHING --

We say "Amen!" to the emphasis elsewhere in this issue (IN THE STUDY, p. 53) as to the calamity of the dearth of Biblical preaching and teaching in our land. Fragile indeed is the situation in which we find ourselves. Few, all too few are the voices that have the ring of authority in them. Book reviews, entertaining stories, guesses, smart sayings, human fumbings with problems too big for man, repetition of hackneyed expressions, speaking for the sake of speaking - all these ingredients of much of present-day preaching are not calculated to strike home to the heart of anybody.

So-called modernists have made a shibboleth of what they call prophetic preaching. So far as we have been able to ascertain, what they mean by this term is a message with sociological or psychological emphasis but devoid of the gospel. Needless to say, such preaching leaves the human heart cold and unmoved. Some such preachers have their day. The attractiveness of their personality and the brilliance of their eloquence sway people. But such popularity passes. The overshadowing of old-line modernism in the present theological situation is an illustration of this phenomenon.

Where does authority rest? May we suggest that basically it is in the preaching of the Word of God. And, remember, men who do not believe in the infallible, inerrant autographs of the Word of God are not likely to try to preach it. As a matter of fact, if they had any light from God and they studied that Word, without question they would see in it exactly what it is!

But what of us who have and believe the Holy Scriptures? That there is so little Bible preaching on the order of that of Whitefield, Morgan, Wesley and others of past generations falls on our shoulders. The price of Bible preaching is time with the Word of God and the conviction that it alone has food for the saints. True, this is no small price for the busy prea-

cher. But God's people live by the Word of God.

Finally, authoritative preaching, having the Scriptures as its content, must, if it is to be largely used, have the backing of holiness of life. In our judgment no preacher is a great preacher unless he is a man of God, a man of true holiness. This holiness includes apparent sincerity, unstudied selflessness and, once again, downright hard work in searching out the riches of the Book of Books.

(The above article quoted from the Moody Monthly, November 1957.)

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PLEASE RENEW PROMPTLY

* * * * *

"We live, dear brethren, in a yielding, sentimental age, in which men think to speak piously and godly, but because of fear of men and seeking to please men and because of false considerations, they are afraid to set forth the Word of God and confidently to leave the results to God. At such a time the gracious Lord through His Holy Spirit will grant unto each one of us joyful courage, good counsel and right works, in order that in our personal lives as Christians we may ever and again prove the truth of that which Paul says in our text: "The kingdom of God is not in word, but in power," 1 Cor. 4:20. (From F. Pfotenhauer's "Predigten," p. 48, translation by A. Schulz.)

* * * * *

"To be a leader of men one must turn one's back on men." Havelock Ellis.

"God's in His heaven: All's right with the world." Robert Browning.

A BRIEF HISTORY OF THE CHURCH

by C. M. Zorn
(cont.)

13. Mohammed and Islam.

How dreadfully Christianity had fallen away from the right and true faith and had become almost heathenish! And when you think back on all that you have heard so far, then you must also say: How quickly Christianity became corrupted! Children, such corruption always comes quickly and soon when Christians do not keep watch, when they do not carefully hold fast to that which God in His abundant grace has given them, when they do not fight earnestly against every false teaching which enters in and against all the ways of the world which try to creep in; for God then turns away from them, and the devil enters in among them. Remember that for the rest of your lives!

And now God came with a rod and with hard blows. Hear what happened.

In Arabia there was and still is a city named Mecca. In that city there was a black stone, concerning which the heathen said that an angel had brought it from heaven and placed it there. They prayed to this stone. One particular family was appointed to guard this holy stone. Into this family Mohammed was born in the year 570. He was a merchant and went on many journeys. In his journeys he learned to know the Jews and the Christians. And now he mixed together certain parts of the Jewish and Christian religions, and formed a new religion. And then he had a tame dove, and he placed peas in his ear and let the dove pick them out, after which he then said that the dove was the Holy Ghost and that he had revealed the religion to him by talking in his ear. And what did Mohammed now teach? He taught this: There is only one God; Moses and Jesus were prophets; but Mohammed is His greatest prophet; everything that happens is previously decided by destiny, and neither God nor men can change it; God has commanded men to pray at five different times each day, to fast now and then, to give alms, and to go on pilgrimages to Mecca; God has forbidden men to drink wine; whoever lives in this way will come into Paradise after his death, and there will be found many beautiful women and all sorts of pleasure and joy; but whoever does not live in this way will be punished after death.

Many Arabians accepted Mohammed's teachings and became his followers. But still he was persecuted and had to flee from Mecca to Medina in the year 622. The Mohammedans count their years from this year on. Very many of the Arabians now became followers of Mohammed, he again conquered Mecca and extended his religion with the sword and with great power. He died in the year 632. The religion which he founded is called Islam. That is an Arabian word and means submission. His followers were called Mohammedans.

The successors of Mohammed were called Caliphs. That is also an Arabian word and means representative. These men quickly conquered the lands around the Mediterranean Sea and then went on further. From Africa they crossed over into Spain. There they settled down and built wonderful palaces. They were called moors. From Spain they went into France. But there they were defeated in two great battles (732 and 737) by the general Karl Martell, and were driven back into Spain.

Wherever the Mohammedans were victors, they forced the people to accept the Islam religion. Whoever did not wish to do that was put to death at once. Thus unnumbered Christians became Mohammedans, and unnumbered Christians were put to death. Jerusalem was also in the hands of the Mohammedans.

The religious book of the Mohammedans was called the Koran (writing), their houses of prayer were called mosques, their weekly day of worship is Friday, and the sign of their faith is the half-moon.

Thus the half-moon now shone where the cross had shone before. That was the judgment of God. That was the rod with which God punished the Christianity that had become corrupted.

14. Boniface in Germany.

During the time of which we are speaking there were Christian congregations in Germany, but only a few. Most of Germany was heathen. Some preachers came from England, as they had done earlier. Emmeran (died in 654) preached in Bavaria. Willibrord (died in 739) preached in Friesland, but lived in Utrecht, Holland. He preached for 30 long years. Finally the seed which he planted began to grow, and Christian congregations came into being. Toward the end of his life the English monk Winfrid was his assistant. In the year 718 Winfrid went to Rome and was ordained to be a bishop by the pope. He received the name Boniface and was commanded to make the people obedient to the pope.

Boniface now went to Hesse and Thuringia and baptized large multitudes of the heathen. At Geismar there was a large oak tree which was considered by the heathen to be holy. They believed that their god of thunder lived in the tree. Boniface had the oak tree cut down. When the heathen saw that the thunder god did not strike Boniface dead, they allowed him to baptize them. Boniface now built a church out of the oak tree and dedicated it to Peter. He preached powerful sermons, overturned the idols, built churches, and maintained strict discipline. He established bishoprics and cloisters in Bavaria and eastern France. Everywhere he brought the Christians under the rule of the pope.

A pupil of Boniface, by the name of Sturm, established the well-known cloister Fulda in a forest of Hesse. In the year 748 Boniface was made the Archbishop of Mainz and was the chief shepherd of all Germany. When he was 80 years old, he wanted to die at the place where he had begun his work. He went down the Rhine toward Friesland and preached and baptized. In the year 755 he was killed by a group of heathen people. But he died in triumph. His body was brought to the cloister Fulda and buried there. His body is still prayed to today as a relic. Later on Boniface was made a saint by the pope.

In that way Germany came under the rule of the pope.

(Note: The next installment of this history will discuss the period 814 to 1517. The translation is by A. Schulz.)

* * * * *

"Think of the time when you will be the pastor of a congregation and make a vow to God that you will adopt the apostle's method, that you will not stand in your pulpits sad-faced, as if you were bidding men to come to a funeral, but like men that go wooing a bride or announcing a wedding. If you do not mingle Law with the Gospel you will always mount your pulpit with joy. People will notice that you are filled with joy because you are bringing the blessed message of joy to your

congregation. They will furthermore notice that wonderful things are happening among them. Alas! many ministers do not meet with these wonderful experiences; their hearers remain sleepy; their misers stay stingy. What is the reason? Not sufficient Gospel has been preached to them. The people who go to church in America really want to hear the Word of God!" (From Walther's Law and Gospel, p. 406.)

INTER NOS

Editor's Note: Concerning the following Report, Norwegian Synod Sub-Committee member Julian Andersen says: "This has not been presented as yet to the Union Committee as a whole. I sent it to you, however, so that you may publish it in the next issue of the CB. I think it should be out as soon as possible so that our men can have an opportunity to think it over and discuss it in their own circles and at the pastoral conferences. The other members of the sub-committee are: Rev. Theo. F. Nickel (Mo), Rev. Oscar Siegler (Wis), and Rev. George Voytko (Slovak)."

Sub-committee Report
November 18, 1957

ATONEMENT - JUSTIFICATION

Holy Scripture presents God's way of salvation as the most precious of all truths (Matthew 13:44-46, Ephesians 3:8). In doing so, it employs many terms and phrases to make known this truth to man, such as:

- atonement - Romans 5:10-11. 1
- propitiation - I John 2:2. 2
- redemption - Romans 3:24, 3 Galatians 4:4-5, 4 I Peter 1:18f. 5
- ransoming - Matthew 20:28, 6 I Timothy 2:6. 7
- reconciliation - Romans 5:10, 1 II Corinthians 5:18-19. 8
- justification - Romans 3:24, 3 Romans 4:25, 9 Romans 5:16-18. 10
- forgiveness of sins - Ephesians 1:7, 11 Colossians 1:14. 12
- non-imputation of sins - II Corinthians 5:19. 8
- the grace of God in Christ - Titus 2:11, 13 II Corinthians 8:9. 14

This truth, then, is like a diamond with many facets, each of which calls attention to a different phase of the whole truth, yet never in such a way as to exclude the truths expressed in any of the other terms and phrases.

Bible passages:

- 1 Romans 5:10-11 - For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
- 2 I John 2:2 - And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
- 3 Romans 3:24 - Being justified freely by his grace, through the redemption that is in Christ Jesus.
- 4 Galatians 4:4-5 - But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.
- 5 I Peter 1:18-19 - Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.
- 6 Matthew 20:28 - Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 7 I Timothy 2:6 - Who gave himself a ransom for all, to be testified in due time.
- 8 II Corinthians 5:18-19 - And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
- 9 Romans 4:25 - Who was delivered for our offences, and was raised again for our justification.
- 10 Romans 5:16-18 - And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they

which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

11 Ephesians 1:7 - In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

12 Colossians 1:14 - In whom we have redemption through his blood, even the forgiveness of sins.

13 Titus 2:11 - For the grace of God that bringeth salvation hath appeared to all men.

14 II Corinthians 8:9 - For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Concerning this truth, we believe and teach the following:

By His perfect fulfillment of God's Law and by His innocent suffering and death, Jesus Christ, "True God, begotten of the Father from eternity, and also true Man, born of the virgin Mary," has atoned, or made satisfaction, for the sins of the whole world. (Galatians 4:4-5, I John 2:2).

God, by raising His Son from the dead and receiving Him into His Kingdom of Glory, has declared and does declare to the whole world that He has accepted the atonement for man's sin as completed fully and finally in the death of His Son, Jesus Christ; hence in Christ He has reconciled the whole sinful world unto Himself. (II Corinthians 5:18-19; Romans 4:25).

God, on the basis of and in connection with Christ's redemptive work, has declared and continues to declare the whole world to be righteous in Christ (Romans 5:18-19, II Corinthians 5:18-21, Romans 4:25). This justification of the whole world is the very essence of the Gospel, the Good News, which is to be proclaimed to all men and which men are to believe: namely that their sins are already forgiven by grace for Christ's sake.

The Holy Scriptures likewise teach that God justifies - i.e. accounts as righteous - all those who do so believe, accept, rely on, the truth that for Christ's sake their sins are forgiven. In this way the Scriptures testify that faith in Christ is the only way for men to obtain personal reconciliation with God - i.e. the forgiveness of sins, eternal life, and salvation. (Acts 10:43, John 3:16, Romans 3:28).

This faith in Christ is not to be regarded as a human effort to fulfill the Law of God after the example of Christ. Neither is it to be regarded as a condition in view of which God has declared the world potentially righteous in Christ. This faith justifies, not inasmuch as it is a work of man, but inasmuch as it lays hold of the grace offered in the Gospel, the forgiveness of sins and salvation. "Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who by His death has made satisfaction for our sins." (A.C., Art. IV).

The truth that God has already justified the whole world ("not imputing their trespasses unto them"), and the truth that man is justified alone by faith ("therefore we conclude that a man is justified by faith without the deeds of the law"), may seem to present a contradiction to human reason. However, both are taught in Scripture and must be allowed to stand in their full implications and are to be believed without doubt or question.

We, therefore, reject all forms of synergism, including that which uses the terminology of the Christian Church and says that man is justified "by faith," "by faith alone," but again mixes human works into the article of justification by ascribing to man a cooperation with God in the kindling of faith.

CLERGY BULLETIN

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January, 1958

Sermon at Rededication of Our Saviour's Church,

Princeton, Minnesota, Nov. 10, 1957.

Prayer.

"We love the place, O God,
Wherein Thine honour dwelleth;
The joy of Thine abode
All earthly joy excelleth;
It is the house of prayer.
Wherein Thy servants meet;
And Thou, O Lord, art there
Thy chosen flock to greet.

"We love Thine altar, Lord,
Oh what on earth is dearer?
For there, in faith adored,
We draw Thy presence nearer;
We love the word of life,
The word that tells of peace,
Of comfort in the strife,
And joys that never cease.

"We love to sing below
For mercies freely given;
But most we long to know
The triumph-song of heaven.
Lord Jesus, give us grace
On earth to love Thee more,
In heaven to see Thy face,
And with the saints adore."

Yea, to that end bless the preaching
of Thy word of grace also in this hour.
We ask it in Thy Saviour-name, O Christ
of God. Amen.

2 Peter 1, 19-21;

Fellow redeemed, festival worshippers,
grace be unto you, and peace, from God our
Father, and from the Lord Jesus Christ!

To the faithful Israelite, from the
days of Solomon on, there was no precinct
on the face of the earth more sacred than
the hallowed courts of the temple on Mt.
Zion. To that central place of worship
the faithful would come from distant lands
as oft as they could afford the journey.
One of the most serious charges hurled

against the Christ of God as He was suf-
fering the agonies of the cross was this
(yea, they were wagging their heads at
Him as they passed the scene of torture):
"Thou that destroyest the temple, and
buildest it in three days, save thyself."
Matt. 27,10. They were, of course, refer-
ring to the rebuke Christ had administered
to them when He drove the money changers
from the temple: "Make not my Father's
house an house of merchandise," not real-
izing that He "spake of the temple of his
body." John 2,21.

When Christ had been rejected the tem-
ple had no more spiritual significance.
This fact the Saviour had made plain in
His reply to the woman at the well of Sy-
char months earlier. When she, realizing
that she was conversing with the Messiah
Himself, wanted to know where God should
be worshipped - on Mount Gerizim or at
Jerusalem. What was Christ's reply? "The
hour cometh, and now is, when the true
worshippers shall worship the Father in
spirit and truth; for the Father seeketh
such to worship him." John 4,23.

As New Covenant believers you know that
nothing man-made is holy of itself. But
you also know that even profane things may
be hallowed by the word of God. For it
will ever remain true, as you already have
confessed in Grundtvig's well-known hymn:

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

It is God's word which hallows the tem-
ple, not the temple the word. On that
fundamental fact depends the very exist-
ence of this congregation. When the truth

of God's word no longer is being proclaimed in this house, it ceases to be a sanctuary of God, no matter how "churchly" its architectural design, no matter how elaborate its ritualistic appointments. And there would be less idolatry committed in the name of the Christian religion, if but all church members realized this.

There are thousands of so-called "Christian" churches to-day with their spires still pointing heavenward, but with their pulpits pointing souls to the bottomless pit. And why? Because while they had at one time been dedicated to the high purpose of bearing witness to the saving truth of the Gospel, they have, in shameful disregard of that truth, drawn back from the old paths, where is the good way, and have chosen to walk no longer in the light of God's revealed will, but in the murky shadow of their own understanding.

But, dear members of Our Saviour's congregation, we are not of them that draw back unto perdition, but of them that believe to the saving of the soul. Heb. 10, 39. And since that is the case, we can do no better on this day of rededication than to center our meditation upon that sacred word by virtue of which this man-made structure becomes hallowed in the sight of God. For it is God's word which, after all, is

THE SANCTUARY ABOVE ALL SANCTUARIES.

Now, what is a sanctuary? It means literally "an holy place," a place set aside for the worship of God, and then, by derivation, it gets to mean an asylum, a place of refuge, where those who are pursued by avengers may flee for safety. And we shall have both of these concepts in mind when speaking of the sanctuary to-day - a place where God is honoured and where anxious souls come to rest.

It is our beloved Luther who speaks of the word of God as the sanctuary above all sanctuaries. And why does he call it that? The answer will be found in to-day's text:

1. It is certain.
2. It is saving.
3. And it is that because it is God-given.

1. Since the God of our salvation is just as true as He is unchangeable, it is self-evident that our worship of Him must

not be yes to-day and nay to-morrow. You cannot worship the God of truth by believing a lie. No, it is for the believer, who worships God in spirit and truth, that Jesus is praying when He says in His high-priestly prayer: "Sanctify them through thy truth: thy word is truth." John 17, 17.

There have ever been those who are not satisfied with the written word of Scripture, that it is absolutely true, reliable, certain. There will ever be Pilates who sneeringly ask: "What is truth?" John 18, 38. Others there be who are always looking for signs and wonders beyond the written word, and who with the rich man in hell find fault with God's economy of grace. But to the former it will ever sound in the words of Christ to the sneering Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18, 37. And to the latter, Abraham's words will ever apply: "They have Moses and the prophets; let them hear them.-- If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16, 29 & 31.

When Peter assures us in our text that the prophetic word is more sure, there must be something with which he compares it, or he wouldn't make use of the comparative degree. And what is the thing with which he compares it? He has told his readers concerning the high rare privilege which he had enjoyed together with James and John when they were with the Saviour on the Mount of Transfiguration, saying: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour & glory, when there came a voice from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." vv. 16-18. Then follow the words of our text.

It is as though Peter would have said; "All which we saw and heard in the holy mount was but a fulfillment of what prophet after prophet down through the ages had testified concerning the Messiah. It has been confirmed, established, made certain

a thousand-fold." Peter's testimony here is but a reflection of what his Lord and Master had taught him from the temptation in the wilderness, when He, instead of saying to the tempter: "I say unto thee," met him with the prophetic word: "It is written," "It is written," and "Again it is written." For when the Saviour as well as His servant Peter point us to the written word they are directing us to that which we share in common with them. We have not been on the Mount of Transfiguration, but the prophetic word is ours, even as it was Peter's. And that word is certain, unchangeable, absolutely reliable. For "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23,19.

What would the most generous promise of protection be worth, if it were not certain? What would the most sheltered place of refuge be worth, if you knew not where to find it? But the word of God, the sanctuary above all sanctuaries, is just as certain as it is within the range of your finding. Regarding its certainty, your Saviour has said: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24,35. And as for being within your range, the apostle Paul has said: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it (the righteousness which is of faith)? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10, 6-9. And therefore we may ever confess:

"We have a sure prophetic word
By inspiration of the Lord;
And though assailed on every hand,
Jehovah's word shall ever stand."

2. It is this sure prophetic word to which Peter admonishes us to give heed as unto a light, a lamp, a lantern, shining in a dark place. God's word has ever been that to those who loved the truth. "Thy word is a lamp unto my feet, and a light unto my path," says the Psalmist. Ps. 119,

105. Even as darkness has ever been the element in which wickedness has thrived, as Christ testifies in His mid-night conversation with Nicodemus: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3,19.

What does Peter mean when he speaks about a dark place? Now it is comparatively easy to think of the world at large as being in darkness. For it is true, "darkness doth cover the earth, and gross darkness the people," as Isaiah says. Isa. 60,2. But Peter would here be just a trifle more personal. He reminds us of the fact that there is darkness in our hearts until the light of God's word shines into its hidden chambers.

You have need of taking heed unto that light, says Peter unto his fellow believers, until the day dawn, and the day star arise in your hearts. In other words, we shall have need of that enlightening, sanctifying, saving word unto the end of time, when the bright Morning Star, Christ Himself, shall appear. We need that light, first of all to expose the sin and evil which would ever find lodgment there; and then show us the way of God unto a perfect day. The truth must be told about ourselves, that we are lost sinners, condemned to everlasting perdition; but also the truth about Christ of God, who is come to seek and save that which was lost. And that is the nature of the sanctuary above all sanctuaries, God's word. "It is strict enough to denounce the very shadow and semblance of sin, but it is liberal enough to save the chiefest of sinners." And there will be no surcease from sorrow, no refuge for the weary, sin-haunted soul, no sanctuary where safety is assured until the light of the Gospel has flooded the souls of men. The uncertainties of darkness, the dangers of hidden enemies of our soul, will ever be ours until we have found Him who is the light of the world, and who can assure you: "He that followeth me shall not walk in darkness, but shall have the light of life." John 8,12.

Blessed are you, members of Our Saviour's Lutheran congregation, so long as you have a shepherd of souls who will not seek to lead you by the light of his own mind and heart, but who will ever confess: "The Lord is my light and my salvation."

Ps. 27,1. And who will ever admonish you, his hearers, in the blessed Gospel words of your Saviour: "While ye have the light, believe in the light; that ye may be the children of light." John 12,36.

Making the word of God the sanctuary above all sanctuaries in your life, you shall find safety in all of life's tempestuous storms. For emblazoned in letters of gold over the horns of its sacred altar are those reassuring words: "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8,1. For it is to the crucified Christ Peter would direct us when he says: "And the day shall arise in your hearts." For it will remain true throughout the eternities of eternity:

Christ alone is our salvation,
Christ the rock on which we stand;
Other than this sure foundation
Will be found but sinking sand.
Christ, His cross and resurrection;
Is alone the sinner's plea;
At the throne of God's perfection
Nothing else can set him free."

3. But Peter, as it were, stops dead in his tracks at this point, wanting to remind his fellow believers of the fundamental, primary fact, a thing they must take into account first of all: That the prophetic word is what it is because it is God-given. It is not a matter of private opinion with these men who have written the oracles of God. No, they have simply recorded that which the Spirit of God has breathed into them in a miraculous manner. Not only the general thought, but the very words themselves. That this is so may be gleaned from Paul's words to the Corinthians: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2,13.

And it is this foundation truth regarding the inspiration of the written word of God to which we must steadfastly cling, if "Ichabod" (its glory is gone) is not going to be inscribed over the portals of the sanctuary we now are rededicating. For there are those, even so-called Lutherans, who would rob us of our faith in a verbally inspired word. It is being stated black on white in Lutheran publications to this day: "The idea of a verbal inspir-

ation is not in accord with our Lutheran Confessions." That, in face of the fact that a Martin Luther (and we have reason to believe that he was not a bad Lutheran) has said on this score: "One tittle of the word is worth more than heaven and earth; therefore we damn and curse all who in the least would pervert the divine majesty of God's word."

And let it be said at once: Let no one tell you that the Bible is so difficult to understand that we must go to the pope, some church council, or some learned scholar in order to make sure that we have the truth. That's a lie concocted in the councils of hell. I trust that you have not forgotten what you were taught in Pontoppidan's Forklaring when you were being instructed for confirmation: "Er ikke Bibelen mørk og utydelig for the enfoldige og ulærde?" What was the answer? "I alle de ting, som er nødvendige at vide til salighed, er Bibelen klar nok for den som læt omgæes dermed, enten han er læg eller lærde." (Repeat English equivalent.) No, it must needs be as Luther says: "It is the sheep who must determine whether or no the voice be that of the shepherd." Do not be fooled by the fact that a person has a preacher's gown on and happens to be in a pulpit. Do as did the congregation in Berea, who, when Paul had preached unto them, went home and searched the Scriptures daily, whether whose things were so. Acts 17,11. Did Paul find fault with that? He commends them as being more noble than those in Thessalonica. Acts 17,11.

And no one who thus honestly approaches the sanctuary above all sanctuaries, God's infallible word, is going to be in doubt as to its power. It is still true, thank God, as the Saviour has assured us: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7,17. May it ever then be the prayer of all who worship here that which we have already confessed in our opening hymn:

"Shine in our hearts, Thou blessed Light,
Teach us Jesus Christ to know aright,
That we all may surely,
In His grace confiding,
Be with Him securely
Evermore abiding.
O have mercy, Lord!"
Amen.

N. A. Madson.

DO RIGHT BE YOUR SPEAKERS

By Roland B. Wolseley

A theological schoolteacher was invited, one day last summer, to preach two months later in a city 300 miles away. He accepted, proposed 2 possible subjects, marked the date on his calendar, and awaited further instructions.

The weeks passed but all he heard from the other city was a letter from a friend whom he had told of the invitation. The friend suggested that he stay at the friend's home if the church did not insist upon another arrangement. The church didn't; in fact it remained completely silent. So the theolog, trusting that he was still wanted, made the journey. He would be content merely to visit the friend but it was an expense he did not plan to make at the time.

When he arrived he learned that one of his subjects had been announced locally and that he was expected by the church. His exact part in the service he did not know until a few minutes before he joined the processional. No attention was paid to him by the people who had invited him either before or after the service.

Furthermore, there were errors in the bulletin in the paragraph referring to his career. These had to be corrected verbally by the pastor during the service. Casually the host preacher apologized for not having sent the promised follow-up letter giving further instructions, although he had a private secretary. Had it not been for the friend this would have been a dull and lonely experience for the teacher, whose lodging and meals were evidently of no concern to his ministerial host.

This incident is an example of how to do wrong by a speaker. It did not happen to me, but in 2 decades of speaking before various church groups similar experiences have been mine. Therefore, I want to suggest a check-list of points for program chairmen and other church people responsible for speakers.

No one denomination is more of a transgressor than any other. Unsystematic, careless folk are to be found in all churches, just as methodical and considerate ones usually are around. Nor are church people any more in need of such a check-list than other humans.

Let us say that you are the program chairman of the Women's Guild, the Men's Club, or whatever group it is you serve. Do you usually do your best especially for the speaker who may be one of those good people who want to do their bits for the cause by speaking without making a charge? To make sure, examine this list.

1. Be certain to clarify in writing just what you expect of him or her (and let's use him from now on for brevity's sake). This memorandum should indicate which group he is to address, exactly what time he is to speak, precisely how long he may have and whether there will be time for questions. Also ask for a subject title and then use it. If you made the date months in advance, and get out a yearbook that lists his and other programs, send him a copy.

2. Find out about your speaker. If you don't see him listed in a national, regional, or professional Who's Who, ask him to send you a brief biographical sketch, emphasizing those points in his career which are pertinent to his appearance before your group (if he's speaking about Africa and has written a book about that country, get the facts on that; get the book, if you can, for display). If the local press or your own parish publication can use it, also get a glossy photograph of him.

3. See if he has some special needs as a speaker. Maybe he wants to mount a map, use a blackboard, or exhibit materials on a table. In your first letter or a subsequent one inquire about this. The older the speaker the more problems he may have. He may wear bifocals and require a podium or stand on which to rest notes. He may need a glass of water. Be sure the microphone or recorder is in good working order.

4. Make the financial arrangements clear. You can't do this if your group has no policy. Most church organizations do not and cannot pay fees except on extraordinary occasions. There ought to be a policy, something like this: 1. Pay speakers their expenses and at least a moderate fee if they make their living mainly from public speaking or if such earnings

are clearly important as supplementary income to a salary that is far too small. 2. Pay expenses to those who do not need a fee but should not be expected to make long trips at their own expense. 3. Pay nothing to persons who are being sent out by other organizations to publicize them or who have a duty to do the speaking and are not in need of either expenses or fees. With speakers from the local community this situation offers few problems; it applies chiefly to out-of-town speakers. Always let the speaker know your policy in advance. And then live up to it. Pay him promptly; if possible before he returns home. I know several ministers who were promised fees (and they deserved them) and had heavy expenses for the trips but the committees concerned forgot to send the checks; in 2 instances these men were fearful of being considered mercenary if they called attention to the slip, so they never were paid even for their outlay.

5. Don't overlook the speaker's wife or husband. Whatever you intend to do about the other member of the family, do it; leave no mystery. Be clear about whether he or she is expected, especially if the speaker is from your own community. Sometimes the program chairman doesn't know if the speaker is married, but an inquiry about his desire to bring some other member of the family will soon get the answer.

6. Publicize the event properly. If you have obtained the advance information accurately such publicizing consists primarily of sending news stories to the local papers, radio stations, and your own church publications (to the latter especially about events of considerable importance). Try to interest the journalistic media not only in announcing the event but also in covering (i.e., reporting) it afterwards. If there is hope of this, ask your speaker for a 300-word abstract of his speech and make enough copies for all publications and stations.

7. Meet the speaker at the station, airport, or bus terminal. If he's coming by car, be sure he knows where to go. Greet him with a car at the terminal and take him where he is to stay. Be sure to tell him in advance that he is to be met and how to identify you.

8. Leave him alone for awhile before his duties begin. Give him a chance to change clothes, rest, go over his notes, or assemble his exhibits. Don't sandwich in other duties without consulting him well in advance.

9. Make sure he gets his meals. Don't expect him to rush from the terminal to someone's house to have a hurried lunch or dinner before speaking. He may wish to eat lightly or not at all before giving his talk. Consult him; if he prefers to eat at his hotel let him.

10. Check the day of his arrival if all is in readiness at the hotel or some member's home where he is to stay. Make certain that the hotel provides adequate and clean facilities. Church speakers sometimes are put in hostels or dormitories; these can be seriously lacking in bathroom and toilet facilities and should be checked for the presence of linens, soap, towels, and other items.

11. Introduce him properly. The time has come for him to speak. Whoever is to introduce him should have a copy of his biographical sketch and should abstract the main points that will interest the audience and show the speaker's authority to deal with his subject. This step in treating speakers right is one of the most badly handled, in my experience. It hardly need be said, that the too wordy introducer is just as bad. The stock example of the introducer who takes almost as much time as the speaker is no exaggeration.

12. Arrange for the proper handling of questions, if there is a period for them. Have someone prepared to handle them, especially in a very large audience, or arrange with the speaker to handle his own.

13. Take the speaker in tow after the speech. Don't let the poor fellow wander into the social part of the session or into the disappearing crowd unattended by someone from the group.

14. Take the speaker home or to his hotel or his train. That is, if he is going promptly and would appreciate transportation and did not come in his own car. At least get a taxicab for him. Now also is the time to pay him for his work or reimburse him for expenses or at least arrange details of disposition of the debt. A few groups have offered to send me a check in

advance; this saves embarrassment about expenses.

15. Send him a note of thanks. It takes only a few minutes to write it, but such a note shows thoughtfulness, especially if your speaker has come out of the goodness

of his heart and obviously has worked hard to give you a specially-prepared talk. He'll be more willing to come back some day. If program chairman would see that the 15 points listed here would be checked carefully, church speakers' lives would be much easier.

(Reprinted from CHURCH MANAGEMENT;
Cleveland, Ohio.)

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A BRIEF HISTORY OF THE CHURCH

by C. M. Zorn
(cont.)

III. From the years 814 to 1517.

15. Further Spreading of the Christian Church.

The Franks were an old German people. From the years 768 to 814 they had a king by the name of Karl, who was later on called Karl the Great. The Franks were Christians. Another such German people were the Saxons. They were wild and cruel heathen. Karl the Great wanted to tame them and bring them into subjection and thereby make Christians out of them. That is what he did. However, he did not do it with the Word of God, but with the sword. Be baptized or be killed, he told them. Finally, after a war which lasted for 30 years, he in this way made them all into Christians. You can imagine for yourself what kind of Christians they were! But the pope was satisfied with that. Also today the pope is completely satisfied if people will honor him only outwardly. It was not many years ago that the American Cardinal Gibbons wrote: "Acknowledge the pope; everything else then comes of itself."

Karl the Great had obtained such great power that even the pope was subject to him and had to swear to be loyal to him. On Christmas Day in the year 800 pope Leo III placed the emperor's crown on his head. That was the beginning of the German empire and "the Roman Empire of the German Nation." Throughout the West, Karl the Great ruled the state and also the Church. But he still said that the pope was "the visible Head of the Church." Karl the Great had done much for the spreading of the pope's church, but also for the education of the people through schools. Later on the pope made him a saint.

The Christian Church spread throughout all North Germany. The Frankish monk Ansgar, who was later on bishop in Hamburg and Bremen, established the Church in Sonneswig, Denmark and Sweden. He died in the year 865. Around the year 1000 missionaries from England established the Church in Norway and Iceland. Cyrellus and Methodius, two Greek monks, established the Church in Bulgaria, Moravia and Bohemia from the year 862 on. From Bohemia the Church came 100 years later to Poland and Hungary. In Russia Christianity began around the year 1000 through the efforts of the princess Olga. All of these were churches of the pope, except in Russia.

But, children, just as there are many good and living seeds within a dung-heap, which will come forth when the manure is spread out on the ground, so it was also here. Much of the good and living Word of God came mixed in with the false doctrine and great corruption, and it entered into the hearts of many people and brought forth the fruits of faith in Jesus Christ unto eternal salvation.

(To be continued)



NORTHWEST PASTORAL CONFERENCE

Place: Bethany Lutheran College
Mankato, Minn.

Time: Jan. 28 and 29, 1958.
Begin at 10:00 a.m.

Lodging will be provided by Mt. Olive congregation for those who request it. Notify Pastor C.M. Gulkerud if you desire lodging. Common courtesy demands that he be notified in good time.

J. Petersen, Sec'y

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Mankato, Minn.

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"When we now look about in the Church of the present time, then we find even in most of those communions which call themselves Lutheran not only the papistic practice of ruling over the conscience, but also the papistic doctrine of church authority. The words "He that heareth you heareth me" are referred to the rules and doctrines to be believed of the church, which is at all times the bearer of Christ's will. The ordaining church, man teach, is owed the obedience of men by virtue of the Fourth Commandment, so long as it does not command a person to sin. It is therefore an unspeakable grace of God that among us so great a number of preachers and congregations stand firmly together in the same mind, permitting their conscience to be bound only through God's Word, and being subject to no one other than Christ alone. Only three times since the Christian Church came into existence has there been such a blessed time: at the time of the apostles, at the time of the Reformation, and

now. Scarcely was the mouth of the apostles silenced than bitter servitude of the Christians began. Already the precious martyr Ignatius (died 107) had to write publicly: 'As Christ was among the apostles, so the bishop is among the presbyters.' Then the papacy placed tyranny of conscience upon the throne. Thereupon the grace of God through Luther broke this servile yoke and brought the Christians to the knowledge and enjoyment of their freedom. And when this treasure was again lost through the laziness of the Christians, God has here again permitted apostolically free congregations to arise. Therefore we herewith cry out without pride, giving all glory to God alone: 'Hold that fast which thou hast, that no man take thy crown!' Rev. 3:11."

(The above quotation is from an essay delivered by Dr. C.F.W. Walther before the Western District of the Missouri Synod in the year 1883; translation by A. Schulz.)

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N. F. S. GRUNDTVIG AND HIS "MATCHLESS DISCOVERY"

The Fathers of our Synod disposed of Grundtvigianism at the very beginning. A little piece of its yeast had even found its way into the preliminary drafts of the Synod Constitution: "The doctrine of the Church is that which is revealed through God's holy Word in our baptismal covenant, and also in the Canonical Books of the Old and New Testaments..." The phrase was removed before the actual organization of the Synod in 1853. Thereafter Grundtvigianism was a dead issue as far as the Norwegian Synod was concerned. In Norwegian Synod literature over a period of a hundred years (outside of rather brief allusions in historical writings) Grundtvigianism was not discussed even in an academic way.

But Grundtvigianism is not dead. Quite a number of Lutherans in this country, particularly among the Danes, are Grundtvigian. In recent years several sympathetic books and magazine articles on Grundtvig have been published in this country. We are informed that the works of Grundtvig are in process of translation into English. A Danish theologian lecturing in this country a year or so ago told a group of pastors in Sioux Falls that in the last few years they had become acquainted with Kierkegaard and that in the next few they would have to come to grips with Grundtvig. It should be useful to us to know a little more about him.

One of the books referred to above is "GRUNDTVIG", by Hal Koch, Professor of Church History at the University of Copenhagen (Translated from the Danish with Introduction and notes by Llewellyn Jones. The Antioch Press, Yellow Springs, Ohio. Copyright 1952, 231 pages.) As a matter of information we present a few paragraphs which we judge to be a fair representation of the views of Grundtvig and how he arrived at them.

After referring to Grundtvig's writings in a number of newspaper articles on behalf of the "Conventiela folk" against whom the Conventiela Act had been invoked, Hal Koch says:

"This whole episode contributed mightily toward opening Grundtvig's eyes to the necessity of finding a firm position from which to combat rationalism. But this could not be the word of the Bible, where there would always remain the question of correct interpretation, and which must always bring the humbler folk and minors of the congregation under that papacy of the theologians - the theologians, who were never even in agreement. No, there must exist some infallible testimony to true Christianity, so constituted that no scholarly quibbling could shake it, and such that even the simplest could comprehend it. It was during these cogitations that Grundtvig made his 'matchless discovery,' found his way to the historico-ecclesiastical view. This had not as yet been vouchsafed with the quickening of 1823, but that was what put him on the road to it.

"How he got light on the subject, he described many years later in the Ecclesiastical Mirror:

'I had been in deep thought over the desperate state to which Christ's congregation, and particularly its children and unlettered members had been brought through the fact that not only were holy scripture's origin, scope, authenticity and correct interpretation much in doubt, but the church's fundamental doctrines of the Trinity, Christ's divinity, and the redemption, were not, if one had command of the original tongues and looked into the matter, anywhere to be found in the Bible, which, to all Protestants was nonetheless their faith's sole authority. However convinced I myself might be that the Rat-

ionalists' Bible-criticism and scripture interpretation were about equally unfounded and dishonest, I still could neither overlook the fact that Christian children and laymen were alike at a disadvantage nor forget that even my own Bible-knowledge would not have sufficed to defy the testimony of those legions, had I not also had a knowledge of church history and possessed, above all the spirit's testimony within me, able to defy the testimony of all the world.'

"On the basis of thoughts such as these he became convinced 'that in the church there must exist some far stronger and more valid testimony to the true, original Christian faith than a literary document could in any sense be for women, children and all the unlettered. As I now ceaselessly pondered, read and wrote, along this line, with prayer and supplication, lo and behold, it struck me in a blessed moment that the matchless testimony I had so laboriously been seeking all over the spirit's world had been audible like a celestial voice all the time and throughout Christendom in the Apostle's Creed at baptism.' The creed, always spoken at baptism in token of incorporation in the church, was the sun-clear mark of true Christianity, was common to all Christians down through the ages. This was the 'discovery' that gave him a firm footing for the fight against the Rationalists.

"The first time this new view of the church came clearly to the fore was in the clash with Prof. H.N. Clausen.... In August 1825 he (Clausen) had brought out a big book on Church-government, Dogma and Rite in Catholicism and Protestantism - a quite solid and competent work albeit stamped with the author's own uncertain theological position. Barely a fortnight after Clausen's sizeable work came out there appeared in the bookshops: The Church's Answer to Professor of Theology Dr. H.N. Clausen, by Nik. Fred. Sev. Grundtvig, Curate of the Church of our Saviour - a little pamphlet of 47 pages. This attack contained an attack of unprecedented violence.... The preface ends by explaining that if the attack had not before been made with such severity this was due to the fact 'that I have but recently arrived at a clear understanding of what constitutes the immovable and unalterable found-

ation of the Christian church.' Previously he had never ventured to pass so severe a sentence on the false teachers because his own exegesis, however sure it might seem to himself, still did not give him an adequate footing. But now that 'the Christian principle has been clearly recognized, the church door is so barred against false teachers that none can open it, and so opened to all believers that none can bar it.'

"Briefly stated, what the 'Christian principle' amounted to was this: that Grundtvig had become clear in his own mind as to what the church is. Over against Clausen's somewhat sublimated church-concept, his 'air-castle', Grundtvig sets 'the historical church which calls itself Christian and which incorporates into itself through baptism and holy communion only those who renounce the devil and confess their faith in God the Father, Son, and Holy Ghost, according to the 3 articles of faith which scholars call the Apostolic Symbolum.' It is an absolutely indisputable historic fact that at all times there has been a Christian church on earth recognizable through its creed, whereby it has proclaimed and does proclaim belief in Christ as the only way of salvation, the way that leads through baptism and communion to God's kingdom and the land of the living. Whether this way be true, whether it does lead to salvation, may be challenged, but that such is the way of the Christian church there is no denying:

'Only consider how one would go about challenging the principle that the means of grace with its corresponding confession of faith, which is the only thing all Christians in all situations, in all congregations, at all times have had in common, the thing that has both identified the church to friend and foe and united the congregation, which has thus indisputably been both its distinguishing mark & bond of fellowship, how deny that this is the foundation which has till now met the charge our Lord laid upon the rock which, despite the gates of hell and the powers of death, should bear his church always, until the end of the world. How challenge this principle whereby we are merely placing the church mentally on the basis upon which it has demonstrably stood and beyond

question will stand as long as a single human being, myself for example, voluntarily embraces the confession and declares himself united through the means of grace with all the true believers who have been, are and shall be born, reborn in the same faith, of the same spirit, through the same baptism, to the same hope!

"It is therefore time for all true Christians to rally around what is basically Christian and let be all theological differences reconcilable with it, 'but then not budge a hair's breadth either for open enemies or for false friends.'"

"This was the 'matchless' discovery, which did indeed become a candle that spread its radiance far in the Danish church. This was the heart-beat of Grundtvig's whole historico-popular concept of Christianity. A construction frequently put upon the 'discovery' is that, between reading Irenaeus and himself pondering what there was essential to the church which could be used with authority against the Rationalists, he had stumbled upon the apostles' creed as an exceptionally precious and ancient historic testimony independent of the word of scripture, and that thereupon he and his disciples had assumed about the same attitude toward the creed that the scripture-theologians maintained toward the Bible. It is easy to understand how such an impression might have been created just because Grundtvig first stated his ecclesiastical view in the little polemic against Prof. Clausen. The Church's Answer itself in a certain sense completely overshoots the mark. It is both unjust and unfair in its treatment of Prof. Clausen, while at the same time it easily gives the impression that the ecclesiastical view's chief function was to implement an effective combating of the rationalists. Quite likely Grundtvig himself in writing the Answer had regarded this as the main thing. But he was soon to be taught otherwise. It was not as a weapon of war that the matchless discovery gained its importance. The Answer did not become, as its author had expected, the signal for a great sorting of belief from unbelief in the Danish Church. The Professor did not apologize, nor did he resign his office as priest-preacher. Instead he started a libel suit, and after long debate Grundtvig was actually found guilty and for the future placed under censorship.

"To the above-mentioned misunderstanding of the matchless discovery another factor has also contributed. There were actually quite a few of the Grundtvigians who regarded the creed about as the orthodox regarded the Scriptures, and they were borne out in this attitude when the ecclesiastical view was gradually amplified by a most unfortunate 'theory' - originally conceived by Grundtvig himself, later elaborated by Peter Christian Kierkegaard, and with such success that for many the theory became one with the ecclesiastical view itself. The theory was that, historically, the creed had not originated with the apostles but was 'that little word from our Lord's own lips,' that it had been conveyed by Christ himself to the apostles during the 40 days between the resurrection and the ascension. Any such thing was still a long way off in The Answer, which merely mentions the 'so-called apostolic confession,' and where the age of the confession is not discussed at all.

"There is more to life than theories, however, and the historico-ecclesiastical view had its value quite independently of the unsuccessful and in many ways unjust attack on Prof. Clausen. That is, Grundtvig had experienced - as a started, in 1821, much more powerfully in 1823, continually thereafter - the fact of a living congregation, which incorporates persons into itself through baptism and assembles about the communion-table, these being, along with its confession of its Lord, the invariable distinguishing marks of the Christian congregation. It had long since dawned on him that the written word, yes, even the word of the Bible, rich as that might be, was of itself dead.

"Now it came over him that in the congregation, and only there, is heard the word which creates what it names, the living word, which is our Lord Jesus himself, his living presence. This is not the living word, for that is always dead. No, this is the word that has lived in the congregation in unbroken oral tradition, on its tongue as the confession, in its hearts as faith. To know what Christianity is, one should ask not scholars and linguists, but the congregation, where the Lord himself is present in the word of life. Only therefrom does life proceed. This oral word of the confession has always been spoken in the congregation, be-

ginning with baptism, where a man becomes Christian, and it always will be; it is the real secret of God's kingdom....

"This living word, our Lord Jesus himself, was in the church before scripture existed, for church is older than scripture, and scripture is only written testimony concerning God's true word. One should therefore not build the church upon scripture, the altar upon the Bible, but should rather lay the Bible open upon the altar-table. This is the main thing in the matchless discovery: the sense of the congregation and of its living only by virtue of the Lord's presence as he speaks his word to men at baptism and communion and holds commerce with them, gives them rebirth and nourishes their Christian life. 'The Word' has here again become drama and myth, not judgments of reason, or moral precepts or edifying observations, no, the word is the bond between heaven and earth, the bond which only God and his spirit can create, but which men may experience in the congregation....

"In contradistinction to Rationalism's moral-reason Christianity and to Orthodoxy's Bible-church and theology, Grundtvig had discovered the historical congregation which always had existed and would exist by virtue of the fact that the Lord Himself is present in it, and there has lips and voice. There and only there does God give men rebirth through baptism and nourish his Christian life through the communion. This is an act of the Holy Spirit, but the Spirit works always through the word. As man's spirit makes itself known through speech, as the people's spirit lives in the mother-tongue, so also is God's spirit active through 'the word' - that word which makes baptism baptism, and communion communion, namely the creed and the words of institution. This word Grundtvig calls 'the word of God's own mouth,' which, at any rate originally, had no connection with any theory of the historical origin of these particular words, but expressed what constitutes the essential basis of the church, namely that in & thru these words God speaks his creative word to us. He therefore speaks his word 'only at font and at table.' ...

"There has for most people been something incomprehensible about this limitation whereby God's word comes to us only at

font and at table. But Grundtvig means just what he says. He precisely means to us, to me the individual. Scripture is only testimony as to what happened of old, preaching is only testimony of another person, which, like scripture, serves to throw light on the Christian life - but man cannot live by the testimony of others. The ecclesiastical view was for Grundtvig the completion of his insight of 1810, namely that human life without Christ is cast off to worse than the grave. Man is saved only by God's covenant with him, but that occurs at baptism, and his Christian life can only be preserved by God's sustaining and nourishing it, but that happens at communion. Therefore the words there spoken - as opposed to the words of scripture or preaching - are not human words, but the word of our Lord's own mouth. Therefore baptism and communion are the creative factor in the Christian life, token that the church is neither a reading-circle nor a moral educator, but Christ's continuing life, into which he draws his believers.

"This is not the place to discuss the correctness of Grundtvig's ecclesiastical view. On the other hand, it is essential to establish the fact that, from 1825 on, this was his fixed position, never abandoned, and that this view was basic to his whole future accomplishment in church, school and nation. Therefore there is no use dismissing it as only a theory, for it has stood the test, it has shown that the power of growth was in it. On many points Grundtvig might gradually change his opinions, and on many points he perhaps never reached clarity at all, but in his view of the church and the word of our Lord's own mouth he never wavered." pp. 89-98.

Another book on Grundtvig - DANISH REBEL by Johannes Knudsen, "A study of N.F.S. Grundtvig." Muhlenberg Press, Philadelphia. Copyright 1955, 242 pages.

T. N. T.

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QUOTES

from an address entitled "THE IMPERATIVE FOR CREATIVE THINKING TODAY IN CHURCH COLLEGES"; (subtitle: An appeal to Trustees; by Henry T. Heald, President, Ford Foundation. - The address was delivered at the First Conference for Trustees of Church-Related Colleges, Lake Junaluska, N. C. - It appears in print in "Trustee" for Sept., 1957, the quarterly bulletin of Commission on Higher Education, National Council Churches of Christ, U.S.A.);

"A first-class college starts with its president... He gives his institution executive leadership. He represents it to the public. He is the link between the faculty and the trustees ("regents", ed.). His selection is probably the most important single task the trustees ever perform.

"Teachers and clergymen have both suffered from a curiously persistent attitude on the part of laymen toward their professions. They have, it is said, responded to a call; they are compensated by the satisfaction of doing good; it is somehow unbecoming of them to think of money. Perhaps so. Perhaps some of them still feel this way, but I am sure that the trustees of their institutions can no longer think this way.

"One of the two major imperatives for creative thinking today in church colleges as in others, is in the realm of finances. And the responsibility rests largely with the trustees. It rests, too, with the president, and he cannot avoid it, no matter how much he may wish to or try to. But basically it must be a main order of trustee business if the president and the

faculty are going to have the means to attain excellence. Only excellence will produce generous support. And only financial stability will produce excellence.

"There was a time in American education when a trustee's position was more or less honorary. Policy was little more than an easy compliance with tradition and complacency. Problems were relatively simple, or at least solutions were relatively easy to arrive at.... A trustee, regardless of the type of institution he represents, holds a responsible public trust. He is a link between the community and the institution. He is a representative of its constituency and the leader and guardian of its academic worth.

"Church-related colleges have a unique role in the preservation and advancement of Christian teachings. This is a role worth preserving, but it is best fulfilled by the forward-looking management of these colleges as educational institutions. . . In the long run, the college that can qualify on the basis of educational excellence has the greatest possibility of success. And by success I mean support, growth, recognition, stability, and continued expansion of its horizons.

"There never has existed a more opportune time for the expansion and upgrading of institutions of higher education. The educational needs of our nation are almost unlimited. The college population is rapidly increasing. The demands on our colleges by industry and government for well and wisely educated young people are forceful and persistent."

-- Submitted by Stuart Dorr.

* * * * *

A BRIEF HISTORY OF THE CHURCH

by C. M. Zorn
(cont.)

16. The Schism of the Church.

Christianity was always corrupted. When the Christians had been heathen they had prayed to idols. And what did they do now? Now they prayed to the virgin Mary and to the saints, made pilgrimages to Rome, and did other external works, and thought that that was enough to gain salvation. The name of Jesus was spoken, His cross glittered on the church properties and stood upon the altars and on the streets. But actually they did not care about Jesus, and did not comfort themselves in His merit, but lived in sin.

The pope was a worldly prince. Karl the Great had given him the land around Rome as his property. That was the "Pontifical State." Very often the popes were such immoral men that the emperors had to depose them. And so the patriarchs and archbishops and bishops and priests were no better, they were completely ignorant and led a wicked life. Bishoprics and other positions in the Church were sold for money. What was to be expected of the poor Christian people?

Christianity in the East was just as corrupt as in the West, and both of them together formed the one Catholic, which means universal, Church, in spite of the fact that there were differences in many things between the two. And now they drew still farther apart. The western Church taught that the Holy Ghost proceeded from the Father and from the Son, which was correct; and the eastern Church taught that the Holy Ghost proceeded only from the Father, which was false. And the patriarch of Constantinople said that he was equal with the pope; but the pope said that he was the Head of all Christianity and that the patriarch of Constantinople was also subject to him and must obey him. And now the pope excommunicated the patriarch of Constantinople and the entire eastern Church, that means, he excluded them from Christianity. Then the patriarch of Constantinople excommunicated the pope and the entire western Church. And so the schism of the Church came about in the year 1054. Since that time there is a Roman Catholic Church and a Greek Catholic Church. Each one says that it is the true catholic church, the one universal Church. These two churches are still there today.

Have you ever seen a piece of frozen mud? If it is not thawed out, it always remains the same, and does not become better or worse; it becomes solid. It was in this way that the Greek Catholic Church became solidified in its corruption. It has never thawed out. It has remained the same until the present day. For that reason there is little more that we can say about it.

However, the Roman Catholic Church did not solidify. The Roman Catholic Church became constantly worse. New false teachings were constantly coming into it, new abominations, new blasphemies and impudences of the pope. For that reason there is still much more to say about the Roman Catholic Church.

Children, you should thank God that you have the pure and saving teachings of the Word of God in your Church and school. Hold on to them firmly with your whole hearts in true faith! Pray God that He may ever permit the pure and saving teachings to remain on earth. And you - you are to fight throughout your lives against every false teaching and against all ungodliness which the devil will bring in.

17. Pope Gregory VII.

An Italian monk by the name of Hildebrand, the son of a blacksmith, was so gifted and clever and had such an iron-strong will, that he obtained the highest authority in the Church, and even the popes who lived in his time were directed and guided according to his will. In the year 1073 he himself became pope and took on the name of Gregory VII.

Gregory VII was a powerful pope. He said: "The pope is the sun, worldly power is the moon. Just as the moon receives its light from the sun, so also the princes receive their office as a grant from the pope," it is only being lent to them by the pope. So he maintained that the entire earth belonged to the pope, and that all worldly governments were under him and must obey him, and that he could enthrone or dethrone emperors, kings and princes. He wanted to bring all of Christendom under his rule. He wanted to bring the Greek Church under his rule, in order that all Christendom might be one flock under one shepherd, namely under the pope. He wanted

to take the Holy Land and Jerusalem away from the Mohammedans. He wanted to make the entire earth into one priestly kingdom (Priesterreich). He no longer permitted high church offices to be sold for money (that was called simony from Acts 8: 18-19), because he wanted the servants of the pope to be truly faithful. He also did away with the practice of having bishops receive their office from worldly princes, this practice being called investiture (being invested with ring and staff). And he introduced celibacy, that means, no priest was allowed to marry. He did not permit the archbishops and bishops to have as much power in their own territories as they had had before; they must do what the pope wanted. He said that he was the successor of the Apostle Peter and the vicar of Christ and the Lord and Judge on earth in spiritual and also in worldly matters.

And now we will give you an example to show how Gregory VII was in earnest about this. The German emperor Henry IV, the emperor of the Roman empire of the German nation, deposed pope Gregory VII because he was going contrary to God's order when he wished to have the rule in all worldly matters. Gregory VII then excommunicated the emperor, excluded him from the Christian Church, and told all of the emperor's subjects that they need no longer keep their vow of faithfulness to the emperor. The emperor's own son then stirred up a rebellion against his father, and told the German princes that they should choose another emperor. When the princes were about to do that, the emperor Henry IV went across the Alps in the middle of winter and went to the castle at Canossa, where Gregory VII was visiting the countess Mathilda. Here the pope left the emperor to stand in the courtyard for three days barefooted and clothed in penitential garb. Finally, on the fourth day, he withdrew the ban of excommunication since Henry wept and prayed and promised that he would be obedient to the pope. That was in January of the year 1077. Soon afterwards, however, Henry IV made war on Gregory VII and put him in prison. Gregory was set free before long, but died in the year 1085. The emperor was again excommunicated by one of the following popes and was placed in prison by his son. When he died he was buried like a dog. This son then became emperor and was known as Henry V.

That which Gregory VII taught concerning the rights and powers of the pope was taught by all the other popes, and is still taught by the pope today.

Children, Jesus Christ alone is the Head of His Church on earth. The Word of Jesus Christ alone prevails in His Church. Jesus Christ alone is the Lord of all lords and the King of all kings. And it is the will of the Lord Jesus Christ that His Christians be subject to the civil government in all worldly matters.

18. The Crusades.

In the eleventh century the wild Mohammedan tribes came out from Turkey in Asia, and conquered the Holy Land and Jerusalem. Ever since the time of Constantine the Great many Christians had always made pilgrimages there to the place where Jesus Christ had lived and suffered. They thought that if they would pray at these holy places, then their prayers would surely be heard and they would receive grace and the forgiveness of sins. That was a false delusion. But now the Turks mistreated and killed the pilgrims. A hermit by the name of Peter of Amiens (also called Peter the Hermit) returned from the Holy Land and told about all that was happening. Pope Urban II then held a church convention in Clermont in France, and called upon all Christendom to go into the Holy Land and to Jerusalem and free the holy sepulchre of Christ from out of the hands of the Turks. To everyone who would go he promised the forgiveness of all his sins and eternal salvation. And Peter of Amiens made fervent speeches. Criminals were set free, debtors did not have to pay their debts, slaves were set free - if they wished to go along. Everyone was filled with enthusiasm. Everyone cried: "It is God's will!", and they kneeled down and had a red

cross placed upon their shoulders for them to bear. Because of that, all who went to the Holy Land were called cross bearers, and their journey there was called a crusade (cross journey). A true crusade fever came over Christendom. On to Jerusalem! That cry resounded from mouth to mouth.

To Peter of Amiens it seemed that the time would never come when they would be ready to leave. He gathered together a large mob of vagabonds and started on the journey with them. But they died along the way. The first organized crusade was undertaken by the duke Godfrey of Bouillon. In the year 1096 he set out with an army of 80,000 men. Along the way, especially in Constantinople, another 100,000 people joined him from different countries, and the great army then marched to Jerusalem. In the year 1099 Jerusalem was captured. However, it cost the lives of so many people that only 22,000 men were left out of the whole army. Godfrey was made king of Jerusalem. So there where Jesus had worn a crown of thorns on his head, a golden crown now adorned the head of this king. He died about one year later, and his brother Baldwin was crowned in Jerusalem.

The crusaders there established several orders of knights, who continued to fight against the Turks, and they also protected the holy sepulchre and the sick pilgrims. Such orders were, for example, the Knights of St. John and the German knights.

The Crusade fever lasted for 200 years. Seven great crusades were made. There is much that we could tell about them. In the year 1212 about 40,000 children, boys and girls, even went out from Germany and France. Poor children! Many thousands of them died already in Europe from hunger and want. And the rest of them were imprisoned by wicked men and were sold as slaves in Egypt. At the end of it all, Jerusalem was again captured by the Turks and remained in their hands together with all of the Holy Land. And six million Christians had perished in the crusades.

Now the Turks stormed toward Europe, and in the year 1453 they captured Constantinople and turned the beautiful church of St. Sophia into a Mohammedan mosque. That was the downfall of the East Roman empire. Constantinople is still the capital city of the miserable Turkish empire.

Children, God does not want crusades. But God does want the name and cross of the Lord Jesus Christ to be in our hearts through true faith.

(To be continued)

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OBJECTIVITY IN JUDGING OUR OPPONENTS

By B. W. Teigen

I presume that this topic was assigned for conference study because we all want to be scrupulously honest in our judgments, so that the truth of God will prevail among us. I presume, further, that the topic was also assigned because it is recognized that language can be used by our "opponents" and by us to distort or conceal the truth or to make an idea more attractive or repellent, as the case may be. Ever since the serpent in Paradise said to the woman, "Ye shall not surely die," and the man said to God when confronted with his own personal guilt, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat," there has been a deep-seated tendency in mankind to maximize what we would like to see maximized and to minimize what we would like to see minimized.

We may be misled by not recognizing and peeling away the layers of language that can conceal the truth. And even we may be guilty (unknowingly, of course) of doing faulty reasoning. And, by the same token, it is possible, even if not probable, that we can use language as a cloak which may cover the real facts in the case so that people are misled by failure to detect faulty reasoning. We conceivably could conceal the truth. Language is one of God's greatest gifts to mankind, but, as all other useful tools, it can be employed carelessly and dangerously. We so easily forget three important truths about language: 1) Meanings are complex, 2) Meanings are always changing, and 3) Meanings convey both information and attitude.

I also presume that the topic was assigned for study on the supposition that an intelligent person can improve his methods of thinking and writing and that he can improve his ability to read and listen more perceptively and objectively. Infor-

mation is actually communicated between human beings, but the fact that it is not always communicated or received accurately does not mean that we should reject everything that is written by either our friends or opponents. When, for example, we see language abused by the unscrupulous politician, we can become quite skeptical about language in general. Hence, as a necessary precaution against complete skepticism, I would like to quote what Richard Altick has to say with respect to this:

"It is probably just as easy to believe nothing as it is to believe everything. It is harder, but in the long run infinitely more satisfying, to be able to separate the true from the false -- to detect opinions masquerading as facts, as well as half truths and distortions of the truth. The practiced reader, while he always remains alert for these evidences of careless or deliberately abused logic, discovers that plenty of truth remains in the world; there is no dearth of things for him to believe, or to believe in." (Preface to Critical Thinking, page 112.)

Since the suggested topic reads, "Objectivity in Judging our Opponents," this paper won't have much to do with how the opponents judge us, although perhaps a book should be written about that so that the record can be set straight for posterity. I suppose that we are all much like the dying Hamlet, who besought his bosom friend, Horatio, to absent himself from felicity awhile so that he would "report me and my cause aright / To the unsatisfied."

I take the word "objectivity" to be the main word of the theme, and hence I am simply going to review with you what you already know, namely, the pitfalls

into which unscrupulous thinking can lead us. The examples I shall refer to may be in the field of church polemics and they may be of a general nature. Perhaps by way of discussion you can supply the examples as we go along. Certainly the examples are not intended to be a general catalog of our sins and weaknesses. They are merely illustrative and suggestive of further study and thinking; they are not definitive.

I. Inductive Reasoning.

In judging our opponents we want to obtain reliable information. We do that mainly by what the logicians call "inductive reasoning." When we reason inductively we begin with what we think is reliable information or with particular facts and then proceed to larger statements of general truth and to apply them. In inductive reasoning we move from the part to the whole, or from the result to the cause. The first thing we do is to accumulate statistical evidence. We may want answers to questions such as these: Is there a correlation between the sex of a baby and the month in which it is born? Is there any correlation between the average salaries of synod ministers and the price of aquavit? Do members of the Norwegian Synod on the average know more about objective justification than the members of the Missouri Synod? etc., etc.

Now the primary way or the so-called scientific method to settle such questions is to collect and to analyze all the available evidence, and sometimes, we must admit, the evidence may not be very clear cut. We are forever performing such inductions in our daily life. Many of them that we make are tentative, but we make them nevertheless. Unconsciously, almost, our minds form questions about general truths and our experiences gradually answer them. We all know that a burning electric light bulb gets hot, and we generalize. Besides, the results of such inductions on the part of others are constantly brought to our attention, and we are expected to believe these generalizations.

I would like to point out now two dangers that are ever present in generalization. One is that of unconscious or deli-

berate exaggeration. If we are honest with ourselves, we must admit that when we generalize from our own experience we often go further than we are entitled to. We prefer the sweeping generalization. It is easier to make and it seems to be somewhat more satisfying and startling than the qualified one. When we make general statements we tend to erase the qualifying words, such as, "nearly all, usually, few, seldom," etc. For example, quite often heavy black clouds in the west mean a thunderstorm is coming. But that can become a generalization such as this: "Those black clouds in the west mean we are in for a bad storm."

It is of the greatest importance then that we always apply a test to a generalization. We should ask ourselves -- Are there really no exceptions? Is the speaker or writer justified in saying "all", "always", "never"?

A second danger ever present in a generalization is that it may be based on insufficient or weighted evidence. What evidence lies behind a general statement? Is it the only evidence? Is there any evidence that would nullify the evidence at hand? A generalization must be based on a sufficiently large number of pertinent instances. For example, during Christmas vacation I heard of two ELC pastors who turned down a funeral because the person was a practicing Mason. Should I deduce from that that ELC pastors never have Masonic funerals? You could adduce considerable evidence to the contrary. If at the church door on Sunday morning after a service one of your parishoners may say, "Pastor, you preached a wonderful sermon this morning; that's the kind of sermons this congregation needs", you might for the moment develop an inward glow of satisfaction (at least until your wife got hold of you at the dinner table). But at best it would be fringe evidence. One nice old lady could possibly not be representative of 300 church-goers, and you would no doubt have a gnawing feeling that other criteria are necessary for judging what is the best food for a Christian congregation. You will recall that professional public opinion pollsters are very careful to get a cross section that is representative of the group being examined and then to be very cautious in what they say.

We must check the evidence against other evidence. For example, the Missouri Synod has a tract called "God's Verdict Not Guilty," and on page 9 of that tract there is this one sentence, "Not all are justified." Now, I have heard it suggested that the Missouri Synod's position on objective justification has deteriorated so much in the last few years that they are blatantly denying objective justification in their tracts used for general information and mission work. The ALC has really influenced them. But if you will look at the whole tract, you will see that on page 4 it says, "God justifies the ungodly," and the context for the statement on page 9 shows that the writer is speaking about personal justification. So, one must be careful lest he use insufficient or weighted evidence.

Further, if you have set up a hypothesis regarding a body of fact, you will have to test the hypothesis to see whether it actually explains the phenomena. Physicians are constantly doing that by diagnosis. If one sees symptoms A, B, and C in a patient, he will say the patient probably has scarlet fever if symptom D and E should show up later. If symptom D and E do not appear, the doctor may have to revise his thinking and look for some other cause. A hypothesis can be considered confirmed only if it alone can explain the effects noted. If somebody has the hypothesis that a certain pastor is not mission-minded and says this congregation lost ten members after he came, such an hypothesis surely would need to be tested.

Quite a few unreliable generalizations are emotive, and emotive generalizations from the nature of the case arise in politics and, unfortunately, religion. For example, "All Americans are brave," or "All Norwegian Synod people love pure doctrine and holy living." Such statements are reliable only as an index of the feelings of the speakers. I might add a little bit and say "All Americans are brave because we saw them fighting the Nazis", or "All Norwegian Synod people love pure doctrine and holy living because we know that the congregations subscribe to Luther's Small Catechism." These statements now depend upon some reasons that vouch for their reliability. Yet they are far from being absolutely reliable. They can

be contradicted by individual statements and experiences. They are, in other words, subjective generalizations.

Then there are what we call popular generalizations. If the statement, "All Americans are brave" is universally affirmed, then this statement would seem to be verified. One individual could be wrong, but certainly not one hundred and sixty million Americans. Likewise, if we say that all Norwegian Synod people love pure doctrine and holy living, this could hardly be wrong when twelve thousand of us utter it with one voice and possibly even publish it in the official organ. We might put a note here by asking the question, "Do words such as 'everyone' sometimes mean 'I'?" But even if twelve thousand of us hold such a view of the members of our Synod, it still doesn't make it reliable. Very often the one man has been right, and you know all about the "despised minority." You have recently seen how the Lutheran Herald points to the little minority as opposed to a respectable majority, or at least a "sizeable minority." Is it necessary to add that it is possible that the majority in some cases may be right also and one man may be wrong?

One of the great and trying problems facing us when we study and discuss intersynodical questions is to thread our way carefully through the maze of generalizations that arise, and then to mark for our own those that have validity. You, yourself, can supply all the examples that might be beneficial to analyze and discuss.

II. Deductive Reasoning.

Deductive reasoning is simply reasoning from a general truth to a particular conclusion. Deductive logic shows us what necessarily follows when we endorse a given set of ideas. The classic way of analyzing this process is the use of the syllogism. The major premise is a statement of general truth. The minor premise is the statement that a single individual or thing belongs to the larger class mentioned in the major premise. The conclusion infers that what is true of the greater class is also true of the individual member of that class. For example, look at these 3 statements: "All Roman Catho-

lies are obligated to attend mass," "The Pope is a Roman Catholic"; "The Pope is obligated to attend mass."

The system seems quite simple and fool-proof. It should be noted, however, in analyzing the logic of paragraphs or essays, that these premises and conclusions are sometimes difficult to extract. Sometimes the conclusion appears at the beginning or the middle of the paragraph. Sometimes the premises contain an abundance of facts and data which have no bearing on the argument. The writer is frequently governed by the desire to make his argument more persuasive through his choice of words and through his illustrations. To the critical reader, therefore, the main importance of a syllogism is that it gives him a quick way of testing and perhaps exposing the fallaciousness of a statement which is assumed to follow logically from certain other premises or evidence. Let us, therefore, briefly call to mind some of the errors that may arise in syllogistic thinking.

First, the terms must be accurately defined. The wording must be exact and clear. If someone says, "The intelligence level of Negroes is higher than that of Whites", what does that statement mean? "Intelligence" has never been accurately or satisfactorily defined. What does the phrase "intelligence level of Negroes" mean? Is it the overall average I.Q. of southern Negroes tested in 1925, or is it the I.Q. of Negroes now in the colleges and universities of the Upper Midwest? And what does the "Whites" refer to? Then, one must keep in mind that words may have similar but not quite identical meanings. Meanings overlap, and they are in constant danger of changing. You all remember from your college days the one that was used to illustrate that. For example: Nothing is better than bread; sawdust is better than nothing; therefore sawdust is better than bread.

What is the difference between a depression, a recession, and a slump? What should we call this rising tide of unemployment creeping over our nation during these winter months? Getting into the field of theology, just what is unionistic prayer fellowship? What is a question of casuistry? These things are not easy

to answer, and they certainly cause a great deal of concern for all who are serious in trying to learn to do the Lord's will.

A second thing to be on guard is that we must remember that any qualification in a premise must be faithfully retained in the conclusion. If a generalization in one of the premises admits the possibility of an exception, then the conclusion must also admit the possibility. Sometimes a premise has a tacit exception. For example: The crime rate is the highest in the slums. I presume that the crime rate in most cities is meant, or in the large cities, or something like that.

There are also times when either deliberately or because of fuzzy thinking such words as "always", "never", "only", "none but", "every", "all", etc., are omitted. Let me illustrate by an article I read in a church paper recently. As a matter of fact, it appears in the Northwestern Lutheran for January 5, 1958, page 3. There you will find an article with a take-off on an advertisement from a catalog of used books, where the condition of the book is listed. One title was "Formal Weddings" and then in parentheses "Soiled." Without any qualifications, the author lists six types of weddings, or, I suppose I should say, six things that can occur around a wedding which would make them soiled. We would surely agree that a wedding is "soiled" when it develops that groom and bride have not led a chaste and decent life in word and deed during their courtship days; since this would be a flagrant transgression of God's commandment. But without any qualifications the author lists several other types of "soiled weddings." He says: "A wedding is soiled when the incidental music is secular and operatic or even pagan, and does not serve to glorify the Lord, who is to be a daily guest in the home of the newlyweds." This statement can lead me to a syllogism like this: Weddings which have secular music are soiled. At the wedding I attended last Saturday, the processional was "Lohengrin." Therefore, I attended a soiled wedding. Now the bride was a sweet and pure Christian Day School teacher of the highest moral standards, and the groom was a fine, outstanding young farmer, who, even as a young man, is a bulwark in the church.

The organist may not have studied with Dupre but she means well. Now, did this writer mean that all weddings which have secular music are soiled? That is inconceivable to me. Or, did he mean that some, a few, weddings which have secular music are soiled? The way it is written there is no qualification in the conclusion which I, the reader, have to draw.

I might say that I think this is a particularly bad example of fuzzy theological thinking, i.e., to put along-side the sixth commandment, given by God directly, a human opinion about what is secular or pagan music, an opinion which will change from generation to generation and from century to century, and from region to region, and even person to person. Suppose this young bride had said to the orthodox Lutheran pastor: "I would like to have the original music for this song played as the processional for my wedding because on our first date we heard this music. The song is 'My Peace of Mind is Shattered by the Charms of a Tender Maiden.'" Do you think that this orthodox pastor would permit such goings-on in his sanctuary? Well, for your information, you know the original music for this ballad as "O Sacred Head, Now Wounded." Maybe you might object that it isn't fitting wedding music since it is basically Good Friday music. This matter of what is "secular" music is not so easy to settle. Martin Luther is supposed to have remarked when looking around for melodies for hymns, "The devil shouldn't have all these good tunes." (See Saturday Review, Jan. 25, 1958)

To round off this part of the discussion, I shall note the third way in which deductive logic may go awry. The first and second terms in a universal premise must not be assumed to have the same scope. This is what the logic books call "the fallacy of the undistributed middle." If you say all X is Y, then reference is made to all of X but not to all of Y. Thus the statement, "All humans are mammals," says something about all humans but not about all mammals. The statement does not imply that all mammals are humans. The point is that one must always guard against the assumption that in a major premise X and Y have a one-to-one relationship, or, to put it in other words, that they are connected

as if by an equal sign. You have to watch that elusive word "is."

III. Other Sources of Misunderstanding, Confusion and Disagreement Which May Arise in Communication Situations.

First of all, there is the ever present danger of introducing irrelevant and irrational evidence. Years ago Aristotle spelled them out and somewhere along the line they picked up Latin terms. Since the members of this conference are very much at home in the Latin language, I'll give all eight of them to you that way -- you'll feel more at home:

- argumentum ad hominem -- appeal to personal prejudice
- argumentum ad populum -- appeal to the prejudices of the masses
- argumentum ad misericordiam -- exploitation of pity
- argumentum ad baculum -- appeal to brute force ("to the club")
- argumentum ad crumenam -- appeal to money ("to the purse")
- argumentum ad verecundiam -- appeal to prestige or "authority"
- argumentum ad ignorantiam -- the stress upon ignorance
- argumentum ad captandum vulgus -- anything "to catch the crowd"

Let me quote to you from Flesch's, The Art of Clear Thinking, chapter 9, "How Not to Be Bamboozled":

"The logicians traditionally use examples from debating. Today it is more instructive to use examples from advertising. Let's imagine an advertising campaign for "Durtee Soap," and examples for each of the Latin tags will suggest themselves. An argumentum ad hominem might be: 'Look at yourself in the mirror; only Durtee Soap will get you real clean.' Ad populum: 'The easiest way to be loved by everybody is to use Durtee Soap.' Ad misericordiam: 'Don't make your children unhappy by not washing their ears with Durtee Soap.' Ad baculum: 'Durtee Soap is being advertised every hour on the hour on all major networks.' Ad crumenam: 'Durtee Soap costs 2 per cent less and is 50 per cent more floatable than any other soap.' Ad verecundiam: 'All five Rockefeller boys were brought up exclusively

on Durtee Soap.' Ad ignorantiam: 'Only Durtee Soap contains the miracle ingredient Lodahocum. If you've never heard of Lodahocum, you ought to be ashamed of yourself.' Ad captandum vulgus: 'Durtee Soap is the favorite of everybody from coast to coast.' (P. 67)

Perhaps two or three of these categories might merit special attention. First of all, the argumentum ad hominem, that is prejudicing your audience against the opponent. It's common in politics and, unfortunately, it has happened in theology. I suppose the classic example is found in John 1,46, "Can there any good thing come out of Nazareth?" Then there is the argumentum ad populum. This is the appeal to the passions and prejudices of the people rather than to their common sense and better judgment. It is so easy to use emotionally weighted words to bias an audience in favor of or against a person. Some label this gimmick "snarl words and purr words." There are "capitalistic war-mongers", the "rich Wall Street gangsters", the "unionistic Lutherans", the "liberals", and "conservatives", and, I guess, also the "orthodox". Then there is the argumentum ad verecundiam. That is the appealing to an authority who is held in great reverence by everybody. It's trying to capitalize on the prestige of a great name. You can call on the Declaration of Independence, or James Madison, or Thomas Jefferson, or you can say that in 1883 Franz Pieper said at the Atlantic District Convention so and so, and so and so. Needless to say, we must again stress the importance of critically analyzing any appeal which uses quotations from men and women who have achieved fame in one field or another. We must be ready to ask the crucial question, "Is the quotation appropriate here?" and then these questions, "Does it have real relevance to the point at issue?", "Is the statement sound and correct in itself?" In this connection I would like to quote some pertinent words by Prof. John P. Meyer in his review of The Abiding Word (See Quartalschrift, April, 1948 (45,2), pp. 151.152.):

"Children always do well to profit by the labors of their fathers. The fathers' 'expositions of the Holy Scriptures, refutations of errors, explanations of doctrinal articles' should be studied carefully

and gratefully by their children.

"Yet, a caution may not be out of place. In a controversy all statements of the truth will naturally be pointed against the error, and will be formulated and phrased accordingly. Thus, when the Buffalo Synod insisted that a Synod as such possesses, by divine right, certain authority over its member congregations, Dr. Walther, while vindicating for a synod that it is a 'part of the Church of God on earth' and that also 'to it is given the command' by the ascending Savior to 'teach them to observe all things whatsoever I have commanded you,' rightly maintained that even the smallest congregation was endowed by Christ with all spiritual power and is not in the least dependent on the authority of some super-church body.

"These truths must be upheld in their full extent. But there is danger that, while the phraseology is maintained as it was pointed against the error of the day, the truth itself may be imperfectly presented; yes, when the phraseology that was pointed against a very definite error is pointed in another direction, there is danger of warping the truth. A valuable truth is lost when divine institution is claimed for a local congregation over against a larger church body, such as a synod, which is declared to be 'not a divine but a human institution.' A synod is a church."

In the same category come these appeals to the majority or the minority. We mentioned those in the first part of our paper.

Secondly, there is always this possibility that we (or someone else) are begging the question, that is, the proposition to be proved is actually assumed as already being proved: "A is good because A is good." Name-calling and the glittering generality involve question begging. If someone says that the only way to escape disaster is to do what I tell them to do, that is in a way begging the question because the whole situation stands very much in need of proof.

Thirdly, we have the pitfall of the false analogy. This fallacy consists of presenting a situation which is considered to be true, and then, on the basis of it, commenting on another situation which is

said to be similar. An ever present danger is that the analogy will assume an important or vital resemblance between the two objects of comparison where actually none exists. The one that the political orators use, especially when the second term of a president is up for consideration, is "don't change horses in the middle of a stream." Now, of course, that can be a dangerous situation and it should generally be avoided; although sometimes you may have to do it and take a calculated risk. But in reality there is only a superficial similarity between the two situations of changing horses in the middle of a stream and changing public officials at certain times in national affairs. I don't want to be understood as implying that analogies do not sometimes suggest new and fruitful approaches to problems; but they are satisfactory only if they compare two elements that have very few differences, and then one must be alert to look for some vital differences that will change the picture. I suppose that the writer of the "Soiled Weddings" editorial was thinking in terms of analogies and didn't think too sharply about them.

Fourthly, we are constantly in danger of over-simplification. We are naturally lazy, and we tend, therefore, to over-simplify. Also we are so completely oriented to the two-valued situation, the either-or situation, that we are not quite ready to look for a third or fourth possibility. It seems to me that we are generally too eager to view questions in their simplest terms and to make our decision on only a few of the many aspects which the problem involves.

In the field of theology I suppose one shouldn't even mention this, but there is the possibility that there can be a distortion or the actual suppression of the truth. This is invited by our intellectual laziness and possibly by our desire to fulfill the Scriptural precept that charity shall cover a multitude of sins. If distortion and suppression of truth doesn't happen in theological circles, it at least could happen. I believe that the crypto-Calvinistic controversy in the 16th century involved the actual suppression of facts. The system can be a little more refined today. For example, there are the card-stacking and the smoke-screen devices.

These devices are used by groups to divert attention from certain issues and by laying heavy and insistent emphasis upon certain select topics, discussion of which probably can do our side no harm, and at the same time soft-peddling a discussion which might prove embarrassing to us. Then we have the "red-herring", an irrelevant issue drawn across the path of an argument, when one is becoming slightly embarrassed. Particularly from the advertising world, we have the wrenching from context. A sentence or phrase can easily mean one thing when it is quoted alone and when it is read against the background of the whole discussion to which it belongs. You who have written a book review that was not entirely complimentary have, no doubt, suffered from this. And then we can also set up a lot of straw-men to knock down. That quite often involves a going past of the other person's point and then trying to make your own point, on which perhaps your opponent does not disagree at all with you. I suppose we ought to take note of the use of proverbs, axioms, and well-known quotations. Someone has said that these folk-truths have a gently narcotic effect on the critical intelligence. Many of them may be true, others may be only partially true or true under certain conditions only. Or, if it is an old axiom, it may be completely misunderstood. We live so long with such generalizations that we never bother to examine them critically. For example, how many people understand what is meant with the proverb "The exception proves the rule"? Our elders were just succinctly stating the point set forth in the first part of this paper: If you have started to generalize and find that further evidence does not support your generalization, you had better recheck the facts and hold your final judgment in abeyance. Is all fair in love and war, and is it true that to the victor belongs the spoils? Suppose someone pushed to the extreme this quotation from the Bible, "A soft answer turneth away wrath." Well, we wouldn't have any blasts in our church papers, but I am not so sure that we would always escape the wrath of our opponents even then. This statement, however, is generally true in your normal conversation, where a soft answer will calm people down and not cause them to explode.

To return to the title of the paper, "Objectivity in Judging our Opponents", I would like to make an observation or two about the words "objectivity" and "subjectivity". In general, they represent two different things, but it seems to me that somewhere they begin to overlap. Objective data are data which everyone will agree upon, such as, "Columbus discovered America in 1492." Subjective data depend upon one's personal feelings or opinions. For example, "Roquefort cheese is repellent." For the first one we can bring proof that will probably be acceptable to most people. We have Columbus' journal; and there is other independent supporting evidence. But it is pretty hard to produce any objective proof for the second statement. Many will agree that Roquefort cheese is repellent. Twenty-five years ago I agreed with it, but today I disagree. There is then no plain division between the realm of the objective and that of the subjective. Perhaps scientists could set up some standard of measuring odor and taste which, if used, would force us to classify Roquefort cheese as repellent.

Now we have a standard by which we judge: God's Word, and we firmly believe that "in all things that are necessary to know in order to be saved, the Bible is plain enough to those who use it aright." (Explanation, question 10). But problems do arise in a few particular passages and in the application of passages. Doesn't subjectivity then come in to a certain extent, as in the case of judging an appetizing cheese? Dr. Robert Preus in his book on the inspiration of Scripture says, "The Lutheran thesis (that is, of the clarity of Scripture) does not pertain to every verse of Scripture. There is much in Scripture which is obscure and difficult to understand, not only because of the *rerum sublimitas* but also because of the Holy Spirit's wording in Scripture." Preus states further, "In other words, it is the Lutheran position that, although many passages in Scripture are not clear, all necessary doctrines and precepts are clearly revealed in Scripture." (p. 157) And Dr. Dau in his dogmatics notes has statements such as these: "Not all parts of Scripture are alike perspicuous." "The property of perspicuity belongs indeed to the entire Scriptures; however, it admits of degrees." "The perspicuity of Scripture

is not absolute, but regulated by a certain order and dependent upon the proper application of that order." (pp. 44,45). Such statements by our theologians do not nullify the doctrine of the clarity of Scripture, but they serve to put us on our guard lest we confuse our subjective generalizations with clear statements of Scripture and declare something to be clear which may not be so clear. Prof. John P. Meyer, in the book review previously alluded to in this paper illustrates how "one's reading of the Scriptures may be affected by certain fixed preconceptions." In applying some particular passage of Scripture, have we ever foisted upon our people some subjective generalization which we may have drawn from this particular passage, but which in reality is partly subjective? It seems to me that here part of our problem lies. To go back to our "Soiled Wedding" editorial, how many flowers, costumes, attendants must there be before the wedding is classified as soiled, and on what particular Bible passage can you classify a particular wedding like that as soiled?

In summing up, let me say that as we use God's gift of language to do His will, to glorify Him and to serve our neighbor, we must confess that we haven't always used it as it ought to be used and that we too must pray with David, "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 51,10). And having prayed that, surely all of us will pray as Solomon did when God appeared to him and said, "Ask what I shall give thee": "Thou hast showed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" (II Chronicles 1, 8-10)

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(Note: The above essay was delivered at the Northwest Pastoral Conference of the Norwegian Synod on Jan. 29, 1958.)

A BRIEF HISTORY OF THE CHURCH

by C. M. Zorn

(cont.)

19. The Pope at the Height of his power.

During the crusades the frightful power of the pope became ever greater. It was not the name and cross of the Savior that glittered in the hearts of the Christians, but the name and crown of the pope. In fact the pope set himself above Christ, and the Christians were deceived into honoring him more than Christ.

During the 12th and 13th centuries the Pomeranians, the inhabitants of the island Rügen, the Lithuanians, the Esthonians, the Prussians, the Livonians, and the Finnish people were all made the pope's Christians, most of them by means of the sword.

The pope said that his church was the alone-saving church. No one could be saved who was not under the pope. Tradition, that is, that which was passed on from ancient times by word of mouth, was considered more important than Holy Scripture. Purgatory, that is, the place where the souls of departed Christians go to be purified by fire, and where they remain until their relatives or friends obtain help for them by giving money in order that requiem masses may be said, - purgatory was now made to be a basic article of faith. What are "requiem masses", or masses for the souls? It had been taught earlier, and finally at a church convention in the year 1215 it was fully decided, that in the Lord's Supper the bread is changed into the body of Christ. This bread was then offered up as a sacrifice for the sins of the living and of the dead. This was called the "mass." Phooey on you, devil! What blasphemy of the one, ever effectual sacrifice of Christ! Read Hebr. 9: 24-28. In the year 1311 the festival of Corpus Christi was introduced, at which the consecrated bread was carried about and prayed to. Even before this time the laity did not receive the wine in the Lord's Supper; they said that Christ's blood is already in His body. In the year 1250 five new sacraments, besides Baptism and the Lord's Supper, were brought into being: confirmation, penance, extreme unction, marriage, and the ordination of priests. The immaculate conception of the virgin Mary, that is, that Mary like Jesus was born without sin, was taught, and in the year 1389 a special festival was ordered to celebrate this teaching. Prayers were spoken by means of the rosary. In the worship services the Latin language was used, which the people did not understand. In the year 1215 auricular confession (confession into the ear) was introduced. At least once a year every person had to confess all his sins to the priest, otherwise he was excommunicated. The poor people placed all their trust in the relics brought along from the Holy Land. Ships came filled with dirt from the Holy Land to be used in the church yards. Everything was just like the pope, pope, pope, wanted it, in order that he might be honored more than Christ.

The emperor Frederick Barbarossa (Red-beard) had a long conflict with pope Alexander III, but in the end he had to kiss the pope's slipper and held the stirrup of his horse in the year 1177. Pope Innocent III (1199 to 1216) ruled and directed all Christendom. He punished whole countries with the bann of excommunication, which was called an interdict. Where the interdict was pronounced all worship services ceased, no bells would ring, no organ was played, no couples were married, no dead person was buried from the church; the entire land was under the curse. The pope deposed King John of England, and pronounced the interdict upon all of England, until the king humbled himself before him. The emperor Frederick II fought for a long time against the insolent popes; but pope Urban II proved that the popes were victors, and had the grandson of the emperor, the last of the imperial family of the Hohenstauffen, by the name of Conrad, to be publicly beheaded in the year 1268. - You have now heard enough in order to understand what fearful power the pope had over the souls and bodies of the Christians.

20. The Pope at the Height of his Splendor.

When the pope was at the height of his power, then he was also at the height of his splendor. And his splendor was greater than any which the most powerful emperor of the Roman empire had ever had. He was ceremoniously crowned, and even that was a triple crown. Oh yes, that was very appropriate for him! He set himself first of all in God's place, secondly over all Christendom, and thirdly over all the earth. He had himself carried about in a splendid canopied chair, and all the people would fall down along the way and pray to him. In general, everyone who came near to him had to bow down before him. Naturally, he was the representative of Christ. It was a special favor when a person was permitted to kiss the pope's foot. He made his empire into a living image of the Roman empire. Rome, Rome, "the eternal city", always has been and is now and always will be the capital city of the papacy and the residence of the papal emperor. He had his imperial council also, namely, the College of Cardinals. This consisted of the highest dignitaries of the church, who were clothed in purple. He had regents and sub-regents in all the provinces of his world empire; they were the patriarchs and the archbishops and the bishops. He had his ambassadors in the courts of all the worldly princes; they were to see to it that the princes did what the pope wanted. He had "congregations," that is, committees, and "orders," who were the knights and the monks, and these were to build up his kingdom from within and extend it outwards.

But here something must be said concerning monasticism. Monasticism now received new blood in the person of Bernard of Clairvaux. He was abbot of the Cistercian monks, who were then called the Bernhardines. These honored the pope, to be sure, but they were also pious and loved the Lord Jesus. He died in the year 1153. At that time there were the mendicant friars (beggar-monks), the barefooted monks, the Franciscans, the Dominicans in Spain, the Augustinians in Germany, and many others. So the pope had his own special army.

The pope was unbelievably rich. Money flowed in to him from all parts of his empire. Some of this money was called "Peter's penny." All of the arts, which were very great and highly developed at that time, served the pope and his kingdom, such as architecture and sculptoring and painting and music. The most beautiful and magnificent churches were built, some of these being the cathedral at Cologne, the one at Straszburg, others in Freiburg and Ulm, and many, many others. The churches were adorned with beautiful statues and other works of sculptoring and painting, and most wonderful music sounded forth in them. The pope had everything which the world had to offer. There was only one thing which he did not have and which he did not wish to have: the Word of God, which makes us wise unto salvation.

(To be continued.)

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CHANGE OF ADDRESS

Rev. Robert Moldstad
426 S. Grace St.,
Lombard, Illinois

- - -

Bob Moldstad asks that each of our past-
ors who has any material exposing the
false philosophy of Scouting bring
such material to the Gen. Past. Conf. in
April. It is hoped that we can cull out
the best evidence & documents & provide a
comprehensive discussion of Scouting in
laymen's language, simple for all to un-
derstand.

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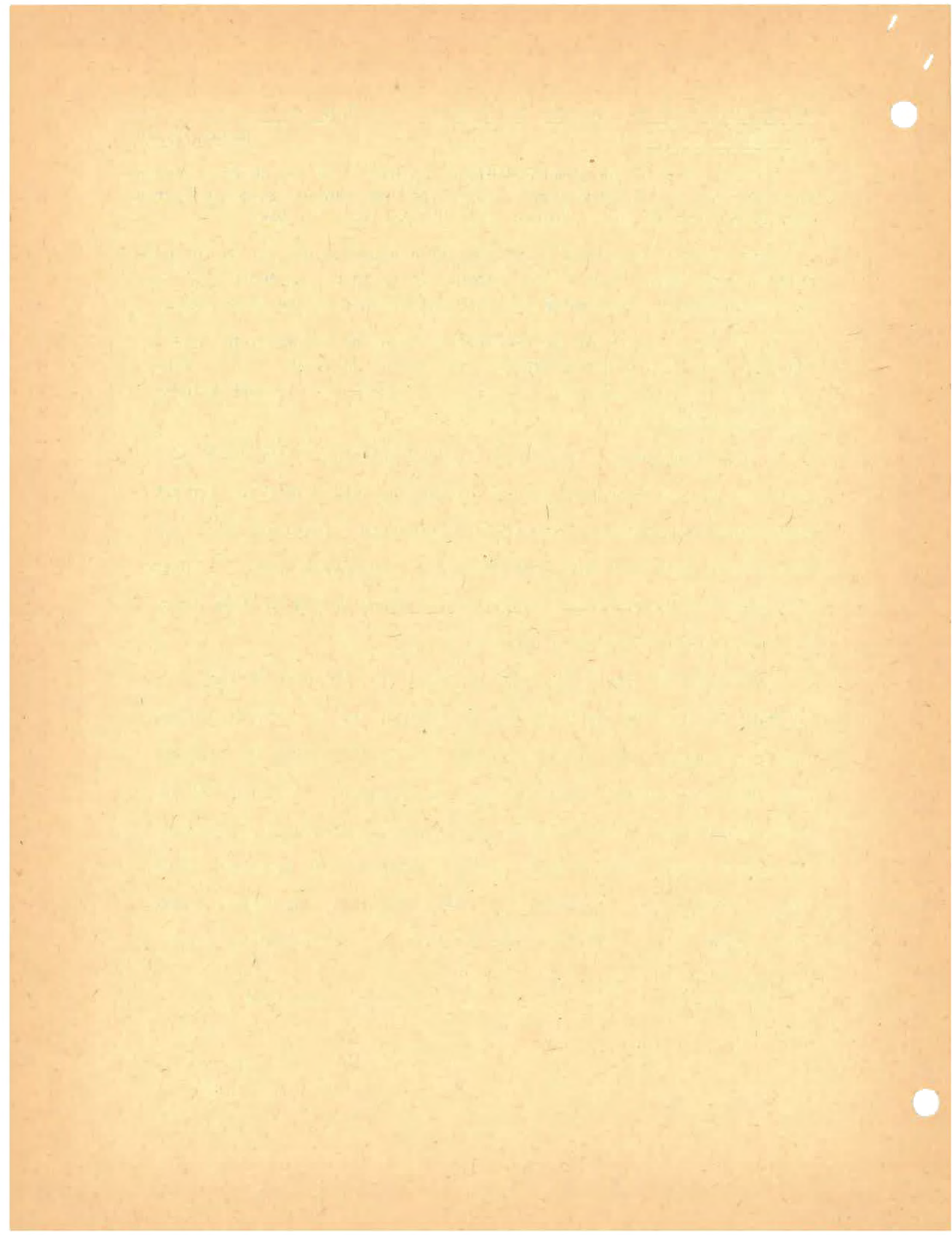
This present Supplement is at this time being mailed out to the pastors by arrangement with Editor Teigen. It is in no way edited by him. Responsibility for the contents is altogether that of the undersigned.

In this Supplement you are receiving a copy of STATUTORY LAW FOR CHURCHES and LOCAL CHURCH BYLAWS. The latter document contains a request for critical comment. The further development of both documents is needed.

If this Supplement will help to stir up interest in the study of statutory law for churches, it has accomplished its purposes. Pastors should know more than they generally do know about statutory law. Now especially, since new state laws exist, we should know them. If anyone does know them fairly well, it will be rewarding to him and beneficial to others to know them still better.

The subject is perpetual. All will not have the same measure of interest in it. The law is a hard taskmaster, and the natural man needs training under it, speaking of man-made laws. All social and business life and all political matters must be under law of one or more kinds. You'll pardon me for sounding like an exhorter. If you'll study some law yourself, if not otherwise, you will understand my feelings. This page, by the way, is INTER NOS. "Where there is no plaintiff, there is no judge." A law without a penalty attached for transgression is unenforceable. Etc. etc.

Geo. S hweikert



STATUTORY LAW FOR CHURCHES

I. INTRODUCTION

An incorporated church is constituted on the basis of the civil statute used for its incorporation. These civil documents are the source of its organizational powers and rights, and these are really its "constitution." Zollman, American Church Law, copyright 1933, West Publishing Co., St. Paul, states:

When the society is incorporated, the statute under which it has been incorporated is its constitution. The charter under such circumstances is the framework which supports and protects the temporal interests of the corporation. Any other instrument, no matter what name may be attached to it, will be but a "code of bylaws" under an inappropriate name, and not a constitution, even in the English sense of the word." p. 196. See also Brand & Ingram, The Pastor's Legal Advisor, copyright 1942, Abingdon, p. 61f.; Minnesota Laws 317.02, Subd. 10.

Robert's Rules of Order, 1951, states that the old distinction between constitution and bylaws is now rarely made, the charter taking the place of the constitution. p. 264f.

When churches write their laws, also when they have a superior code which they call "Constitution," they should be acquainted with the civil law which gives them their church powers and rights as organizations of members and owning property. Publishers of model church bylaws may usually state in a note that when church incorporate, they should secure legal advice. To that should be added, that when churches produce their bylaws, they ought to know the civil law. If they don't, they should secure legal advice also for help with the bylaws.

This present writing accompanies a set of Local Church Bylaws. In discussing them hereinafter, reference will be made to civil law. It appears that it is good order first to quote civil laws, compare the laws of several states. - In proceeding, the word "law" will be used for civil statutes; the word "articles" will be used for the articles of incorporation; and all church-made laws will be referred to as "bylaws."

In citing references hereafter, the following abbreviations will be used:

For the Minnesota Nonprofit Corporation Act = Mn.

For the Wisconsin Nonstock Corporation Law = Ws.

For the General Not For Profit Corporation Act of Illinois = Ill.

For the Not For Profit Corporation Law General of Missouri = Mo.

For the Iowa law for Corporations Not for Pecuniary Profit = Ia.

(The newest Nebraska publication has not yet arrived here.)

For the Corporation Laws of South Dakota = SD.

For the North Dakota Business Corporation Act and laws for Religious, Educational and Benevolent Corporations (distinction will be in numbers) = ND.

Whoever reads either or both of the books referred to above, both good, will see that they handle the matter on the basis of civil court verdicts. The present writing has the purpose of using statutory law. Especially the newer laws greatly simplify our church business of organization.

Membership Corporation. Not a corporation Sole, well suited for use by hierarchical churches, not trustee corporation which has been used almost universally before now, but the membership corporation is the one here treated.

The membership corporation is exactly suited to the practices of all churches with a congregational form of government. Prof. Carl Zollmann says, p. 127:

The membership corporation represents the triumph of democratic government in church affairs and fills the wants of those churches which vest the complete control of church property directly in the congregations.

The meaning of law in one point is usually bound up with other points, and must be so understood. One can perhaps only rarely take a single point of law and face the world with it. It is so also with any set of church bylaws. Building up chapters or sets of laws or bylaws is

not like building a brick wall with each brick of the same size, fitting anywhere, and just so much mortar in between. Law and bylaw points are of different size, have each their own purpose, and more or less fit into only one place in the structure.

II. ARTICLES OF INCORPORATION

1. General Contents.

The law tells us what shall be in the articles and what may be contained in the articles. The law gives us sections on contents for articles, but the law is full otherwise with such stipulations as this:

Unless the articles or bylaws prescribe otherwise. - Articles in addition to the law may prescribe.

In the final analysis, the law rules, is over the articles, which articles are over the bylaws.

Minnesota

Mn. 317.08, Articles of incorporation, Subd. 2:

Required provisions. The articles of a corporation under this act shall state:

- (1) the name of the corporation;
- (2) the purpose of the corporation;
- (3) that the corporation does not afford pecuniary gain, incidentally or otherwise, to its members;
- (4) the period of duration of corporate existence, which may be perpetual;
- (5) the location by city, town, or other community, of its registered office in this state;
- (6) the name and address of each incorporator;
- (7) the number of directors constituting the first board of directors, the name and address of each such director, and the tenure in office of the first directors and the tenure in office of their successors;
- (8) the extent of personal liability, if any, of members for corporate obligations and the methods of enforcement and collection; and
- (9) whether the corporation has capital stock or not, and the aggregate number of shares, if any, which the corpora-

tion has authority to issue and the par value, if any, of each share.

Subd. 3. Optional. The articles of incorporation may contain any other provision, consistent with the law of this state, for regulating the business of the corporation or the conduct of the corporate affairs.

In 317.15, Bylaws, we find the requirement, (2) of Subd. 1:

The articles or bylaws shall state ...

Six stipulations are given, but these points will be handled under Bylaws. But, you see, the whole law needs to be read carefully.

Wisconsin

The Secretary of the State of Wisconsin provides Form 102 for use by churches (or other nonstock corporations) in organizing under Wisconsin law. Using that form, we have the following, the underlined portions in the place of blanks that need to be filled in (names are fictitious).

Form 102

Articles of Incorporation

Executed by the undersigned for the purpose of forming a Wisconsin corporation under Chapter 181 of the Wisconsin statutes, WITHOUT STOCK AND NOT FOR PROFIT.

Article 1. The name of the corporation shall be First Baptist Church, Inc., of Ada, Wisconsin.

Article 2. The period of existence shall be perpetual.

Article 3. The purposes shall be religious, educational, and charitable.

Article 4. Location of principal office is Ada, Wisconsin.

Article 5. Name of the initial registered agent is First Baptist Church, Inc.

Article 6. Address of initial registered agent is 500 So. Broadway, Ada, Wisconsin.

Article 7. The number of directors may be fixed by bylaw but shall not be less than three.

Article 8. The number of directors constituting the initial board shall be three.

Article 9. Names and addresses of ini-

Statutory Laws for Churches

tial directors: John Doe, Ada, Wisconsin;
Henry Miller, Ada, Wisconsin;
Wm. Jones, Ada, Wisconsin.

Article 10. (Membership provisions)
Membership classes and qualifications
shall be prescribed in bylaws.

Ws. 181.06 (1): The name must contain the word "corporation," "incorporated," or "limited," or an abbreviation of one of such words.

Ws. 181.31 (2), which shows what shall be contained in articles, says also:

It shall not be necessary to set forth in the articles of incorporation any of the corporate powers enumerated in this chapter. ... any provision for distribution of assets on dissolution or final liquidation.

Both of the foregoing provisions are applicable in any state. Having cited the law and having given the purpose in the articles, powers and rights are established.

Ws. 181.20 (1) The right to change the number of directors by bylaw must be given in the articles. And (2), if the articles do not prescribe tenure of office, or bylaws

the term is one year. In Minnesota, if the length of term is not prescribed by the articles, tenure of office is for one year.

Illinois

Ill. Sec. 29 prescribes the contents for articles. In this Section under (g) we have

Any provision which the incorporators may choose to insert, limiting, enlarging or denying the right of the members of any class or classes of members to vote.

This is like the Wisconsin law. It is taken for granted that it is enough to prescribe in the articles that this shall be regulated in bylaws.

Ill. Sec. 29 (h):

Unless the articles of incorporation provide that a change in the number of directors shall be made only by amendment to the articles of incorporation, a change in the number of directors made by amendment to the bylaws shall be controlling.

Note the difference between this and Ws. 181.20 (1).

Missouri

Missouri law, as stated in a note in that law, is largely a copy of the Illinois law.

Iowa

Ia. 504.1 Articles:

... The incorporators shall adopt, and sign and acknowledge the articles of incorporation, stating the names by which the corporation or association shall be known, the location of its principal office or place of business, its business or objects, the number of trustees, directors, managers, or other officers to conduct the same, the names thereof for the first year, the time of its annual meeting and of the annual meeting of its trustees or directors and the manner in which the articles may be amended.

Ia. 504.2 Powers - duration:

... Corporations so organized shall endure for fifty years, unless a shorter period is fixed in the articles, or they are sooner dissolved by three-fourths vote of all members thereof, or by the act of the general assembly, or by operation of law.

Here we have marked differences, compared to laws of other states. But the only actual purpose of quoting laws and in cases commenting briefly is to show the variations of law among the various states.

South Dakota

SD 11.15 is most simple for religious bodies which do not desire to be incorporated under SD 11.18.

SD 11.18 is certainly recommended, however. It ties up with Part I: General Incorporation Law, 11.01 to 11.09.

North Dakota

In 1957 North Dakota amended Chapter 10-08 (Religious Corp.) to require conformity to the law for Profit Corporations in the procedure of formation and regarding bylaws, specifically: 10-0801 and 10-0809.

Montana

Montana law, like that of Iowa, is not as extensive as that of other states.

Statutory Laws for Churches

An 1867 Church Incorporation

The following quotation shows the manner in which a church was incorporated 90 years ago, the first church organization in Jackson County, Minnesota.

This certifies that in pursuance to lawful notice a meeting was held at the house of Halsten Olson in the Town of Belmont in the County of Jackson, and in the State of Minnesota, according to law on the fifth day of January A.D. 1867 at nine o'clock A.M. for the purpose of incorporating an evangelical Lutheran congregation in said County of Jackson, as combined with the constitution first adopted in Jefferson, Wisconsin A.D. 1846 and again confirmed in Kos Konoung, Wisconsin in the month of October, A.D. 1850.

1. It was passed by the electors of this meeting that the name of the congregation shall hereafter be known as the Evangelical Lutheran Congregation in Jackson, Minnesota.

2. The following trustees were elected: First class - Anders Olson, for one year. Second class - Pader Aase for two years. Third class - Engebrigt Olson, for three years.

3. The following elders were elected: Halsten Olson, Nils Larson, Nicolaus Olson.

Given under our hands the fifth day of January, A.D. 1867. Nils Larson, Chairman. Peder Havreberg, Secretary.

This the seventh day of January, one thousand eight hundred and sixty-seven personally came before me Nils Larson, Chairman, and Peder P. Havreberg, Secretary.

/s/ Simon Olson
Justice of the Peace
Filed and recorded 23rd of January,
1867 - 6:00 P.M.

(P. 499, County Record)

Another church in that County incorporated in 1913 with articles even less specific, the only religious identification and purpose being the name chosen.

The law for such incorporations in Minnesota still stands, 315. And some churches incorporating even now are using the old law. The general point to made here is this: Churches have a choice of civil statutes under which to incorporate,

but the opinion in this present paper ⁴ is the the Minnesota Nonprofit Corporation Act is to be much preferred. The situation in Wisconsin is similar, and a study of laws in other states would likely show the same.

We find differences not only among the several states, but also within a state. This is the double reason for advising that when church incorporate or reincorporate or amend articles, they should use the services of any attorney.

But the law is made for the people, not only for bench and bar. Just as citizens ought to know the laws that rule them in civil life, so citizens as church members should know the law under which their church is incorporated. That law is the source of their organizational power and rights. Any attorney, it is assumed, will be pleased to attend any church meeting for the purpose of giving a talk on statutory law for churches, and to answer questions.

Amending Articles

Trusts, deeds, contracts, articles, canon law, bylaws, and the like, involving the property of local congregations may in case of dispute try the wisdom of the highest court in the land. Fifty years ago, the St. Joseph's Lithuanian Catholic Congregation of Scranton, Pa. got its property back from Bishop Hoban, under a verdict of the U.S. Supreme Court. It was an empty victory. See pages 455 to 461 of American Church Law, Zollmann. But the legal arguments at least show the great powers of the local congregation.

If a congregation has anything in its charter (articles of incorporation) which it does not like, the congregation can revise, amend, repeal as it pleases under state law. Of course procedure must be orderly. The great pity and shame is that so often the "children of light" do not act as law-abiding citizens. Men of the cloth, imbued with pride and zealous for subjective opinion, are often, in cases of dispute poor or bad examples to others. After a dispute has become a flaming conflict, it helps little to be told what should have been done in an orderly and lawful way. The moral is: church people themselves should know their rights, and use them lawfully.

A church has the right under law to incorporate itself, to adopt articles. Having this right, it has the right also to change its articles. Mn. 317.27 says:

Amendment of Articles. Subdivision 1. Extent. A corporation may amend its articles in the manner prescribed by this section to include or omit any provision which it could lawfully include or omit from the original articles at the time the amendment is made, or to extend its duration for a further definite time or perpetually. Any number of amendments, or an entire revision of the articles, may be submitted and voted upon at a single meeting.

This section of law has five subdivisions, containing also specific clauses. For instance: Amending articles can be done only when notice of meeting states such purpose; when proper notice has been given, amendments can be made at any meeting (regular or special); unless articles or bylaws require a greater vote, simple majority rules. The members may even authorize the directors to handle the whole business of any amendments. Amendments must be filed with the secretary of state.

So the Minnesota law prescribes the manner in which articles may be amended. Iowa law requires that the articles themselves prescribe the "manner in which the articles may be amended." Ia. 504.01.

North Dakota law requires that for amending articles, 55-3, and for restated articles, 60-3, a two-thirds vote is necessary. It is the same in South Dakota, Missouri (SD 11.0205; Mo. 355.070), Wisconsin, 181.36 (a), Illinois, Sec. 34 (a).

Checking the laws of Minnesota, Wisconsin, Illinois, and Missouri, we see that when the corporation does not itself set the percentage of members necessary for a quorum, the quorum is ten per cent. A note in the Wisconsin law, under 181.17 Quorum, says:

"The comparatively low quorum requirement seems desirable because of the frequently widespread lack of interest on the part of members."

The matter of quorums is here brought

in to emphasize how an actually small part of a church corporation under law can amend its articles. 5

Directors, Management

Mn. 317.02, Subd. 9. Directors. "directors" means the persons vested with the general management of the internal affairs of the corporation, regardless of how designated.

A certain church incorporated about a year ago under Mn. 317, and in its articles called the initial board "trustees." The articles were accepted and filed in state and county books. But these "trustees" are not actually men who hold the property in trust for the church; they are directors as defined by law. In our circles we are so accustomed to the need of having trustees that it is hard to get rid of the name.

The history of trusteeship is long and interesting, as may be seen by reading such books as American Church Law by Zollmann. Under various arrangements, including some kinds of corporation, there will always be trustees. But in this writing we have no need of quoting law or legal opinion regarding the trustee concept. We deal here with membership corporation, which has no trustees.

But, for all that, the law gives directors great powers, unless the articles and bylaws limit their activity and authority. In case a church would organize and not restrict directors, the directors could have practically all authority and handle all business. Then the church would have an annual meeting for little more reason than to elect directors. Quotes from law follow, showing powers or possible powers of directors.

Mn. 317.20. 1. ... directors shall manage the business of the corporation. Subd. 9. Vacancies. Except where the articles or bylaws prescribe otherwise, the remaining members of the board, though less than a quorum, shall fill any vacancy occurring on the board. Mn. 317.21, Subd. 1 (1) Except where the articles or bylaws provide otherwise, the board of directors shall elect persons to exercise the offices of president, secretary, and treasurer,

and may elect or appoint any other officers and agents deemed to be necessary. (2) Unless officers need not be directors.

317.22, Subd. 2 (1) Except where the articles or bylaws provide otherwise, members shall hold an annual meeting for the election of directors ...

(The board of directors may be self-perpetuating.)

Unless articles or bylaws prescribe otherwise, the authority of directors is similar to that of council members of a village or city.

North Dakota law that unless reserved by the articles of incorporation to the shareholders (members) -

The power to alter, amend or repeal the bylaws or adopt new bylaws, for corporations incorporated after June 30, 1957, shall be vested in the board of directors. Sec. 24.

Wisconsin 181.13 clips directors' powers a little in the matter of bylaws. They can make bylaws, and they can change any bylaws which they have made, but they cannot amend or repeal any bylaws made by the members, unless the members have conferred such authority upon them.

Illinois, Sec. 9.

.... The power to alter, amend or repeal the bylaws or adopt new bylaws shall be vested in the board of directors unless otherwise provided in the articles of incorporation or the bylaws.

The foregoing is sufficient at least to show the extensive powers which directors may have, and that there are differences among the states in law regarding directors.

III. B Y L A W S

Concordia Publishing House, St. Louis, sells a pamphlet on church-made rules. It is called "Guidelines for the Constitution and Bylaws of a Lutheran Church." Copyright, 1956, Library of Congress Catalog Card No. 56-8252. it is the work of an editorial committee and the Committee on Constitutional Matters, The Lutheran Church-Missouri Synod.

The Preface to "Guidelines" advises constitutions and bylaws should be adopted only after legal advice has been obtained. (In respect to articles of incorporation, for which the pamphlet gives no model, it says that legal advice is absolutely necessary.)

As shown by the sub-title, both "constitution" and "bylaws" are offered, and that must lead people to think that a church needs to have such a division or distinction in its laws. The section on "Termination of Membership" is Article I of the Bylaws, yet the points in this section are as important as anything found in the "constitution" offered.

The new statutes in the State of Missouri for nonprofit corporations says, 355.015 (5):

"Bylaws" means the code or codes of rules adopted for the regulation or management of the affairs of the corporation irrespective of the name or names by which such rules are designated.

We find exactly the same definition in Illinois law, Sec. 2 (e), and Wisconsin law, 181.02 (6).

Mn. 317.02, Subd. 10. Bylaws. "Bylaws" means the code adopted for the regulation or management of the internal affairs of the corporation, regardless of how designated.

Zollman says that "constitution" is an "inappropriate name" for part of a church bylaws. See first column, page 1 of this writing.

+ + + + +

Mr. Zollman was a professor in the School of Law, Marquette University, Milwaukee. Three of his books on law are in the library of the Law School, University of North Dakota. He was a Lutheran, member of a Mo. Synod church. The first edition of his book on American Church Law was published in 1917.

+ + + + +

It is no crime to use an "inappropriate name" for part of church bylaws. But in order to comply with the usage in civil statutes, we should use the word "bylaw" for all parts of church rules. There is no good logic to do otherwise concerning the formal and standing rules of a local church.

Minnesota

317.15. Bylaws. Subdivision 1. Contents. (1) Duly adopted or amended by bylaws may contain any provision for the purpose of administering and regulating the affairs of the corporation not inconsistent with law or the articles of incorporation.

- (2) The articles or bylaws shall state the
 - (a) authorized number and qualification of members;
 - (b) different classes of members, if any;
 - (c) conditions of membership when membership in a corporation is limited to persons who are members in good standing of another corporation, organization or association;
 - (d) property, voting and other rights and privileges of members;
 - (e) manner and time of calling regular meetings of members and elections and who shall call them; and
 - (f) manner and conditions of termination of membership.

Subd. 2. Adoption, alteration. (1) Except as provided in clause (2), bylaws shall be adopted or amended in the manner prescribed in section 27, subdivisions 2, 3, 4, and 5, for amendment of articles.

- (2) Bylaws need not be filed for record with the secretary of state.
- (3) When executed and acknowledged as prescribed in section 27, subdivision 5, bylaws are adopted or amended. (See first column, page 5 of this writing for procedure.)

In numerous places in the law, we find the clause: Unless the articles or bylaws provide otherwise, or similar wording. So both articles and bylaws may contain much more than prescribed in the sections of law basically pertinent, as indexed.

Wisconsin

Ws. 181.13 on "Bylaws" is only a short paragraph, but there are many references to bylaws otherwise as to what may be in them.

Illinois and Missouri law is similar to Wisconsin law in that it does not prescribe procedure and content for bylaws as is the case in Minnesota.

North Dakota and South Dakota

ND. 10-0809.

In addition to the provisions *allowed for profit corporations, any religious, educational, and benevolent corporation may provide in its bylaws for:

1. The qualification of members, and the mode of election and terms of admission to membership;
2. The admission fees and dues to be paid to its treasury by members;
3. The expulsion and suspension of members for misconduct or non-payment of dues and for restoration to membership.
4. The number and qualifications of its officers and directors, the time and mode of their election and appointment, their tenure of office, and the qualifications required of members to permit them to vote for officers and directors.
5. Contracting, securing, paying, and limiting the amount of its indebtedness;
6. Other regulations not repugnant to law of the state and consonant with the objects of the corporation.

Such corporation must provide in its bylaws for the keeping of such records as may be necessary to show the membership of the corporation and its condition at all times, which records shall be open to inspection of any member or creditor of the corporation.

(* = Underline portion is a 1957 amendment.)

South Dakota law, 11.1805 refers to chapters 11.02 and 11.06 (articles, bylaws) as additional prescription at the head, omits point 4 above and the last paragraph above. The five points are the same as ND law.

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Note: Quotations of law used in this writing are all copied directly from officially published documents of the various states. But the copying is not certified, tho the copyist, for the limited time at his disposal, has of course tried to be exact. - GS.

+ + + + +

Montana

Mont. 15-1404. Corporations . . . in their bylaws . . . provide for:

1. . . . the election of directors or trustees by vote of contributors to the corporation in proportion to their total contributions;

3. ...a quorum ... shall be as valid as if there had been a majority of the members present thereat and voting.

The foregoing features of Montana law are unusual: 1. that there may be voting in proportion to contributions; and 2. that a quorum may by a bylaw be validated, as tho that were not always the case.

Iowa has practically nothing in the way of directions concerning bylaws. In 504.02, its statutes say the corporation "may make bylaws." In 504.14: "Such corporation may, annually or oftener, elect ... as may be specified in its bylaws. ... When a vacancy occurs ... as shall be provided by the bylaws."

Supreme Court verdicts of a state have the effect of law, and Iowa verdicts may contain subject matter pertinent to bylaws. But in this writing statutory law is being treated, and whatever that kind of law does not require or prohibit should be an open matter, giving liberty of choice, provided that bylaws are reasonable.

"Unalterable and irrepealable"

It is a common thing in our circles to find that churches have an article designating a number of bylaws as "unalterable and irrepealable." This is unreasonable, illogical, and illegal. It is likely common practice that when a church adopts a new "constitution," the list of "unalterables" and "irrepealables" is ignored, excepting that in essence and meaning the confessional standard is kept as before.

"Guidelines," CPH, copyright 1956, has only three such articles in its proposed model, one being the Confessional platform itself, another requiring ministers to subscribe thereto, and the third one stating that all doctrinal literature used must conform to it. This is the nearest to being practical which the present writer has so far found.

But what do people mean by the expressions, "unalterable and irrepealable"? Who can tell? Likely there is a great variety of opinion in the matter. Perhaps in any discussion, the final conclusion would be that a church can lengthen or shorten or replace as it pleases, as long as it does not change any point of doctrine. And

even then majority judgment of the particular law-makers in the case would have ruling power to decide whether or not any proposal for change is one of doctrine or principle or fundamental.

Legal opinion

Brand & Ingram, p. 63f., simply says that to make a bylaw irrepealable is illegal.

American Church Law, by Carl Zollmann, copyright 1933 by West Publishing Co., St. Paul, Minn. contains a number of statements on this matter. Here are quotes from the book: (See Note, p. 9.)

It may also expressly repeal any bylaw at any time by majority vote, and any provision in such bylaw, that it is not to be so repealed, will be nugatory and void." p. 159.

No meeting can bind a subsequent one by irrepealable acts or rules of procedure. The power to enact is a power to repeal. p. 160.

A bylaw ... which provides that it is to be revoked only by unanimous vote of all corporators, therefore is void. p. 159.

... any provision attempting to make a change of such an important instrument impossible except by a two-thirds or similar vote is invalid. p. 196. (i.e.: requiring a two-thirds vote has validity ity. - GS)

Even when it provides that no rule or ordinance shall be passed to change or do away with the confession of faith, it merely forbids changes of doctrine and does not prohibit changes in the interest of clearness or fulness of statement of the accepted doctrines of the church. p. 198.

The referenc^e to court verdicts cited with the above legal opinion are here omitted. Both the Zollmann book and the Brand & Ingram book either take their statements or prove their statements with court verdicts.

Of course the above quotations do not mean that a majority can at any time simply ignore a bylaw. Law is, in fact, made mostly to control majorities. If the will of majorities were unlimited, there would be no sense in having any law. Thomas Jefferson once said: "In questions of power, let no more be said of confidence in man, but bind him down from mischief by the chains of the Constitution."

Church bylaws are formal and mutual agreements in the nature of a contract of association. The terms of bylaws are and should be enforceable upon king and publican, majority and minority. It is a wicked disgrace for the church if or when its majority arbitrarily, in spite of standing law, oppresses any individual member or minority of members.

Zollmann treats the leading case of *Watson v. Jones*, U.S. Supreme Court, 1871, very critically. On page 298 of his book, *American Church Law*, he says:

This case (a Baptist case in Mississippi) is an apt illustration of how the doctrine of *Watson v. Jones* leaves the minority in voluntary associations subject to the unlimited and despotic power of the majority.

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Note: All quotations from the Zollmann book are herewith published by permission of the West Publishing Co., St. Paul, Minn. That is, all quotation in this present mimeographed paper.

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In this connection there could be much discussion. One would hardly want to belong to a church which does not respect its own standing laws. Also, a Christian should not magnify the loss of rights of membership simply with a view to property value involved. Civil courts can and will justly protect individuals and minorities of churches which in proper order bring their cases to civil courts for adjudication. And we should never forget the wisdom and power of the Almighty God. His sufferance of wrongdoing often has purposes which are not apparent to us at times. These and similar points could be discussed at length.

Now, returning to the matter of alteration and repeal. Bylaws are binding as long as they stand. The meaning of the principle in the quotations and references on the previous page is this: A church has the right and power by majority vote to alter or repeal any bylaw which it in the first place had power to originate and adopt.

When, for example, a given bylaw requires too great a majority vote to be practical, when it is found that the bylaw

is a dead weight on procedure, such a bylaw can be changed by a lesser majority than it requires for other actions.

In 1917, the convention of the Mo. Synod adopted a new constitution. Art. XIV, Amendments, requires changes to be submitted to the member congregations and that a majority of the congregations must vote for a decision to be reached. The new constitution, according to resolution in 1914, was to be no more than a revision of the former document, which would properly come under the rule of Art. XIV. At the time, 1917-18, the Mo. Synod had about 2000 member churches. And the total vote was only about 25% of the total membership. Legal opinion on the matter was accepted that the new, revised, constitution could stand as adopted. It did, altho the actual vote was only half of the vote actually required. (Only 26 votes were negative. This case could be further discussed, with exact numbers and references given.)

The organizational safeguard in this whole matter is that any change in bylaws must be orderly. There must be proper announcement prior to the meeting in which changes are adopted, and, depending on quorum requirements, the majority vote required must be a respectable majority. A church should not want a simple majority to have power to alter and repeal where the quorum requirement is only ten per cent of voters voting in person and by proxy. The minimum ought to be a simple majority of the members present and voting under a quorum requirement of one-third. The maximum should be no more than affirmation by the majority of all members by any kind of reasonable voting procedure.

"Constitution" - "Bylaw"

In accordance with nomenclature of civil statutes and legal opinion cited or referred to from the books named above, (Zollmann, Brand & Ingram, Robert's), we are here calling all church-made rules bylaws, not holding to the distinction some try to make between "constitution" and "bylaw."

The acts of the Legislature are bylaws to the Constitution of the State, from which constitution the Legislature gets its power to act. In like manner, the

organizational rules of a church are by-laws to the civil statute from which the church corporation gets its powers of organization and right to own property.

When it comes to strictly spiritual matters, the Moral Law, the Gospel of Grace, the Ordinances of Baptism and the Lord's Supper, the constitution of the church as such is the Bible. We do not derive the power to preach the Gospel from the civil statutes which give us the right to organize our church work, to have orderly arrangements of association of members who form societies to preach the Gospel. In short, again, all rules of organization and arrangement made by the religious society which incorporates under state law are by laws.

Until near the end of the Third Century after Christ, Christian congregations did not legally own church buildings. They needed no organizational by-laws that and the State in NT times legally had nothing to do with the spiritual affairs of the Christian believers.

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Acts 18:12-17: And when Gallio was made deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

Saying, This fellow persuadeth men to worship God contrary to the law.

And when Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

And he drave them from the judgment seat.

Procedure in adopting or amending bylaws

The regulations for amendment of by-laws; or repeal, is usually too stiff. If, as is often the case, a proposed amendment must be presented in writing at a previous meeting; it cannot be adopted at the subsequent meeting if an amendment to the amendment is made at the latter

meeting. Rather, the directions given by the Minnesota law should be sufficient. According to it, the directors propose the amendment to any regular or special meeting, the notice of which says that the amendment will be proposed. And then, unless articles or bylaws require a greater vote, the simple majority may enact the proposed amendment.

Since no bylaw nor any amendment can stand which conflicts with the law, and since in spiritual matters the Confessional Standard cannot be subverted by means of bylaw, it should be safe enough to allow even a complete revision of bylaws in a single meeting. If any action is found out of harmony with the law or the Confessional Standard, that can be corrected by the insistence of even a small group. We are not Medes and Persians, whose law altereth not.

Proportion of affirmative votes? As suggested on the previous page, second column, the minimum should be a majority of a one third quorum.

(Further discussion may be found below under comment on specific bylaws.)

Bylaws are Framework, Secondary

The Jews destroyed their God-given religion with their bylaws, so that the Pharisee boasted of righteousness before God because he fasted twice a week and gave a tithe even of the plants in his garden of vegetables. Churches can destroy themselves by canon law, bylaws, or anykind of man-made rules, which rules so often may gain equality with God's Law or be more important to people than that Word which alone is our salvation and alone the cause of the existence of the church. Bylaws, as rules of order, must remain secondary to the purpose of the church.

Dr. C. F. W. Walther, one of the highest ranking churchmen in the history of Lutheranism in America, delivered a presidential address in 1848. The following quotation from it is given for an obvious purpose.

In this way many congregations would assume the outward form of Lutheran congregations without, however, possessing the intrinsic essence; our Synod might, perhaps, become a great, well-regulated machine, but not a living organism;

the more we would succeed in building up externally, the more would the inner vitality disappear; we would be training trees that are rotten at their roots, plants that the Heavenly Father has never planted, and which ought to be rooted out; often we might suppose ourselves to have accomplished great exploits, while yet our labors, in the eyes of God, would be regarded as worthless husks, and our apparent growth would frequently amount to nothing but a process of stiffening and dying away amid masses of lifeless form.

Our chief struggle would soon turn upon the execution of outward human ordinances and institutions, and thus absorb the genuine, blessed struggle for the jewel of the Church, Purity and Unity of doctrine. In a word, we would soon lose sight of our noble aim of building up the true Church, which is not an outward framework, but the kingdom of God in the hearts of men, and would soon, to say the least, bring on a speedy dissolution and dismemberment of our organization.

(This is a translation, taken from the "Lutheran Watchman," by Dr. F. A. Schmidt when he was professor at Luther College Decorah, Ia. The "Lutheran Watchman" was probably the first English periodical started by men of the Missouri and Norwegian synods, but published only two years, 1866-7. Thanks to Rev. Paul Melcher for these and further notes, and his preparation of the whole address, mimeographed in 1949.)

What Walther said about a synod and its rules and synod-church relations under rules, applies to bylaws of a local church. We need rules of organization, and they should be as good as we know how to make them. But they are secondary.

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Note: About the middle of the first column, page 10, the stencillor missed putting in the words:

"directly or indirectly involves property."

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LOCAL CHURCH BYLAWS
Points and Comment

A quick check of five documents, compared to the specific bylaws to be treated below, shows a number of bylaws missing in the latter. The five documents are: A model "Constitution" for a local church, published by the Norwegian Synod; "Constitution and Bylaws" published by Northwestern Publishing House, Milwaukee, 1952; "Guidelines," 1956, Concordia Publishing House; "Constitution and Bylaws - Saint John's Evangelical Lutheran Church, Redwing, Minnesota," 1951; "Constitution and Bylaws - First Evangelical Lutheran Church, Glencoe, Minn.," 1954. These documents were chosen to get a representative cross-section.

In at least one of the documents named the following points or bylaws are found, which shows what might be added to a set of bylaws as treated hereafter.

- 1 - Order of Service prescribed, Church of Norway, Modified.
- 2 - Men elected especially as elders or deacons.
- 3 - Advice to seek counsel from experienced brethren outside of the congregation "in more difficult matters."
- 4 - Separate bylaw on giving money.
- 5 - List of unalterable and irrevocable bylaws.
- 6 - Rule for parents on Christian education for their children.
- 7 - Bylaw requiring that only orthodox religious books may be used.
- 8 - Detailed regulations for officers, boards, and committees.
- 9 - Bylaw on control of societies within the church.
- 10 - Bylaw on periodic consideration of salary scale for ministers.
- 11 - Detailed regulation on duties of pastor and relations between pastor and teacher and church or school.
- 12 - Regulations for operating Christian day school.
- 13 - Cemetery regulations.
- 14 - Rule for "synodical delegates."
- 15 - Express requirement that all actions must conform to Confessional Standard.
- 16 - Bylaw binding church to a particular synod.
- 17 - Stipulation that church has the right

to establish additional offices and boards.

18 - Baptism sponsors.

19 - Ruling in case of schism.

The Redwing constitution uses 31 Bible passages, which are all printed in full as footnotes, i.e., at bottom of pages.

Besides not having the points above among the bylaws below, there are variations otherwise, as may be indicated in the comment below.

* * * *

The references cited below are to the statutes of the various states. If a state is missing in the references, that not necessarily mean that nothing on a particular point is found in the laws of that state.

^tThe section numbers refer to the tentative "Local Church Bylaws" prepared for a church in East Grand Forks, Minn. It is planned to distribute a copy of it along with this writing.

Preamble

Needed in a preamble to church bylaws is the name of the church and date of the document. The name of the church is set by the articles of incorporation. Here the name is used to identify the document.

A half dozen or so Bible passages could be used; 1 Cor. 14:40 is almost invariably used. If one or more passages were considered needed, one might also cite the law to support the right of having bylaws as given by the state.

1.01-1.03. Definitions.

The idea of first giving a number of definitions for terms used comes from state law. Mn. 317.02; Ws. 181.02; Ill. Sec. 2; Mo. 355.015; ND. Sec. 2.

"Corporation" is used throughout the bylaws, rather than "congregation" or "voters' assembly." Congregation could mean a Sunday morning assembly of worshippers, and ordinarily it means all members, young and old. All classes of members do belong to the corporation also, not only those members who have the right to vote. But the main reason for using "corporation" is that it is the word used in the law.

A specific use of "church" is seen in the Confessional Standard and Purpose. However, it is sometimes puzzling to know when or how to make distinctions between "church" and "corporation" (congregation, society). The difference can come up at any time, depending on the subject. Once it may be spiritual, and then again an external arrangement of either a business matter or directly an arrangement for preaching the Gospel and administering the sacraments (divine ordinances).

2.01 - 2.03. Standard and Purpose

These three bylaws are sometimes run together as one. Keeping them separate is done to emphasize the place of Scripture.

We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures ... alone ...

Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures

- Formula of Concord, Epitome, 1-2.

So the Lutheran Symbols themselves, which we confess, describe the place of the Bible.

Under this heading or under "Powers and Rights," there could be, as there often is in "constitutions," a statement that the church has the right to acquire property, own real estate, etc. But that is not even necessary in articles of incorporation. Ill. Sec. 29, following h; Ws. 181.13, 2. Minnesota 317.16 says that unless the articles prescribe otherwise, a corporation authority as given in the statutes.

The "Confession" as given in the bylaws here are in themselves certainly a strictly spiritual matter. But at the same time they attach a binding trust to every kind of property the corporation may have, especially real estate. Having confessed ourselves to the Lutheran Symbols, we can by no kind of majority vote change over, for example, to Bible Presbyterian. In cases of dispute, courts have always so ruled. Even the denominational name is enough to attach such trust to the property.

3.01. to 3.14. Memberships

To list and define "Baptized Members" in the bylaws is more or less new. The bylaw of another church is more complete by saying that the baptized membership includes also the ministers and all communicant members.

Communicant member qualifications are pretty much standard in Lutheran circles. It is the highest form of membership in the church. And the law recognizes the importance of listing qualifications.

Mn. 317.15, Subd. 1 (2): "The articles or bylaws shall state (a) authorized number and qualifications of members;"
 Ws. 181.11: ... If the corporation has one or more classes of members ... shall be set forth in the articles of incorporation, or in the bylaws if the articles so provide."
 ND 10-0809, 1; SD. 11.1805; Ill. Sec. 8. ETC.

Various state laws, in treating membership, require or allow articles or bylaws to state regulations on admission, suspension, transfer, expulsion, termination, rights. The late Rev. Carl A. Bramscher said, in order to make liberty and rights of a church clear: A church can require every member to wear a green hat.

In the accompanying set of bylaws, 3.02, the following clause was missed in mimeographing: "submits for the sake of love and peace to the rule of the corporation in the material and temporal affairs of the church." Three of the five "constitutions" listed on p. 11 do not include this requirement in the formal list of qualifications. Maybe they regard this point as legalistic.

In the matter of admission procedure, it is doubtless best that the act of admission be the single act of the voters. No two actions, one by pastor and officers and then subsequent action by the voters as a group.

In all cases of release, transfer, suspension, expulsion, termination of rights, there must be a motion passed in valid meeting of voters. And when the exit is involuntary, there should be at least a two-thirds vote.

Church membership is an entirely voluntary matter. Any member of any church in America can voluntarily or arbitrarily quit the church. Civil statutes cannot be made to bind anyone in religious affairs. The church cannot turn an offender under church law over to Pilate or to good civil judges. See Acts 18:12-16.

But if the church ousts a member and that member alleges before the civil court that the expulsion was not according to church rules, the court will listen, and it may favor the plaintiff.

Matthew 18:15-20 does not say that after it has been established that a man is a heathen and publican, that then there must be a unanimous vote to excommunicate. When we vote, that is not done to establish a fact.

Unanimous vote has been a universal requirement in case of excommunication, but not under state law. Actually, the excommunication is from spiritual fellowship with all communicants of the church. But all communicants do not have the right to vote, and all voters are hardly ever present. The vote to expel is, in any case, an action of a minority of a church's communicant members who are all equally affected thereby.

Requiring a unanimous vote confronts us with the likelihood of deadlock in any case of dispute. When you cannot dismiss a member excepting by unanimous vote, it is always possible the organization fears even to try any case. (The point will be taken up again under Voting Membership.)

In the Redwing constitution, page 6, on Mode of Termination, we read the following:

If a member moves away without notifying the pastor, or without requesting a transfer, or otherwise disappears, the congregation shall remove his name from the membership list, provided that at least one year has elapsed since his absence was first recognized by the Church Council, and provided that diligent efforts satisfactory to the congregation have been made during that one year by the pastor and the Church Council to locate such a member. Such a dismissed person relinquishes all his

membership rights in the congregation and its property.

In the above we see the point that the congregation shall remove the name. The congregation can act only by resolution, and so a record is established on any membership termination, which is always needed for finality. This kind of a bylaw is more or less new. In general, it should serve to enhance the privilege of being a member and make everybody more conscious of who the members are. Even small churches frequently are found to need improvement in the keeping of membership lists which are accurate.

North Dakota law, for example, requires of churches: "Such corporation must provide in its bylaws for the keeping of such records as may be necessary to show membership...."

3.07. Voting member ... 3.14

We have no woman's suffrage in our churches, and the reason for that is the two Bible passages here quoted:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." 1 Cor. 14:34-35.

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2:11-12.

The important point of both passages is that women should not have dominion over men in the church, and no authority to rule over men. This Biblical order is is, as are all divine injunctions, also the best way as proved by experience.

Women may indeed have every quality of knowledge, judgment, and ability to vote wisely. They are in fact often more ready to serve. But when women usurp authority, take a man's place in church business meetings and in the pulpit as pastors in the public ministry, the men usually fade out. There is something unnatural about that, and it generally has an adverse and deadening effect on the interest of men in all church work.

Requiring newly accepted voters to sign their names to articles and bylaws is nothing new, but it is a good rule, which should be unquestioned. But by all means, the signing ought to be with pen and good ink, and in a well-kept book. The same book used for roll-call of voters at meetings is well suited to contain the required signatures. For ready reference, such a registered should have columns to show the date of signing and thereafter the date of voting membership termination by death or otherwise.

Voting membership forfeiture needs to be regulated and handled with care. We cannot simply make a rule to say:

Whoever does not attend any meetings for one year and offers no valid excuse is automatically out.

No law of man of any kind applies itself. It must be applied by an action, using the law.

Anyone with experience or knowledge of case histories of church disputes will readily agree to the need of having a workable bylaw on membership forfeiture. The church is for sinners, and any member may become rebellious. A minority with a bone to pick or a scheme to carry through needs votes. And men who have long been absent from church meetings, often because their feelings were hurt, are recruited to make the scheming minority the ruling majority.

It is an offense and depressing to see this kind of trouble in the church. The Old Evil Foe can cause much destruction because of it. For this reason a pastor should not be a novice - one who is not a seasoned Christian because he is new in the faith. But, you know, do not all of our bylaws come in because of transgression?

Generally, missing the voters meetings is caused mostly by the feeling: Let Henry do it. Whatever helps to encourage better attendance at meetings should be good for the whole church. And where there is a bylaw on membership forfeiture, other members, officers, and the pastor especially will make an effort to encourage attendance.

Majority Vote Control of Membership

The Norwegian Synod model "Constitution for" a local church, par. 17, says:

... A two-thirds majority vote is required:

a) to elect a pastor or teacher after the congregation has agreed on candidates;

b) to refuse or grant members of the congregation the right to speak and vote;

...

The quorum in this document is "those in attendance," after proper notice has been given, of course.

In a certain case it happened that a minority faction of a church with open design voted against accepting 17 men as new voters. The reason expressly given at the time was that acceptance of new voters was being blocked so that the minority might claim a greater proportion of church property value. The majority was helpless because this church had the by-law requirement of unanimous vote for accepting new voters. (1951)

In another case, the majority voted out a small minority, but the Supreme Court of Minnesota discountenanced the action because the local church bylaw in the matter provided only for terminating rights by unanimous vote. 1928.

The actual effect of allowing organizational membership admission and termination only by unanimous vote is to empower even the smallest minority to rule.

The complication of the matter is caused by mixing the spiritual and the material, which, to be sure, is often hard to separate in church business. No doubt the origin of requiring a unanimous vote is the opinion that Matthew 18 implies the need of it.

For one thing, the accompanying bylaws specify separate actions for terminating communicant membership and voting membership. Where both occur for any reason, a resolution is needed for each one. The stipulation that terminating voting membership does not in itself deny communicant rights is ameliorating and, as far as the present writer knows, is the only solution that offers satisfaction.

The right to vote is an organizational matter. Statutory law applies, and never requires or suggests a unanimous vote in

membership matters. But it does require that the articles or bylaws regulate the matter "by rules of admission, retention, suspension, and expulsion," Mn. 317.25, Subd. 1;

... may provide for classes of members without voting rights. (4)

... may provide for: ... cancellation of membership, on reasonable notice, for non-payment of dues or assessment; Subd. 3, (3), (b).

Membership is terminable in the manner provided in the articles or bylaws. Subd. 4.

only
It hardly helps the reader to have reference to various laws listed. Whether you live in Minnesota or in whatever state you live, get a copy of the applicable law. The purpose here is to say that church corporation law deals with the matter of membership.

Usually, where the law specifies, it speaks of a two-thirds affirmative vote for valid action. But, as noted previously, quorum requirements are way down to ten per cent of voters, present and voting by proxies. Mn. 317.23; Ws. 181.17; Ill. Sec. 16. Etc.

We don't vote to decide whether or not Bible teaching is true. We don't vote to establish whether or not a man is stubbornly impenitent. The Bible decides and governs spiritual affairs. Three years ago, the following was published in mimeographed form.

- 1 - The Bible does not require unanimous agreement about material things or temporal arrangements.
- 2 - It is commonly understood and usually specified that majority vote controls the handling of all non-doctrinal matters.
- 3 - Because of American separation of church and state, civil courts cannot rule internal church affairs. *Watson v. Jones*, 13 Wallace U.S. Supreme Court Reports, p. 679.
- 4 - Civil courts universally decide church disputes on the basis of majority vote control in matters concerning the ownership of material properties.

If no externals, no temporal arrangements, no property were involved, we never would have problems of this kind. So the non-doctrinal matters are the reason for regulations: majority vote is in order.

But what happens to our Bible teaching in case that an expulsion involves a doctrinal matter? There is good reason to so separate organizational suffrage from communicant rights that the right to vote in corporation meetings may legally be handled separately. But any case of discipline, suspension, or expulsion may, in spite of the best bylaws and plans, stir up confusion and mix the spiritual with the material. A case is known where a militant minority, including women, came to a church meeting and challenged the majority to excommunicate them. The only reason for such boldness could be the concept of needing a unanimous vote.

If a unanimous vote is required to get rid of such as adhere to evil (when a doctrine or Bible-required practice or a good by law is transgressed), you may be stuck by the will of a minority. Unanimity in doctrinal matters is assured only by having the power by majority vote to expel the errorist from the organization. Requiring a unanimous vote to expel from the organization may, in case of dispute, subvert the teaching and practice of Bible truth and the required unanimity therein.

Zollmann's vehemence (see p. 9, 1st col.) has a good basis when the majority is "unlimited and despotic." But more havoc has been wrought in churches by individuals and cliques. And then, we should know also that church disputes are invariably tied up with the love of money, material possessions, real estate. --- And what will you do, if a vote has to be unanimous, when men privily bring in heresies and gain a following? 2 Pet. 2:1-3.

Some may counter with the idea that every local church ought to be under the jurisdiction of a synod, council, or convention, which should have power to settle any internal strife within a local church. It would be Pharisaic presumption to claim that only a local church can err. But this paper is confined to local churches with a congregational form of government. Civil statutes do regulate the other kind also, but that is not in the province of this paper, at least not as planned now.

Zollmann and Brand and Ingram in their books treat the whole matter of church law from the point of view of civil court interpretation and common law principles. Both books emphasize the effectiveness of church law and point to the protection individuals and minorities have - under due process of law. In matters of expulsion, they stress the common law principle that a defendant must have been given prior notice and the privilege of a hearing to make his defense, and that any expulsion requires a formal action.

When books like the ones named or any civil statutes give a vote proportion, they never go above a two-thirds affirmative vote. Robert's Rules of Order uses the U. S. Constitution in support of the two-thirds figure, that is, two-thirds of the members present and voting. 1951 Ed., p. 204f.

Church Corporation Meetings

4.01. Authority and power. If a church with a congregational polity changes its mind and places itself under the jurisdiction of a larger body, its bylaws should not speak of "supreme and final authority and power" of the local church corporation.

4.03. Notice of meeting. All states in their laws have something to say about notice of meeting. The following is the Wisconsin law, 181.15 -

Notice of members' meetings. Written notice stating the place, day and hour of the meeting and, in case of a special meeting, the purpose or purposes for which the meeting is called, shall be delivered not less than ten nor more than 50 days before the date of the meeting, (unless a different time shall be provided by this chapter, the articles of incorporation or the by-laws) either personally or by mail, by or at the direction of the president, the secretary, or the officer or persons calling the meeting, to each member entitled to vote at such meeting. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail addressed to the member at his address as it appears on the records of the corporation, with postage thereon prepaid. In lieu of such notice, if the articles of incorporation or

bylaws so provide, notice may be given by publishing the same once each week for two successive weeks in a newspaper published near the principal office of the corporation.

This is good, detailed law; it is not "gobbledygook" nor "egghead" stuff. The matter of notice of meeting is important. The practice of perhaps deciding before church to have a meeting after church can certainly lead to trouble, to use one example.

4.05. Voting. Perhaps there is no congregational type church that has proxy or cumulative voting. But in cases it is necessary to prohibit it.

Mn. 317.22, Subd. 6. Proxies. (1) Unless specifically prohibited by the articles or bylaws, proxies are permitted at all meetings.

Subd. 7. Voting. (1) Unless the articles or bylaws preclude cumulative voting ... election of directors ... he may cast all such cumulated votes for one candidate.

Mo. 355.120. Voting - proxies - cumulative voting. ... 2. A member may vote either in person or, if authorized by the bylaws, by proxy ...

3. The articles of incorporation or the bylaws may provide that in all elections for directors every member entitled to vote shall have the right to cumulate his vote ...

4.06. Spiritual affairs. Bylaws on this point frequently say that all matters of doctrine and conscience must be decided by unanimous vote. Proponents of the unanimous vote requirement will doubtless say that it is not possible to handle the matter excepting by such a vote. Discussion of the point will bring in the theological statement that voting on spiritual matters is not to decide that truth is truth but to reveal loyalty to truth. Beyond this, the subject becomes one of casuistry.

Directors and Management

"Directors" is the commonest name for the persons who manage the affairs of a corporation. State laws use the name. To repeat what was said earlier, this paper treats a membership corporation, not a trustee corporation. We have no trustees.

Ill. Sec. 2, (g) "Board of directors" means the group of persons vested with the management of the affairs of the corporation irrespective of the name by which such group is designated.

(This is also the identical wording of the Wisconsin and Missouri law, 181.02, (8); 355.015, (8). Minnesota law exactly the same in meaning. Etc.)

The 1952 Northwestern Publishing House model for church bylaws, Art. XII (constitution) proposes the election of a "board of trustees" - three, six, or nine members - to be the church council, annually to elect from their own number the usual officers for the congregation. This is the plan of the newer state laws also, excepting that the laws do not use the name "trustee." The NPH also says of the men elected as trustees:

The members of this board of trustees shall at the same time be the elders of the congregation.

They shall administer the temporal affairs of the congregation

Mn. 317.20, Subd. 7, (2) If the articles so provide, the members may be and constitute the directors of the corporation.

Most congregation seem to have too many officials. The psychology in the matter is that if you give a man a job, he'll be more interested in the church. The result is often that, unless they all together constitute a council and meet regularly, they do very little organized work, leaving the pastor to run around and keep on pushing to get things done.

Bylaws on management of church affairs by elected officers are often many and detailed. The opinion of the writer is that churches should rather leave the detail to regulations adopted as a simple resolution. This facilitates changes when desired.

5.08 Removal. The idea of being able to remove an officer "with or without cause" comes from Minnesota law. 317.20, Subd. 10, (2) for directors, and 317.21, Subd. 3 for officers. You might think that this is hard, harsh, but you can think also that it might be good to cover up the cause by not having to name it in a removal resolution.

Ministry of the Word

The minister's call is an organizational contract, subject to common law practices that apply to any contract. Since the tenure of office is indefinite, the time of service depends on mutual good will.

In 1954, the Minnesota Supreme Court in the case of Blauert v. Rev. Francis Q. Schupmann, 36185-No. 9, ruled:

2. Where "solemn Call" in writing constitutes employment contract between pastor and church organization, and there is nothing therein or in the church constitution which provides that such employment be for any definite term, under principles generally applicable to employment contracts at will, pastor may be discharged by church at any time without cause.

Shocking as this may sound to some of us, it is certainly logical and it will stand in any similar case. Majority rules. At most the majority proportion can be stretched to a majority of all members.

Synodical Affiliation

The distinctive features of Bylaw 6.07 in the set of bylaws accompanying this present writing are two:

1. An act either to affiliate or to terminate affiliation requires the affirmative vote of all members.
2. Affiliation may be terminated with or without cause.

The action does no more than affiliate the "church" with another Lutheran body. If there is to be any kind of corporation merging, the state law would apply. Instead of saying "with or without cause," it would be still better simply to say: "without cause."

If a local church is affiliated with a larger body which in any way may be regarded as a higher body, the voice of the higher body might have controlling influence on any act of termination.

This subject runs into what Lutherans may refer to as synod-church relations, and to be properly treated, the rules of synods should come into consideration. But this paper confines itself to the local church alone, and the bylaw proposed seems to have satisfactory design.

Property

Bylaw 7.01 states that the property of the church shall be owned and controlled by the corporation as such.

The Minnesota Nonprofit Corporation Act allows a corporation under this law to issue stock, altho not for profit. Having stock, however, would give the shareholder a personal equity, which should have some kind of cash value if the holder withdraws. But one would hardly find an ordinary local church issuing stock. This is also a subject beyond the province (and comprehension!) of this paper.

For a nonstock, nonprofit church corporation, this opinion should stand: Since property possession is entire by the corporation, individuals own nothing on a pro rata basis. Incorporation relieves the individual member of both personal liability and personal equity. The property he owns for himself is safe for him, and the property of the corporation is safe for it. The control of the property vests in corporation meetings according to law, articles, and by-laws.

According to law, there are two kinds of dissolution, voluntary and involuntary. When either of these happens, there may be a pro rata distribution of assets which mean material value to bona fide members at the time of dissolution. In any case of either kind of dissolution, the civil court has jurisdiction.

It is common to find such articles as the following in church "constitutions."

Article VIII. Separation.

If at any time a separation should occur in this congregation on account of doctrine or for any other cause (which God may graciously prevent), the property of this congregation and all of its benefits shall remain with those who adhere to this constitution.

This implies directly that a minority might control the matter. But then you have to call in a judge, for no majority would declare: We have departed from the constitution but we are going to have the property because we are the majority. Both sides in a dispute will claim to be adhering to the constitution.

which
The bylaws of a church in any manner declare its denominational complexion, attach a trust to the property which even the smallest minority can hold if the majority would try to run off to a different denomination. But where, e.g., Baptists or Lutherans remain what they are, majority rules, if the majority does does not foul up its own case.

Where a church belongs to a synod which in any way has jurisdiction, the majority can always keep the property unless there would be some gross violation of doctrine or standing bylaw. Binding the local church to a synod by articles of incorporation can be changed by the majority. The same is true of any church bylaw (constitutional article or any other church law) which may bind the church to a synod. But any kind of change must be by lawful procedure, and it cannot be attempted after a church is split in two and may already be in court.

The foregoing opinions can be proved only by court verdicts, excepting the statements therein that majority rules and that a church has the authority to change articles or bylaw. It is taken for granted that enough has said been said about majority and power to change together with quotation of statutes in this paper. The need of court verdicts for proof is present because ^{of} older laws, past history, and bylaws of churches like the one quoted as Article VIII on the previous page, 2nd column. To supply the exact kind of court verdicts directly from Reports would be a work that would take considerable time of an attorney.

Here we are handling statutory law for churches. Any local church with a congregational form of government can, under present and new laws, establish perfect security in any way it pleases. Especially under the new laws of the several states, a church can form a membership corporation or reincorporate to become a membership corporation. But of course the church must know what it wants and explain that properly to legal counsel which it will engage in all such legal matters.

Concluding observation

This paper is not a complete or finished dissertation on statutory law for churches. It was prepared in this form to have in writing enough material to produce bylaws for one local church, and hereafter to set up a kind of model set of bylaws that may be used in various states.

In matters of this kind, it is next to impossible to reach good conclusions without thorough discussion. Consider the judiciary. Supreme courts do not consist of lone justices. In lower courts there are conferences between bench and bar. And consider that we are all human.

When the all-knowing and all-wise God gave the moral Law, He knew the needs of man on earth. When finite man makes laws, he can err, especially by omission. Courts exist because laws are not complete or not clear or may be faulty otherwise. The last word will never be said or written by man.

However, the kind reader will please consider that this paper is prepared for certain special purposes, which do not include such permanent purposes as the civil statutes or books on law by eminent members of the legal profession.

Geo. Schweikert
1708 2nd St. NW
East Grand Forks, Minn.

March 13, 1958

Note: The Montana statutes quoted herein are from its laws with the heading: Religious, Social and Benevolent Corporations.

STATUTORY LAW FOR CHURCHES

P R E F A C E

March 1958

On page 19 it is said that this paper is neither complete nor finished. It is not complete because there should be more quotation of law and because some proof from court verdicts is desirable and may be considered needed. The lack of finish is in arrangement of material, grammatical form, and the like, not in any point concluded. In preparing notes of this kind, it is easy to take a jump in thought and leave the reader without a bridge, which is no commendation for the writer.

Some portions of constitutional law, state and federal, might be added. It was not until the first Amendment to the Federal Constitution was ratified in 1791 that separation of church and state and religious liberty were given permanent form. It was 40 years later before the last of the states (Massachusetts) gave up a kind of state religion.

It may be said that statutory law for churches is based on civil constitutions, civil court verdicts, and customs and usages of the churches. So statutory law is made by the Legislature. It is much improved now even over only 15 years ago.

In handling church disputes, it seems as tho neither bench nor bar has given much attention to statutory law. It may be that this law in the past was inadequate. But likely the main reason for non-use of statutes is that plaintiffs and their counsel will certainly not go to court with a case which the application of a statute settles. Now, however, since we do have good new laws, churches which use them properly have far more protection against being sued, will have better order, etc.

P r o p e r t y

It is convenient now to add more law and discussion on property, to make pages 18 and 19 more satisfactory.

Ws. 181.12. Termination and transfer of membership. (1) Unless otherwise provided in the articles of incorporation, membership shall be terminated by death, voluntary withdrawal, or expulsion, and thereafter all rights of the member in the corporation or its property cease. (last emphasis mine.)

(2) Members may be expelled ... by an affirmative vote of two-thirds

(3) No member may transfer his membership.....

Note: Some provision terminating a member's rights upon death, withdrawal, or expulsion is needed. The termination of property rights appears to be the only solution.

This note is found in the official copy of the Wisconsin statutes. The corporation holds the property, but a corporation is made up of members who by voting rights control the property. So there is a problem in reference to the individual member and property rights.

Mont. 15-1401. Incorporation of churches... ... The distribution of its assets to beneficial members in the event of dissolution of the corporation shall not be deemed forbidden to such nonprofit corporations. (last emphasis mine.)

Ill. Sec. 29, (h) Any provisions, not inconsistent with law, which the incorporators may choose to insert ... for distribution of assets on dissolution or final liquidation. (i.e., in the articles of incorporation.)

Mn. 317.15, (2) The articles or bylaws shall state ... (d) property, voting and other rights and privileges of members.

Mn. 317.08, Subd. 2, (9) whether the corporation has capital stock or not... (To state this is a required provision for contents of articles in Minnesota.)

Following is an example of property matters in the corporation articles of a Minnesota church under 317:

This corporation shall have no capital stock and shall engage in no business for pecuniary profit, incidentally

or otherwise to its members. There shall be no personal liability of the members of this corporation. (Art. 7.)

SD 11-1802 and ND 10-0810,11 stipulate two points: 1. Members admitted subsequent to incorporation have equal rights with the incorporators; 2. Membership rights are personal and cannot be disposed of or transferred by the member.

A church corporation is nonstock and nonprofit in nature according to common custom and usage. It is not a business partnership wherein each of the partners personally owns a part. The rights of a member are not things that can be passed down to others by will or inheritance. When people leave a functioning corporation they go out with nothing. According to civil statute and common law, the property rights of a bona fide member are the right to vote -

in adopting articles and bylaws that may regulate possible dissolution under law,

in adopting resolutions on sale, mortgage, or other control of property,

in adopting resolutions to terminate all rights of another member, which include the right to vote in property matters, and

the right to receive a part of the property value of liquidated assets in case of dissolution, after ^{every} kind of trust, liability, debts, etc. has been satisfied.

A paragraph on p. 19 speaks of the need of proving points with selected court verdicts. The undersigned has in hand a lengthy and detailed legal opinion which may serve the purpose. It was prepared by Attorneys Arthur H. Ogle and S. P. Gislason, Mankato & New Ulm, Minn. He has in hand also additional court verdicts, Waupaca, Wis., Ft. Collins, Colo., and Algona, Iowa, which may be used. But using them in additional writing will take more time than available now.

Under date of 9-13-55, a Presbyterian (J. H. Kummer) wrote:

"About 50 years ago our congregation was threatened with court action. We looked into the matter thoroughly and learned:-

- (1) That more than 700 cases involving churches had been decided by our courts.
- (2) That somebody held the deed for all church property in the U. S. A.
- (3) That without exception all courts held that the property belonged to the parties who held the deed.

The matter of deeds is another subject which is not discussed in the following pages, but which deserves treatment and must be classed as fundamental.

There is, furthermore, considerable statutory law on voluntary dissolution, involuntary dissolutions, defunct and extinct corporations. The general feature of the statutes applying in these matters is that the civil court supervises.

Dr. Marion J. Bradshaw wrote a notable book on "Free Churches and Christian Unity," The Beacon Press, Boston, Copyright 1954, Library of Congress cat. card No. 54-6659. He believes that the free church polity should be truly held by members, that it is protected by law. He charges that the extreme ecumenists of our day are whittling down the congregational polity, and apparently have the basic motto that "Congregationalism must be destroyed." The reason they work that way, as Dr. Bradshaw says, is that this polity stands in the way of their goal to attain a unified corporate church.* To add to Bradshaw's words, we may picture it this way: The great tower for a Protestant Vatican cannot be built as long as there are those who clearly teach and zealously practice the doctrine of the universal priesthood of all believers. And this doctrine should be used to show the theological side of the principle of membership corporation for churches. It is also the warrant for a clergyman to write on all these matters.

Geo. Schweikert, clergyman
1708 2nd St. NW
East Grand Forks, Minn.

3-18-58

(* page 19)

These bylaws are new in various ways. Some points are in them because the new Minnesota law either suggests or requires them. The system of numbering is new, copied from others, an improvement over the old way.

It is new NOT to list a number of bylaws "unalterable and irrevocable." There are no such things. See "American Church Law" (Zollmann) and "The Pastor's Legal Advisor" (Brand & Ingram).

It is new to have more points on membership qualifications, admission, and termination. Considerable detail in the matter of membership termination is suggested by newer church laws received from others, by court verdicts in church cases, and by civil laws for church incorporation of a number of states.

It is new to control all organizational membership by majority vote. Binding that to a unanimous vote confronts us with the likelihood of deadlock in any case of dispute.

It is new to me to have learned now that civil law touches all organizational activity of churches, as for example that a church can, with or without cause, dismiss a pastor by majority vote.

No man is born who does not need to be taught to study. A minister's ordination does not make him omniscient, and an attorney's professional shingle does not mean that he is an expert on church-state relations. We cannot just live and not think, blissful as that may be. We welcome the advise of others.

All local church laws, including "constitutions," are no more than a "code of bylaws" under articles of incorporation and the civil statutory law used. -- We may leave many regulations to be adopted as simple standing resolutions. -- Geo. Schweikert, 1708 2nd St. NW, East Grand Forks, Minn. 3-3-58.

LOCAL CHURCH BYLAWS

We, the undersigned members of River Heights Evangelical Lutheran Church, Incorporated, of East Grand Forks, Minnesota, do herewith set forth these present bylaws in the Year of Our Lord 1958.

1. DEFINITIONS

- 1.01. Corporation. "Corporation" means the incorporated organization of the church, its legal existence under state law, referred to as "congregation" in Article VIII of the articles of incorporation.
- 1.02. Church. "Church" means the spiritual, religious existence of the congregation, when distinguished from the material and temporal, the religious body operated by the corporation.
- 1.03. State law. "State law" means the Minnesota Nonprofit Corporation Act (317), under which the church is incorporated, and in which further definitions and statutory rule for the church corporation may be found.

2. CONFSSIONAL STANDARD AND PURPOSE

- 2.01. Bible. The church accepts the sixty-six canonical books of the Old and New Testaments of the Holy Scriptures as the revealed Word of God, verbally inspired by the Holy Spirit, and as the only source and rule of faith, doctrine, and life.
- 2.02. Confessions. The church accepts all the Symbolical Books of the Lutheran Church, because they teach the doctrine contained therein according to the Word of God. These Symbolical Books are: The Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Small and Large Catechisms of Luther, and the Formula of Concord.

2.03. Purpose. The purpose of the church is to teach and practice religion according to the Word of God and the Lutheran Symbolical Books.

3. MEMBERS

3.01. Baptized Members. All persons who have received Christian baptism and are in the spiritual care of the church are baptized members thereof.

3.02. Communicant member qualifications. The requirements for Communicant membership in the church are that the individual:

- (a) is baptized;
- (b) accepts the sixty-six canonical books of the Old and New Testaments of the Holy Scriptures as the revealed Word of God, verbally inspired by the Holy Spirit, and as the only source and rule of faith, doctrine, and life;
- (c) accepts the chief doctrines of the Holy Scriptures as presented in Luther's Small Catechism;
- (d) does not live in manifest works of the flesh (Gal. 5:19-21), but leads a Christian life;
- (e) attends divine services faithfully, partakes of the Lord's Supper frequently, and, according to his or her ability, contributes to the support and work of the church;
- (g) accepts Scriptural admonition when having erred or offended;
- (f) is not a member or supporter of any society or organization, secret or otherwise, conflicting with the Word of God, Rom. 16:17; 2 Cor. 6:14-18.

3.03. Communicant member admission; reinstatement.

- (a) A person may become a communicant member of the church by its rite of confirmation or by otherwise qualifying according to Bylaw 3.02.
- (b) Admission is through the office of the pastor and by approval of the corporation.
- (c) Reinstatement of a person, who in any manner has given up or lost communicant membership may be

7. PROPERTY; DISSOLUTION

7.01. Real estate and other temporal properties. Real estate and all temporal and material properties, equipment, books, records, etc. used by and given to or procured by River Heights Evangelical Lutheran Church, shall be owned and controlled by the corporation as such, according to the bylaws, articles of incorporation, and state law.

7.02. Dissolution. In case of voluntary dissolution of the corporation, the Minnesota Nonprofit Corporation Act, 317, Sections 44 to 61, shall be used.

8. AMENDMENTS

8.01. Amendment procedure. Subject to Bylaw 8.02, any number of amendments or an entire revision of the bylaws may be submitted and voted on at a single meeting and adopted upon receiving at least a two-thirds majority vote, provided that notice of meeting contains a proposal on the matter. The directors are responsible for submitting amendments.

8.02. Amendment limitation. The Confessional Standard and Purpose stated in Bylaws 2.01, 2.02, and 2.03 shall not be altered in essence or meaning.

NOTES

These bylaws are a tentative draft as prepared by five good men and true of River Heights Lutheran Church of East Grand Forks, Minn. and its pastor, the undersigned. All member of our new church here will receive copies. Copies will be mailed to various persons. All who receive copies are herewith asked to offer critical comment. You may send your comment by mail to the church, offer it in person there, or pastors of the EIS may give the comment to the undersigned at the Pastoral Conference after Easter.

(continued next page.)

tion immediately prior to the meeting; and,
 (c) the notice of meeting shall contain a proposal on the matter.

6.05. Assistance for the Ministry. (a) The directors of the corporation shall be elders on whom the minister may call for help. (b) They shall maintain good order in the public church services and act as ushers or appoint others to usher. (c) In case of need, they shall conduct church services by electing one of their number to function as minister or procure some other brother in the faith for such purpose.

6.06. Schools and classes. The corporation may establish whatever church schools and classes it deems necessary to carry on the standard and purpose stated in Bylaw 2.03.

6.07. Synodical affiliation; terminating affiliation.
 By a majority vote of all members, using the provision of Bylaw 6.08, if needed, the corporation may affiliate the church with any other Lutheran body which in doctrine and practice adheres to the Confessional Standard and Purpose stated in Bylaws 2.01, 2.02, and 2.03, provided:

(a) that notice of meeting contains a proposal on the matter; and,
 (b) that any affiliation may freely be terminated by the corporation, with or without cause, under the same meeting and voting procedure here stipulated for action on affiliation.

6.08. Voting, majority of all members. When in Section 6 of these bylaws a decision on a church matter requires the vote of at least a majority of all members and the vote is not a majority of all members for a proposal, the provision of Bylaw 4.05 to authorize a vote by mail or other reasonable means may be used in addition to the vote of the members present.

granted by the corporation under the rule of Bylaw 3.02.

3.04. Communicant member release and transfer.

A communicant member in good standing may by personal request be released from membership and be transferred to a sister church through the office of the pastor and by approval of the congregation.

3.05. Communicant membership termination. A communicant member who becomes a manifest and impenitent sinner shall be dealt with according to the rule of Matthew 18:15-20; in case of continued refusal to repent, he or she shall be excluded by the church corporation, which requires at least a two-thirds affirmative vote.

(2) The communicant membership of a person may be terminated by a two-thirds vote of the corporation when a person discontinues spiritual fellowship in the church, subject to the following conditions:

- (a) that the corporation shall have recognized such discontinuance as being without known excuse;
- (b) that after such recognition by the corporation such person shall be notified and have the privilege of a hearing and no change shall have come about within three months after notice; or
- (c) where notification is for any reason impossible, final action may be taken at any time after three months from the time that discontinuance of spiritual fellowship without known excuse was recognized by the corporation.

3.06. Communicant member rights; termination of rights. The rights of a communicant member are spiritual and such as may be granted by the corporation. When a member has been released, has withdrawn, has been excluded, or in any other orderly manner is removed from the list by the church corporation, all rights of such a communicant member cease.

3.07. Voting member, qualifications. Voting membership in the corporation may be granted to communicant men of the church who are in good standing and at least twenty-one years of age.

3.08. Voting member admission. Application for voting membership may be made through any director of the corporation. The applicant may then be accepted by majority vote. Upon his acceptance, he shall sign his name to the articles of incorporation and by-laws in open meeting of the corporation in a book kept by it for this purpose.

3.09. Voting membership termination. A man may terminate his voting membership by written notice to the corporation, which shall acknowledge the termination in subsequent church minutes, or it may be terminated by majority vote at any meeting of the corporation when requested by him in person.

3.10. Voting membership forfeited. Voting membership is forfeited:

- (a) when a voting member in any manner gives up or loses communicant membership in the church according to By-laws 3.04, 3.05, or 3.06; or
 - (b) when a voting member attends no meetings for a full year and the next following meeting, subject to clauses (c), (d), (e), and (f) here following;
 - (c) the secretary shall have notified him of his absenteeism immediately after six months and after the full year;
 - (d) no excuse for his absenteeism shall have been found or reported at said last meeting;
 - (e) that such voting membership forfeiture is recognized by majority vote of the corporation; and
 - (f) that such voting membership forfeiture when caused only by absenteeism shall not affect his spiritual rights as a communicant member of the church.
- (Note: Add to "(a)": "and recognized by majority vote of the corporation."

5.09. Supervision; reports. All directors of the corporation are under its supervision, and they are held to report to its meetings as it may be required of them by resolution of the corporation, the bylaws, articles of incorporation, or state law.

6. MINISTRY OF THE WORD

6.01. Ministers, qualification. Pastors and teachers who are called into the Ministry of the Word in the church shall be such only as are in full accord with the Confessional Standard and Purpose, Bylaws 2.01, 2.02, and 2.03, and as have been prepared for their work and are qualified for it.

6.02. Ministers, full-time call. For the election and calling of full-time pastors and teachers an affirmative vote of at least a majority of all members shall be required, using the provision of Bylaw 6.08, if needed. Notice of call shall contain a proposal on the matter.

6.03. Ministers, release. Pastors and teachers may be released from their church office by a majority vote of the corporation when said ministers request release, provided that notice of meeting contains a proposal on the matter.

6.04. Ministers, dismissal. By an affirmative vote of at least a majority of all members, using the provision of Bylaw 6.08, is needed, pastors and teachers may be dismissed or deposed from office, provided that:

- (a) when such action is proposed on Scriptural grounds that the general rule of Matt. 18:15-20 shall have been followed;
- (b) when such action is proposed on the basis of judgment concerning inability in performing duties that the person or persons initiating the proposal shall first meet privately with the minister in ques-

5.03. Board of directors, powers and duties. The board of directors shall manage the affairs of corporation according to its bylaws, articles of incorporation, state law, and as may be further prescribed for it by resolution of the corporation.

5.04. Meetings. The board of directors shall meet once a month on a day decided by them. Notice of meeting shall be given by the secretary to each member of the board. A majority of the board members is required for a meeting quorum, and an act of the majority of the board members present is an act of the board.

5.05. Officers, powers and duties. The president shall be the chairman of the board of directors and of the members of the corporation. The secretary shall record the minutes of said meetings. The treasurer shall receive all offerings and income and make disbursements authorized by the corporation or by the board of directors to the limit of spending which the corporation may by resolution set for the board of directors.

5.06. Records, officers responsible. The president, secretary, and treasurer shall be responsible for keeping correct and complete books of account and minutes of proceedings of meetings (a) members, (b) board of directors, and (c) committees having any authority of the board of directors.

5.07. Vacancies. Any vacancies occurring on the board of directors shall be filled for the unexpired term by a meeting of the corporation.

5.08. Removal. Any director of the corporation or all of them may, with or without cause, be removed from office by majority vote of the corporation, provided that notice of meeting contains a proposal on the matter. Such removal shall not affect membership in corporation or church.

3.11. Voting membership terminated by corporate action. The corporation may terminate the voting membership of any man by majority vote for any reason deemed sufficient by the corporate body, provided,

(a) that he shall have received prior notice and the privilege of a hearing; and,

(b) that such termination of voting membership shall not affect his spiritual rights as a communicant member of the church.

3.12. Voting membership rights; termination of rights.

All rights of a voting member are granted by the corporation, subject to his continuance as a communicant member of the church. When the voting rights of a member are voluntarily given up or in any manner terminated according to the bylaws, his interest and privileges in all matters of governing the affairs of the corporation and of property of every description cease.

3.13. Reinstatement of voting membership. Any man who has lost or given up voting membership in the corporation may be reinstated by applying again under the bylaws.

3.14. Voting membership record. The secretary shall keep an accurate and up-to-date permanent record of voting membership and attendance at corporation meetings.

4. CORPORATION MEETINGS

4.01. Authority and power. The voting members of the corporation in valid meeting assembled shall have supreme and final authority and power in all spiritual, material, and temporal affairs of the church and corporation, according to its bylaws, articles of incorporation, and state law.

4.02. Meetings, number and kind. Regular meetings

shall be held on the second Monday of January, April, July, and October, the first of which shall be the annual meeting. Special meetings may be called at any time with the purpose contained in the notice.

4.03. Notice of meeting. Written notification shall be sent or delivered to each person entitled to vote at the meeting, at least five days and not more than twenty days before the date of the meeting, excluding the day of meeting.

Notice of any special meeting shall state its purpose, and any special purpose of a regular meeting shall be included in the notice thereof.

Notice of meeting will ordinarily be given by the pastor; it may be given by the board of directors; or, under unusual circumstances, notice may be given by a minimum of twenty-five per cent of the voters as a group.

4.04. Quorum. A quorum of at least one-third of all voting members at the beginning of the meeting shall be necessary for the transaction of business thereat.

4.05. Voting. Voting shall be done only by persons present at the meeting, excepting when a special resolution shall authorize voting on a particular matter by mail or other reasonable means. There shall be no voting by ordinary proxy, nor any cumulative voting.

4.06. Spiritual affairs. All matters of doctrine and conscience brought before the meetings of the corporation shall be decided by the Word of God alone, as stated in Bylaw 2.01. Agreement on the part of all members of the church is required in all spiritual affairs decided by the Word of God, Acts 2:42; Rom. 15:5; 1 Cor. 1:10; Phil. 1:27.

4.07. Material and temporal affairs. All material and temporal affairs brought before the meet-

ings of the corporation shall be decided by at least a majority vote in accordance with the bylaws, articles of incorporation, and state law.

4.08. Appeals. any member of the church may appeal to any meeting of the corporation in any matter concerning the church and corporation, also for reconsideration of any action taken by a corporation meeting. But final and supreme authority rests with the voters in meeting in accordance with the bylaws, articles of incorporation, and state law.

4.09. Business records and books. Officials records and books of corporation business shall be kept, and they may be inspected by members for any proper purpose at any reasonable time.

4.10. Order of business. Regular meetings shall be conducted according to the following general order: 1. Prayer and call to order. 2. Roll call of members. 3. Reading of minutes. 4. Membership matters. 5. Reports and old business, 6. New business. 7. Adjournment and prayer.

5. DIRECTORS AND MANAGEMENT

5.01. Directors and officers, number, qualifications. The corporation shall have a board of six directors, which shall include president, secretary, and treasurer, all required to be voting members of the corporation.

5.02. Election procedure and terms. Election of directors shall be by majority ballot vote at the annual meeting. President, secretary, and treasurer shall be elected as such and as directors annually for one-year terms. Each of the other three directors shall be elected for a three-year term in such a manner that only one of their terms expires each year.

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THE LAW WAS OUR "SCHOOLMASTER" Galatians 3:24

By G. Schweikert

"Wherefore the Law was our schoolmaster (to bring us) unto Christ, that we might be justified by faith."

Galatians 3:24 in its context compares the law to a prison and a jailor, teaching us that before faith man is in bondage, that he cannot free himself, that Christ must deliver him.

In treating the subject, the following order is used: 1. The verb sugkeioo; 2. The time element in the text; 3. Paidagoogs; 4. The Ceremonial Law; 5. Context; 6. Original and subsequent use of the law; 7. Related passages; 8. Additional quotations.

1.

A literal translation of verses 23 and 24 reads:

"But before faith came, under the law we were guarded, having been shut up to the faith being about to be revealed.

"So that the Law our tutor has been (up) to Christ, that by faith we might be justified."

So we were shut up under the Law. Sugkeklesismenoi. The same word is used in v. 22: "But the Scripture shut up all things under sin."

It is used in Luke 5:6, translated: "they enclosed of fishes."

Also in Rom. 11:32: "For God shut up together all in disobedience, that to all He might show mercy."

Sugkeklesismenee is used by the Septuagint in Josh. 6:1: "Jericho was straitly shut up."

The RSV reads: "we were confined under the Law, kept under restraint," and is then consistent by saying in v. 24: "the Law was our custodian until Christ came."

We have the picture of being bound, held, imprisoned. One man has likened it to the Egyptian darkness, which was for them a prison without bars but securely holding them. Luther uses the picture of a prison in this case.

2.

The time element is a kind of key for understanding this passage.

v. 24 begins with the word "oosta" - so that. We were shut up under the Law so that the Law was our keeper eis Christon - to Christ. So we have the time element.

In v. 19 we are told: The Law was added for the sake of transgression "until" the Seed should appear.

V. 23: "Before faith came" we were under the Law until faith was revealed.

V. 25: "But faith having come, we are no longer under a tutor."

Ch. 4:2 The heir is an infant and differs nothing from a bondman "until the time appointed."

When the fulness of time came, when God sent forth His Son. Before that we were under the bond-

age of the "elements" of the world, i.e., the Law. Thus St. Paul goes on in chapter 4 and speaks of Abraham, the bondmaid, and the freewoman. "Which things," he says, "are an allegory: for these are two covenants."

So we have the time of the Law and the time of the Gospel, of bondage and liberty; broadly also the time of the Old Testament and the New Testament.

The time element applies to each person as before and after conversion. Every unbeliever also in 1958 is in the prison of the Law, and he gets out of it only when he comes to faith in Christ by the Gospel. (See quotations under "8.")

3.

So that the Law has been our paedagogus. AV: schoolmaster; RSV: custodian; Luther's German: Zuchtmeister - disciplinarian, taskmaster, jailor, keeper. I have not found any translation which uses pedagog, teacher in English. - Following is a quotation from the Pulpit Commentary, very pertinent.

Paedagogus has no equivalent in the English language; "pedagogue," "schoolmaster," "tutor," "guardian," are all inadequate, covering each one an area of thought more or less different.

"Tutor," as the masculine of "governess," comes perhaps the nearest; but a tutor to a gentleman's children is generally an educated man, whereas paedagogus was usually a slave - an element of thought probably very near the apostle's consciousness in the present use of the term.

In illustration of this and other points bearing upon this subject, the reader will be interested in a passage cited by Bishop Lightfoot out of Plato's "Lysis" (p.208, C). Socrates is questioning a young friend.

"They let you have your own.

ruling of yourself: or do they not trust you with this either?" "Trust me with it, indeed!" he said.

"But as to this, who has the ruling of you?"

"This man here," he said, "a tutor."

"Being a slave, eh?"

"But what of that," said he; "yes, only, a slave of our own."

"An awfully strange thing this," I said, "that you, free-man that you are, should be under the ruling of a slave. But further, what does this tutor of yours, as your ruler, do with you?"

"He takes me," he said, "to a teacher's house, of course."

"Do they rule you, too, the teachers?"

"Certainly, of course."

"A mighty number it seems of masters and rulers does your father think proper to set over you."

P. 142.

Exegetes frequently so describe a paedagogus when treating this passage, often adding that the fellow was a harsh man, that the young foolishly tried to get away from him but were always caught again and punished, that the paedagogus had power over the boys under his care. We should say that this very well describes the Law in its function of keeping us shut up until we come to faith in Christ and are under Him, and no longer under the Law.

4.

Concerning the Ceremonial Law. The sacrifices according to the Ceremonial Law taught men to understand that they are sinners, and that there must be propitiation, atonement. Those sacrifices pointed to Christ; yes, they brought people to Christ.

Yet, we read in Col.2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross;" and v.17: "which are a shadow of things to come; but the body is of Christ."

The Judaizers demanded that circumcision be continued. And St. Paul told them: "If ye be circumcized, Christ shall profit you nothing." Like all the other ceremonial laws of the Old Testament, circumcision was given for that time. Here especially we have the time element.

Of course the Judaizers were false teachers because they considered the external work meritorious. And to refute this false teaching, St. Paul wrote the Letter to the Galatians.

On the one hand, the Ceremonial Law was given for the purpose of holding the Israelites together, closing them off from mixture with other nations. By an election of grace, Israel was chosen as a nation that salvation should come from the Jews. On the other hand, the Ceremonial Law was not given to cause the Israelites to think themselves better than other people, or that by the external work they could merit God's favor. This Law taught sin and grace, shut them up under the Ceremonial Law also until Christ should come, pointed and led them to the time of Christ by the sacrifices.

The people who misused the Ceremonial Law as a rule for work-righteousness were the kind that introduced other ceremonies and customs, by which they claimed to earn the favor of God. The Pharisees did that, and they neglected the weightier matters of the Moral Law also.

"Their notion was that they might neglect the weightier matters of the Law, such as judgment, mercy, and faith, that they were perfectly safe as long as they tithed the mint, the anise, and the cummin (Matt. 23:23). Instead of learning the Law's lesson and being "shut up to faith," they mistook the lesson altogether and shut themselves up to ceremony.

"The Law was meant to defeat

righteousness; the pupils allowed it to minister to righteousness. Instead of being shut up to faith, they remained in the school of the Law forever and never came home." Pulpit Com., p. 159.

The Letter to the Galatians teaches us that now we are free from the Law, which had shut us up and had been our keeper, and that never by our works of the Law could we be righteous before God, that never by any kind of Law - Moral, Ceremonial, man-made - could we be perfect.

5,

The context of v.24 might be counted as verses 23 to 29, the Epistle for New Year's Day. But the context is more than that. Verse 19 and verse 25 are already used to emphasize the time element. The larger setting of the text is chapters 3 and 4 of Galatians, and then the whole Book. Verse 24 of chapter 3 is a most pointed teaching that freedom and salvation are alone by faith in Christ. The Law is compared to a prison and to a keeper of its inmates. It is Christ who rescues and delivers us from bondage.

Through Isaiah the Savior said: "I am come" to proclaim liberty to the captives, and the opening of the prison to them that are bound." 6:11. That can be counted as a parallel passage, in the analogy of faith on this point. We can use it to show the effects of the Law to be the same as in our text, and add support to show the large context this one verse has.

6

The original, first, prime purpose of the Law was that man should live under obedience to his Maker.

God gave a law in the Garden of Eden, to Adam and Eve. They had life, perfect life; they were made in the image of God. The Law was not given to them that thereby, in

keeping it, they might gain life; they had life, full, complete. There was neither sin nor death, but there was a law, the which if they would transgress it, they would become sinners, and die. God had ordained the way of life for them - perfect obedience, which in their state of innocence they were able to render.

The Second Adam lived a perfect life of obedience to the heavenly Father under the Law, fulfilling its original purpose. He did not keep the Law for Himself in order to earn the right to live.

The original purpose of the Law was never abrogated. The positive feature of the Law is still there. We read: "The Law is not of faith: but, the man that doeth them shall live in them." Gal. 3:12. We find this statement first in Lev. 18:5, and then also in Neh. 9:29, Ezek. 20:11,13, 21. "Shall live in them," i.e., in the statutes and judgments of the Lord.

Jesus said to the scribe: "This do, and thou shalt live." Luke 10:28. At another time another scribe stated facts about the Law. "And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." Mark 12:34. This is the life for man under God in His kingdom - perfect obedience. Whoever could render perfect obedience to God, would fulfill the original purpose of the Law and would really live; He would not die.

The subsequent use of the Law is a reality because of the change in man from the state of innocence to guilt before God; and man is bound under it. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15, 56. "Through sin the Law killeth" "The Law worketh wrath." Rom. 4:15

Quensted, in writing about the

subsequent use of the law, says: "This powerlessness ascribed to the Law does not belong to it per se...but accidentally, by reason of our flesh...our flesh is not able to fulfill the conditions of the Law, i.e., to render to it perfect obedience, Gal. 3:24; and this is the reason why the impossibility of saving is ascribed to the Law." Schmid, p. 515.

"Is the Law then against the promises of God? God forbid: for if there had been given a law which could have given life(which was able to quicken), verily righteousness should have been by the Law." Gal. 3; 21. The Law was never given that man might thereby merit, earn salvation.

Poach was a participant in the Antinomistic Controversy. We quote here from p. 170, Historical Introductions, Trigl.

"Poach denied that the Law has any promise of salvation. Even the most perfect fulfillment of the Law, said he, is but the fulfillment of a duty which merits no reward....Fulfillment of our duty (solutio debiti) does not warrant any claim on salvation. ...God justly demands the fulfillment of His Law from us as obedience due Him from His creature, which is bound to obey its Creator. ...Nor is God under obligation to man, but man is under obligation to God. And in the Law God requires of man the obedience he owes; He does not require an obedience with the promise of salvation."

All of this fits in perfectly with the original purpose of the Law, still a standing purpose. Aberrations in the matter come in rather when two concepts given in Scripture are drawn together to make one of them. The purpose in this chapter is to make the distinction between the original and subsequent purpose of the law, which is a fact because of the change in man. We deal with them as separate concepts.

Related Passages. Apology IV: 22, Trigl. p. 127, speaking of the righteousness of reason, runs Gal. 3:24, "The Law was our schoolmaster", together with 1 Tim. 1:9, The Law was made for the ungodly.

F.C. Sol. Decl. V:24, Trigl. p. 960 gives us Rom. 10:4, "Christ is the end of the Law," together with Gal. 3:24, and in this place the F. C. is speaking directly of the Law as our schoolmaster.

Since in its context, Gal. 3:24 gives us Law and Gospel, related passages are all passages which speak of sin and grace, in particular of Conversion which show the change in man from darkness to light, from the prison house to liberty.

8.

Quotations.

The English, "To bring us to Christ" must not be pressed. Engelder, Notes on Galations, ca. 1926, p. to, Note 1 under v.24.

Its usus paedagogicus (our schoolmaster to bring us to Christ, Gal. 3:24). However, it must be born in mind that the Law itself does not lead us to Christ, but only to despair. Mueller, Christian Dogmatics, p.478.

In this wise, the Law preceding the Gospel, becomes a schoolmaster to bring us to Christ, Gal. 3:24. However, the Law does not reveal the Savior, it offers no positive help, it works no faith, it cannot save. As far as the Law is concerned, it leaves man in sorrow and despair. "But whenever the Law, without Gospel being added, exercises this its office, there is nothing else than death and hell, and man must despair, like Saul and Judas, as St. Paul says, 'Through sin the Law killeth.'" S.A. Part III, Art. III, 7, Trigl. p.481. Koehler, Summary of Christian Doctrine, p. 119.

But are they really free from an evil conscience? They are

indeed! When they were under the law, they were under a hard taskmaster. The Law accused and threatened and condemned and left them comfortless, helpless, hopeless. Their conscience writhed under this taskmaster, knowing that it could not render satisfaction.

But thank God, the Law was their schoolmaster only until Christ entered their heart. "After that faith is come, we are no longer under a schoolmaster." We are free! No law can command us to do good. No law can punish us; "who is he that condemneth?" No sin can hold us captive whom the Son has made free. This is freedom from an evil conscience - priceless freedom. Meditations, NPH, Milwaukee, on Gal. 3:23-29, Jan. 2, 1958.

We may consider this operation of the Law, which produces works of the Law and a desire for a change of life, a work of pedagogic grace (Gal. 3:25). ... is found only in noble souls; in others ... the Law produces a sense of pride ... which hinders the work of restoration. Reu-Beuhring, Christian Ethics, p.121.

(Note: Ascribing "pedagogic grace" to the Law, and saying that such "grace" is effective only in "noble souls," is a double error, which practically teaches the opposite of the truth in our text. But in the case of this particular passage, much has been said that is puzzling, probably with the idea that man must do some harmonizing here.)

Since the Law is a schoolmaster unto Christ that we might be justified by faith, Gal. 3:24, and thus points and leads us not from Christ, but to Christ, who is the end of the Law, Rom. 10,4. F. C. V:24, Trigl. p.961.

(Note: We find this same wording in the German and Latin versions of the F.C. It is not impossible that the translators

of the AV incorporated the words "to bring us" in Gal. 3:24 because of what the F.C. says here.)

...the Law ...serves ... to render man receptive for the salvation that is in Christ. Schmid, Doctr. Theol. p.509.

The Law renders them desirous for a mediator. Baier, Schmid p. 514.

The Law ... the urging of us to seek a remedy. Quenstedt, Schmid p. 514.

The Law is only the pedagogic means of salvation, Gal. 3:24. The Law leads us not to Christ directly, but as a disease leads to a physician, indirectly on account of the manifested inability of obtaining salvation by the Law. Hollaz, Schmid, p.519.

Its aim was simply to make the people conscious of their inability to fulfill the Law, and thus to make them eager for the free mercy which was revealed in Christ. In this manner the eager desire of the Old Testament believers was kept awake: I have waited for Thy salvation, O Lord! Gen. 49:8. Kretzmann, Pop. Com. N.T. II: 243.

The usus pedagogicus consists in this, that we through it permit the Law to drive us, to seek salvation from our known guilt. Hoenecke IV:30.

Law comes first and serves as the tutor till the Gospel of Christ brings the liberty. - The very failure of the Law and its increasing irksomeness prepare for Christ by making us feel the need and enjoy the liberty of His grace. Adeney, Pulpit Com. p.177 and 178.

Man neither sees nor perceives the terrible and fierce wrath of God on account of sin and death (resulting from it), but ever continues in his security even knowingly and willingly, and thereby falls into a thousand dangers, and finally into eternal death and damnation; and no prayers, no supplications, no admonitions, yea, also no threats, no chiding, are of any avail, yea, all teaching and

preaching is lost upon him, until he is enlightened, converted, and regenerated by the Holy Ghost. Luther, quoted in the Trigl. p. 889, 20b-21.

Luther here makes a sweeping statement. All teaching of the Law is lost on man before his conversion. But all teaching includes the Gospel. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We should not lose sight of the truth that conversion is a miracle, that there^{are} limits to what we can say about the manner and extent of the Law's effect on man before and in conversion. I believe men go to far if they say (when treating Gal. 3:24 or this subject generally) that the law persuades men to seek a savior outside of themselves.

The Law prepares. Yet you cannot say: It convinces man of his condition AND persuades him to search for grace. In his unconverted state, man does not and cannot know anything about grace; only the Gospel can teach him grace.

This article represents a re-writing of an essay delivered at Mankato, Jan. 28-29, 1958. The re-writing was done as an effort to make certain of its emphases stand out better; the time element; the original purpose of the Law; and, an indirect application of the rule concerning deductions and against harmonizing separate concepts of Scripture by human reason.

Questions concerning this article may be directed to The Clergy Bulletin, Box 264, Fertile, Minn.

Geo. Schweikert

A BRIEF HISTORY OF THE CHURCH

by C. M. Zorn
(cont.)

21. The Prophecies of Scripture concerning the Pope and his Kingdom

It is now time to show you how the pope and his kingdom had been prophesied in Holy Scripture. Then you will rightly understand what we have been saying up till now and what we are still going to say. You will rightly understand what the pope and his kingdom really are.

In Chapter 6 it was shown you how the prophecy in Rev. 13: 1-3a was fulfilled. You learned how the terrible beast received a mortal wound. This beast was the Roman Empire, to which the devil gave his power and glory and great might, so that it raged fearfully against Christ and the Christians. In the year 375 it split into two parts: the west Roman empire and the east Roman empire, and in the year 476 the west Roman empire completely disappeared, and the east Roman empire was weak.

But now the prophecy in Rev. 13: 3b-10 was further fulfilled in this way, that the Roman Empire was again healed of its mortal wound and through the devil obtained even greater power than before and ranted and raged even more fearfully against God and the Christians. - How and when was this prophecy fulfilled? When the "Roman Empire of the German Nation" came into being, which was spoken of in Chapter 15? Oh, no, no, no!

In Rev. 13: 11-18, it is further prophesied that the Roman Empire which had again been healed of its mortal wound would look like a "lamb," namely, like the Church of Jesus Christ, but that it would speak like the "dragon," the devil, which means that it would teach doctrines of the devil. And in this way it would deceive and mislead men, so that they would actually consider it to be the true Church. And it would have all power on earth. It would be a living image of the old Roman Empire. And it would kill all who were not subject to it. - This prophecy was fulfilled when the papacy came into being.

And what is the pope? He is the triple-crowned emperor of this kingdom.

And what is prophesied in 2 Thess. 2: 3, 4, and 9? There it is prophesied that very soon the falling away would come, and "that man of sins shall be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," divine. It is prophesied that he would come "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." - This prophecy was fulfilled when the pope came.

And what name does the Apostle John give to the man prophesied in these passages? He calls him the Antichrist. 1 John 2: 18. Yes, the pope is the Antichrist, the great Antichrist who is prophesied in Scripture and who is against Christ.

Now you understand what the pope and his kingdom are in truth. The prophesying Word of God has given you the true light.

22. The Pope in a Rage

The pope could not completely extinguish the light of God's Word with all the powers of his kingdom. Some Christians still saw a glimmer of that light. And, so doubts arose in the hearts of many people as to whether the papacy really had been

established by God. Yes, the thought came into many hearts that the pope was not the representative of Christ, but was the Antichrist prophesied in Scripture. Many even spoke publicly against the hypocrisy and the greed and the immorality of the bishops and priests and monks and nuns. And there even arose congregations of Christians who, to be sure, did not know the full and pure Word of divine truth, but who still did not believe all of the pope's lies and were seeking after the truth. These people were called sects.

We are now going to hear about one of those "sects," which was one of the better ones. There was a wealthy merchant at Lyons, in France, by the name of Peter Waldo. He had the New Testament translated by a priest, who was his friend, and he read in it diligently. Then in the year 1170 he distributed all of his goods to the poor, and wished that the Christians of his time might again be like those who lived during the time of the apostles. His thinking was very good. Many people gathered around him, read eagerly in the Bible, preached on the streets, and showed how perverted things had become in the pope's church. Naturally the pope excommunicated them. Waldo fled. His followers, the dear Christians, remained in southern France and Italy. They are called Waldensians.

We shall give you another example to show how the light of God's Word was shining in the darkness. A Franciscan monk by the name of Berthold of Regensburg in Bavaria went from city to city, and preached wonderful sermons in German concerning the grace of God in Christ. And he loudly proclaimed that men should not trust in the indulgences (forgiveness of sins) of the pope, nor in the saints, nor in pilgrimages and other works, but solely in Jesus Christ and His merits. He died in the year 1272. The people always flocked to hear his sermons, so that often 100,000 people listened to him.

Whoever did not believe the pope was called a heretic. And Innocent III, who was pope from 1198 to 1216, commanded that a "crusade" should be made against all heretics. Many thousands of people were then killed. Those who were found out to be "heretics" were slaughtered like cattle. The prisons were not large enough to hold all of them decently. The time of martyrs was back again. Hundreds of thousands died joyfully. But, children, this time it was not the Roman emperor but the Roman pope who persecuted and martyred and killed the Christians. And who were the hangmen? Not the heathen, but the pope's Christians.

In the year 1232 pope Gregory IX established a special court of heretics. He called this "the holy Inquisition" (investigation). He entrusted the work of this Inquisition to the Dominican monks. And they now went sniffing around like bloodhounds. Whoever appeared to them to be suspicious in the least way was put in prison. The worst heretic was one who read in the Bible. And whoever would say a word against something evil that had happened in the pope's church was a "heretic." Many then had accusations brought against them. "Investigations" were conducted, that means, they were painfully tortured and tormented until they confessed that they had done that of which they were accused, even though they may not have done it. These monks found ever new and devilish means of torturing those who were accused of "heresy," and many were such that we can hardly describe them. Thousands upon thousands of people again died. The most horrible conditions were in Spain. There it lasted for more than 550 years. The first inquisitor in Germany was the Dominican monk named Conrad of Marburg, the Father confessor of "saint Elizabeth," who was the Landgravine of Hesse and Thuringia. This monk was the devil personified. After two years he was killed by several noblemen.

(To be continued)

THE DOCTRINE OF THE HOLY SPIRIT

as set forth in

THE DISCOURSES OF JESUS

(Paper delivered by Rev. Theo. Aaberg at General Pastoral Conference, Mankato, Minnesota, April 8-10, 1958)

OUTLINE OF PAPER

- I. Personality and Deity of Holy Ghost
- II. The Work of the Holy Ghost
 - A. In Jesus
 - B. In world
 - C. In Christian
- III. The Sin against the Holy Ghost.

INTRODUCTION: It is with thoughts of love that we think of God the Father. We love Him not only for His marvelous creation of us and the world, not only for His gracious providence which sustains us physically, but especially for His eternal decision, foreseeing our fall into sin, to send His Son to be our Savior.

It is with thoughts of love that we think of God the Son. We love Him for His holy life and suffering and death on our behalf, and for His gracious intercession for us at the throne of grace - intercession which never fails.

And so it should be that we think of the Holy Ghost also with thoughts of love. Here, too, as with the Father and the Son, "we love him because he first loved us." 1 John 4, 19. When we think of how the Holy Spirit has deigned to dwell in our evil, filthy hearts and has miraculously transformed us into beautiful temples of God, as Paul says (1 Cor. 3, 16), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?", we can but love Him. Again, when we think of all the evils that attend our faith and life in this world - our weakness of faith, our repeated failures in the struggle for holiness of life - when we think of how the Holy Spirit stays with us in spite of all this and faithfully and patiently com-

plates the good work which He has begun in us, leading us by the hand every step of the way to the home above, we can regard Him only with love and gratitude.

Therefore it should be with warm and devoted hearts that we set our attention on that which is to be the subject of this paper: THE DOCTRINE OF THE HOLY SPIRIT AS SET FORTH IN THE DISCOURSES OF JESUS.

I. The Personality and Deity of the Holy Ghost

From what Jesus says in the Gospels concerning the Holy Ghost, we are to know that the Holy Ghost is a person, and that this person is true God.

It is easy to fall into the error of thinking of the Holy Spirit in terms of His being not a person but rather a divine influence or power.

When we hear Jesus' words in Matt. 28, 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," we should conclude that even as the Father and Son are persons, so is the Holy Ghost a person.

When we consider what the Savior says of the work of the Holy Spirit, again we must conclude that the Holy Spirit is a person. Consider these few passages: "For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12, 12. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10, 20. "...He (the Spirit of truth) shall testify of me." John 15, 26. "...He (the Comforter) will reprove the world of sin, and of righteousness and of judgment." John 16, 8.

Surely it must be a person who teaches, speaks, testifies, and reprove.

That this person, the Holy Spirit, is true God is a fact which Jesus also makes clear in the Gospels. From the words of the great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28, 19, we must certainly conclude that the Holy Ghost is true God; even as the Father and the Son. Then too, Jesus attributes one of His miracles to the Holy Ghost. In Matt. 12, 28, He says, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

A statement of the Savior's which should assure us that the Holy Spirit is a person, and that He is true God is this, "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16, 7. It would hardly be expedient for the disciples to exchange the physical presence of their Savior for a mere power or influence, even a divine power or influence.

It is very important that we be clear in heart and mind that the Holy Ghost is a person and a divine person. In this connection we would like to present a quotation found in an essay entitled, "The Personality and Deity of the Holy Spirit," by Rev. R. A. Torrey, in the booklet, THE FUNDAMENTALS!, Vol. 1. Here is the quotation:

"If the Holy Spirit is a divine person, worthy to receive our adoration, our faith and our love, and we do not know and recognize Him as such, then we are robbing a divine Being of the adoration and love and confidence which are His due.

"The doctrine of the personality of the Holy Spirit is also of the highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit, but if we think of Him in the Biblical way as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, 'How can the Holy Spirit get hold of and use me?' If we think of the Holy Spirit merely as a power or influ-

ence, our thought will be, 'How can I get more of the Spirit?'; but if we think of Him as a divine Person, our thought will be, 'How can the Holy Spirit get more of me?' The former conception leads to self-exaltation; the latter conception to self-humiliation, self-emptying, and self-renunciation. If we think of the Holy Spirit merely as a Divine power or influence and then imagine that we have received the Holy Spirit, there will be the temptation to feel as if we belonged to a superior order of Christians. A woman once came to me to ask a question and began by saying, 'Before I ask the question, I want you to understand that I am a Holy Ghost woman.' The words and the manner of uttering them made me shudder. I could not believe that they were true. But if we think of the Holy Ghost in the Biblical way as a divine Being of infinite majesty, condescending to dwell in our hearts and take possession of our lives, it will put us in the dust, and make us walk very softly before God." (Pages 55-6)

Mention should perhaps be made here of the Filioque Controversy, especially since the words of the Savior settle the matter. Regarding the controversy, we want to quote the brief paragraph on it in the 1927 Concordia Cyclopaedia, p. 255:

"Filioque Controversy. One of the major disputes of the early Church, which later became one of the chief points of difference between the Eastern and the Western Church. It concerns the fact of the procession of the Holy Ghost from the Father and the Son. (filioque). The Apostles' Creed begins the Third Article: 'And in the Holy Ghost.' To this the Constantinopolitan Creed added, 'who proceedeth from the Father.' The Latin Church added, 'and the Son,' mainly in the interest of the fight against Arianism. The addition was used for more than two hundred years before it was formally accepted at the Council of Aachen (809). The term clearly agrees with John 15, 26, according to which the orthodox Church has ever taught the procession of the Spirit from the Father and the Son."

Jesus speaks of the Holy Ghost coming from the Father, "And I will pray the Father, and he shall give you another

Comforter." John 14, 16. But He also speaks of the Holy Ghost coming from Himself, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." John 15, 26.

(To be continued)

* * *

BOOK REVIEW

LABOR, INDUSTRY, AND THE CHURCH

By John Daniel
(CPH, 229 pages, \$3)

This title, coming as it does from Concordia, is a bit jarring. We're not accustomed to finding "labor" and "industry" in our theological booklists. Is the pastor-author beckoning us toward the social gospel? Is this a defense of capitalism, or an apology in behalf of labor unions, dressed in the guise of Lutheran theology?

No, the author is not grinding the ax for some "ism." Instead he examines situations in the fields of industry, labor and management and applies sound Christian principles to these situations. A Christian employer's duties toward his workers, a Christian worker's obligations toward his employer, using money and wealth, owning property - these and related subjects are treated in the light of Scripture.

The book deals with a Christian's life of sanctification in the factory and at the managerial desk. It is excellent background material for teaching the 4th and 7th Commandments, or for a refreshing approach to Christian stewardship (with sermon-useful statistics and illustrations here and there).

The author, a Slovak Synod pastor in industrial Bethlehem, Pa., is well acquainted with the overlapping fields he covers. He has lectured and written extensively on the topics treated in the book. While using the KJV, he frequently quotes from the RSV Bible, but indicates it each time. The book is well worth reading, especially by a pastor in a city parish. H. Handberg

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This issue of the BULLETIN represents their first efforts since taking over from the Southwestern Minnesota Pastoral Conference and its able editorial staff. The present issue will no doubt induce the reader to look for technical improvements!

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CLERGY BULLETIN

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June, 1958

THE DOCTRINE OF THE HOLY SPIRIT

as set forth in

THE DISCOURSES OF JESUS*

(cont.)

II. The Work of the Holy Ghost

A. His Work in Jesus

Reference is made by Jesus in Luke 4, 18-21, regarding His being anointed of the Holy Spirit: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath set me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down, And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears."

Jesus also speaks of His performing miracles by the Spirit, Matt. 12, 28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

B. His Work in the World

In John 16, 8-11: "And when he (that is, the Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince

of this world is judged."

In explanation of this passage, we would like to quote Ylvisaker in "The Four Gospels," p. 683:

"With the world, the task of the Spirit will be to convince all men through the testimony of the Word of three things:

"a. of sin, that, since Christ has redeemed the entire world, unbelief is really the only sin which excludes the sinner from the kingdom of God;

"b. of righteousness, to wit, the righteousness which is based upon His departure to the Father through His death and resurrection. But by this departure to the Father He has not only demonstrated that He is what He was declared to be, the Son of God with power, but He has thereby also provided for us the righteousness which availeth before God, the righteousness which we do not possess, and cannot effect of ourselves.

"c. of judgment, to wit, that Satan, who had subjected the world to his tyrannical dominion through the fall in Adam, suffered a crushing defeat through Jesus' death, was judged and deposed from his position of authority. His supremacy applies now only to that class which in wilful spite prefers him as their sovereign. . . . The Spirit shall convince the world of these truths, that is, render them unmistakable and obvious to everyone; but this does not imply that all who are

* Paper delivered by Rev. Theo. Aaberg at General Pastoral Conference, Mankato, Minnesota, April 8-10, 1958.

of the world shall be convinced. . ."

C. His Work as Regards the Believer

- 1) The Holy Spirit creates faith in the heart of the believer.

The Savior's words which refer to this work of the Holy Ghost are found in John 3, 5-8, where He speaks to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

The Savior here refers to the condition of natural man: "that which is born of the flesh is flesh." He also declares: "Ye must be born again." These words are certainly in line with the rest of Scripture, e.g.: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. Or, "Ye were dead in trespasses and sins." Eph. 2, 1.

Then the Savior declares that our regeneration, or our spiritual rebirth, is the work of the Spirit. He says: "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." Also, "That which is born of the Spirit is spirit." This is in accord with the rest of Scripture, e.g., "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12, 3.

Even as Jesus on the Last Day will say to the dead bodies of mankind: "Come forth," and "all they that are in the graves shall hear the voice of the Son of God and shall come forth," so the Holy Ghost in this life says, in the Gospel, to our dead hearts, "Live," and they begin to beat with spiritual life.

In this passage Jesus speaks of baptism

as a means by which the Holy Ghost creates spiritual life in us: "Except a man be born of water and of the Spirit." In 1 Peter 1, 23, reference is made to our being born again "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

That regeneration is a miracle of God's grace, and not dependent upon man's will or worthiness, is shown in these words: "The wind bloweth where it listeth. . ." that is, where it chooses or wishes. Lest this be understood in a Calvinistic sense, we add that the desire of the Spirit is for all sinners to come to faith: "God would have all men to be saved and to come unto the knowledge of the truth." 1 Tim. 2, 4.

And just because regeneration is a miracle of God's grace, all the attempts of inquisitive men to seek an answer to the question, "Why some and not others?" in the matter of faith are out of order. Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." Even as we say regarding the origin and destination of the wind, "I don't know," so also of the question, "Why some and not others?" we will have to say, "That is something I don't know."

- 2) The Holy Spirit dwells in the hearts of believers as the Comforter.

Jesus says in John 14, 16, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth. . ."

And in John 16, 7, He says, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

Even as we draw comfort from the name given the Savior, ". . . and thou shalt call his name JESUS: for he shall save his people from their sins," Matt. 1, 21, so also we draw comfort from the name given the Holy Spirit: "Comforter," or

"Paraclete." Thayer has the following:

"Paraklētōs * (Parakalēw); prop. summoned, called to one's side, esp. called to one's aid, hence 1) one who pleads another's cause before a judge, counsel for defense, advocate, legal assistant; 2) one who pleads another's cause with one, an intercessor, cf. Christ at right hand of Father, 1 John 2, 1; 3) in widest sense, a helper, succorer, aider, assistant - so of the Holy Spirit destined to take the place of Christ with the Apostles (after His ascension to the Father) to lead them to a deeper knowledge of gospel truth, to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom."

Farrar, in his life of Christ (Vol. 2, p. 447) says, "And if He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer infolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him in the home of Nazareth, or sailed with Him in the little boat over the crystal waters of Gennesareth."

- 3) The Holy Spirit teaches the believer all things.

Jesus says in John 14, 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. . ."

In John 16, 13, 14, the Savior says that He has many things yet to say unto the disciples, but that they could not bear them now, and then He adds, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

The Holy Spirit is our teacher. What we know and believe in spiritual matters is a result of His teaching - teaching not only in the sense of pointing out, but also of convincing us and making it a part of our faith.

Someone has said, "It is the privilege of the humblest believer to have a divine

person as his daily teacher of the truth of God." (Torrey in Fundamentals, Vol. 1, p. 62)

The sum and substance of the Holy Spirit's teaching is Christ, our Savior. Jesus says of Him, "He shall testify of me." John 15, 26. Again, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." John 16, 14.

We speak often of Jesus as our Advocate with the Father. Davis, in his Dictionary of the Bible, speaks (p. 569) of the Holy Spirit as Christ's advocate with the believer, glorifying Christ, declaring Him, and vindicating Him from man's unworthy thoughts, showing Him to be chief among ten thousand, and altogether lovely, and exhibiting Him as man's great need.

- 4) The Holy Spirit keeps truth in the heart of the Christian by constantly bringing Scripture truth to his remembrance.

Jesus says in John 14, 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Even as it is by the Spirit's work that we come to faith, so it is by His work that we continue in the faith. We have the promise, "He which hath begun the good work in you will perform it until the day of Jesus Christ." Phil. 1, 6, and this calling of all things to our remembrance is in fulfillment of this promise.

Because of this, our faith and also our orthodox confession should never become a matter of sinful pride with us, but rather of humble gratitude to the Divine Friend who dwells in our hearts and brings all this about in us.

- 5) The Holy Spirit supplies believers with their defense of the truth.

It is noteworthy that in all four Gospels reference is made to the Savior's promise to the disciples that the Holy Spirit should provide them with a defense of the Gospel when they were in trouble.

In Matthew, Mark, and Luke, Jesus refers directly to the matter of trial, that is, being placed in a position where they will have to defend the truth before the enemies of the Gospel. In John the reference is that the Holy Spirit will "bring all things to your remembrance," and this would be true also when they were on trial for their faith.

These words of the Savior assure believers of all times that when the occasion for testimony arises the Holy Ghost will supply the words to be used, and that therefore there is no need to worry. "For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12, 12.

This is a truth which should give us not only comfort, but also courage joyfully to wade right into such situations, and not to skirt carefully the borders of every situation which might demand a little testimony for the Savior. We should not see a calamity in every opportunity. No offense is meant here to our friend, Romans 16, 17.

This function of the Holy Spirit, to supply believers with a defense of the truth in time of trial, explains Peter's piercing sermon on Pentecost, Stephen's eloquent testimony before the Jews, Paul's choice words on many occasions. The Savior's promise, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the Spirit of your Father which speaketh in you," accounts for the amazing testimony that has come from the lips of countless Christian martyrs down through the centuries.

We should remember that the Spirit carries on this work today also. Our synod, in spite of its faults, is a testimony of Christians in behalf of the truth, and especially the truth that salvation is by grace alone. We wouldn't want to say that the Holy Spirit has supplied every testimony uttered by pastors and people on the Synod side of the fence. The devil has his day in our camp, too. But when you consider some of the testimony that has been given, especially by lay people, one cannot help but be assured that the Savior's promise concerning the

Comforter is being kept to this day.

The story of the "plucked chicken" is so well known that we do not need to repeat it again, and I find no difficulty in believing that the Holy Spirit supplied the farmer with that answer to close the mouth of that high-minded preacher.

We would like to pass along a couple of other incidents, which, while not amazing, do in their own way illustrate this point.

A former pastor of our church in Thornton told me of a couple from his congregation who were consulting a lawyer over a legal matter. The lawyer asked their church connections, and when told, he said, "Oh, you're that strict church." And the lady promptly replied, "Well, I don't think we are any stricter than we have to be." That is not a bad answer for a woman to give a lawyer on the spur of the moment regarding the "strictness" of her church. And especially in this day and age when so many are more ready to apologize for than to defend their principles.

A member of the West Paint Creek Church told me of a discussion he once had with a pastor of a nearby church. The pastor raised pure-bred sheep at his country parsonage, and the Synod layman wanted to buy from him. The talk turned to other matters, and when the pastor found out his name, and where he was from, he said rather sharply, "Oh, you're from the Synod congregation over there." And then he began to criticize the Synod for the stand it took. The man listened awhile, and then told the pastor that he didn't intend to argue with him since he couldn't use the big words, nor understand them. But he told the pastor that he had studied through the whole controversy at home, and knew that the Synod was in the right. The pastor "exploded" at that quiet answer and said, "And I suppose you think we are wrong?" To which the Synod layman replied, "No, I'm not going to say that you are wrong. But I KNOW THAT WE ARE RIGHT."

It ought to warm our hearts and fill us with courage to know that the Savior has made us this promise that as surely as we are called upon to confess our

faith, "The Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12, 12.

- 6) The Holy Spirit anoints believers for the work of forgiving sins.

In John 20, 22, 23, we read, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Even as Jesus was anointed with the Holy Spirit to preach good tidings, so the believers are anointed by the Spirit to carry out this same work. (The reference to Jesus' being anointed of the Spirit is in Luke 4, 18, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel unto the poor. . .")

Kretzmann writes regarding this verse:

"And having named them thus as His messengers, as His ambassadors, the Lord formally inducts them into this office. He breathed on them, thus symbolizing the transmission of, and actually conveying to them, the Spirit who lived in Him, and whom He had the authority to bestow. The power of the Spirit was to be with them in the Word: If you remit the sins of any, they are remitted to them; if you retain those of any, they are retained. Thus they receive the power to pronounce forgiveness of sins; thus was the Office of the Keys instituted. . .

"The Gospel is not only a report of the salvation earned by Jesus, but it is the application of this message, the imparting of the forgiveness of sins. Only he that will not accept this forgiveness, this mercy, this salvation, thereby excludes himself from the grace of God. If such an one is told this fact, his sins are thereby retained. This power and authority was not the sole prerogative of the apostles, nor is it now in the hands of any hierarchy, but it accompanies the Gospel, it is contained in the commission of Christ to all His disciples to preach the Gospel to all nations. (Popular Commentary, N.T., I, pp. 524-25)

- 7) The Holy Spirit moves the believers to activity in Christ's kingdom.

We read in John 7, 38, 39, "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

The words, "For the Holy Ghost was not yet given," refer to the pouring out of the Spirit, not to the person of the Spirit.

Isaiah speaks of the activity of Christians in the kingdom in these words, "Thou shalt be like a watered garden and like a spring of water, whose waters fail not." Is. 58, 1.

Ylvisaker says in his book on the Gospels on this point, "Scripture points repeatedly to the important truth that the person who has apprehended God and who has shared in the new life of love will exert a salutary influence in word and in deed on others, will scatter light and true joy to those about him, even in distant lands, through his work in the church." (The Four Gospels, p. 378)

The heroic sacrifices of missionaries who preach the Gospel in distant lands find their source in what Scripture says here, "Out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive. . .)."

And if in our own life and in our pastoral activity, and if in the life of our people in the congregation, the rivers of living water are not flowing out to the world in flood stage, then the reason is not to be found in who we are, what we are, or where we are, but in our lack of the Spirit, and the solution is not to be found in any "new-fangled" gimmick or novel idea for rejuvenation of the church - no, the solution is to be found in this that we pour out upon the dry ground of our hearts the flood of the Gospel, and thus filled with the Spirit, we will have to say, "We cannot but speak the

things which we have seen and heard."

We should know that the Holy Spirit comes to us and accomplishes all this in us through the means of grace, the Word and sacraments.

Jesus says, "The words that I speak unto you, they are spirit, and they are life." John 6, 63.

He says in His high-priestly prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word." John 17, 20.

Our Savior also declares, "Sanctify them through thy truth, thy word is truth." John 17, 17.

Thus Jesus makes it clear to us that the Spirit comes and works in us through the Word. The sacraments must also be

included because the Word is an essential feature of them. We are to expect the Spirit through the means of grace, and not like the enthusiasts behold the blue sky and wait for the Spirit to strike like a bolt of lightning.

While we cannot limit the Spirit to the means of grace (cf. John the Baptist, "...he shall be filled with the Holy Ghost even from his mother's womb," Luke 1, 15), we should limit ourselves to the means of grace, for it will hardly do for us to neglect and despise the very means God has given for the receiving of the Spirit and then piously expect the Spirit to come to us in some extraordinary fashion.

(To be concluded
next issue)

* * * * *

WHO MAY PROPERLY BE
CONSIDERED
MISSION PROSPECTS?

By Joseph Petersen

(Paper delivered at General Pastoral Conference, Mankato,
Minnesota, April 8-10, 1958)

When we consider the vast field of missions and mission work, especially in our modern time, we are necessarily filled with mixed emotions. On the one hand, we witness the passionate zeal for missions displayed by most church bodies, the like of which has never been seen in American history. Staggering sums of money are spent for new buildings, advertising, and promotion. Lay people are enrolled and organized to reach out to the unchurched to bring them into the church. Even when daily papers and church papers exaggerate the success of certain missions, we are amazed at the outward results, even though we know that not all of it is success in the eyes of God. On the other hand, we may be temp-

ted to be filled with a sense of frustration when we consider the small number of souls our Norwegian Synod is privileged to reach out of the mass number of mission prospects. Statistics prove that in proportion to size, few bodies can claim as high a percentage of adult confirmands as our synod has. Furthermore, many of these adults have become not only valuable assets to the local mission, but to the Synod as well.

Of the many striking observations to be made with respect to the work of modern-day missions, there is one in particular which cannot escape the sober-minded and thinking Christians: whereas mission stations are mushrooming, church attend-

ance is breaking all records, progress marches in feverish pace, yet juvenile delinquency, low moral standards, laxness in confessionism have also soared to an all-time high. What shall be our attitude to this observation and paradox? Shall we crawl into our shells and deplore the uselessness of it all? Shall we throw up our arms in despair? We may be tempted to do so, but two considerations prevent us from doing so: The Great Commission and the wretched condition of those who walk without God and hope in this world. If anyone has the right to do mission work, and, if anyone should be inspired to reach out to the unchurched, it is those who have the purity of the Word and are convinced of its efficacy "to rescue ransomed souls from hell."

It would be interesting to review the many phases of missions, for example, mission methods employed, but these do not lie within the scope of this paper. Very likely the theme of this paper was assigned in order to help us all avoid the practice of thinking that only our registered communicants in our own congregation need be our concern, or the practice of becoming so zealous in the sense that we become guilty of sheep-stealing or proselytizing, projecting ourselves where we have no business. We could become guilty of one of these extremes.

Taking for granted that all of us are interested in mission work, we shall proceed to the theme:

WHO IS A MISSION PROSPECT?

The answer commonly given to this question is this: all unchurched and people who are members of non-Christian religious organizations, as Unitarians, Christian Scientists, Jehovah's Witnesses, Quakers, Universalists, Christadelphians, Shakers, Mystics, and the like. In theory this sounds simple enough, but in practice it is not so easy to distinguish the unchurched from the church, especially in America where it is fashionable for all to have some connection with the church. Especially is this true in a suburban area of a city, where a mission has newly begun or is about to begin. People of almost every religious stripe are moving in and out and most of them claim attachment to some

church. It is not uncommon in canvassing to receive replies such as this: "We used to go to the First Baptist, but we have not been there since we moved." In our minds, who is meant by "we"? Too often we discover that the husband has religion in his wife's name. Furthermore, what shall we put into the words "used to"? Does it mean that the few times they went, they happened to go to the Baptist church because of proximity, or does it mean that Junior and Sissy attended Sunday School there? If any of these things is true, such people are mission prospects. Or we receive such an answer: "I am a Methodist, but Jack, my husband, is nothing. Too much religion when he was a kid! He doesn't care where the kids and I go." The husband and children are definitely prospects, maybe also the wife, for usually the one does not go to church regularly, if the other is careless or indifferent. An answer such as this is clear-cut: "Yes, we belong to Asbury Methodist downtown. I lead the Christian Endeavor and am a den mother. My husband teaches Bible class." Such people cannot be considered prospects.

What shall we say about the many Reformed people, or even Lutherans from other synods who attend services frequently or infrequently in our mission churches? Are all of them unqualifiedly mission prospects? Are we justified in treating them as such? Circumstances usually determine. If a Methodist woman makes it clear that she is only visiting a certain Sunday for some unknown reason, we could hardly call her a prospect. However, if a Reformed person visits our church often and shows a real interest in us, the time may come when an approach to join an adult class will present itself. Lutherans of other synods, not in fellowship with us, may become future members, if they continue to show interest in the mission by their presence and conversation.

Some of the Reformed churches have so little of the Word left, one wonders if we could not classify most of their people as prospects. At times it is hard to lay down iron-clad rules as to who is a mission prospect or not. Perhaps in practice there would be differences of opinion

among us on this score. However, all of us should be alert to opportunities which arise before us and never lose sight of the fact that "God moves in a mysterious way, His wonders to perform." We must recognize the hand of God in mission work and His way of bringing and leading prospects to our dear church.

In rural areas and in small, more stable communities, there are not so many prospects, true. But it is surprising how many can be found even in such places. If we take the view that nothing can be done, very likely nothing will be done. Perhaps our closest neighbor, who washes his car on Sunday mornings, has never been approached. Perhaps we have members who live next door to unchurched people, who have discussed every subject under the sun with them, but not once mentioned spiritual things. Let us alert our people to mission-mindedness.

Both pastors and lay people can be reluctant to discuss church with outsiders. Perhaps one reason is the fear that the

worldling will laugh at us. We are fully aware of the fact that we belong to a church which must oppose many popular movements - lodgery and unionistic ventures of every sort and description. It is true that a strict church soon gets tagged by the citizenry of a town, but let us not be so sure that everyone laughs at principles when reasons are fully explained. Even though many laugh at us, what of it? We are the King's servants. We are responsible for delivering the goods, and He is responsible for the results. In this anxious and uncertain world, let us renew our efforts to speak more boldly "while it is day, for the night cometh when no man can work." We do have a certain message, an unqualified Gospel to proclaim to hardened sinners. Every testimony we offer is beautiful in the eyes of the Lord, even one which is met with scoffing. We can rest assured that there will always be those who will love that more sure Word. Let us go quickly and tell!

END



GOD, GOLD AND GOVERNMENT, by Howard E. Kershner. Copyright 1957, Prentice-Hall, Inc. Dedicated to the Ministers of America.

The author of the book, Dr. Kershner, is editor of "Christian Economics," a periodical published by the Christian Freedom Foundation, 250 W. 57th St., N.Y. 19, N.Y. For either the book or the periodical, write to this address. Ministers are not required to pay.

PART I - GOD This first part has the purpose of glorifying God, to show the value of divine worship, and to say that God is the Author of liberty. The following quotations indicate how the author handles the subject.

"From worship came the inspiration that led Abraham forth to found a great nation and a great religion," p. 19. . . . "The foundation of freedom was laid the day Moses

came down from Mount Sinai, bearing the charter of our liberty, known as the Ten Commandments," p. 40. . . . "The first and great commandment marked the emergence of the idea that no man was to be exploited by his fellows. It was a declaration upon which the independence and freedom of the individual were established," p. 43.

"Not until Jesus came. . . did it really begin to change their lives. The love of Jesus Christ wrote the 'want to' into men's hearts, and reborn men began to transform society," p. 52.

"The very existence of freedom depends upon this religious basis," p. 53. . . . "If the world could have been saved by the law, the revolution of love which Jesus inaugurated would not have been necessary," p. 54.

"Majorities have seldom been the custodians of our greatest truths. If Moses had taken a majority of the people with him to the top of Mount Sinai, would they ever have come down with the Ten Commandments? If he had submitted this great document to a vote as the children of Israel danced about the golden calf, would a majority have voted for it? There probably never would have been a Decalog had it depended upon the adherence of a majority. Majorities do not determine right and wrong. Right is right though everyone votes against it, and wrong is wrong though all but God favor it. . . . The majority cried, 'Crucify Him' but truth, nevertheless, hung with Jesus alone on the cross!" p. 45.

PART II - GOLD This part of the book is better than Part I. One might say: Part I - good; Part II - better; Part III - best. Dr. Kershner is not a theologian. He also did not have the purpose of offering a dogmatic treatise on God, Part I. But the subject of Part I forms a good basis for the other two parts.

It is hardly possible in a brief review to do justice to Parts II and III. The author proves from history that sound money is necessary. He calls it "trusted money." "By trusted money, I mean a monetary unit of intrinsic value that will not lose its purchasing power," p. 63.

"There are four reasons why socialism cannot succeed. First, it has no means of determining values other than the guess or whim of the ruling individual or group," p. 125. . . . "The second main reason why socialism cannot succeed is that it has no means of accumulating capital other than the seizure of the production of the people by force," p. 127. . . . "The third main reason why socialism cannot succeed is that it has no means of choosing the men who are most capable of managing large business affairs," p. 130. . . . "Lastly, socialism cannot succeed because it is doubling on the trail," p. 131. Then, under a further chapter, "Socialism - Reversal of God's Design," the author declares, for example, "Thus we see the crowning injustice, impudence, and sin of socialism to be the destruction of human personality," p. 134. . . . "The early Christians tried a form of communism for a short time. . . and communism in the apostolic church was carried out and buried with the bodies of the lying communists, Ananias and Sapphira," p. 106.

The book has a 4-page index. This index will show at once that this review is little more than a random choice of points to include here.

George Schweikert

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February, 1958

Dear Fellow Pastors:

According to a discussion at the NW Pastoral Conference at Mankato on January 29, it should be agreeable that I ask you to join in an effort to produce suitable tracts for use by congregations and ministers of the Norwegian Synod. Please consider the following and offer your best.

It has been suggested that we need tracts on -

- 1 - History of the Norwegian Synod (ELS)
- 2 - Your Forgiveness and Your Duties
(Objective Justification and Universal Priesthood, Congregational Polity)
- 3 - Our College (Bethany)
- 4 - Modern School of the Prophets (Seminary)
- 5 - The New Mission in America
(Founding Conservative Lutheran Churches)

- and any other titles you may choose which in your opinion would make good promotional publicity material for our use everywhere.

Length: minimum of five hundred and maximum of one thousand words.

Process: prepare a finished manuscript, typed double-space, and mail to: The Clergy Bulletin, Box 264, Fertile, Minn. The Clergy Bulletin may then publish the offerings under "Inter Nos." Manner of selection for regular printing to be left for future decision.

Style: of writing, format, size of type, etc., etc. Offer your suggestions, and the style will be demonstrated by your writing. You know that the teaching of Christ uses pictures and comparisons.

As soon as any offering appears in the Clergy Bulletin, you may use it at once, adapt it, use it in part, do what you please with it. The general idea is to use every possible means to bear witness to the truth, and to help each other in bearing witness in every way possible.

M. E. Tweit

From Nils C. Oesleby: A long-playing record of "The Psalms" (selection) in Hebrew and in English is now on the market. Each Psalm is read first in English, and then in Hebrew. By way of exception, the last Psalm is read in reverse order.

The reader is Morris Carnovsky, described as a native of St. Louis, who has spent over thirty years in the theater and who is now playing the part of Shylock in the "Merchant of Venice."

It is important for us pastors to excel in the public reading of the Scripture. Here is a record which can help us in this part of our work. The reading is well done.

The same voice that reads the English, also reads the Hebrew. The pronunciation is that of the Sephardic, which is now standard in Israel, and which is displacing the Ashkenazic in the synagogues of America. It is the same dialect that has been taught in Lutheran seminaries.

The reading of the Hebrew is also excellent. It is a work of art, showing great care and ability in its production. There is faithfulness to the text. The sounds are clear and distinct. The pronunciation of words and sentences bears with it the suggestion of a living language, which Hebrew now is. The speed is just right.

The Psalms which are recorded on this disc are 8, 19, 23, 24, 29, 42, 46, 90, 91, 100, 102, 117, 121, 130, 137, 148, and 150.

The record is made by "Experiences Anonymes," 20 East 11th Street, New York 3, N. Y. I bought my copy from the local Victor Record Shop. Price: \$4.98.

Rev. F. R. Webber, about 15 years ago, made sharp remarks about poorly mimeographed church bulletins. Since then many companies have developed good bulletin services, and many a preacher has learned to put out a better bulletin.

A man like Juel Madson should provide a good article on mimeographing techniques for the regular pages of the CB. Let him take nothing for granted. Even those who know as much as he does will be helped by reviewing what he may write.

"You can sure notice that their Pa aint around anymore!" This cannot be said of the Petersen Boys, all rising clergymen in our Synod. We could say something about Paul and Joe, but let's just have one item about Bill. In the Clearwater parish, Oklee, he confirmed eighteen (18) young people on May 18.

St. Timothy, Lombard, 1957 Report: Total income - \$15,133.67, of which \$5,000 was a loan. \$2,379 was paid out for renting a place to conduct public services. This is big business for a very young church.

Alf Merseth goes around lecturing on the World Council of Churches. You will be getting notes from this lecture in a CB column. He held forth last month at East Grand Forks with his WCC lecture, and the members liked it. A few months earlier, he was discoursing on this subject at Mayville. The lecture material will be kept up-to-date, and so each time a parish calls him, his lecture will be fresh and new.

Field Secretary Arvid Gullerud would do well to send us notes on missions for this column. We heard that Canoga Park is blossoming, but we have no details. Missionaries themselves often do not practice reporting after the example of St. Paul.

The Okabena bulletin, 5-4-58, says: "The institute last Sunday was a great success from all points of view. It was a SS Institute for the SW Minn. Conference. The speaker was Prof. Galstad."

"Christian Day School Bulletin," "YPS Quarterly," You can take for granted that these papers are looking for news. We want news, too. Please send your Sunday bulletins to the undersigned. Send several at once or singly.

X The Northern Circuit Men's Glee Club held its first rehearsal of the year on May 21. Some are on old time; some on time time; and some confusion there was because of slow-time preachers (2), (absent-minded). But we have good singers up here. Meetings are at Fertile, and the minister there directs.

X Stan the Man is loaded with Book Co. work. But if our Synod Lutheran churches should ever have a distinctive local bulletin, the Book Co. will have to be in on the management end.

The Eau Claire men once had a good start on supplying choice bulletin paper. And at that time we heard the idea of having the back page printed with news and publicity for synodical affairs - Bethany College and Seminary, the Book Co., mission churches, and the like.

Our churches do not all buy bulletin paper from the same company. CPH, APH, NPH, Bible Press, Inc., one without trademarks, some just plain paper, and likely one could find a half dozen more kinds.

X How is East Grand Forks developing? Our church here is certainly on the map. It is being talked about and watched by many people in the area. The public treats the pastor and his family very well.

When you take the long view, prospects for our church growth here are good. There is continued home building in the River Heights section of East

Grand Forks, where our new church is located.

E.G.F. and Grand Forks, N. D., are very much one city. But maybe our church is the only one that draws people over from the west side, G. F. Currently, G. F. is booming in building on its south end. The Grand Forks Air Base, U.S., was to be manned with 5,000 personnel this year, but things are a year behind that prediction.

X Wedding Announcement--Miss Amanda Tjernagel, teacher at Princeton, will become a member of the Madson Tribe next month by marriage to Norman, Jr. The date is July 5.

We are not yet informed about the time of ordination for Norman Madson, Jr. And depending on his choice, he will be pastor at Trail or for Hiawatha Lutheran in Minneapolis.

X I Was a Lutheran -- A Personal Testimony by Ernest B. Rockstad. This is a 67-page format book, printed in 1956, in which Rockstad tells why he left Luther Seminary in his senior year there and became a Baptist, 1940.

The book may be ordered from Faith and Life Publications, Mt. Horeb, Wis. Price postpaid, 50¢. To say the least, it is a handy book for Baptist to use to convert Lutherans into Baptists. One brother looked it over, and said: That's a vicious thing. We may supply a little review of it in these pages for next month's CB.

X With one exception, the staff of the Clergy Bulletin now was quite willing to handle this CB business for the brethren. But already, while working on this second issue, remarks were heard to the effect that this business is time consuming. Be that as it may, it is good for the various pastors to have a good taste of this work.

X Editing the Lutheran Sentinel is a bigger job than handling the CB. And one may be reminded of how much work it means to run all the departments and activities that are synodical.

X The College is to have a Dean of Men, and that will take another pastor out of one of our local parishes. We'll likely hear a good deal of this at the Synod convocation in June. In fact, the June meeting should be one of our most interesting and busy conventions.

X Please send us your local church bulletins:

Geo. Schweikert
Rt. 2,
East Grand Forks,
MINNESOTA

X Hugo at Mayville cuts the stencils for the CB. So he is our make-up man. Bill and Norman do the mimeographing at Oklae. And the Slugger will be mailing the CB from Lengby. Any time you have news or articles for publication in the regular pages, send that to THE Clergy Bulletin, Box 261, Fertile. Alf is the managing editor.

Our CB Society Column is happy to report the birth of Karl Aaron to Brother and Mrs. Keith Olmanson at Eau Claire on May 23, 6 lbs, and 14 oz. May young Karl grow up to be as careful a worker as his dad, and may both parents fully enjoy this blessing.

The May 25 church bulletin of the Trail parish now tells us that Vicar pastor Norman A. Madson, Jr., has accepted the Call to that parish. The other men of the Northern Circuit are greatly pleased with this. But Hiawatha Lutheran will be disappointed to hear it. Doubtless, the Minneapolis folks had good hopes of having young Madson as their pastor. Julian is due to leave Mpls. the last of July, you know.

There is a standing request for a biography of Dean Madson. The idea has been that one of the family should write it. It may be better to ask the vibrant Dean to write an autobiography of himself. We don't want to glory in men; what we want is personal church history.

Most church bulletins that come in show that the pastors list the order of church service. Is it necessary? Since most of them carry the "order," the writers must think it is needed.

Vacation Bible Schools are prominent now in the local parish news.

Late news from Olmanson: "Our Lutheran School Association of Eau Claire met and organized Sunday, May 18. The Articles of Incorporation were accepted as was also the Code of Bylaws."

We rejoice at these efforts toward another parochial school in our circles. May our Lord richly bless our three Eau Claire congregations!

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| PLEASE BRING YOUR CHURCH BULLETINS WITH YOU TO SYNOD MEETING FOR THE CLERGY BULLETIN! GS |
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(Note: ". . . The column will contain some clippings or short articles dealing with the life and problems of the pastor. If through this effort someone will gain a grain of advice to assist him in being a better pastor, the effort will be eminently worthwhile.")

From the Treasurer's Office

In order to get all the contributions in for the fiscal year we overlap a few days into the month of May and at the end of May it is necessary to cut off a few days to again make the deadline for the printer. In this way the month of May becomes a little short and that accounts for the small amount we show for the receipts for the month. But that is not the whole story.

It seems that during the summer months quite a number of congregations fail to send in regular contributions. This always presents a real problem because the expenses go on in the summer as well as any other time. If the pastors would urge their congregations to arrange for regular monthly remittances to the Synod it would make a tremendous difference. We always hesitate to go to the bank to borrow for current expenses because it is so difficult to get it back again and the interest gets to be quite an item. We have a certain limit on this borrowing and it is always best to leave that for only extreme emergencies. We must always be ready to pay off demand notes when they are called for. Let us try for 100% cooperation on the regular monthly remittances.

ETHICAL PRINCIPLE NUMBER 1. . . .

"Remember - when a congregation calls a pastor it promises ready obedience to the Word of God. Whenever the pastor teaches what is clearly and expressly stated in the pages of divine revelation he not only has a right but a God- and church-given duty to expect and require obedience to this Word.

"When the pastor functions as administrator of the church's program of activities and of all the managerial affairs which call for attention, he most often, however, finds himself in an area of church work where the Scriptures do not provide the answer. There is nothing in the Bible which tells you whether to build or not to build a new church, school, or parish house; whether to install plain or stained glass windows; whether to heat with oil, coal, gas or electricity; whether to engage one or another firm of contractors; and so forth.

"These are matters which lie wholly and solely in the area of human judgment. When questions of this nature arise for discussion and decision, it behooves the pastor, who would be on sound ethical grounds, humbly to acknowledge the rights of the members not only to express their opinions, but also to decide by majority rule which course to follow.

"The pastor also in these matters is the servant and not the lord of the church. Common propriety demands that he humbly acknowledge both the rights and the combined wisdom and judgment of God's children with whom he is working. It may well be that his opinion might be based on fuller information and better vision than that of his people. But where God has not spoken, the pastor possesses no authority superior to that of his people.

"It is safe to say that peace might have been preserved in many a congregation which was subjected to the curse of strife and factions had the pastor as administrator observed the principle enunciated above and not tried to move heaven and earth in an effort to impose his own will in every matter on his people.

"What is more, the pastor who insists that he is always in the right, no matter what the question under consideration, will soon discover that he has lost the respect of his people even then when he is speaking about matters in which God has spoken.

"I have known of instances in which the pastor arrogated unto himself the final word in all matters in the course of a building program. The results were tragic. People began to suspect that he and the architect were receiving 'kick-backs' from contractors. The pastor lost the confidence of the people. When the work of building was done, so was the pastor. His further usefulness in the congregation was ended. The people were unhappy and the pastor a man of broken heart and spirit.

"A wise teacher of sociology at whose feet I once had the privilege of sitting, told the class on occasion: 'The best way to get authority is to abandon it.' When applied to matters of church administration which lie in the area of human judgment, any pastor who follows this advice will find that it works. So soon as people realize that the pastor is not trying to be a dictator in the management of congregational affairs, they will rarely undertake anything, even though it be comparatively unimportant, without asking: 'Pastor, what do you think?' A pastor who finds himself in that position might sometimes even wish that he had less authority."

AMERICAN LUTHERAN, February, 1958

CLERGY BULLETIN

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THE DOCTRINE OF THE HOLY SPIRIT

as set forth in

THE DISCOURSES OF JESUS*

(conclusion)

III. The Sin Against the Holy Ghost

Reference to Jesus' words concerning this sin are found in three of the four Gospels, and we would like to quote these passages:

Matt. 12, 31-32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Mark 3, 28-30, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith so ever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."

Luke 12, 10, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

The context is very important in considering these passages. What were the

circumstances which prompted Jesus to speak of this sin? In every instance, you find the Pharisees involved. We should not overlook that.

In Matthew we read, "Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."

Then we are told the reaction of the people, "And all the people were amazed, and said, Is not this the son of David?"

And then come the Pharisees, "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Then Jesus, after speaking of the fate of a house divided against itself, brings up the matter of the sin against the Holy Ghost, saying, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Christ manifested His divine power in the miracle, and the people found in it reason to wonder if He wasn't the son of David, the Promised Messiah. Now, if the people found in that miracle evidence to suppose that Jesus was the Messiah, surely the Pharisees, the religious leaders of the day, should have been able to put two and two together - prophecy and fulfillment - and confess, "that He is the Son of David, the Messiah." But instead of such

* Paper delivered by Rev. Theo. Aaberg at General Pastoral Conference, Mankato, Minnesota, April 8 - 10, 1958.

a confession, and instead of at least keeping still, they spew out the terrible words, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." We would suppose that they said this in spite of their better knowledge, even in spite of the testimony of the Spirit in their hearts.

In Mark we have added immediately after Christ's words regarding this sin, "Because they said, He hath an unclean spirit." Mark 3, 30.

In Luke, Jesus speaks of the sin against the Holy Ghost in a sermon on hypocrisy, which begins with these words, "Beware ye of the leaven of the Pharisees, which is hypocrisy."

From all of this it is clear that the definition of the sin against the Holy Ghost must be found somewhere in the sphere of the unbelief of the Pharisees. Not that we must assume that the Pharisees at the time of Jesus' words concerning the sin had already committed the sin against the Holy Ghost. But it is reasonable to suppose that should they persist in their course of action it would eventually lead them to such a sin, and hence the warning of the Savior.

Pieper describes the sin against the Holy Ghost in a negative way, stating:

1. It does not consist in a continued impenitence that lasts to the end.
2. It does not consist in every resistance against the work of the Holy Ghost.
3. It does not consist in blasphemy of the truth as a result of spiritual blindness.
4. Even a denial of the truth from fear or other causes as in the case of Peter is not a sin against the Holy Ghost.

Then Pieper gives this definition in a positive way:

The sin against the Holy Ghost is committed when the Holy Ghost inwardly convinces a person regarding the divine truth and man still not only rejects the truth

which he has recognized but also blasphemes it.

Therefore we say correctly in the description of the sin against the Holy Ghost that it is a sin against the office of the Holy Spirit, that is, a willing and deliberate opposition against that inner conviction which has been caused or effected by the Holy Spirit.

Hove has this definition of the sin against the Holy Ghost:

"The most atrocious of all sins is the sin against the Holy Ghost, which is irremissible. It is a certain blasphemy against the Holy Ghost, and consists herein, that one who is under the operation of the Holy Ghost and in his heart is convinced that what the Spirit testifies is divine truth, yet of sheer willfulness and wickedness not only resists, denies, and rejects, but even openly and brazenly blasphemes and mocks the apprehended truth as diabolical falsehood." (Christian Doctrine, p. 161)

Arndt, in his commentary on Luke, points out that the word "blaspheme" occurs in all three passages, and that therefore the sin against the Holy Ghost is not the mere falling away from faith, or the witness of unbelief, but there has to be real blasphemy, a reviling of the Spirit of Truth.

He also states that to blaspheme the Holy Spirit one must have a knowledge of the work of the Holy Spirit, and that therefore this sin can be committed only by those who were once Christians but have fallen away and become an enemy of the truth. Pieper states that while most Lutheran theologians take for granted that only those regenerated can commit the sin against the Holy Ghost, Quenstedt is very careful and doesn't make it iron-clad.

The words of Jesus that this sin cannot be forgiven seem to contradict the very essence of the Gospel, "For where sin abounded, grace did much more abound." Rom. 5, 20. And one might think that here is an exception to that truth which shall divide the sheep from the goats on Judgment Day, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Or one might suppose

that Jesus' words are not true, "Him that cometh to me I will in no wise cast out." John 6, 37. But these difficulties disappear when we remember that the sin against the Holy Ghost consists of unbelief, a rejection of the Savior, PLUS doing it against one's Spirit-wrought convictions, PLUS the reviling or blaspheming of the Holy Spirit.

Jesus doesn't say that once a person has committed this sin he will continue in it to the end of his life, but He must have looked upon it as being permanent, for otherwise His promise, "Him that cometh to me I will in no wise cast out," would not be true.

All of us need to take to heart this warning of the Savior in regard to this sin. Arndt says, "But different is the blasphemy of the Holy Spirit, in which the Divine Friend is cursed who helped one to reach safe ground but whose friendship proved irksome and who therefore is repudiated. That such a warning addressed to the disciples is needed, who that knows his own heart can deny?" (Luke Commentary, p. 313)

And as ambassadors for Christ we may have to warn 20th-century Pharisees about this sin. The fact that we do not know what is in the heart of man, as does the Savior, will not excuse us from uttering warnings in a brotherly way where our best judgment indicates there is a danger the person may fall into this sin. We don't have to tell the person that he has committed it - for how could we know with a certainty? - but we should warn him earnestly lest he does commit it.

We believe that this subject has its place in the pulpit - but before preaching on it, we must not only have the matter clear in our own minds, but it must be clear in our sermon also, so that even the little ones can understand it. Otherwise, great harm can be done.

When people are disturbed with the thought that they perhaps have committed this sin, we tell them, "The very fact that you are troubled and concerned about it is proof that you have not committed this sin." That, of course, is correct. But that answer alone is not going to remove the fears of such a person. We will have to sit down and explain what the sin against

the Holy Ghost is, because only when a person understands the essence of this sin can he understand why his being concerned about it is proof that he hasn't committed it.

CONCLUSION:

When we consider what Jesus says about the work of the Holy Spirit - how utterly dependent we are upon Him, how completely blessed we are because of Him - we find a new appreciation of Luther's explanation of the Third Article:

"I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian Church He daily and richly forgives me and all believers all our sins; and at the last day He will raise up me and all the dead, and will grant me and all believers in Christ eternal life. This is most certainly true."

Then a closing word about our work as pastors and teachers in the Church. When we are tempted to be discouraged in our tasks, or when we are tempted to think more highly of ourselves than we ought to think, we do well to study what Jesus says about the work of the Holy Spirit, and having studied Jesus' words, we do well to make Luther's Sacristy Prayer our own, again and again:

"O Lord God, Thou hast made me a pastor and a teacher in the church. Thou seest how unfit I am to administer rightly this great and responsible office, and had I been without Thy aid and counsel, I would surely have ruined it all long ago. Therefore do I invoke Thee. How gladly do I desire to teach the congregation. I too desire ever to learn and to keep Thy Word my constant companion and to meditate thereupon earnestly. Use me as Thy instrument in Thy service. Only do not Thou forsake me, for if I am left to myself, I will certainly bring it all to destruction."
AMEN.

END

(The following sermon was delivered by the Rev. C. M. Gullerud, pastor of Mt. Olive Lutheran Church, Mankato, Minnesota, at the Pastoral Communion Service on June 25, 1958. It is reprinted with the hope that all who study it will be strengthened and comforted by its very timely message. - - Ed.)

PRAYER:

O Lord, our heavenly Father, who hast committed to us the ministry of reconciliation, we thank Thee for the glorious privilege which is ours, and we praise Thee for all the goodness which Thou hast been pleased to bestow upon us. We entreat Thee, pardon and forgive whatever is amiss in us, add Thy blessing to all we have done according to Thy Word, and let it redound to Thy honor, the promotion of Thy Gospel and the salvation of souls. Grant that we take heed unto ourselves, and to all the flock, taking oversight thereof, not by constraint, but willingly. Grant that we be united in the true faith as it is in Christ Jesus, laboring alone in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

TEXT: Ezekiel 33, 1-11.

In Christ Jesus dearly beloved brethren and fellow-redesmed:

"Can Also a Pastor be Saved?" This is the title of a book written in the German language. Someone might say that this is a strange title for a book. Someone might even ask why such a question should have to be treated at all. But it is indeed an important question and one which needs to be considered; for it can so easily happen that one who continually deals with the spiritual welfare and the spiritual problems of others may neglect to look into his own life and into his own soul's need. It is not impossible that a pastor become like the shoemaker who fixes everyone else's shoes but his own. It is not impossible that a pastor become so professional in his work that his very reading of the Scripture for the Sunday sermon becomes mechanical and routine and his arguments with opponents deteriorate into an academic debate with the thought of a polemical victory becoming the chief concern. It is not impossible that personal pride becomes so strong that we are tempted to defend and justify ourselves even

when it is apparent that we have been wrong and should admit it.

The words of Paul to the Romans are soul-searching words for all of us who teach others: "Therefore thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? O despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? . . . Thou therefore which teachest another, teachest thou not thyself?" With the same important thought in mind Paul in addressing the elders of Ephesus not only told them to take heed to the flock but also to take heed unto themselves. Writing to his co-worker Timothy he said: "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

"Can also a pastor be saved?" is not then a foolish question. The answer is of course, "Yes, also a pastor can be saved, but also a pastor can be lost." Our confidence must ever rest in the same place as we ask every confessing sinner to place his confidence, namely, in the blood of Jesus which "mercy, mercy" cries. The question does raise the thoughtful consideration that while we minister to others, there is the danger that we take our own Christianity so much for granted that we, while rescuing others, ourselves become castaways. We need therefore most serious-

ly to take heed unto the words which God particularly directs to those who have been called as pastors and teachers. With this in mind let us under the guidance of God the Holy Ghost consider the admonition of our texts:

WATCHMEN UNTO THE HOUSE OF ISRAEL,
TAKE HEED!

I. Take heed that ye speak as the oracles of God.

II. Take heed of the results for thyself and for the flock.

I

Ezekiel was among the Jews who were carried into captivity from Jerusalem to Babylon. After five years in the land of captivity he was called by God to be His prophet. One of his special assignments was to testify to the Jews concerning the inevitable destruction of the city of Jerusalem, showing them that this was well deserved and was a call to them not to harden their hearts and follow the foolish hopes of the false prophets, but to repent and turn to the Lord for mercy and pardon. As a comfort in the midst of apostasy he spoke of the remnant which should be left according to the election of grace. He came to direct their hearts and affections away from the old Jerusalem which was marked for destruction and to turn them to the new Jerusalem where should be gathered the remnant of His people.

It was an important assignment and not an easy one, nor was it popular with those enterprising Jews of the captivity who had built up a good trade with the Jews in Judea. To hear of the destruction of Jerusalem instead of the rosy promises of the false prophets with their millennialistic dreams of more prosperous days was not to the liking of the vast majority of those to whom Ezekiel was sent. To fortify him in his assignment God caused Ezekiel to eat the roll of a book which was handed to him full of writing within and without. Having eaten thereof he was told, "Son of man, go, get thee unto the house of Israel and speak my words unto them." "Go get thee to

them of the captivity, unto the children of thy people, and speak unto them and tell them, Thus saith the Lord God; whether they will hear or whether they will forbear." Both at the beginning of his ministry and again later on practically the same words were spoken, "Thou shalt hear the word at my mouth, and warn them from me." In sharp contrast to the false prophets who prophesied out of their own hearts, saying "Hear ye the word of the Lord," Ezekiel was to speak only the Word which he had heard at the mouth of God, and to warn them from Him. In this connection the picture is used of a man who is taken by the people and set for their watchman. It is expected that when the sword comes upon the land he will blow the trumpet and warn the people in order that they may be aroused and be delivered. It is expected that the trumpet give a certain sound in order that there be no question of the warning and people be taken away in the confusion.

Applying this to Ezekiel, God admonishes him as a watchman unto the house of Israel faithfully to speak the words delivered to him "to warn the wicked from his way that he turn from it lest he die in his iniquity." To say, "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"

In like manner we are to take heed that we carry on our office as pastors, whom the people have taken and set as watchmen, that we might warn them and blow the trumpet. To us has been committed a responsible task, a serious task, which involves the issues of life and death. How important that the trumpet be blown with a certain sound that the people may prepare for the battle. The only way that we can be assured of this is to speak not according to our own emotions but to speak as the oracles of God; to hear the word from the mouth of the Lord and issue the warnings from Him. "Turn ye from your evil way; for why will ye die, o house of Israel?" This indeed is true love, and not like unto that love of the world which wilts and withers under the millennial sun of those who speak "peace, peace when there is no peace."

The assignment given to Ezekiel was not an easy one and he was confronted with many

temptations to mute the sound of the trumpet or not to blow it at all. God knew this, as He knows our temptations today, and therefore He admonished him of his duty at the beginning of his work and now again when he was in the midst of it. None of us can arise above the need of being told to take heed unto these things. And especially do we need to remind one another of these things as we consider the circumstances under which we live. For we are living in a time when there are signs and wonders performed by lying spirits so deceptive that if it were possible they would deceive the very elect. We are living in a time when the papal antichrist as God sitteth in the temple of God shewing himself that he is God and whose coming is after the working of Satan with all deceivableness of unrighteousness in them that perish. We are living in a time when strong delusions have been sent that people should believe a lie. We are living in a time when some shall depart from the faith giving heed to seducing spirits who come with good words and fair speeches to deceive the hearts of the simple. We are living in a time when the vast majority will not endure sound doctrine but after their own lusts shall heap to themselves teachers, having itching ears. The times are indeed as critical as they were in the days of Ezekiel. To what dangers our flocks are exposed! What grievous temptations come to us to make soft pillows and follow itching ears; rather than to be instant in season and out of season. Our only recourse is to speak as the oracles of God and to eat the roll of the book and consume it that we speak only so "Thus saith the Lord."

But our message is not only one of warning of the evils which threaten and of the dangers which are at hand. But the glorious theme of our ministry is and must be the mercy of God and the glories of the heavenly Jerusalem even as was the case with Ezekiel's ministry. Say unto them, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, o House of Israel?" Indeed God would have all men to be saved and come unto the knowledge of the truth. It is our greatest joy that we can proclaim the abundance of God's grace in Christ Jesus who was delivered for our offences and

raised again for our justification. God has proved that He has no pleasure in the death of the wicked; for while we were yet sinners Christ died for us. While men were yet ungodly God justified them, declared them righteous in Christ. While we were yet dead in trespasses and sins He quickened us unto life. We need that redemption, we need that justification as much as our flocks need it. And as we know that to whom much has been given of him much shall be required, this law increases sin and we ask "Can also a pastor be saved?" Yes, thank God, also a pastor can be saved, for where sin did abound there did grace much more abound. As we see ourselves the chiefest of sinners, our only hope can be in this faithful saying, "Christ Jesus came into the world to save sinners." With broken hearts we must fall down with contrition and then lift them up unto the Lord whose blood "mercy, mercy" cries.

II

As we consider our ministry and our call we will be moved to give attention to results for our flocks and for ourselves. The end and goal must surely be that the wicked turn from his way and live. The faithful watchman does not blow the warning trumpet for the purpose of harming the people or of leaving them in a state of shock. But it is done that they might be aroused and take warning lest the sword come and take them away. The blowing of the warning trumpet is an act of love which is exercised for the spiritual good of the flock. When Peter on the day of Pentecost preached to the men of Judea and all those that dwelt at Jerusalem and told them that they had taken Jesus and by wicked hands had crucified and slain Him, this was the loving act of a watchman blowing the trumpet of warning. The people were pricked in their hearts and said, "Men and brethren, what shall we do?" Then came the answer without hesitation, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." And what was the result? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stead-

fastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Thus were the souls of those who took warning delivered and this is the pleasure of God and of His watchmen. However, of those who hear the sound of the trumpet but do not take warning to turn from their wicked way they shall die in their iniquity.

But what of the watchman and his soul? Our text says that if a man hear the sound of the trumpet which is blown and does not take heed, then his death shall not be required at the hand of the watchman who did his duty. However, if the watchman neglect to warn the wicked of his way and that wicked dies in his sin then his blood will be required at the hand of the watchman. How must we tremble at this! As we review our ministry and consider all the occasions there have arisen for warning; for sounding the trumpet with a certain sound that the people might be prepared for the battle, we ask ourselves if this word of the law, "His blood will I require at thine hand," leaves us untouched. In the day of testing and trial cases will come up from our ministry when we did not warn as we should have warned; when we did not rebuke when it was called for - - when we held back and did not speak. Has our record of warning the erring in word and in deed, in speech and in action, been spotless and clean? Have we never given offence to anyone individually or collectively? Must we not say, "O Lord, if thou shouldst mark iniquity, who shall stand? Enter not into judgment with thy servant"? Our only hope also here must be in the blood which was shed for us on Calvary. When the heavy word of judgment comes, "This blood will I require at thine hand," then the only hope is found in this that "Jesus' blood and righteousness, My beauty are my glorious dress." We need redemption as much as our flocks need it. And as we consider our needs we will have to say that we, above all, need a superabundance of God's grace. As we see our sins before us and know that there is hope only in Jesus, how must we not desire tonight to bow before God and receive His absolution - to bow before Him and receive the body and the blood of the Lord for the remission of our sins.

Ah, how hungers all my spirit
For the love I do not merit!

Oft have I, with sighs fast thronging,
Thought upon this food with longing,
In the battle well-nigh worsted,
For this cup of life have thirsted,
For the friend, Who here invites us,
And to God Himself unites us.

As we arise from the communion board it must surely be with the sincere resolve that we shall with ever more zeal and steadfastness perform the important functions of our office and by God's grace be faithful to the trust which has been placed upon us to warn and to raise up. We shall say with the Apostle Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body and bring it under subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Amen.

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BOOK REVIEW

A HISTORY OF PREACHING IN BRITAIN
AND AMERICA

(Vol. III on American Preaching)

By F. R. Webber

Northwestern Publ. House, Milw.

682 pages; \$7.00

This book beyond question should be in the hands of every pastor. It is not only reading that is hard to lay aside. It not only takes the reader on a grand sweep of American history viewed from the perspective of pulpit and pew (or stump and toppled log in a forest clearing). It not only offers a wealth of striking descriptive materials for present-day preachers. But most important, it causes the preacher-reader soberly to re-evaluate the part preaching plays in his own ministry.

The book contains about 190 brief sketches of American preachers of many denominations, including Roman Catholic. The earliest Colonial preachers were born in the British Isles within a generation of Luther's death. Harvard and Yale were instrumental in training clergymen born on American soil and left a distinct stamp on the Colonies, as did also the more humble "log colleges." Since Lutheranism was late in arriving on the American scene in any strength, the preachers of America for more than two centuries were mainly Puritans, Congregationalists, Episcopalians, Dutch Reformed, Presbyterians and Baptists.

The author, a retired Missouri Synod pastor, has included no living preachers in this last of his 3-volume study of British and American preaching. Among the comparatively few Lutherans treated, the reader will find the names Wyneken, Walther, Krauth, Koren, Hoenecke, C. K. Preus, Pieper, Stoeckhardt, and Moussa. Webber divides the book according to 8 historical periods and begins each section with a valuable commentary on each period's preaching.

It is good for modern preachers, with their parsonages, cars and "all utilities furnished," to become acquainted with the conditions under which outstanding early preachers had to live and work. There is a thought-provoking lesson, too, in the missionary zeal displayed by many of our nation's pioneer clergymen. As this parade of preachers, some orthodox, more not-so-, passes before the reader's eyes, the vanity and shortness of life and the final urgency of God's true Gospel of salvation through faith alone in Christ Jesus are made all too clear.

In this reviewer's opinion, it is a fortunate thing that this book was written by a man with Webber's qualifications. Something like it could have come out of many denominational circles. His knowledge of music, liturgy, architecture and American church history make a fitting background for the book. But above all, Webber's appreciation of the fact that proper preaching demands a distinction between Law and Gospel is a chief attribute of his book. This is shown in his evaluation of individual preachers, preaching styles and trends. Few Reformed and non-Synodical Conference Lutherans could have supplied this insight.

Webber treats the Mathers and the Tenements, a Jonathan Edwards and a Billy Sunday, a Father Yorke and a Walter Maier by giving pertinent biographical facts, an authentication of preaching greatness (not necessarily a measure of orthodoxy), and occasionally offers a striking sample from a sermon. The anecdotes and stories from life are a reader's delight!

A section that deserves special emphasis is the last in the book. It should be required reading in every homiletics class, and for every man occupying a pulpit. It is a concluding essay entitled "Evangelical Preaching," and in it he shows that true preaching must hold, not political and social improvements, but Christ crucified before the eyes of men, the Christ in whom all sinners are justified and in whom all men are holy. But don't read it first! Read it after you've finished the rest of this stimulating, worthwhile book.

H. Handberg

THE CAUSE OF SHALLOW SERMONS - by J. H. C. Fritz

A shallow sermon, like shallow water, has no depth. To use a common expression, "There is not much to it." The hearer is given little to take home, his Bible knowledge is not increased, his faith is not strengthened, he is not encouraged toward greater consecration towards his Savior, he receives little or no comfort to endure the trials and tribulations of life, he is not encouraged in his churchgoing.

What is the cause of shallow sermons?

- 1... The preacher lacks Bible knowledge. Perhaps he reads and studies much, but not his Bible.
- 2... The preacher does not thoroughly study and understand his text. He fails to dig into the text and misses important truths.
- 3... The preacher has no real text at all; he selects a subject and finds a few words of Scripture to serve as a pretext. He preaches a topical sermon and offers platitudes.
- 4... The preacher, not yet qualified to do otherwise, does not carefully write his sermons. At that he hastily prepares an outline and then extemporizes.
- 5... The preacher, though well able to make a good sermon, delays to work on it until the end of the week; other duties then crowd in on him, and on Sunday he enters his pulpit ill-prepared.
- 6... The preacher fails to realize the importance of preaching doctrinal sermons. These are the hardest for the preacher to make, but for the people they are the most profitable.
- 7... The preacher does not visit his people, and therefore he does not know and understand their needs.
- 8... The preacher uses language which the people do not understand. Though such a sermon itself may not be shallow, yet it is shallow for the people.
- 9... The preacher does not carry through a unit thought in logical progression. His sermon is a conglomeration of thoughts, and not a clear presentation of a single subject.
- 10... The preacher fails to make the necessary application. The hearers do not know that what he preaches applies to them.
- 11... The preacher reads his sermons, does not look the people in the face, has little animation, speaks indistinctly and in a low tone of voice. The hearer's interest is not aroused, much that is read he does not even hear. The sermon as it is on paper may have great depth, but poor delivery makes it shallow for the hearer.

Anyone of these things will make a sermon shallow. Shallow sermons do not serve the purpose of preaching. They are more or less ineffective, keep people away from church, do not commend the preacher, nor - to the Lord.

(Submitted by S. E. Lee)

I N T E R N O S

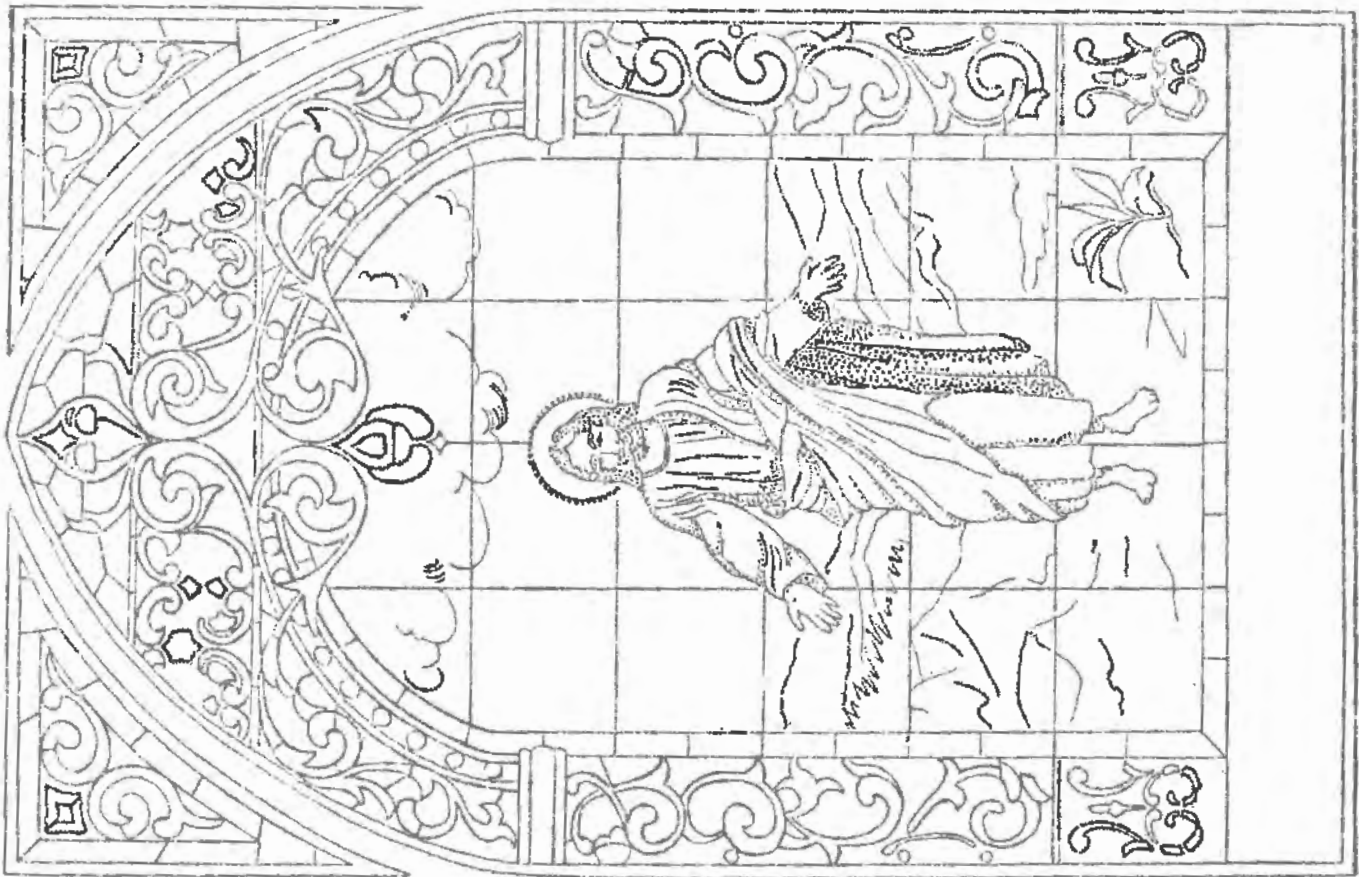
X) The mesdames of the manes like this breezy column. One of them said it was like a fresh breeze. Maybe they'll want to start a clergy auxiliary for the purpose of supplying homey news. One way or another, ladies, send in your news, please!

X) The ELS has four Georges, four individualistic characters, each one from a different seminary.

X) Not everyone can draw faces on stencils for mimeographing like Bob M. It is easy to get faces crooked. But if you have only a little talent, you can learn by practice to do some good drawing by careful tracing. ---- And Bob's drawing of the proposed St. Timothy church in its bulletin is superb.

X) Publicize your church! But how? The undersigned has been asked to gather up ideas on local church publicity, and put them into an article for use in our mission paper.

Please send me your ideas before the first of August.



X The picture above comes from the Book Co. "Spud" uses many stencil insets regularly in the Albert Lea bulletins. When he sees a good heading or phrase, he clips it and mounts it on a dummy. When he has an $8\frac{1}{2} \times 11$ page full, he sends the page in for electro processing to supply him with nice headings. In that manner he has also produced his own letterheads.

For more information, write to Rev. E. G. Unseth, Lutheran Synod Book Co., or to any stencil manufacturer. (The cost is not high.)

X Granada Hills and Canoga Park had a big publicity display at the Mankato meeting last month. There were 108 snapshots, arranged under a "professional" heading, and many samples of mimeographed and printed materials.

The Californians are like twins in work, and both of them are pushers.

X Other missions had displays at Mankato - good ones. The thought strikes one that local church publicity has its first effect on pastor and people of the local church. They build themselves up by the use of good publicity, and then are clearer in their approach to the unchurched.

X Plant a tree! Tony Helm believes in it; he has planted two trees on the Fertile church lawn. And the minister there likes it.

X There's a very high ceiling in the Fertile church basement hall. And now the Evanger people there are going in for considerable improvement

of walls, entry, the furnace, etc.

X The firm of Borgwardt, Vangen, Olmanson & Gullerud have produced a set of Bylaws for the Lutheran School Association, Inc., Eau Claire, of which an attorney said, "I'm supposed to be a lawyer, and I can find nothing wrong with your bylaws." In other words, what churches usually do by themselves seldom satisfies the legal men.

X Okabena has a new A. B. Dick paste-ink mimeograph. You should see it run! And Ruben is spending time planning bulletin content. Only our best is good enough.

X "Lord, put into my mouth good stuff, And nudge me when I've said enough!"

ⓓ Attending an annual church body convention takes much more time than just the days of travel and in session. If therefore something which you looked for in the current CB is missing, please remember that we all were at the busy ELS meeting last month.

ⓓ Advice for Ex-pastors. Once a pastor leaves a parish, he should consider it "off limits" for the future.

He should not return unless he has permission or invitation from his successor.

Most violations occur when former pastors accept the invitations of families to officiate at funerals and weddings. All such invitations should be refused, except those originating with the current pastor.

- Dr. Chas. M. Cooper,
ULC, Pa. Synod

ⓓ "Can The Saved Be Lost?" This is a book by Rev. Leslie H. Woodson, Methodist. The good answer of the book, as given, could be contained on only two pages. All the rest of the 41 pages is in line with this, p. 7:
"We are guaranteed eternal life provided we keep Christ's commandments and overcome until the end."

Preachers of salvation by grace alone certainly have their work in America cut out for them. And if anybody thinks that there is little reason to keep up the old standard of the ELS, let him remember how few there are in the world who hold to objective justification.

The INTER NOS column is compiled and written by George Schweikert, with assists by Sophus Lee. Send all items to be included in INTER NOS - and especially all of your Sunday church bulletins - to: Rev. George Schweikert, Rt. 2, East Grand Forks, Minnesota.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent data collection procedures and the use of advanced analytical techniques to derive meaningful insights from the data.

3. The third part of the document focuses on the role of technology in data management and analysis. It discusses how modern software solutions can streamline data collection, storage, and processing, thereby improving efficiency and accuracy.

4. The fourth part of the document addresses the challenges associated with data management, such as data quality, security, and privacy. It provides strategies to mitigate these risks and ensure that the data remains reliable and secure throughout its lifecycle.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data management processes remain effective and aligned with the organization's goals.

CLERGY BULLETIN

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"Can and ought a Christian be certain of his salvation?" In answer to this question Dr. U. V. Koren wrote one of his many edifying Christian essays. The original is found in KOREN: SAMLEDE SKRIFTER, Vol. III, pp. 327-374. A translation was printed in the LUTHERAN SENTINEL beginning in the March 18, 1951, issue. We will reprint this translation in this and following issues of the CLERGY BULLETIN for the sake of wider distribution. The translation is that of M. C. Waller. - - Ed.)

CAN AND OUGHT A CHRISTIAN BE CERTAIN OF HIS SALVATION?

Dr. U. V. Koren

It might seem strange to put this question, and it might seem superfluous to use many words in answering it. It might seem enough to refer to our Confession of Faith where, in the Third Article, we say that we believe in "the life everlasting," and to our Epitome, where we say: I believe . . . that the Holy Ghost "shall give to me and to all believers everlasting life;" or to the many passages of holy writ where God promises to save (give final salvation to) those who believe in Christ Jesus. When I nevertheless undertake to treat the question more fully, I have several reasons therefor, both general and specific ones. Partly, there are many who think they are certain of their salvation, but deceive themselves, and therefore need to be admonished; partly, there are many who would very much like to be certain of their salvation, but dare not be, and therefore need to be encouraged; finally, the question of late has become the object of controversy among us - a controversy which is most closely allied to, or rather, is a part of the controversy concerning the doctrine of election.

If, in treating this matter, one wishes to avoid misunderstanding, and be kept from error on the one hand and the other, there are certain truths which must be noted in advance, be strictly adhered to,

and never lost sight of.

1. Firstly, we must maintain that when the question of our final salvation is being considered, there can be no talk about any so-called absolute certainty, provided the word "absolute" is used in its rightful sense. But here, alas! usage (of language) is confusing, in that "absolute" often (but not rightfully) is construed to mean "altogether and wholly," "completely," and such-like. We do not here use the word in this sense; for, as we shall see, a believer can and ought to be altogether and wholly certain of his salvation. Certainty is, namely, in itself a superlative conception, denoting the highest degree. If the certainty is not a perfect certainty, it is not certainty, but only a more or less well-founded supposition. But "absolute" here means independent, free, not determined by anything else. Thus a person can be absolutely certain that he exists, and of what he perceives with his senses, sees with his eyes, etc.; furthermore, of what he can demonstrate, so-called mathematical truths; that 1 and 1 are 2, etc.

An absolute certainty is accordingly a certainty we have per se (by itself), and which is not dependent on or attached to anything else. The expression, "I know,"

generally designates it. Such an unbounded or disengaged certainty, or absolute certainty in this sense, a believer can not have regarding his salvation. Only God can have it. The certainty which we speak of is, firstly, a certainty of faith, which accordingly can only be where faith is. We accordingly arrive at such a certainty through another means, another power than the one through which we arrive at certainty concerning that of which we are accustomed to say that we know. Further, the certainty of faith is not absolute, for the reason that it is bound to the Word of God and to the order and way which God has ordained unto salvation. But, as before stated, it does not follow from all this that the certainty of faith is weaker than the absolute certainty. Faith is certainty, and the Holy Scriptures often use the expression, We know, about that which we believe or hope, for instance, 1 John 3, 3; 5, 13; 2 Cor. 4, 14; 5, 1; etc.

2. Furthermore, we must maintain that as the certainty of salvation is a certainty of faith, only he can have it who is really a believer. No unconverted person, no hypocrite, no name-Christian, no one who merely has the historic faith, can possess it. True, many imagine they are certain of salvation (Matt. 7, 21, 22); it often seems as though they believe that nothing else is needed to be saved than to belong to a congregation, live somewhat decently, and then die. But like their faith, their certainty is only imagination; for their faith has not the marks which the New Testament places on faith. Those who do not seek salvation have no promise of finding it; nor those who seek it in other ways than the one God has pointed out to us; but where there is no promise, neither can there be any true faith, and where faith is dead, the certainty of faith can only be sinful security. For the same reason, neither can those have any certainty of faith regarding salvation who have another foundation for their faith than Christ and the promises of God because of Him. As their faith has no foundation, neither can their certainty have any except in their own imagination.

3. Thirdly, we must maintain that a certainty is not here spoken of which all

believers necessarily must have in the same degree or which all believers necessarily must feel within themselves with the result that if they do not do so they must conclude that they have not the right faith. When it is asked whether we can and ought to have certainty of faith regarding a matter, we do not really ask about the degree or strength of faith. The strength of faith, we know, can be different, without the essence of faith being changed thereby. Accordingly, the question is really whether we can and ought to have faith in this particular. If we acknowledge this, it follows of itself that we can and ought to have certainty, for faith, in its nature and essence, is a firm conviction. It can be this even if it is so weak that it is not felt as certainty - if it be but true and sincere. If faith is not a firm conviction, it is not faith, but only a vague notion. Thus the expression "to believe" is in everyday conversation often used about things concerning which one has only an opinion or presumption. Thus we, in fact, occasionally hear some one say: "I believe so, but it may be that I am mistaken." This is not faith in the Biblical sense of the word. "I would wish," Luther says, "that the word faith either were not so common or that it were allowed to retain its right meaning and use, so that it were called faith when one is altogether certain and without doubt in the matter. . . . Therefore, the Scriptures also designate faith with the Hebrew word emuna, and St. Paul calls it pleroforia, i.e., that the heart is altogether certain and has no doubt as to the Word. But for this the Holy Spirit is essential, who prepares the hearts, as the Psalmist confesses (Ps. 51, 10): 'Create in me a clean heart, O God; and renew a right spirit within me.' Oh! he says, I would gladly have a spirit which does not doubt or waver, but freely says: I know nothing of which I am certain except Thy Word alone. Here he plainly confesses that faith is not a notion or a something that grows of itself within our hearts, for he says: 'Create in me,' etc. . . . My beloved, it is not a matter such as one masters after a single attempt. I am now an old doctor, have preached, written, and learned much thereabout, but do nevertheless as yet not know it. I can get nowhere with it. If I have today mastered a con-

siderable part, it will only be, no doubt, that I have forgotten it again tomorrow. Our flesh and blood bring this about - - which can not enter so deeply into the Word, and hide itself, that it will perish because of it, as should indeed be the case, however, and verily must be." (Walch XII, 2082) Hence, if certainty belongs to the essence of faith, it is so far from being audacity to possess or to seek it, that it is much more a sin not to possess it; for it is a sin to be infirm and weak in faith.

4. Furthermore, we must bear in mind that faith and hope, in the Biblical meaning, are not different in such a way that faith is stronger and hope weaker. The word "hope" is often used in such a way as intentionally to express thereby that something is inferior to or weaker than faith. Many a one thus, for instance, when he is asked: Do you believe that you will be saved? would not readily venture to say: Yes, I believe it, but would perhaps not hesitate to say: I hope so, as if something less were said thereby. This usage of language has no foundation in the Holy Scriptures. The Christian faith and the Christian hope are there altogether coordinate. The difference is, partly, that hope especially has future blessings as its objective, while the objective of faith is things past as well as present and to come. In the next place, the difference is that while faith is the assent of the heart to the Word, and appropriation of the promise it contains, hope is the firm expectation of the blessings which are promised in the Word. Faith and hope are therefore inseparable. While faith believes the Word, hope expects the good which the Word promises. They go hand in hand; and how intimately they are conjoined is seen among other things from the explanation given of faith in Hebrews 11, 1, or that it "is the substance of things hoped for, the evidence of things not seen." Just as the Christians "are called in one hope of their calling," Eph. 4, 4, and as we confess that we believe "the life everlasting," we also confess that we are "in hope of eternal life, which God, that cannot lie, promised before the world began," Titus 1, 2. He, therefore, who through Christ has access by faith into grace, also rejoices in hope of the glory of God; and hope maketh

not ashamed. See Rom. 5, 1-5.

5. Further, we must maintain that there is no difference between being certain of one's salvation and being certain of one's Election. It may well be a believer has not heard anything about Election or has not understood any of this doctrine; but this does not alter the case, however, for these two concepts, to be saved and to have been elected, nevertheless amount to the same as to effect. Every single soul of the elect will be saved, and none save the elect (Matt. 24, 24; Rom. 8, 30, 33). To be one of the elect and to be saved are accordingly the same, and if one believes that he will be saved (finally saved), it is the same as to believe that he is one of the elect.

6. Finally, we must be convinced that certainty of salvation can not be attained by brooding over or wanting to "investigate the secret, concealed abyss of divine predestination." Whoever makes this his beginning will either fall into arrogance or despair and will not attain to any certainty of salvation. Whoever, on the other hand, in conformity with the advice of Luther and the guidance of the Book of Concord, follows Paul in his explanation of God's eternal counsel, as this is presented to us in the Epistle to the Romans, will, by the grace of God, through the Gospel learn to form the same conclusions as Paul does, when in Rom. 8, 31, he exclaims: "What shall we then say to these things? If God be for us, who can be against us?" And in the immediate presence of the inscrutable mystery of God's counsel, he will also repeat the words of the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again?" Rom. 11, 33-35.

For "with especial care the distinction must be observed between that which is revealed concerning this in the Word of God and that which is not revealed." God has in Christ revealed to us all that we need to be certain of our salvation, but much of His secret counsel He has kept closed and hid. We are not to brood over this - and this admonition is needful in the high-

est degree. "For our inquisitiveness is always more desirous to busy itself with such things than with what God has revealed concerning it in His Word, for the reason that we can not make it harmonize. Nor are we commanded so to do." (Book of Concord).

I

With these introductory remarks, we will now account for whether a believing Christian can and ought to be certain of his salvation. As before stated, we find the first and express confession regarding it in our Third Article of Faith, where we say: "I believe the life everlasting."

In each of the constituent parts of all the Articles of Faith it holds good that our faith is a true Christian faith only when we truly add the words, "for me," and thus in a living way make what we confess our belief in our own. This is true also as to this part, accordingly; yea, as to this part which states the final objective of our faith we must say that it is obviously so much the more significant that we make whatever lies therein our own, as all the other parts are of no use if this one is not added; for all the others indeed aim at and are given precisely on account of this part. "Therefore, they who believe in the Christ are to be certain of the eternal glory and together with all creatures sigh and pray that God will hasten to come with a blessed day when our hope shall be fulfilled; and for this very reason God has in Our Lord's Prayer commanded us to pray: 'Thy kingdom come; for we are not baptized for this present life, nor do we hear the Gospel therefore, but all has the life eternal in view' (as its final objective). Luther, Walsh XII, 969.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15, 19. But how can a Christian have certainty regarding his salvation, or, in other words, that he shall be kept in the true and living faith unto the end? He is to believe it. "The entire life which a rightly believing Christian leads after baptism is nothing else than an expectation of the revelation of the

bliss which he already has. He certainly has it entire, but nevertheless hid in faith," 1 John 3, 2. Luther, XII, 183.

He is to believe, i.e., he is humbly and in a childlike manner to rely upon the promises which God has given him precisely concerning this. These promises are more firm than heaven and earth and are given just for this purpose, that we are to believe them, have a firm conviction regarding that He will fulfill them in spite of the devil, the world and our flesh.

Of ourselves we are impotent. We can neither believe God nor do anything else well-pleasing in His sight. "It is God who works in us both to will and to do his good pleasure," Phil. 2, 13, and "makes us perfect in every good work to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. 13, 21.

What, then, has our heavenly Father promised to do for us and work in us? He has promised us who "wait for the coming (revelation) of our Lord Jesus Christ" that He will "confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ;" and to assure us further He reminds us that He "is faithful, by whom we were called unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1, 7-9.

He has assured us that He, because He "is faithful, will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it." 1 Cor. 10, 13. He has said that, because He "is faithful, he will establish us and keep us from evil." 2 Thess. 3, 3. He wants us to "be confident of this very thing, that he which hath begun a good work in us will perform it until the day of Jesus Christ." Phil. 1, 6. "For the gifts and calling of God are without repentance," Rom. 11, 29, and He has "called us unto his eternal glory by Christ Jesus, after that we have suffered a while." 1 Pet. 5, 10.

Our Lord Jesus does not desire that our hearts be troubled, but that we believe in God and believe also in Him. He has therefore said: "In my Father's house are many mansions. . . 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, 1-3. He has promised us another Comforter, the Holy Spirit, "that he may abide with us forever," John 14, 16, and has said: "I live, and ye shall live," v. 19. In His High-priestly Prayer He prays that God will "keep us from the evil," and says: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me," John 17, 24. He has promised to be with us alway, even unto the end of the world, and has at the same time reminded us that "all power is given unto him in heaven and in earth," Matt. 28, 18-20. He can therefore also promise us, and has promised us, that His sheep, i.e., those who hear His voice, "shall never perish, neither shall any man pluck them out of his hand," John 10, 28.

It is therefore God's will that we "hold fast the profession of our faith without wavering (for he is faithful that promised)." If we are troubled with the thought - how easily we can fall, and with what difficulty "our whole spirit and soul and body are preserved blameless unto the coming of our Lord Jesus Christ," - we are to pray and with Paul believe and say: "Faithful is he that called us, who also will do it," 1 Thess. 5, 23, 24. He must do it; otherwise, neither will it be done: "for we are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1, 5. But this power of God we are also firmly to rely upon, for He has promised and said: "I will never leave thee, nor forsake thee," Heb. 13, 5, and He therefore wants us to "cast all our care upon him," 1 Pet. 5, 7. We do this when we think and believe as follows: "What is to become of my soul? Well, He must see and give heed to that, who has so truly cared for my soul as to give His own life to redeem it. Let Him be praised eternally, the only right and true shepherd and bishop of all souls that believe on Him! And, for a truth - He will not firstly by reason of me begin to teach how He preserves and defends the saved, who hear and keep His Word, against the power of the devil and the evil and tyranny of the world. He says: "They shall never perish, neither shall any man pluck them out of my hand,"

John 10, 28. (In other words, it is not a novel, nor, up to the time of my appearance as a Christian, wholly untried venture on His part. - Translator's note) "I let the matter rest here. I accordingly no longer wish to care for my soul myself, or have power and authority over it; for it would verily then be ill cared for. For, indeed, the devil could soon, yea, every moment snatch it away from me and devour it. It shall there (in Jesus' hand) continue to be safe and well preserved, according to His Word." Luther, IX, 1429; III, 22.

For what do we need to be kept in the faith to the end? Is there anything of all that we need which God should not be willing to give us? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8, 32. Therefore St. Paul with much frankness can promise the believers: "When Christ, who is our life, shall appear, then shall ye also appear in glory." Col. 3, 4. Therefore he can teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2, 12-18; of. Phil. 3, 20-21. Therefore he can comfort himself and us, saying, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5, 1, and we "rejoice in hope of the glory of God," Rom. 5, 2, a "hope that maketh not ashamed," v. 5, because we have not given it to ourselves or invented it, but it is "the hope set before us," which we should therefore "lay hold upon" and "have as an anchor of the soul, both sure and steadfast," Heb. 6, 17-19. Therefore St. John can testify with such directness and safety: "We know that when he shall appear, we shall be like him," 1 John 3, 2. Yea, therefore, Paul, in his glorious song of victory in Rom. 8, can challenge "all principalities and powers, all enemies and dangers, both those present and those to come, and be certain that nothing shall be able to separate from the love of God, which is in Christ Jesus our Lord."

Yes, indeed, God would have us believe that it is unalterably certain that we

shall sometime be saved. For He has given us all these glorious words and promises that we should believe them. He has surely not given them to us that we should doubt them. "For the Son of God. . . was not yea and nay, but in him was yea. For the promises of God in him are yea, and in him Amen, unto the glory of God by us," 2 Cor. 1, 19, 20. He, therefore, who believes these promises believes that it is unfaillingly certain that he shall once be saved. "He that believeth not God hath made him a liar." 1 John 5, 10.

Now, we are not to forget, and, if we are believers, neither shall we forget, that left to ourselves we easily could fall from faith, and certainly would fall right at once. But as a help against this the Lord Jesus has taught us to pray to our heavenly Father: "Lead us not into temptation." And when we then in this prayer pray "that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory," are we not to believe and hold as altogether certain that God will do this? And when in the Third Petition we pray "that God would defeat and hinder every evil counsel and purpose which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our own flesh;" and when we further pray "that God, in place of our will, lets His good and gracious will be done, and strengthens and keeps us steadfast in His Word and in faith unto the end" - are we, then, not to believe and hold as altogether certain that He will do it? Or when we in the Seventh Petition pray that God "would deliver us from all manner of evil. . . and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven," are we, then, to hold as uncertain whether we shall receive what we pray for? Are we not, as Luther says, to make the "Amen," which our Lord has taught us, right strong, and accordingly hold that it is unswervingly certain that we shall receive it? "Amen, amen, that is, yea, yea, it shall be so."

Accordingly, because God has promised

it, we are to believe it and hold it to be unfaillingly true that we shall be saved.

The work and fruit of faith is a good conscience, a tranquil heart, and a cheerful trust in God. But hope is tranquil and expects what God has promised, let fall what may; and it is especially established in tribulation. This St. Paul so beautifully sums up in Rom. 5, 1-5, where he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Luther, IX, 2589)

We were baptized to share in the death and resurrection of Christ, and have promise upon promise, and should not want to believe it! Have we not enough with the miserable and shameful unbelief we must tug and contend with because of our old Adam without, in addition being minded that we did right in - yea, that it was pisty on our part to doubt what God has promised?

(To be continued)

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FROM ANOTHER DAY

(Pastor H. M. Tjernagel was president of the Norwegian Synod in 1932 when it met at Eau Claire, Wisconsin. At the time of the convention ((June 10-14)) President Tjernagel was ill, but he sent his President's Message and had it read to the convention. We have found this to be a gem of Scripture truth, setting forth in its full Beauty the justification of all sinners. Though this was written for and addressed in particular to "The Norwegian Synod" of 1932, yet its message applies equally today to any church body or to any individual Christian who wants to do the work of his Savior. This article is reprinted with such present-day application in mind. - - Ed.)

"Christ hath redeemed us from the curse of the law, being made a curse for us."

Gal. 3, 13

"Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

Math. 22, 13

THE SUPREME SACRIFICE

AND

THE SUPREME TRAGEDY

Let us before beginning the work of our convention pause for just a little while and consider the supreme sacrifice and the supreme tragedy in order that we may be thoroughly awake to the surpassing importance of the work our several pastors and congregations have to do, remembering that the purpose of our organization and of our convention is not to legislate for and dictate to but to "hold up the arms" of the congregations and to serve them in every way possible.

The expression, supreme sacrifice, is familiar to all. It is said of soldiers that gave their lives in the service of their country, also of mothers who have jeopardized and lost their lives to save a child. It may and is said of anyone who has given his life to save or serve others. We would certainly not belittle

such acts of heroism and sacrifice, yet, when thought of in connection with the supreme of all sacrifices, these are but acts of selfishness in comparison.

For whom did the soldier give his life? For his home and dear ones, for his friends and countrymen. For whom did the mother die? For her own child. But, friends, there is One who was made a curse for those who reviled Him. One who loved those who hated and persecuted Him and gave His life for His enemies. Rom. 5, 10. This sacrifice was made by Jesus Christ, God incarnate, conceived by the Holy Ghost and born of the virgin Mary. Surely this is the supreme sacrifice.

Consider what it involved. He who "stretched out the heavens like a curtain," who "laid the foundations of the earth" and "the beams of his chambers in the waters," who "looketh on the earth, and it trembleth; he toucheth the hills and they smoke;" whose legions of servants are happy in doing His will, He comes to earth to serve sinners and is reduced to such poverty that He "hath not where to lay his head." He came, impelled by love and pity, to save His enemies, mark well, His enemies from the condemnation of a just law and the consuming wrath of a righteous God. "Made of a woman, made under the law" He came as our avowed, and, by God, accepted Substitute to redeem them that were under the curse of the law. As such the righteous wrath of a holy God was all focused upon Him, for, remember, had He not taken upon Himself all the sin of all the world? No wonder His anguish of soul pressed drops of blood as sweat from His brow, and that

the torture on the cross was as if hell engulfed Him and He cried out in despair, "My God, my God, why hast thou forsaken me?"

And how was He received by the objects of His love? For answer look into Pilate's court room; hear them mock Him; see them spit upon Him, smite Him, scourge Him. Listen to their cries of "Crucify him, crucify him," and finally to the sentence of the craven judge that it be as they required. Only a short time later He is nailed to a cross which is raised on Golgotha. They whom He loved stood about beholding Him in His torture, and so bitter is their hatred that they even now mock and deride Him, but - He prays for them.

How could the Roman soldiers, as they mocked and scourged Him, make impotent - powerless - the mighty hands that hurl the thunder and lightning? They could not. It was love's tender cord that tied His hands. How could they impale the almighty Son of God to the accursed tree? Again, they could not; it was love of sinners that held Him there. Jesus was face to face with an unalterable either-or. Either He must pay the ransom in full or see man, God's foremost creature, the king of creation, eternally writhe in hell. He died the death of a malefactor. He made the Supreme Sacrifice. Love won.

And is not this also the supreme tragedy? No, for He broke the shackles of death, burst open the grave and on the third day arose victorious over sin, death and the devil, and all as our Substitute. "He was delivered for our offences, and was raised again for our justification." Rom. 4, 25. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1, 10. Now the blessed Gospel truth, "Believe on the Lord Jesus Christ, and thou shalt be saved" cannot be denied or ignored by heaven or hell; it is authenticated and sealed by the empty grave.

If our Savior's humiliation and His death on the cross is not the supreme tragedy, what then is? Is it that an aged couple lose their means of support through bank failure and must, after a

long life of hard work, accept alms? Is it that a wedding party meets instant death at a railroad crossing, or a mother and father must see their children waste away for want of food, or a babe is snatched from its mother's arms and deliberately murdered? Yes, these are all tragedies and we fairly shudder as we enumerate them, yet the supreme tragedy is none of these.

That a redeemed sinner, an heir of God and co-heir with Christ, the object of His infinite love and the beneficiary of His last will and testament is "cast into outer darkness where there is weeping and gnashing of teeth," where "their worm shall not die, neither shall their fire be quenched" - - the eternal damnation of a redeemed soul, that is the supreme tragedy. Let this fact never lie dormant in the hearts of the watchmen on the walls of Zion nor be overlooked by any of the laborers in the Lord's vineyard.

To proclaim the supreme sacrifice and to avert the supreme tragedy, that is the work of the church on earth. This is our work, dear assembled brethren of the Norwegian Synod. As we love immortal souls we must not permit ourselves to deviate from this our God-given work and even in part enter upon other activities however commendable and more appealing, perhaps, to our natural inclinations and more popular in our surroundings, such as, social welfare work, promoting the framing of secular laws and regulations, correcting alleged corruption in affairs of state, etc. What would you say of a firechief who would stop on his way to a fire to help the police catch a thief, or to give food to a hungry one, or tarry at a street corner to assist the traffic officer in helping a blind man across the street while men and property were perishing in the flames he should have done his utmost to extinguish?

Dear fellow Christians, laymen as well as pastors, if we are to labor with any degree of zeal we must realize that the supreme tragedy will befall everyone born of flesh, be it father or mother, husband or wife, son or daughter who is not in communion with Jesus Christ through a living faith. If we are to work with any degree of success, we must not fall into the common error of considering the prevention of the tragedy and the proclamation of the sacri-

fice as independent or even separate fields of endeavor. The prevention can be accomplished only by the proclamation.

The Gospel of Jesus Christ, written and spoken, and in what has been called its visible form, the sacraments, are the means with which God has equipped His Church for the work He has assigned to it. Just as well try to shovel oats with a pitchfork or pitch hay with a shovel as try to save souls by any other means than that "power of God unto salvation" which is the Gospel of Jesus Christ. No one has ever been saved by character, by oratory or by timely discussions of desirable social and political reforms, nor by a beautiful church building, a good choir and organist, courteous ushers and the like. The last named things have their proper and useful place, but cannot save

souls.

However, the dispenser of the bread and water of life is very reprehensible who is negligent and careless as to his personal habits of language as well as appearance, who administers the Lord's Supper with unclean hands, whose church building is unkept and uninviting and whose services in general, public and private, are not the best and most attractive possible under existing circumstances. He is like a slovenly cook who serves good food on dirty dishes in an unkept dining room. What a pity if anyone allows easily removed stumbling blocks to remain on the narrow path over which he is trying to lead the blind, the lame and the halt.

Let us now turn to the work of our convention with the single purpose of promoting the glory of God and the salvation of souls.

H. M. Tjernagel



THE SERMON AND THE PROPERS

by Fred H. Lindemann

Vol. I, Advent and Epiphany, 200 pp., \$4.
Vol. II, Pre-Lent to Pentecost, 246 pp.,
\$4.50. Both Concordia.

Some books are bad, some are mixed, and some are good. The good books can be read with enjoyment. The bad books are discarded. But the mixed are both dangerous and irritating for the reader must be on constant guard to sort the good from the bad. These books are of the mixed variety.

To begin with the good. On page 4 there is one of the best answers to the question: What is liturgy? that we have seen. The outline of the work could be very beneficial for every preacher. Taking one Sunday for each chapter, the author correlates the history of the Sunday together with the Introit, the Collect, the Epistle, the Gradual, the Proper Sentence, the Gospel, and the Proper Preface, into the general thought or theme of the Sunday. This section is followed by outlines on the Epistle and Gospel lessons. The last section in each chapter is entitled THE HOLY COMMUNION and gives thoughts related to the theme of the Sunday which can be applied in the Confessional.

Such a study can be very helpful and this study would be very helpful if it were not for the author's sacramentalism in which he stresses the power of the Lord's Supper to a point where he all but denies the power of the Word and baptism. For example, the 1st Sunday after Easter, page 187: "In other words, the Lord's Supper is the Sacrament that gives us perseverance." (The remembrance of our baptism also helps us to persevere in faith. Catechism - The

Significance of Baptizing with Water.)

The 2nd Sunday after Easter, p. 195:
"While 'the breaking of bread' with the disciples of Emmaus need not at all mean the celebration of the Holy Communion, yet it is true that the deepest and inmost oneness with Christ is attained in the Holy Eucharist." (Emphasis ours.)

The 4th Sunday after Easter, p. 212:
"The sermon is directed to the whole world, preaching is always public, and also unbelievers are admitted to the services. There is nothing to impress upon the believer that he is separated from the unbeliever who sits with him and hears the same sermon. There is nothing to remind him that in Holy Baptism he was admitted to something the world will never understand, that he has crossed the boundary line between the Church and the unbelieving world, and that the Church does not belong to the cosmos. But the Holy Communion reminds him that he is not of the world. . . ." (Emphasis ours. If there is nothing in the sermon to remind the Christian that he is not of the world, then it can hardly be called a Christian sermon. The Lord's Supper is a Means of Grace, but so is the preached and written Word.)

The Sunday after the Ascension, p. 232:
"What was it that in all ages kept the Church conscious that she was the Church, the bride of the Son of God, and kept her looking hopefully for the Bridegroom's return and the consummation of the marriage? Sunday after Sunday the faithful gathered and remembered the Bridegroom. 'Take bread and eat, take wine and drink. This do to My memorial.' Faithfully the believers obeyed. Century after century the Church of Jesus Christ built her entire worship on and around this remembrance of her Lord." (We remember Jesus Christ, but from His Word and baptism as well as from His Supper.)

Shot through and through with such unqualified emphasis on one facet of the Means of Grace the book is spoiled.

Ruben Ude

ⓓ G.A.R.G., the Missus, and their two youngest, Miriam and Ann were gone from Western Koshkonong most all of July on a vacation trip, new Ford and 14-ft. trailer. They were at Hot Springs, Wyo., for a while, and they visited on the way back and forth - Albert Lea, Mayville, East Grand Forks, and Grand Forks, Ulen, etc.

Mrs. G is much improved in health. She is a daughter of the Henry Skarperuds, who are EGF churchgoers. They were all in church in EGF on July 20. The rest of the day, in company with the Schweikerts, our EGF mission was surveyed in a casual way.

When the Gullixsons stopped at Albert Lea, the minister there had just received the call to Hiawatha.

ⓓ News from the Madson section of the synod is that Norman Jr. and Amanda came to Trail to find a spic and span parsonage, to start their married life in a nice home. A supply of groceries was there, too, a gift from the local ladies.

The young minister will be ordained by his dad the Dean on Aug. 10. The Circuit Men's Chorus will sing for the event.

ⓓ Talk about weddings! Five couples were married in our River Heights church, all strangers before they came, in short succession - June 9, July 3 (one in the afternoon, one in the evening), July 14, and July 23. Perhaps the main avenue that led these couples to our place

was the church's name in the Yellow Pages of the phone book.

ⓓ Lord, at Thy altar kneel we to pray,
As we give promise,
asking today
Thy grace and mercy,
kindness and care;
Hear us, Lord Jesus,
hear our prayer.

We trust Thee, Jesus,
Savior and Lord.

In faith we'll follow
Thee and Thy Word.
Bless us, Thy servants
from heaven above;
Make us ever worthy
of Thy love.

Keep us, O Savior,
be Thou our Guide,
Let us forever
in Thee abide:
Then naught can harm us
through life's joys
and woes;
Keep us, O Savior,
till life's close.

Now then, if you have no aversion to using the melody of a love song in a religious service, you can use the above words to the tune of "I Love You Truly" by Carrie Jacobs-Bond. The Boston Music Co. This song is printed in a beautiful duet arrangement also. --- You may desire to change the last part of st. 2 to: "Tho we be unworthy of Thy love."

ⓓ "Welcome to Alphabet Land" for the ELS from Editor Malmin, Herald, 7-22-58, p. 9. He does not like the similarity; ELC - ELS. But it seems to me he shows respect for the ELS.

ⓓ The ELS is modern. We are getting glowing reports on our Youth Camps, all credit to the skillful young leaders who handle this business. One bulletin tells us that the pastor is taking boys out on overnight camping. The LYA meetings are established as big events. And Bethany College will certainly be up-to-date with a new gym.

ⓓ "Exquisite paper and art work of the highest caliber" must be said of the left-over bulletin stock recently used up by "Lute" for Concordia, the business started by the Eau Claire men a few years ago. Our bulletins are our show window, and perhaps our main means of church publicity.

ⓓ A Canoga Park program gives us a variety of family names; samples to wit: Seper, Maechler, Nordhus, Jones, Quisenberry, Samoska, Smith, York, Murphy. All told: 13 English, 4 German, 4 Scandinavian, 5 others.

ⓓ Missions Secretary Gullerud, by special and inexpensive arrangement, will spend a day in Greater Grand Forks, on August 14. His Better-Half will be with him. He and the local missionary will do some sample canvassing, stop in at members' homes, and in the evening the members as a group will discuss mission work with him.

ⓓ "Nothing succeeds like success," 'tis said, but also: Nothing fails like failure.

I WAS A LUTHERAN, by Ernest B. Rockstad, Faith and Life Publications, Mt. Horeb, Wis. Price: 50¢

I. A sketch of his life

This is a book of personal testimony by Rev. Ernest B. Rockstad, Baptist minister. He belonged to a Lutheran church in southwestern Wisconsin until his junior year at Luther Seminary, St. Paul.

He was born in 1911; his father died when he was thirteen; he was confirmed in his 14th year. He tells in his book that he was "saved" during the Christmas season in 1932 when he was speaker for the Luther League meeting, having an assigned topic which was a straight Gospel message. After that he learned to show respect for his mother, as he writes, who died the following November. In 1934 he entered St. Olaf, and four years later he started studies at Luther Seminary, St. Paul.

Early in 1940, when he came to announce for Communion, he told a faculty member that he was having difficulty in agreeing with certain Lutheran doctrines. The professor did not accept him as a communicant then, and told him to see the seminary president. This he did not do, and he also stayed away from the Ash Wednesday service in which the Communion was held. And then the president called him into his office.

The president told student Rockstad: "You have come along far enough to know that a person who does not believe that grace is imparted in baptism and in the Lord's Supper is not a Lutheran," Rockstad agreed. He further told the president that he was also led to believe in a pre-millennial coming of the Lord. With a startled look, the president exclaimed, "What! Are you off on that, too!"

Not long after this, Rockstad told a faculty committee: "I see no alternative for me but to leave the seminary." But instead of at once packing his belongings and clearing out, he went to Thief River Falls and Lancaster Baptist churches to serve as an evangelist. Four weeks after Easter he came back to the seminary to get his belongings.

In May 1940 he was baptized by immersion in the First Baptist Church, Thief River Falls. Then he started conducting evangelistic services fulltime in several states. Soon he served as pastor, at Brainerd, then Isle, and then St. Louis Park. During this time he took a correspondence course from the Moody Bible Institute, and by studies at Bethel Seminary (Baptist), St. Paul, he got an A. B. He delayed being ordained until 1952.

II. His spiritual make-up

In 1932 he finished a 2-year business college course in higher accounting. Because of the depression, he did not get the "lucrative job" he looked for, and it was "extremely humiliating" for him to spend the next summer as a farm hand for his uncle. He read books that were "atheistic or at least agnostic," and his pastor saw that he was in trouble.

The Luther League talk at the Christmas meeting in 1932 "saved" him, as he writes, "and there was in my heart an unspeakable peace." But he headed for a dance after that meeting, and when he arrived at the place, "it was almost as if a voice spoke to me and said, 'You don't belong here.'" He turned around and went home, and "found rest and peace in Jesus Christ."

But, as he continues the story of his spiritual troubles, he was still in doubt as to whether or not he was "saved," for he had once heard his pastor make a statement to the effect: "No, you cannot know for sure if you are saved until after you die, and it is presumptuous to say that you are." p. 11.

His pastor gave him "opportunities to preach even before the beginning of any formal preparation." After his junior college year, at a Luther League Bible camp, he "brought messages of assurance of salvation and committal to Christ." But this revival-type preaching by a camp member stirred up feelings, and one pastor there tried to squelch it, without success. p. 16.

In his first year at the Seminary, he got the "distinct impression that Baptism is presented as a burial" by the Bible. The next summer, while teaching Vacation Bible School, the conviction fastened on him that, "There must be a hearing of the Word followed by a resultant faith in the Lord Jesus Christ, and then one was a candidate for baptism." p. 17, 18. And, since he argues this point more than any other in the book, this is what led him out of the Lutheran Church and into Baptist circles.

Prayer, Inner Light, Direct Revelation

After he got the conviction that faith must precede baptism, he started praying to the Lord for the truth about baptism. p. 20. And from then on, Rockstad emphasizes his personal prayers and how the Lord seemed to talk to him. For instance, he got "the distinct and clear impression as of a still, small voice" that he must now go out and preach. p. 22. And when in prayer he told the Lord that he would go out, his spirit became free. He says further, "Crystal-clear in my heart was the conviction that the Lord had called me to go." p. 23.

In February 1940, he attended a Minnesota Fundamentalist Conference. "That night in my room there was a new meeting with the Lord. First the booklet by Dr. Wilson was carefully read. Then upon my knees I for the first time presented my body as a living sacrifice to the Holy Spirit. . . There came the full assurance that God had accepted my dedication." p. 27.

Some two weeks later, as he writes, "there came to me the insistent urge, 'Write to Rev. Peterson.'" And Luther Seminary student Rockstad then wrote to this Baptist minister Peterson at Thief River Falls: "The Lord wishes to indicate through you some place where I am to preach the Gospel." p. 32.

"Organic Whole Bible Interpretation

On p. 44, Rev. E. B. Rockstad says: "The interpretation which makes baptism the means of the new birth is contrary to the body of Scriptural truth as a whole." (Reviewer's emph.) When the rule of faith for people is this idea of "Scrip-

tural truth as a whole," they are trapped in their own ego. No man can have the Bible as a whole in his head. The people who claim the Bible as a whole to be the standard of their judgment are people who use what they may also call their "enlightened reason." Their doctrine then no longer has the basis of clear passages which treat of individual truths; it has the basis of their own reason and feelings.

Many people teach points of doctrine which are conclusions of human reason, and claim that they are using this thing as their basis, also called, "organic whole of the Bible." The Brief Statement of the Missouri Synod, 1932, properly rejects this false rule of faith in these words:

With the Confessions of our Church we teach also that the "rule of faith" (analogia fidei) according to which the Holy Scriptures are to be understood are the clear passages of the Scriptures themselves which set forth the individual doctrines. (Apology. Trigl., p. 441, par. 60; Mueller, p. 284.) The rule of faith is not the man-made so-called "totality of Scripture" ("Ganzes der Schrift").

Since Rockstad appeals to the "body of Scriptural truth as a whole," he reveals the cause of his errors on baptism and on other points of teaching.

III. His mis-interpretation of Scripture

The fundamental error of Rev. Ernest B. Rockstad on baptism is that he denies that baptism is a means of grace. This is the common error of Baptists, denying that baptism is a means of grace for any one at any time of life.

Rockstad lists a number of Bible passages which teach salvation by faith, and charges that baptism cannot save as a mechanical means. Nobody ever said that, but so he pictures the teaching of those who do not agree with him. p. 44.

On p. 45 he has the heading, "The Context Shows Faith, Not Baptism, the Means." In the discussion under this heading, he offers no clarification to show that faith itself is not a means of

grace, as the heading implies, and although the difference hinged on the point of faith vs. baptism.

Using Acts 2, 38 and 22, 16 ("for the remission of sins," "wash away thy sins"), Rockstad declares that since, as he says, those who were baptized had already come to faith, it could not be baptism that works forgiveness. But he tells the reader simply nothing about what these passages do mean. p. 46.

He quotes Rom. 6, 3, 4, Col. 2, 12, and Gal. 3, 27 ("baptized into His death," "buried with Him in baptism," "put on Christ"), and then he proceeds to write as though somebody else teaches that a man is justified before God by baptism as an external act.

When Rockstad was a student at Luther Seminary, the faculty quoted 1 Pet. 3, 21 to him - "baptism doth also now save us." Then he answered:

"Sir," I replied, "you have not quoted the full verse." ... "The indication is that baptism is a figure of salvation, but if one puts another interpretation on the first part, he cannot evade the following statement concerning baptism, that it is 'not the putting away of the filth of the flesh.' ... sin. So what this verse actually says is that baptism is not the washing away of sin."

... "baptism must come after salvation, because the next clause describes baptism as the answer of a good conscience toward God." p. 31.

Now, 16 years later in his book, he comes back to this interpretation repeatedly. P. 35, 48, 61. "The correct order is thus seen to be first, a good conscience (i.e., salvation through faith in Christ), and second, that good conscience responding to God in baptism." p. 61.

On Titus 3, 5 ("washing of regeneration"), he says: "... it is evident in this passage that everyone in whom God's work of salvation has been performed has been saved by the washing of regeneration." "However, a right understanding of this portion brings one to the realization that it is not speaking of a means of regeneration at all, but of regenera-

tion itself. ... Regeneration or the new birth is itself the 'washing' or 'laver' by which God saves us, and other passages reveal that the new birth is worked in those who believe on the Lord Jesus Christ." p. 49.

Re-wording these quotes, we get something like this:

Everyone who is regenerated is saved by regeneration.

Regeneration is regeneration.

God regenerates those who believe.

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"Baptism does not save! Only the Lord Jesus Christ saves, ... personal faith in Him based upon hearing of the Word of God." p. 49. So he sets up the argument: Baptism vs. Christ, as though somebody somewhere teaches that baptism saves as an external act, as a mechanical means.

One wonders why Baptists use baptism. The answer is that Baptists are the ones who make a work out of baptism; for them it is nothing more. For them baptism is "a public declaration of his separation from the Christ-rejecting generation." p. 62. On the same page we read further: "It (baptism) does not do a work of grace but it is an outward demonstration of that which has already taken place within the believer."

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If a reader may wonder why we spend time reviewing such books as these, there are answers. The Baptists are very active, and we need to know what they say. Books like this one can readily be used by Baptists to confuse Lutherans. The Southern Baptists are spreading out all over America, and the Northern Baptists find themselves losing ground, and so they also are turning back to sectarian work. This book is interesting in itself, because it shows the change of a man by means of subjective opinion, which is the downfall of many people. It is a kind of self-righteousness when people imagine that they are right because they think so or so. For Baptists, baptism is a self-righteous act. - Perhaps this review should be longer; in many places the truth concerning baptism might have been added. Geo. Schweikert