

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical
Lutheran Synod

Vol. XVIII, No. 1

September, 1958

JUSTIFICATION

Editor's note - In 1901, Prof. E. Hove presented a paper on "Justification" to the Iowa District of the old Norwegian Synod. We are presenting here an English translation (from the Norwegian) of the twelve theses which served as an outline of the paper, together with the discussion of the sixth thesis which shows the relation between what is called "objective justification" and the justification of the individual sinner (subjective justification). Translation is by Prof. Geo. Lillegard.

- THESIS 1. The unrighteous shall not inherit the kingdom of God.
- THESIS 2. All men are by nature unrighteous.
- THESIS 3. No man can make himself righteous, neither altogether nor in part.
- THESIS 4. God is the one who justifies, and God does that when He forgives man his sin.
- THESIS 5. The basis on which God forgives man his sin is this, and this alone, that He is a gracious God, and that Christ has made atonement for the sins of the world.
- THESIS 6. By His atoning work Christ has earned full forgiveness of sins for all men; but if this forgiveness is to become the personal property of the individual sinner, it must be given to him and received by him.
- THESIS 7. The forgiveness of sin is communicated by God through the Means of Grace, the Gospel, Baptism and the Lord's Supper.
- THESIS 8. The forgiveness of sin is received by man through faith, which presupposes recognition of one's sins and repentance.
- THESIS 9. Since repentance is produced by the Law and faith by the Gospel, it is essential that the Law as well as the Gospel must be rightly applied.
- THESIS 10. The man who is justified by faith, and only he who has been justified by faith, has begun to keep the Law.
- THESIS 11. He who has been justified by faith will also in heaven have a perfect in-dwelling righteousness.
- THESIS 12. But the righteousness of Christ which has been counted as man's own is still the only thing on which his hope of salvation is based and will in eternity be that for which he first and foremost thanks and praises God.

JUSTIFICATION

By Prof. E. Hove

(Iowa District Report, May, 1901, p. 13 ff.)

THESIS 6: BY HIS ATONING WORK CHRIST HAS EARNED FULL FORGIVENESS OF SINS FOR ALL MEN; BUT IF THIS FORGIVENESS IS TO BECOME THE PERSONAL PROPERTY OF THE INDIVIDUAL SINNER, IT MUST BE GIVEN TO HIM AND RECEIVED BY HIM.

By His atoning work Christ has produced in God's heart a full forgiveness of sin for all men. Since everything is as present to God, Christ's atoning work was also in the Old Testament times something present already, which formed the moving cause of His forgiveness of sin; yes, it has from eternity been present to Him as the moving cause of His decision to forgive sins. Christ has earned complete forgiveness of sin. This is not to be understood as meaning that He has tempered God's wrath only to a certain extent; that He has moved God only to lighten His judgment of condemned sinners; that He has only made God willing to deal with us concerning concerning conditions of peace; that He has made it possible for us by our own contrition, repentance and faith to work out the forgiveness of our sins. Our repentance, our contrition and faith do not come into consideration at all as making satisfaction for sin, or as a meritorious or moving cause of the forgiveness of sin. That forgiveness Christ has earned in full for us, and thereby He has made it possible for us to believe the forgiveness of sins. Scripture uses different terms concerning Christ's work. Sometimes it is called redemption, ransoming, sometimes atonement, reconciliation. But in all these expressions the thought is expressed that Christ has earned the forgiveness of our sins. When we speak of redemption, paying ransom, buying free, the sinner is regarded as a captive who can be freed only by paying a ransom price. He is called the captive of Satan; for he has fallen into the power of Satan - his tyranny. But the devil is, however, only the prison-guard. He who has condemned him and delivered him to captivity and on whom his liberation depends is God. And the reason for the imprisonment is the captive's sin, his transgression of God's holy Law. Therefore he is also said to be under the curse

of the Law and to be in need of redemption from the curse of the Law.

Now when Christ has redeemed or bought free this captive, it means first of all that He has brought about the forgiveness of sin, the grace and mercy of God for the sinner. For Scripture says about Christ, both in Eph. 1, 7, and in Col. 1, 14: "In whom we have redemption through his blood, the forgiveness of sins." When it is said that we have atonement, reconciliation, we are regarded as the enemies of God. What is the cause of the enmity? It is our sins. And when Christ has brought about atonement, this means that He has brought about the forgiveness of sins with God. That is the explanation of Scripture itself when it says: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5, 19. If we then ask: How many has Christ earned the forgiveness of sins for?, the answer is: For all whom He has redeemed, delivered, ransomed, or whom He has reconciled with God; that is, for all men without exception, for the unbelieving as well as for the believers, for Judas as well as for Peter, for Saul as well as for David, for the most depraved criminals as well as for the most respectable men. It was for the whole world that Christ carried out His work. "Behold the Lamb of God, which taketh away the sin of the world," John 1, 29. "Christ Jesus gave himself a ransom for all," 1 Tim. 2, 6. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2, 2. "God was in Christ reconciling the world unto himself." This is a very important truth which we must never forget. For how could the individual sinner otherwise ever come to any certain conviction that his sin is forgiven? When the sinner really comes to himself and sees his sin in its true filthiness, then he will be likely to feel

that he is the greatest of sinners; and then it is not easy for him to believe that God forgives such a great sinner as he is. Then he needs to learn that God has loved the world, that Christ has borne the sin of the world, and that God is reconciled with the world. This is the glorious thing about the Gospel, that it offers hope for all, even for the one who has sunk lowest, even for the prodigal son who has become an outcast in the world. Even if men close their doors and their hearts to Him and regard Him with cold, contemptuous eyes, God's heart and God's heaven is still open for them and there is a robe of righteousness prepared also for them.

But then what becomes of God's wrath, of which Scripture speaks so sternly? Does it not say that God's wrath remains over the unbelievers? Yes, that is a truth which shall not be denied or silenced, even though we find it difficult to harmonize it with the truth that God is reconciled with the world. We have to do here with mysteries which have their source in the infinite, incomprehensible essence of God. God's wrath is not like a human passion; it is an expression of His righteousness and holiness, which is eternally unchangeable and which could not be annulled without making all salvation impossible. But even though there arise many questions which we cannot answer, we still do not have any right to talk about contradictions. God certainly loved His Son also at the time when He hung on the cross, and yet He poured out His wrath on Him as our Substitute. God loves us in Christ on account of what Christ has done for us; but apart from Christ and His merit, we can be only the object of His wrath. Christ has earned the forgiveness of sin for us. But the purpose of this work of Christ can be hindered. The earned grace can be despised and rejected by us, so that it does not benefit us; His wrath remains over us.

We can assume that a king who is at war with rebels might be moved to pardon them, if a good and mighty man should intercede for them and undertake to pay for all the damage they have done and may still do. Without the rebels themselves having done anything to merit it, without their knowing anything about it, yes, while the royal armies still wage war on them, the

king decides to give them a full pardon. As soon as the king has in his mind pardoned them, we can say that they already then are pardoned, although the rebels still know only his wrath, his punitive righteousness in the form of mighty armies. But the purpose with the act of pardon is that these rebels might become good, peaceful citizens again, that the relation between them and the king might again be the right one. There is nothing to hinder this from the king's side. He therefore lets a general amnesty be proclaimed, which is entirely without conditions, but lets them learn clearly why it is that he does this, namely, that it is on the basis of what their mediator has done for them. Some accept the pardon and are at once recognized as true citizens again. But others will not hear of any pardon and continue in their stiffnecked rebellion. Now we can assume that the king lets his pardon stand in effect also for the benefit of these rebels, so that whenever they accept it they become at once, without conditions, recognized as rightful citizens again. But what shall the king do in the meantime? Shall he let these rebels destroy and burn and murder as much as they like? Shall he let them cast him off the throne and break up his kingdom? No, his right and duty as king and regard for the welfare of the kingdom require that he let his armies continue the war against them. However, the war can now be waged first and foremost with this aim in view: to make the rebels perceive their folly and move them to make use of the amnesty which is still in effect. Then if many continue their rebellion until they finally fall before the royal weapons, it is not because there was no grace for them that they fell. There was grace for them all the time, but they did not want it, they remained under wrath. They would not be this king's subjects. They did not want to belong to his kingdom.

We are by nature such rebels against God. We are not persecuted nor mistreated; we suffer no wrong. It is not an arbitrary, capricious tyrant who rules over us. It is not arbitrary laws which are given us. We are not subjected to arbitrary punishments. But we are rebels. We wage war against righteousness. Our whole nature rebels against righteousness. Therefore we are by nature the children

of wrath. But "when we were enemies, we were reconciled to God by the death of his son." Rom. 5, 10. His Son has brought about a full pardon for us all, and in a way all men have profited by it, yes, even the unbelievers, insofar as they are granted here a period of grace. Why is it, indeed, that God lets them live on this earth year after year; that He lets the mighty expanse of heaven and all nature declare the glory of God? Why is it that He lets His sun rise on the evil and the good and lets rain fall on the just and on the unjust? Why is it that He lets the birds sing and the flowers spread their fragrance also for the unbelievers, and that He gives them so many evidences of His goodness? Is it not because He for Christ's sake is gracious to them, because He for Christ's sake has a forgiving spirit toward them? Otherwise His wrath would have consumed them. If He had treated them according to their deserts, He would have cast them down to hell as He did the angels who sinned. But because Christ has earned forgiveness for them, God has patience with them and waits and waits year after year, that they might finally know the day of their visitation and seek after the things that belong to their peace. And with everything that He allots them, joy and sorrow, fortune and misfortune, He has first and foremost the purpose to bring them to seek the Lord while He may be found, to call upon Him while He is near.

But the purpose of the forgiveness earned for us is not attained in the case of the unbelievers. Its purpose is to establish again the right relation between God and men. And here we are concerned with something more than the kind of relation there is between a king and his subjects, which does not need to be any personal relation, but can be quite remote. Here we are concerned with the most intimate friendship-relation, yes, with the intimate relation in love that there is between a father and his children. The purpose with Christ's atonement and with the forgiveness of sins which Christ's disciples should proclaim to all people was that we might come again into such an intimate, personal, living communion with God. Unless we gain such communion with God there can be no such thing as salvation; for salvation consists essentially

of this living communion with God. To be separated from God means death, eternal death, just as surely as a flower withers when it is torn up out of the ground - as a fish dies when it is taken out of the water. But for our relation with God to become right again, it is not enough that God is reconciled with us; we must also let ourselves be reconciled with God. It is not enough that Christ has earned the forgiveness of our sins for us, and that God offers us this forgiveness, but we must also recognize our guilt and our need of forgiveness and accept that forgiveness. It is meaningless to say that, if God is reconciled with the world, if He in His heart has forgiveness for all, then everyone must be saved whether they believe or not. There does not get to be a relation of friendship between you and your enemy if you stretch out the hand of reconciliation to him and he only rejects it and turns away from you with contempt. There will be no peace between the king and the rebels if the king lets a general amnesty be proclaimed to them, but they only despise it and continue their rebellion anyway. But the unbelieving man despises and rejects God's forgiveness and continues his enmity to God and wants no communion with Him. And therefore we read: "He that believeth not is condemned already." He has judged himself, condemned himself to eternal death and perdition. When he rejects the grace which alone can protect him from wrath, he remains under wrath.

Since we here speak of the restoration of a personal relation between God and man, there must be a personal settlement between God and the individual sinner. But God cannot receive the sinner again, unless he is righteous and guiltless. The only righteousness which God recognizes is that which Christ has earned for all. If man presents his own righteousness, God will judge: "All your righteousness is a filthy garment." Then what else does the sinner have with which to comfort himself than the righteousness, the forgiveness which Christ has procured for all? He does not and cannot possibly draw near to God if he does not believe in this forgiveness. He may indeed imagine that he is a child of God, and that he has communion with God, but that is only a delusion. In reality he does not then know himself nor does he know the true God. It is only an imaginary, false God, an idol,

with which he associates in his thoughts. But if he really knows himself - knows himself as one who is laden down with sin and guilt - how will he then dare, or be able, to draw nigh to the holy and righteous God if he does not believe that his sins are forgiven for Christ's sake? There is salvation in none other. No one comes to the Father but by Him. But when the sinner comes to God in reliance on the forgiveness procured by Christ, in the confidence that this forgiveness gives him the right of access to communion with God and to the heavenly kingdom, then God recognizes this right; and God says: "Come back to your God and be my child again!" When the sinner in faith appropriates the forgiveness procured by Christ, then this forgiveness is not something which the sinner usurps wrongly. But God recognizes this forgiveness as the rightful personal property of this sinner. When the sinner believes that his sins are for Christ's sake forgiven, then this is not an empty delusion, but a faith which has an actual

truth as its object. Then this is not merely a thought in the sinner's heart, but there is a corresponding thought in God's heart. Then this is not merely a judgment which the sinner pronounces on himself, but it is a judgment which God in heaven also pronounces over just this sinner in particular. And this that God reckons the individual repentant and believing sinner righteous for the sake of Jesus Christ - this is properly justification. This forensic act which takes place in heaven is, indeed, not made note of by us here on earth. But in heaven it is a festive event. When God declares concerning this or that sinner: "He was lost, but is now my son again," then there is joy in heaven; then the angels seize their harps, then the multitude of the heavenly hosts begin again to sing of the Savior who has been given to the world, the Lamb of God who has taken away the sins of the world.

END

- - - - -

CAN AND OUGHT A CHRISTIAN BE CERTAIN OF HIS SALVATION?

Dr. U. V. Keren

(Continued)

II

Is there a doctrine in the Word of God which men have not objected to? I know of none. So this doctrine has accordingly also been objected to, or that a believer can and ought to be certain of his salvation. And, alas! these objections are now in our own midst, and by trusted teachers among us. I cannot but cherish the hope, however, that by the Word of God they can be set aright, so there once more can be unity among us, which by the grace of God there has been for so many years.

The objections which are raised appear in a double form. Partly it is alleged we cannot have such a certainty, partly that we are not to have it. It is really but one objection, however. For it is true, that if we could not have this certainty, neither should we have it; and again, if it is God's will that we are to have it,

we are also by the grace of God able to.

In the Scripture passages before adduced I have shown from the Word of God both that we can and should (have the certainty here spoken of), and I will now look more closely at the objections made thereto.

In the first place, the objectors say as follows: From the Scripture passages which have been adduced, it is plain that God is able to do all that is needful for our salvation; but I can not know whether I shall receive His grace in the future, whether I shall permit Him to keep me in faith. I do not know but that I, like so many others, shall fail to keep from falling away. And how can I then be certain that I shall once be saved? Where is it written that I shall not perchance fall and be lost?

Firstly, let me reply to this: If this objection were valid, a Christian would

have to pass his days on earth in uncertainty as to his eternal salvation. It would then be Christian and right to say: "Now I am a Christian; but whether I remain one is more than I can know. I can have no firm belief as to it. I am to watch and pray and use the means of grace; and I am to work out my salvation with fear and trembling - this I know, but what the end will be I do not know: whether I come to Jesus or to the devil, to heaven or to hell - concerning this I can have no certain or dependable belief."

Is this Christian faith? Was it this faith the apostles had? Paul - who testified: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. 4, 8)? - and John, who says, that "when He shall appear, we shall be like Him" (John 3, 2)? Was it this faith which called forth in the disciples of the apostles joy such as Peter speaks of (1 Pet. 1, 8). . . "ye rejoice with joy unspeakable and full of glory"? The reason for this joy, indeed, lay in the words of Peter, in which he "blesses God for His manifold spiritual graces," for instance, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice," etc., 1 Pet. 1, 3-6. Do you suppose that in the midst of their ineffable joy, and as they joined the apostle in blessing the "God and Father of our Lord Jesus Christ," they nevertheless thought within themselves, and ought to do so: "But whether we shall ever come to heaven and receive any inheritance, is more than we can tell; we dare have no firm assurance as to it"?

Is this the burden of the faith we confessed in Holy Baptism regarding the life everlasting? Does this agree with what we say in our Catechisms: ". . . and will grant me and all believers in Christ everlasting life"?

If the objection were true that "God

will indeed perform His share; but I do not know, I'm sure, whether I shall permit Him to do so, and therefore I can not be certain of my salvation" - it would be presumptuous not to believe God's promises. It would be audacity to sing at the grave of some dear one:

"Then shall I see Thy count'nance clear,
Lord, Throne of my salvation,
When Thou in glory dost appear,
With trump and angel-vision";

or when with Brorson we sing:

"O, I am a sinful man,
That is all my titled glory;
Better it can never be,
If God's law scroll I but scan.
But - Thou becamest Jesus,
And my mis'ry 'pon Thee took;
Therefore is my name most precious,
And Thou wrot'st it in Thy Book."

(Translator's note: I choose to omit verses from various hymns appearing on pages up to and including a verse on page 344, since they are difficult to translate, although they show adequately that our singing, on many and various occasions, would be meaningless if we were not certain of our salvation, or that it would be senseless for us to sing such hymns as have been assigned for different occasions, such as funerals, etc.)

The author continues, page 344: But no, God be praised! Let the papal church keep its old lie that a Christian is to be uncertain of his salvation. We will continue, in our churches and in our homes, humbly and with joy to pray, praise and give thanks, saying:

"Until we join the host that cry,
'Holy art Thou, O Lord most High!
And 'mid the light of that blessed place
Shall gaze upon Thee face to face."

For let us now examine more closely what lies in that objection, or that "God can and will do His part, but I do not know, surely, whether I shall let Him do so, and I accordingly can not be certain of my salvation." Therein lies the assertion that the promises of God can not be sufficient for a troubled heart. For, it is said, although our Savior has promised: "I will

come again and receive you unto myself; that where I am, there ye may be also" (John 14, 3). I certainly can not know whether I shall always let Him receive me unto Himself, whether it shall not come to pass that I leave Him, and accordingly I can not with full certainty rely upon once coming where He is. The promises of God accordingly are not sufficient, that an unfailing certainty of salvation may be built thereon."

Well, now, if God's promises are not enough, what more, then, do we want? Something more from God? No, God indeed already has promised us all. It must therefore be something of our own. Good deeds? No, for we know, indeed, that they do not avail; for we are justified by the faith of Jesus Christ, not by the works of the law (Gal. 2, 16). Is it faith, then, that is meant? "Yes," they give answer, "if I knew that I'd continue in faith unto the end, I could be certain of my final salvation." If we now meet this objection by reminding them that we indeed have the unfailing promise of God that He will keep us in faith unto the end, and that according to the Scriptures we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1, 5), they again answer with the same objection: "Yes, but I do not know whether I shall be willing to receive this help of God unto the end. I can, of course, fall."

The Word and promise of God accordingly are not to be considered as being sufficient. God has promised to do all; but that, however, is not enough. One must have, in addition, something of his own, otherwise he can not be certain of his salvation. Men want to build on their own acceptance of the Word in addition to God's Word. Men will make their own faith, or willingness to believe; or their own nonresistance, a foundation (or cause) for their trust, and if they can not do this, they will have none of such trust. But thereby faith surely has been mortally wounded. For he who will build on something of his own alongside of (in addition to) the promise of God has not the right Christian faith which the Holy Ghost works. "For it is the essence and nature of faith not to

tolerate anything alongside of it in which man might trust except only the Word of God, or the divine promise. To him who uses faith as a weapon in the strife, the things which are contrary to God's Word immediately will suggest themselves.

But faith lets go of all creatures and visible things in the world, also itself, and holds fast to the Word of God. Faith does not seek a footing somewhere (outside the Word) or reach for something, to obtain certainty, and it is thus preserved. This is what Christ means also when he says (John 8, 51): "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." If you cling to the Word of God and close your eyes, you will be preserved. Whence comes it? Herefrom, indeed: "The Word of God is a living Word; death can not devour it. If now the Word remains, you also remain." - Luther XI, 2922.

At this juncture the opposition will no doubt seek another expedient, saying: All this, or that one is not to believe in his faith, and that faith has only the Word of God to rely upon, we subscribe to with all our heart; and you could as well have spared yourself the trouble of telling us, as we already knew it. When we say we will have nothing to do with this faith, or that it is unfailingly certain that we shall once be saved, it is precisely because we neither can nor ought to have such a faith: "It is not commanded by God, with divine certainty of faith to know beforehand that we shall indeed be constant, but rather with daily fear and trembling see that we become so by a true and diligent use of the means of grace."

To this I reply: Fear and trembling form no contrast to faith and do not hinder it, but further it. I shall later make this plain. But the subterfuge that we are not to have the certainty of faith regarding our salvation, and that God has not commanded it is in reality nothing else than a new way of setting forth the previous objection, or that God will do His part, but I can not be sure that I shall do mine; and accordingly, neither can I be certain of my salvation. Men may indeed say they subscribe to those words about not believing in one's faith or in one's acceptance of grace, but only in the Word and promise of God; with such utterances they can not, however, dismiss this

matter. There is the best of opportunity right here to show whether they really mean this and acknowledge the significance of it. I have cited a long list of promises of God to the effect that He will make us finally blessed. Why will not the opposition believe these, i.e., be assured of their fulfillment? Christ says to us: "I will come again and receive you unto myself; that where I am, there ye may be also." John 14, 13. If one really accepts this truth, that the Word of God is sufficient for faith and that it does not want anything else to rely upon, he must admit that we are to believe this promise of God, i.e., be unswervingly certain that it will be fulfilled. Or is it not given to be believed? If it is not the will of God, accordingly (i.e., is commanded us), that with divine certainty of faith we are to know it beforehand, that what God has promised, will take place?

Yes, the answer then is, God wills it, to be sure, but we can not know if we shall will it. This is but a repetition of the previous objection and shows where the damaging thing lodges.

The mistake is that they do not in full earnest and right out surrender every thought of, in any particular whatsoever, or in any manner whatsoever contributing anything to their salvation. If we do not do this, neither do we believe God's promise before we are assured that we ourselves will do our part, be it little or much.

The objection is raised: You indeed forget that we can resist the grace of God. This is manifestly in our power, and who can vouch for that we do not resist?

I reply hereto: God must vouch for it; and - praised be His unfathomable grace! - He will vouch for it. And this is, indeed, the very thing we are to believe, and, if we do not believe it, we do not give to God all the glory for our salvation. For who can conquer our resistance? Can we do it ourselves? No, no power in the world can stay the opposition of our evil and vain hearts - save God alone. And has not God promised to do this? Has He not promised that He will not leave us? Has He not promised us eternal bliss? Did He not

then, perchance, take into consideration that this required also that He deliver us from our most dangerous enemies, our own flesh and blood? Has He forgotten this? Is He not according to Scripture "the finisher of our faith," just as He is its author?*

"A person must despair of himself, let go with both hands and feet, confess before God that he is incompetent, and implore His divine grace, in which he may firmly trust. Any one who teaches or would begin otherwise errs, and deceives both himself and others. As, then, they do who say: 'Look here, you have a free will: do what is in your power; God will do His part,' and who are of the opinion that one should not teach people to despair. It is true enough, one is not to teach people to despair; but this despair we must first explain rightly. No one is to despair of the grace of God, but, despite the entire world and all sin, firmly rely on God's help; of himself, however, one is altogether to despair and in nowise rely on his free will to perform even the smallest little deed. It is not possible that God can deny a person His grace who thus with his whole heart acknowledges his inability and plainly despairs of himself. . . This despair and searching after grace is not to last but for an hour or for a time and then cease, but all our deeds, words, thoughts, as long as we live, are to have as their aim that we always despair of ourselves and continue in the grace of God with an eager desire and longing for Him." (Luther, XI, 3077)

Despite all these glorious promises men accordingly make the pitiable assertion that God does not want us to have the certainty of faith concerning our constancy unto the end. On what do they base this assertion? Among other things on a rational deduction which unbelief makes, of the following contents: As it is possible for me to fall away, and as I, according to God's will, am always to acknowledge and bear in mind that it is possible for me to fall away - it follows that I neither can nor

*This objection, like all others raised against this doctrine of the certainty of our salvation, plainly militates against the First Commandment, which demands that we "trust in God alone."

should be certain that I shall not fall away.

Meanwhile, this rational deduction does not hold good; for there is no contradiction in recognizing two opposite things (salvation and damnation) as possible, and at the same time, according to divine promise, having the certainty of faith that the first of these possibilities shall become reality. And if any one can not understand this,* such a one can, however, learn it from St. Paul, who says that by faith he is immovably sure that he shall be saved, and that the possibility that he may be condemned is not thereby annulled. He is by faith certain that this possibility, by the grace of God, shall not become a reality, and still he has use for the possibility. (Rom. 1, 38; 2 Tim. 4, 8; 1 Cor. 9, 27).

*Editor's note: asterisk at this point refers to lengthy footnote in original article which, for ease of handling, will be included in main body of article at this point as follows:

It is, as above stated, my conviction that the deduction (that since "it is possible for me to fall away, it follows," etc.) is not even right according to reason: Firstly, because the certainty of faith is not absolute; furthermore, because the Christian is seen in two different aspects, as the new man and as the old Adam; and, finally, because the realization of what faith anticipates takes place in the future and does therefore not annul present possibilities. However, it is of less importance whether one understands this or does not understand it. What is of importance is that we do not make our reason governess of the Word of God, and do not reject a doctrine which is plainly taught in the Word of God because we can not make out that there is rhyme or reason in it. We know that the Word of God does not contradict itself, even if we can not see the agreement.

It may here be well to call to mind Luther's words, as follows: "Why does Christ refer us in multiple ways to the Scriptures? In order that we may keep our

Christian faith. For all our articles of faith are very difficult and lofty, so that no man can understand them without the grace and gift of the Holy Spirit. I testify and speak thereabout as one who has experienced not a little thereof; and if you also want to experience a little thereof, take an article of faith, whichever one you will - Christ's Assumption of Flesh, the Resurrection, and so forth, and you will not retain one of them if you try to comprehend them with your reason. I have fared thus: when I have let go the Word of God, I have lost Christ, God and everything. . . . Thus the heathen have made this bold deduction: What do you mean? God, who is immortal by nature, become man and die? There is no reason in it. Of course not, there is no reason in it. Therefore men also lose it when they think of it without the Word, for it is too lofty. It will not permit of being contained in my head, and still less in yours." - L.W.W., XII, 2070 ff.

(Editor's note: here ends the footnote. The main text continues.)

Or it is said: I can not be certain of my salvation, for I know that I may fall away, and it is nowhere said in the Bible that I shall remain constant. The meaning accordingly is: If it were stated in the Scriptures, with the mention of my name, that I am to be saved (finally so); or if I could look into the Book of Life and find my name there, then I should be certain of my salvation. But this is, in other words: that one will not believe, but wants to see, or precisely what Christ so often and severely chastises. "Blessed are they," He says, "which have not seen and yet have believed."

While we are here on earth we are to live in hope; for though we are certain that by faith we have all of God's gifts (for faith truly brings with it the new birth, sonship and heirship), we nevertheless do not see it. Therefore, it is still in hope; it is set aside a little, so we can not see it with our eyes. This St. Peter calls "a lively hope" (1 Pet. I, 3) "begotten to a lively (living) hope" - "et levende haab" - in which, namely, we assuredly hope and can be certain of eternal life. But it is hid; it is still curtained from our view, so that it cannot be seen. We can only lay hold of it.

with the heart and by faith, as St. John writes (1 John 3, 2, 3): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as he is pure." (Luth. IX, 639)

Another objection by which men would save themselves out of difficulty is that they say all of God's promises of salvation are conditioned (as many of our church fathers have expressed it); for God has not unconditionally promised us salvation, but, as St. Paul says (Rom. 11, 22), "if thou continue in his goodness;" nor has Christ unconditionally promised that we shall be where He is, for we must from other passages infer a condition, as, "if ye abide in me" (John 15, 7); "if a man keep my saying" (John 8, 51).

I reply to this: Yes, if it were true that God's promises are conditioned on something in us, which we must accordingly first bring about, to have the promises, our opponents were then indeed in the right, and we could never be sure of our salvation; but - God be praised! - it is not so. This objection is, namely, nothing else than the old confusion and want of understanding which we know from the Absolution Controversy, and of which every pastor with a little experience has had enough instances in his own care for souls. It comes from a confusion of the essence of the divine promises and the effect of the divine promises. The promises of God in themselves are not conditioned upon anything except the mercy of God and the ground on which they are given, Jesus Christ. They are and must be unconditional, otherwise they would not be promises of grace (naedelöfver), and this is, then, the essence of the promises. It is a different matter with the effect. This is conditioned upon our faith; for if we do not believe, the promises profit us nothing. And it is for this reason, indeed, that I write these lines - to exhort us that we do by all means believe these glorious promises. The effect of the promises is, accordingly, conditioned on our belief in them. But we are to note, with reference to this, that God Himself

has promised to fulfill this condition, for we cannot by our own reason or strength believe in Christ. And the means with which God effects (produces in us) this condition is precisely the free and unconditioned promise itself.

Wherever it seems, in the Gospel, as though God demanded something of us, so that our salvation is made to depend thereon, Scripture shows that God Himself will fulfill the condition for us; for otherwise it would not be fulfilled, our salvation would not be of God, and the Gospel would not be Gospel. Here the Augustinian saying fits in: "Da quod jubes, et jube quod vis" - i.e., "Give me what Thou commandest me, and command what Thou wilt." According to their essence, the promises of God are unconditional, and precisely for that reason they create within us the condition which is demanded (udfordres) for their blessed use - namely, faith. All that we can do by our own strength is to despise the promises of God or to doubt them. Alas! it is quite easy for us to do this.

(To be continued)

THE CLERGY BULLETIN is published by the Fertile Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseeth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

It often happens that we hear the statement repeated: "Why don't the churches forget their differences and get together, then perhaps they can accomplish something." It is especially used in reference to Lutherans. There seems to be such a lack of understanding regarding the differences by both clergy and lay-people that we feel that we do not get very far in our testimony. Differences of doctrine and the sin of unionism mean very little to the average person outside of our own circles. However, if the matter referred to should come up in a discussion with a person belonging to the ELC, it should give us the opportunity to come up with some TELLING TESTIMONY regarding the World Council of Churches, to which the ELC belongs.

When a member of the ELC comes with the argument about forgetting the differences and getting together, we can tell him that the differences are not small, and we certainly cannot think of getting together with a Synod that belongs to the World Council of Churches. Ask him if he realizes what kind of an organization they have joined. Does he know that it is controlled by rank modernists, and that one member of the powerful central committee is a defender of Communism? Here is a little history of this person:

Prof. Joseph Hromadka, distinguished member of the executive committee of the World Council of Churches, was professor of systematic theology in Prague from 1930 to 1939, when he accepted an invitation to be guest professor of apologetics and Christian ethics at Princeton Theological Seminary, Princeton, N.J. In 1947, he returned to Czechoslovakia to become professor of systematic theology on the John Huss Theological Faculty. In 1950, he accepted his present position as dean of the John Amos Comenius Faculty, Prague.

In 1948, soon after his return to Czechoslovakia from Princeton, the Communists seized control of the government of Czechoslovakia. Hromadka issued the statement: "We have decided to co-operate in the building of our life under the new conditions."

That same year the World Council of Churches was formed at Amsterdam, and Dr. Hromadka was elected to the central committee and also a member of the Commission of the Churches on International Affairs.

In 1954 at Evanston, he was re-elected to the same offices even though members of the Alliance of Czechoslovakian Exiles carried placards denouncing him as a "traitor to Christianity" and as a "friend of the Red Henchmen."

Two years later he made the statement in Austria: "I believe it is possible to be both a Communist and a Christian."

In October of that year, 1956, there occurred that "soul stirring and tragic revolt of the Hungarian people against the Communist despotism. The brutality with which the Soviets crushed the rebellion sickened the world and caused many ardent Communists in Europe and America to leave the party."

This did not sicken Hromadka. He arose to the defense of the tyrants in Hungary who deliberately shot down the freedom-loving men, women, and children in the streets. Again the world was shocked when the leaders of the Hungarian revolt were executed. An article in the MINNEAPOLIS STAR states that the World Council of Churches has been asked to demand "without delay" the resignation of Dr. Hromadka from the executive committee because he accepted a \$25,000 Kremlin prize based on his defense of the Soviet policy in Hungary.

We can accomplish very little by starting any crusade against the World Council of Churches, and it is doubtful if much can be accomplished by continually "harping" on the ELC's participation in such an organization. But when the occasion arises, we do have some TELLING TESTIMONY. If members of the ELC wish to belong to an organization with that type of leadership, that is their business, it is a free country. But when it comes to the argument of differences, here is something we can point to: that the average person should certainly grasp without too

much trouble. The difficulty is that many do not realize what membership in such an organization really means. By giving this information regarding Dr. Hrcmadka, we may be able to stir some to action. We do have TELLING TESTIMONY.

Note: The above information was taken largely from the paper called "Christian Economics," 250 W. 57th Street, New York, 19, N. Y., in an article on "Economics" by Irving E. Howard.

S. E. Lee

I-N-T-E-R N-O-S

* The Becker Bulletins, Lake Mills, have Hymnary pages listed for "VISITORS" in church. Visitors like such helps, no doubt.

* Here's a longer story, but your reporter could write much more because he has a copy of the sermon preached that day, etc.

Rev. Norman A. Madson, Jr. was officially reverendized by ordination on Aug. 10, in the Trail parish. Two services were held for the three churches, one at Trail, for it and Cross Lake, and the other in the Plummer-country Clearwater church.

The Senior Madson delivered the sermon, and he was also the Ordinator. Sermon text was 2 Cor. 1, 3-4. After hearing the sermon, one of the men proposed that the Dean should come to all the churches in this north country to do some evangelizing by one or two sermons at each place.

Merseth read the Vita. W. Petersen, Guldberg, Handberg, and Schweikert assisted. The dramatic high point, one might say, came in the laying-on of hands with the prayer of benediction upon the new minister.

The Circuit Men's Chorus of six laymen and six pastors for this event, sang two numbers in really harmonious tones.

External arrangements were well made, and carried out smoothly. (Mosquitoes added an irritating zing at the end of the evening service; you can never tell up here when they will come in swarming numbers.)

The clergy auxiliary was 100% present, also the Tjernagels, parents of the lovely young lady, now help meet for Norman. The Clearwater ladies gave emphasis to her new place by a wedding cake at the lunch after the last service.

Special offerings for new pastor were given at both services, and they were generous.

* Mrs. Walther C. Gullixson, children Theodore, Norman, Margaret, and James, and the man of the family, general secretary of the ELS drove to Washington State for a vacation, her home.

On the way back, they stopped for a few hours at the split-level parsonage in East Grand Forks, Aug. 20.

Q What you would not have done to you,
That you should not to others do!

Q "THE SERMON PRAYER" is a feature of the Sunday bulletins of Emmaus church, Mpls., FRW. Commendable! Or would the Dean say that such a prayer should be extempore?

Q AGWG suggested to a mission church that it might use a good picture of the inside of its church, and the members accepted the idea as very good, for use on an invitation folder. The picture would be used as a second one on an invitation folder.

When you're on a vacation trip, and can manage it, stop in to see the people of the parsonages.

* The five Handbergs, on a vacation trip, visited with the Udes at Okabena, came one day and left the next, third week of last month.

And here we should add a few notes about Mayville. The members of Mayville built a fine parsonage last year, bought a new organ, assumed payment of the salary Hugo was receiving from East Grand Forks after he was relieved of that charge, increased their mission offerings, and now they have also put new walls and ceiling into the church there.

And when you go to preach there, you have an attentive congregation.

* When the Bethany Seminary men get the ELS Clergy Who's Who done, we'll have some interesting reading. Did you all send in your biography?

* A foot-note to the Madson ordination should say that the Lees, members of the circuit, could not come.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 2

October, 1958

SYNODICAL CONFERENCE CONVENTION

Editor's note - The following report of the recent Synodical Conference Convention held in Lakewood, O., was written by Prof. Geo. O. Lillgard, a member of the Union Committee of the Evangelical Lutheran Synod.

The undersigned has reported briefly on the Synodical Conference Convention in Lakewood, Ohio, in our LUTHERAN SENTINEL. There is not much that needs to be added to what is said there. But we may expatiate somewhat on the doctrinal matters which came before the Convention and offer our opinion of the prospects for the future in our inter-synodical relations.

The statement on Scripture which had been agreed upon by the Plenary Committee was adopted by the Synodical Conference after thorough discussion in the Floor Committee and in the assembly. However, the Synodical Conference could, according to its constitution, only refer the statement to the respective synods for their adoption. This means that we must await the next meetings of each of the four synods before we can say that we are through with that field of doctrine. We

may assume that all synods will adopt it, since they are all well represented on the Union Committee, and since the statement is after all "public doctrine" in our circles. Other statements will presumably be ready for adoption by the Committee at its next meeting in October. It will not be necessary to reproduce the statement on Scripture for our CLERGY BULLETIN, as the Convention resolved to have the Union Committee report sent to all pastors in the Synodical Conference. Copies of it will presumably be in our hands before our next General Pastoral Conference, which is to study the document, according to our synod's resolution last June.

To judge by the attitudes and statements at the last meetings of the Union Committee, it would seem that we will be able to come to agreement on the doctrines and principles at issue in the Synodical Conference. After all, those in the Committee who stand for the traditional teachings and principles of the Missouri Synod have the tremendous weight of a century of sound teaching to support their contentions. But negotiations seem likely to break down when it comes to evaluating the Boy Scouts, the Chaplaincy, and unionistic practices in general. Yesterday's (Sept. 7th) MINNEAPOLIS TRIBUNE reported that a NLC leader (Dr. Empie) had prophesied that the Missouri Synod would be a full-fledged member of the NLC within ten years, basing his prediction on the fact that the Missouri Synod has been taking an increasing part in various activities of the NLC. We believe that is a safe prediction to make as matters stand now. For the Missouri Synod will have to execute a definite "about face" if its old stand is to be maintained, and will have to exercise strict church-discipline if the growing liberal element is not to take complete charge of the Missouri Synod as a

CORRECTION /

Due to the typist's oversight, pages 97-106 (entire Sept., 1958, issue) of the CLERGY BULLETIN were incorrectly numbered. They were actually pages 1-10 of the new Volume XVIII. Pagination of the present October issue is correct.

corporate body.

Our Norwegian Synod suspended fellowship with the Missouri Synod in 1955 on the basis of the charge that there was false doctrine in the Common Confession, and that the Saginaw Resolution on Prayer Fellowship was unscriptural, or at least opened the door for sundry unionistic practices. If the CC is effectively put aside and superseded by a correct statement of the doctrines at issue, and if the resolution on Unionism adopted by the Synodical Conference in 1956 is upheld and

put into practice, the way would be cleared for establishing fellowship with the Missouri Synod again, unless we go beyond the demands made in 1954 and make the Boy Scout and Chaplaincy questions the issues on which to continue the suspension of fraternal relations. That is something which our Pastoral Conference and Synod should be prepared to discuss thoroughly by the summer of 1959.

George O. Lillgard

* * * * *

CAN AND OUGHT A CHRISTIAN BE CERTAIN OF HIS SALVATION?

Dr. U. V. Koren

(Continued)

Another objection of old standing is that such a frank assurance of salvation does not accord with the many admonitions of God to us to "watch and pray"; that "he that thinketh he standeth take heed lest he fall"; that we are to "work out our salvation with fear and trembling," and the like.

This has always been the claim of the Roman Catholic Church, and, later, of a part of the Reformed Church.

This objection is also closely allied to the lack of trust in God's Word and promises already spoken of, as though these were not sufficient unto salvation, and is founded on a misconception of the essence of faith. So far from it, that the fear and trembling to which God exhorts us militates against the certainty of faith; it much rather furthers it. In fact, if we do not work out our salvation with fear and trembling; if we do not bear in mind that we may fall; if we do not watch and pray, and if we do not "strive to enter in at the strait gate" (Luke 13, 24); in short, if our life is not a daily conversion, we cannot be kept in faith. Therefore St. Paul says, Rom. 11, 20: "Thou standest by faith. Be not high-minded, but fear!" An interchange of effect is here to be noted: the only way to be kept in faith is to fight the good fight of faith; and that which is to give us strength to fight the good fight is again, Faith, the certain hope of eternal life.

God has, namely, not promised to save His elect as it were without any further ado, without their knowing of it. He does not force us, but He reproves, rebukes, exhorts, guides and comforts us. He bears us up; He draws us, and likewise gives the strength to follow His guiding hand. He has shown us the way on which He will save us. Not the sinful way of security, but the narrow way. Jesus is the way for us, and there is none other. The promise is joined to this way. If we would go any other, we have no promise; and if we have no promise, we can have no divine certainty of faith, but merely a vain illusion. Therefore the certainty of faith can and is always to be

controlled and proved. Even though it is, as to its essence, a frank, unshaken, divine and unfailing certainty, it is indeed at the same time no absolute certainty, but a certainty of faith; and precisely because it is a certainty of faith, it is bound to the Word of God, on which it rests. Therefore, many of our old teachers called it a certitudo ordinata, that is to say, one joined to and determined by a certain order (the order of salvation), so that if the order of salvation is abandoned the certainty of faith ceases.

As God has promised that He will save us, we are to believe this with all our hearts; but if we are God's children, we not only believe this one utterance - that it is certain that we shall be saved - but we also believe all the utterances in which God shows us how He saves us. Every word from the mouth of God is precious to us, and each day we have use for the admonitions and warnings of God as well as for His comfortings. For we are not merely spirit; our faith is for the greater part very weak and frail, while flesh and blood in us are strong; but if we "live after the flesh, we shall surely die." If we relapse into sensual security, we lose our faith, and where then is our certainty gone to? We therefore need also the Word of God, which reminds us that there is the possibility that we may fall away and be condemned - in order that this truth may drive us to faith in God's promises ("drive" here to be understood as in, "The law was our schoolmaster to bring us unto Christ," closing all passages of escape save one, the door Christ, in whose promises alone there is rescue and continued safety and certitude). And as faith in the promises of God cannot be preserved unless we shun all sin and live in daily penitence, so we must also precisely to hold fast to faith, preserve a good conscience; for he who puts away from himself a good conscience wrecks his faith. "Faith in God, and prayer, are delicate matters, and there may easily be a slight wound in the conscience which drives faith and prayer away, as every Christian often experiences. Therefore, St. Paul places these words together, as in 1 Tim. 1, 5 . . . "charity out of a pure heart, and of a good conscience and of faith unfeigned;" . . . "holding the mystery of the faith in a good conscience." Luther, X, 1997.

Paul shows this in his own case. He had the unfailing certainty of faith regarding his election and salvation, but he also knew that God would save him through combat with the flesh, and that he could be preserved in faith only in such combat and thus obtain the incorruptible crown. Therefore he says: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached for others, I myself should be a castaway." The right weapon in this combat, "the sword of the Spirit, which is the word of God," he holds by faith, and speaks of "the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked." Eph. 6, 16. Therefore, Peter admonishes that we show diligence in good works, that by the testimony of these (our good works) that we are on the right road of faith, we may be established in our calling and election, and that through this firm faith we again may receive strength, so that we do not become inactive or unfruitful in the knowledge of our Lord Jesus Christ, but that the virtues which issue from faith may be found to abound in us. 2 Pet. 1, 8-10.

If we consider what we are and what we have merited, that we have never been and never could be worthy of even the least of the gifts of God; if we consider what we are in the sight of God, who thoroughly knows our miserable hearts, and if we then, from the Word of God, have become convinced that He loves us and would have us be among His own, that the Father loves us as that father in the gospel loved the prodigal son, that the dear Lord Jesus has had mercy on us as on Peter, that the Holy Ghost has not become weary of us and will still be our instructor and guide - is it then possible that we can do otherwise than love Him in return, and that with filial fear we will

live in daily conversion and take heed lest we do anything against God? Will it not be our daily shame and sorrow that we do not do better? Should we also want to add this sin to all our other sins, that we will not believe what God promised us? No, we will believe it, and we will be certain of it, not in sinful security, but in filial fear. We will "serve the Lord with fear, and rejoice with trembling." Ps. 2, 11. We will with shame acknowledge our weakness of faith; we will not imagine that we have "already attained, either were already perfect"; we will pray God that He will not leave us nor forsake us, but that He will strengthen our faith and help us to humility, to watchfulness against our most cherished sins; we will strive to give up all hope of helping ourselves, and for all this will seek our hope and our strength and our encouragement in the glorious promises of God. These we will believe, even though we must cry out and say with tears: "Lord, I believe; help Thou mine unbelief." Thus shall faith keep us in filial fear and the filial fear drive us to faith.

We have also, alas! another fear in 7), but will believe in itself, or else us - namely, the slavish fear of the old will not believe, but will see. It is of Adam. It is the fear belonging to doubt, servitude, and an evil conscience. This fear does not give God glory. It is condemnable, and we are to strive against it; for it is not of God, but of the evil, natural, unbelieving heart, which will not believe God, nor can it (Rom. 8,

Prof. Milton Otto of our seminary makes an urgent request for copies of Fritz's PASTORAL THEOLOGY, and also CONCORDIA TRIGLOTTAS. "We need several again." Address him at Bethany Lutheran Seminary, Mankato, Minn.

this fear which belongs to doubt and unbelief St. John speaks when he says that "fear is not in love, for perfect love driveth out fear." But of the filial fear St. Paul speaks when he admonishes us to "work out our salvation with fear and trembling."*

This we need to be reminded of to be kept from sinful security. Hence we sing:

"I walk in danger all the way;
The thought shall never leave me,
That Satan, who has marked his prey,
Is plotting to deceive me.

"This foe with hidden snares
May seize me unawares.
If e'er I fail to watch and pray,
I walk in danger all the way."

And we sing: "I pass through trials all the way," and: "Death doth pursue me all the way."

But why remind ourselves of this? Is it, perhaps, that we shall become terrified, and begin to doubt, and to say: "I know I walk in danger, and

* It is of importance to call attention to that the opposite doctrine necessarily must work a lesser or greater degree of slavish fear. But slavish fear is a revelation of sin in us. It belongs to the old Adam and is wrought in it by the law. The fear which the law demands is filial fear, which goes hand in hand with love and trust and is produced by the gospel. This shows that the opposite doctrine confuses law and gospel.

what the end will be, and where I shall come, that I do not know? No, but that the remembrance of danger may drive us to God, that we may strengthen ourselves with His promise and by faith be given the power to be on our guard and overcome our foes; that we may accordingly continue thus:

"I walk with angels all the way,
They shield me and defend me";

and -

"I walk with Jesus all the way,
His guidance never fails me.
Within His wounds I find a stay,
When Satan's power assails me;

and -

"My walk is heavenward all the way,
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sins and sorrow."

"For," as Luther says, "having been bought with the precious blood of Christ, been born again in holy baptism because of His glorious resurrection from the dead, called by the Gospel unto a lively hope, 'to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us,' as St. Peter says, - we are also, with rejoicing and in full trust, to be looking for 'that blessed hope,' our soul's final salvation."

"This truly Christian attitude, with its heavenly lines of demarcation, the Apostle Paul designates to us in Titus 2, 13, and admonishes us to note well the difference between this present perishable life and the future imperishable life, and to turn our backs to this present life as the life that perishes and which we finally must leave, and constantly have the future life in view and firmly and assuredly hope for it as the life that continues forever and in which we belong. We should do good deeds, in chastity, righteousness and godly fear look for that blessed hope, he says, i.e., we should prepare for a better life than this life on earth. On that (the future life) we should build more firmly, and with greater certainty hope for it, though we do not yet see it and feel it, than we build on and hope in this present life which we see and feel. This is a right doctrine, but it is not soon learned; a right sermon, but it is not soon believed; a beautiful exhortation, but it is not easily followed; it is well said, but not well done. For there are exceedingly few persons on earth who look for the blessed hope, the future imperishable inheritance and kingdom, and await it so assuredly - which they, forsooth, should - that they do not possess the present life more assuredly. . . . Nor are we baptized to remain here on earth and make a paradise and a heavenly home here. . . . but that heaven may be opened for us, and that we may be saved unto eternal life. . . . For this eternal life we are baptized; for it Christ has redeemed us with His death and blood, and for it we have received the gospel. . . . Here one must believe, hope, await, but in the beyond it shall be revealed (the blessed hope). He who does not await the blessed hope will not come to the revelation; but he who firmly and without doubt awaits it need not worry about the revelation. Such distinction (between hope and revelation) St. Paul designates also in Col. 3, 3: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." St. John also makes this distinction, 1 John 3, 2: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."

"A Christian speaks as follows: God through His Son has granted me eternal life; unto this life I am baptized, and unto it I am called by the Gospel. I will therefore also confidently await it. Besides, however, He has created me and placed me in office, so that I am to be lord, mistress, servant, teacher, pastor, etc., and serve Him in my calling; I will therefore also be zealous in good works, be a pious servant, a diligent teacher, a faithful minister of the Word, and do what is pleasing to God."

"To him who knows this and conforms to it, life will not seem burdensome or hard, and he will not murmur against God though he at times fare ill. For being certain of eternal life, and awaiting the blessed hope, and the appearing of our Lord Jesus Christ, he readily does and suffers what he needs must do and suffer. . . . But to him who does not know this and does not conform to it, life necessarily must be hard and cumbersome. For, not being certain of eternal life, and not awaiting the blessed hope, neither can he be contented or have patience." Luther, IX, 589.

The Gospel according to St. Matthew (14, 24-31) contains a narrative which with a few touches exemplifies and confirms the proofs I have adduced in the foregoing of how groundless the objections are that are raised against this doctrine (a believer's certainty of his salvation).

The disciples were one night on the sea of Gennesaret. It was nearing daybreak. The weather was rough, the wind contrary, and they were hard pressed by the waves. They saw one come walking on the sea. It was Jesus; but they did not know Him. It was, in fact, not yet light; they were tossed up and down by the billows, and - how would a person be able to walk on the sea? "They were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

We have here a person with a goal set for himself which he cannot attain by his own strength. Peter cannot by his natural strength take a single step forward on the water, far less fully come to Jesus. Just as little can a sinful being by his strength and effort take a single step toward God and salvation, not to speak of keeping himself in the way of salvation to the end.

But the Savior says to Peter, "Come." Therein lies the promise. This word, namely, shows that Jesus both can and will help Peter come to Him; for He well knew that Peter could not come of himself, and that if he were to come it must be by the power and will of Jesus. If Jesus, accordingly, had not been able as well as willing to help him go forward, He would not have said, "Come." Peter, therefore, should have held to this word. By faith in this word he should have been certain that he could and would come to Jesus. He should not have entered into a parley with his reason and considered that, as the human body is heavier than water, there was the likelihood that he would sink, for this was indeed not unknown to Jesus. Nor should he have allowed himself to be troubled by the rough weather and the high waves. Jesus, who had said that he should come, surely also knew what kind of weather it was. Nor should he have entered into parley with his own fleshly thoughts, which would seduce him to rely on his faith instead of on the word of Jesus. He should not have thought, in other words: "Have I, now, such a strong faith that by the strength of it I may walk on the sea?"

For then he either would have doubted immediately or placed his trust in himself, as he once did later, and in both instances he would have sunk. It was indeed only that word of Jesus - "Come" - that gave him the right to hope that he would reach his destination on the waves. Faith relies on the power of the word of Jesus, to hold fast, and not on its own strength. If faith relies on itself, it has already forgotten the right cliff, the solid rock, which is the promise of God. Nor should he have thought thus: "It is true, Jesus has said, 'Come,' but whether I ever shall be able to go thither, I cannot know, for it is possible that I may sink; this possibility is not annulled. I know, surely, that a human being is heavier than water. I know, too, then, that only by faith can I stay on the water's surface: but I cannot know whether I shall retain my faith, and whether I may not for a moment be frightened by the boisterous weather."

This, again, would have been that secret mistrust in the promise, as though it were not enough that Jesus had said, "Come." With this word in his ear and in his heart, Peter should have said: "At Thy word, Lord - yea, at Thy word I will come, in spite of myself and all the billows and storms in the world!"

But did Peter have to observe nothing to have this certainty of faith as to fully coming to Jesus? Is there in this instance no correlative to what we previously have said about the "fear and trembling" that are to accompany faith? Yes, there is that, too. For when Jesus says, "Come," both the way and the aim are designated. Had Peter wanted to walk about and go elsewhere, he would have had no promise. His prayer had been: "Bid me come unto thee on the water," and Jesus had said, "Come." He had not said: "Go wherever thou wilt," just as God neither has promised us salvation without at the same time designating the way we are to go, namely, the narrow way, which leads to life (Matt. 7, 14): "Straight is the gate, and narrow is the way, which leadeth unto life."

But Peter let go the promise; he conferred with reason; he made calculations according to the weather; which was rough, and, therefore, he began to sink. Jesus said to him, "O thou of little faith, wherefore didst thou doubt?" Therein we have the testimony of Jesus himself as to what Peter should have done and what we are to do when we have a promise from the mouth of the Lord.

But what would be our estimate of Peter if after this reproof he had in addition, by means of all sorts of objections and seemingly sensible and rational reasonings, perhaps even thinking this to be right humble and spiritual procedure, wanted to adorn his unbelief and doubt as to his being able to traverse the angry waves and come to Jesus?

(To be continued)

* * * * *

DIRECTORY CHANGES

In the 1958 SYNOD REPORT, p. 108, the address of Prof. Milton Otto should be: 101 Knollcrest Dr., Mankato. It is given correctly on p. 110. Phone number is correct on both pages.

On p. 110, the address and phone number of Prof. R. Hensy are incorrect. They should read: 1115 E. Main St.; tele-

phone: 4-4464. These are given correctly in the faculty listing on p. 108.

THE CLERGY BULLETIN is published by the Fertile Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.



CAN THE SAVED BE LOST? By Leslie H. Woodson; Pentecostal Pub. Co., Louisville; 41 pp.; pamphlet form; written some time after 1950. (Author a pastor-evangelist-writer of the Methodist Church.)

This book teaches people to be self-righteous, to imagine that they are better than others, to suppose that their salvation depends on their works, that a man is not saved by grace alone, that a believer on earth should be sinless.

This whole book is written to answer the question, Can the Saved Be Lost? We know from Luke 8:13 that there are some "which for a while believe, and in time of temptation fall away." Rev. Woodson also uses this passage to answer the question of the book. He uses also the example of Judas, and other portions of Scripture which prove that a believer can fall. But the book contains much false teaching, and it is a long argument that can do nothing but confuse believers and may cause them to fall from the truth that man is saved by grace alone.

P. 7: "We are guaranteed eternal life provided we keep Christ's commandments and overcome until the end."

P. 10-11: "When a Christian sins he forfeits his guarantee. . ."

If these statements were true, then salvation would not be by grace alone, but would depend on our keeping of the Law, and any sin would rob us of the assurance that we have eternal life by faith in Christ.

P. 16: "If one is not sorry and does not repent Christ will have no grounds upon which to plead for us before the Father."

P. 17: "If a Christian sins, he must repent and be forgiven for his evil or pay for it with his life before God at the final judgment."

Certainly we need to repent. Christ commanded that we should preach "repentance and remission of sins," Luke 24:47. But the foregoing statements by Rev. Woodson can lead people to believe that the basis on which God forgives sins is a man's personal sorrow, and then repentance becomes a work by which man more or less earns forgiveness. The Bible truth as the basis of the forgiveness of sins is Christ's work of redemption.

P. 15-16: "God will not live in the same heart with sin. If Christ is to dwell in us sin must be gone and gone forever, for the moment it returns to take up its abode Christ will depart."

P. 27: ". . . that cleansing must consist in a complete cessation of sin."

P. 32: "In the salvation of man it is necessary that he shall be faithful to God until the end of life, not permitting himself to become stained again with sin."

P. 36: ". . . it is easily understood why one loses eternal life when he sins."

P. 38: "God promises heaven on only one condition - that is a continuous believing in Christ which prompts a constant refraining from sin."

In the foregoing statements, Rev. Woodson claims that in order to have eternal life, sin must be gone out of us, completely; that after coming to faith, we must be perfect, unstained by sin; that we lose life when we sin; that the condition of salvation is not only faith in Christ but also constantly keeping ourselves free from sin.

Once there was a gathering of Methodists in which the majority claimed that a Christian could be completely sinless here on earth. Then one man arose and said that he had committed no sin for years! Another arose and, instead of making a long reply, simply quoted 1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And that ended

the discussion. (See 1957 Synod Report, p. 25, where this story is reported.) So now also in this case with Rev. Woodson, when he writes as though a Christian could be sinless, the simple answer is: "If we say we have no sin, we deceive ourselves, and the truth is not in us."

P. 30-31, on Ezek. 33, 12-13: "Then the question is asked, 'Shall he live?' God answers that he shall die for his sins, his righteous not even being remembered by the Lord. Could anything be clearer?"

"The Old Testament brands a man as a sinner destined for perdition who has once been righteous but later turned back from God to commit sin. 'He shall not surely die,' says the devil, but God says that he must! Whose judgment do you prefer?"

So according to Rev. Woodson, if a righteous man falls away from God, commits sin, he will die; there is no second chance, there is no more grace and mercy of God for him. If Rev. Woodson would have used Ezekiel 33:12-13 only to prove that a righteous man may fall away, that would be different. But the way he uses these verses, he definitely leaves the reader thinking that if any believer falls from faith, there is no second chance. And this he does in spite of vv. 11 and 14 to 16 of this Ezekiel chapter which show that God wants the wicked to return, and that the wicked who turn again to God shall not die.

P. 26: "It is the honest opinion of this author that the one faculty which evaded the results of the fall was the conscience." "Conscience. . .tells him what is right and what is wrong, warns against the wrong and excites to do the right. And it does as good a job today as it did before the fall into apostasy."

Rev. Woodson's argument here about conscience appears to be the reason also for all his other errors. The truth is that our conscience should be bound in the written Word of God. But Rev. Woodson makes of conscience a standard by which to judge what is right or wrong. Anybody who thinks about conscience as does Rev. Woodson will be following his

personal feelings and opinions. Then his human reason is for him higher than the Bible. Therefore it is also not surprising at all that Rev. Woodson says that we are guaranteed to go to heaven by keeping the commandments. (P. 7)

False teachers are never really clear in what they say. When one error is pointed out to them, they jump to something else. And as long as they have the idea that what they think must be right because they think so or so, we cannot profitably discuss matters with them.

Every kind of teaching which says that salvation is like an insurance policy that requires regular premium payments, as Rev. Woodson does on p. 7, will please people. That makes them think they are good, gives them some credit. But that is teaching the works of the law for salvation, and every Christian knows that salvation is by faith in Christ. It helps nothing for erring teachings to come along and say: Oh, yes, we also preach that believing in Christ is necessary. For as long as they add works in this matter or refraining from sin, they are teaching falsehood by which no man can be saved.

George Schweikert

1944
1945
1946
1947
1948

1949
1950
1951
1952
1953

1954
1955
1956
1957
1958

1959
1960
1961
1962
1963
1964
1965
1966
1967
1968
1969
1970
1971
1972
1973
1974
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
1988
1989
1990
1991
1992
1993
1994
1995
1996
1997
1998
1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025

2026
2027
2028
2029
2030

2031
2032
2033
2034
2035
2036
2037
2038
2039
2040

A new mission program

If we could improve by 10% in each local church, we would draw in more outsiders as members. The ELS churches list 13,601 souls. Adding up the attendances and supplying missing figures as 90% of the confirmed membership in several cases, the average Sunday morning attendance for 1957 was 6,347. And so the attendance was about 47%. It should be 10% higher.

Attendances in other Lutheran circles is likely also below 50% of the soul membership. Maybe our members are scattered farther around, as compared to others, and that would make a difference in comparative figures, giving us a handicap.

But if the ELS is young and virile, mission-minded, and would grow, here's a ticket for you:

- 1... Let each pastor find 10% more time each week for sermon preparation, doing more exegetical work, and more work of careful sermon composition. (We judge others by ourselves!)
- 2... Let each church by discussion and planning aim to increase the church attendance of members. Better church-going and better hearing of the Word of God results in a higher spiritual standard for each member.
- 3... Let each church have an annual series of revival services. For instance, three services for a series with the following topics: Our church history; our catechism doctrines; our church practices.
- 4... Let each church invite the circuit visitor annually. Such routine once-a-year visitations would go over the work of the local church and the work of the Synod. The regularly visitor would then likely need help. Then the parish could choose its visitor, or the circuit could do so. (Election of visitors should be by circuit vote in the first place.) Of course, every such choice should be by mutual agreement and majority vote.

In a 9-21-58 local church bulletin, our most recently ordained man wrote: "There are many ways in which to do mission work! One is by coming regularly to church. If men and women, boys and girls, see Christian people faithfully attending church, it's bound to have its effect on them. Come to church every Sunday."

Herbert Larson reports on the Joses

The Englishman Jose preached for the Amherst Junction mission festival on Aug. 24, and 75 people were in church to hear him. After the noon agape,

Desmond spoke on missions in England, being lead in his remarks by occasional questions from the audience. The whole day was pleasant.

Next came the wedding of Miss Marjorie Loberg, Amherst Junction member, to the extraordinary man from overseas. That was on Aug. 31. In attendance at the wedding were also the G. O. Lillegarde, Nils C. Oesleby, and Keith Olmannson. Herbert's wife was one of the bridesmaids, and he did the marrying. Bride and groom were fidgety or something before the ceremony, but they were told that they were just acting naturally.

Next in the newsy Larson Letter is a bit about the new preaching station started at Whiting, Wis., suburb of Stevens Point. No other church in that suburb of near a thousand population. - And the Amherst parsonage has a new oil furnace to keep the little girl, Dad and Mother really warm.

* "If you steal from one author, it's plagiarism; if you steal from many, it's scholarship." - Mizner. see "To be henpecked, a husband must be part chicken." - John and Millie Maloney. see "Take your work seriously, never yourselves. A sense of humor goes hand in hand with independence of thought and an eternally questioning mind." - Ike to young navy man.

@ One of our preachers on vacation went to a Synod church and then to Mount Olivet, Mpls., for a Sunday morning service. The Norwegian came into the Swede parking lot from the wrong direction, and parked in a way that did not please the attendant. A glance at the license (N.D.) and the

car, and a second look at the driver could have made the attendant deferential. But the man bit and chewed up the visitor for not knowing his way around. - To say the least, big church business often has no room for the right personal touch.

• Give date, name and place of your church on every publication, even if it is an "Order of Service" like the one Grant Q. sent in. It was a complete "Order," which, he notes, is needed for the visitors.

• It may be observed that the business of writing is 5% talent (which any clergyman has) and 95% work. If you say you cannot write, you should discuss the matter with us mediocre men and find out how much time it costs us.

• The last issue of the LYA Quarterly contained all you could desire for reading. The mimeographing was properly done. The page make-up was fine. A paper like that should have short articles with headings that express action. It could be better by producing it in a kind of pamphlet form, 5 1/2 x 8 1/2.

• Sunday the 14th at Albert Lea was a let-down from the glorious workings of Friday evening and Saturday. Sunday rain made a difference. Some were lodged south of the border and went to church there, and they did not get back early enough Sunday afternoon. Maybe it's always best, if at all possible, to keep the herd together. - Nice young people!

OLC has harmed conservative cause?

Four men sat together in a car at Albert Lea, Sept. 13. The problems of the Synodical Conference conservatives came up. One man proposed that a critical review be written on the work and ways of the ministers who left Big Missouri and started the little OLC just seven years ago. Another of that casual foursome said that preparing such a review would not be worth the cost in time.

But how about a critical review of the union movement since 1928? It could be a thumb-nail sketch, limiting quotations, giving detailed references in footnotes, and offering carefully studied appraisals? It could start with the Chicago Theses, bring in the Chicago Statement, the Chicago Study Club, the OLC, list documents, tell what Prof. Reim said at Cheyenne, and so forth, back to 1928, 30 years ago.

Perhaps never before in history has there been so much external development among Lutherans as in the last three decades. A haunting sadness stalks us now because of the spiritual meaning of it all. F. Pieper, if he were alive today, might give it a provoking title such as A 30-YEAR LUTHERAN TREK TO ROME. CMG could be asked to tell the story.

• "This year weekly attendance has averaged more than 450 people. Our church seats 200." So we read in the campaign brochure of Holy Cross, Madison, Geo. Orvick. The current campaign there is to raise a \$90,000 building fund in three years, 1958 to 1961.

News stories on churches

It does the members of other churches good to hear how your own church is progressing. The SENTINEL wants news on single events like dedications, etc., but also any kind of current news, such as a good church bulletin carries locally.

You know the undersigned was collared to rustle news for the SENTINEL. News stories will be coming on individual churches. If the reporter cannot visit your place, you and your

members can gather detailed notes and send them in. We will then do our best to pass the story on to others through the SENTINEL pages.

Running a newspaper is not easy. To get news, we will continually pester you. And then ye editors might err in the use of what you send in, not giving your news complete, sometimes missing something good, etc. But, in spite of all, please be faithful reporters.

• "Pastor's note: The Gospel doesn't promise healing for the body, but it never fails to heal repentant sin-sick souls." Norman Jr. has the practice of including such one-sentence sermons in each Sunday bulletin. We should appoint him to make up a pamphlet-ful of sentence sermons. Brother H. Theiste is in an American melting pot out in Parkland, as many parish names show.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 3

November, 1958

KRISTOFER JANSON

(continued from Dec., 1957, issue)

by R. E. Honsey

Kristofer Janson's first trip to America had been begun in 1879. His stay was brief, lasting less than a year. During the following summer, he left for Norway, and remained in his native land for about a year, except for a trip with his wife to Italy. While in Norway, Janson spent much time lecturing on conditions in America. Five of those lectures were later incorporated into his book, AMERIKANSKE FORHOLDE (Conditions In America). In those lectures he treated political, social, economic, cultural, and religious questions. The first lecture dealt with America's democratic institutions. He praised the American system founded upon the democratic principles set forth in the Declaration of Independence and the Constitution. In one respect, at least, he felt that the American democracy was similar to that of Norway: "The American democracy was born out of tribulation, as was our Norwegian democracy." (p. 4) However, it was his opinion that the persons holding high office in America were much more informal and were better mixers than those in Norway or in other parts of Europe. He noted also that in America, men could rise to high positions, even the presidency, from humble circumstances. He mentioned many other impressions of the American political life, but space will not permit listing them here.

His second lecture concerned social conditions. In it he touched on the life of the aristocracy in America, the Ku-Klux-Klan and the racial problem, and other social questions of the day. He expressed his feelings against social injustice, as he saw it. Most

of his social literature, including many novels of greater value as propaganda than as literature, was written in the late '80's and early '90's, as a result of his impressions during a later and longer stay in America.

In his third lecture he combined social and cultural topics. He spoke with glowing admiration of the feminist movement in our country, and also in later years kept up his interest in its progress. In the same lecture, he praised Walt Whitman, whom he called the "poet of democracy." He praised him for his realism, and mentioned that Whitman caught the down-to-earth spirit of American living better than any other poet.

The title of his fourth lecture was "Norsemen in America." The fifth, and last, in his book is the one that would interest us more than any of the others. It treats of church conditions in America, and the church body which is discussed (and handled) is the Norwegian Synod. At the beginning of that lecture, Janson spoke of church conditions in general, and commended the more liberal church bodies for their tolerance. "In America it is gratifying to see how the different confessions (church bodies) can in a friendly manner extend one another the hand when they have a common aim, and their pastors can be personal friends. I was present at a memorial service for Dr. (William Ellery) Channing, and Unitarian, Baptist, Episcopalian, Methodist, Presbyterian, and Congregational pastors spoke. All united in giving thanks for what

Dr. Channing had been for America and the world, he whom we here at home (in Norway) would have called a Freethinker, whose writings would be placed on the black list." (AMERIKANSKE FORHOLDE, pp. 117, f.) (Janson here refers to the 100th anniversary of Channing's birth. He was born in 1780, and died in 1842.)

It would interest us to learn what Janson's reactions were to Lutheranism, although we could probably guess most of them. He criticized the Hauge Synod for its pietistic leanings and especially its austere and gloomy outlook on life. In a later novel, SARA, he pictured the early life of a girl who grew up in the Hauge Synod. She had to spend much time in learning her prayers and catechism, and was not allowed to read any other literature. She had to steal away to a tailor to hear interesting stories, for in the school she attended the teacher was a pedantic and uninteresting person who taught them nothing but religion and was far more skillful in administering discipline than in teaching the children, according to Janson. The author, who himself loved literature and the arts, obviously overdrew this picture for effect.

However, it was the Norwegian Synod against which most of Janson's attacks were leveled. In his book AMERIKANSKE FORHOLDE, he devotes more than thirty pages to the Norwegian Synod. And although he states at the outset that he intends to keep personalities out of his remarks, he actually mentions several names, including that of Pastor Maus, to whom he devotes ten pages. He relates at some length the sordid events of the one-sided marriage of Maus and his wife. Although Janson is right in condemning the un-Christian tyranny of Maus, he surely does not keep his promise to refrain from mentioning personalities. Nor is he justified in condemning the Lutheran church as such for the tyranny of one of its men. It would be no fairer than to judge the Unitarian church by the later shameful scandal involving Janson himself. He became infatuated with a girl who believed in spiritism, into which he himself had fallen, and in spite of the pleas of his wife, family and friends, he refused to give her up, and thus left his wife no choice other than to divorce him. That happened in the mid-nineties, after Janson had returned to Norway to live there the rest of his days.

Janson's level of polemics reached a very

low stage also when, in discussing the Norwegian Synod pastors' attitude toward the Bible (teaching verbal inspiration), he stated: "Indeed, one might well believe that such people would be ripe for the insane asylum." To Janson, the belief in verbal inspiration constituted bibliolatry.

Among the teachings of the Norwegian Synod which Janson condemned in his lecture devoted largely to that church body, and delivered late in 1880 or early in 1881, are the following: Their refusal of prayer fellowship with pastors of the Konferens; their belief that only a prayer to the Triune God is heard by God; their strict views on Christian burial; their attacks on the public school; their alleged warning to the people of their synod against reading certain newspapers (surely not characteristic of all of the synod's pastors); their opposition to lay preaching; their use of the imprecatory psalms; their belief that the pope is the antichrist; their doctrine of church discipline; their stand on slavery; and, most at length, their views on family relations, with the husband and father as the dominating character. Those are some of the teachings and practices which Janson condemned, in addition to the teachings on the Trinity, the deity of Christ, the vicarious atonement, the teaching of justification by faith, the resurrection, the sacraments, and other teachings which the Lutheran church holds but which the Unitarians deny.

While in Norway, Janson was busy lecturing about America and the impressions which he gained while he was there during his short stay. At that time, Bjørnstjerne Bjørnson, his good friend and neighbor, was in America. While in America, Bjørnson became deeply disturbed by what he regarded as ultra-conservatism on the part of the Lutheran church in this country, and urged Prof. Rasmus B. Anderson, of the University of Wisconsin Department of Scandinavian, to prevail upon Janson to return to America and conduct religious work of a liberal nature among the Norwegians there. Bjørnson and Anderson had discussed the matter at some length, it seems. In his autobiography, LIFE STORY OF RASMUS B. ANDERSON, Anderson states:

"Bjørnson believed that there were enough of liberals among the Norwegians in this country to support Kristofer Janson as their spiritual advisor.

"While I was not so hopeful and enthusiastic in this respect as Björnson, still I promised to do all in my power to find an opening for Kristofer Janson. And this is what happened. One day in the spring of '81 I met in the capitol park in Madison Rev. Jenkin Lloyd Jones and the Rev. H. M. Simmons, both prominent ministers in the Unitarian church. . . I knew both of them well and so I suggested to them that if they cared to have any missionary work done for Unitarianism among the Norwegians in America I had the right man for them. I then exhausted my eloquence in eulogizing Kristofer Janson as a man, as a theologian, . . . as a speaker, novelist and poet. Mr. Jones and Mr. Simmons approved with ardor what I had proposed and said they were going to Boston to attend the annual national meeting of the Unitarian Conference and would lay the matter before that body with their hearty recommendation. I urged that the conference should guarantee Kristofer Janson a salary of \$1000 a year for three years. They had no doubt that they would succeed in securing this guaranty and agreed to write me from Boston.

"I at once wrote a letter to Kristofer Janson in Norway and said that if the matter turned out as I expected I would cable to him one word, "Come!" In due course of time Jenkin Lloyd Jones informed me that the conference in Boston had voted Kristofer Janson a salary of \$1000 a year for three years. I cabled the word "Come" to him and he immediately packed his grip and came." (pp. 300 f.)

Anderson's account in his autobiography is greatly at variance with the letters of the time, those from Anderson himself to Björnson, as well as those of Janson to Anderson. The sum of \$1000 is very questionable, for when Janson asked for a guaranty of \$1500 there is no indication of a sum such as \$1000 being mentioned. Furthermore, not much later Anderson assured Björnson that he could get \$2000 for Janson. Perhaps this discrepancy can be explained by the fact that Anderson's memory might have played tricks on him while he wrote his memoirs with the assistance of Albert O. Barton in 1915. One would, at any rate, think that the letters written in 1881 could be considered more authentic than a work written several decades later.

The above-quoted statement, referring to the guaranty of \$1000 and the cablegram "Come", as well as the statement that he

"immediately packed his grip and came," would lead one to believe that Janson quickly made up his mind and immediately came. However, that does not seem to have been the case. It rather appears that Janson took some time to make up his mind, for he did not seem immediately ready to leave his home country and strike roots in America. It is true that Björnson had written to him during the winter and expressed his wishes that Janson go to America. Janson respected Björnson's advice on many things, also in this matter, it appears. But then came a fateful letter from Anderson, in which he wrote asking Janson to come without a guaranty. Of this letter and Janson's reply nothing is mentioned, either in Anderson's autobiography or in Janson's. However, we have read the letter by Janson, and from it we must assume that Anderson had written a rather pessimistic letter, for it is mentioned in the opening sentence of the Janson letter. That the Janson letter is genuine cannot be doubted. The clear, legible handwriting is characteristic of all his letters, and the style is indisputably his. Of this letter, as well as other events that led up to his second trip to America, we shall hear in the next installment.

(To be continued)

++ + + + + + + + + + + + + + + + +

THE CLERGY BULLETIN is published by the Fertile Circuit pastoral conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to:

The Clergy Bulletin
Box 264
Fertile, Minn.

Our next issue will bring a new article on Faith Healing by Dr. N. A. Madson, and an article by Prof. C. U. Faye on the Election of a Pope.

The managing editor would welcome comments on the Clergy Bulletin. And if any reader would like to have a new article on any particular subject, we may be able to supply it. Write to Pastor Merseth.

CAN AND OUGHT A BELIEVER TO BE CERTAIN OF HIS SALVATION

(Korens Skrifter, Vol. III, pp. 363-366. Translated by M. C. W.)

III

I have previously shown that it is in conformity with our covenant of baptism to have the certainty of faith regarding our final salvation, and that our Catechism points out that the Prayer of our Savior strengthens us in this certainty. I have also called attention to the fact that our Church confesses it in its hymns. I will now show the relation in which this doctrine stands to the right Lutheran doctrine of the gracious election of God unto salvation.

As already shown, we cannot arrive at certainty regarding our salvation by pondering or wanting to search out the secret, hidden depths of divine predestination. Those who would begin herewith will not arrive at any certainty of faith as to their salvation, but will become arrogant or else despair. We cannot believe in what is hidden and concerning which we have not heard. (Rom. 10:14.) To believe, it is essential to have something that has been revealed. If the gracious election to salvation were altogether and solely a hidden counsel of God; it is plain that our faith and hope concerning salvation could have nothing to do with it. This, however, is not the case.

Therefore the Lutheran church confesses that

"the eternal election or appointment of God unto salvation is also not to be considered merely in God's secret, inscrutable counsel in such a manner as though it comprised in itself nothing further, or nothing more belonged thereto, nothing more were to be considered therein, than that God foresaw who and how many would be saved, and who and how many would be damned, or that He only held a review and would say thus: 'This one shall be saved, that one shall be damned, this one shall remain steadfast (in faith to the end), that one shall not remain steadfast.'

"For from this many derive and adopt strange, dangerous, and pernicious thoughts, which occasion and strengthen

either security and impenitence or despondency and despair, so that they fall into troublesome thoughts and (for thus some think, with peril to themselves, nay, even sometimes) speak thus: 'If I, then, am foreknown (elected) for salvation, nothing can injure me with respect to it, even though, without repentance, I practise all sorts of sin and shame, do not regard the Word and Sacraments, concern myself neither with repentance, faith, prayer, nor godliness. But I nevertheless will and must be saved; because God's foreknowledge (election) must come to pass. If, however, I am not foreknown (predestinated), it nevertheless helps me nothing, even though I would observe the Word, repent, believe, etc.; for I cannot hinder or change God's foreknowledge (predestination).'

"Against this false delusion and such dangerous thoughts we should establish the following firm foundation, which is sure and cannot fail, namely: Since all Scripture has been given by God, not for (cherishing) security and impenitence, but should serve 'for reproof, for correction, for instruction in righteousness' (2 Tim. 3:16); also, since everything in God's Word has been prescribed to us, not that we should thereby be driven to despair, but 'that we, through patience and comfort of the Scriptures, might have hope' (Rom. 15:4); it is without doubt in no way the sound sense or right use of the doctrine concerning the eternal foreknowledge of God that thereby either impenitence or despair be occasioned or strengthened. Therefore, the Scriptures present to us this doctrine in no other way than to direct us thereby to the revealed Word (Eph. 1:13; 1 Cor. 1:7); exhort to repentance (2 Tim. 3:16), urge to godliness (Eph. 1:14; John 15:3), strengthen faith and assure us of our salvation (Eph. 1:13; John 10:27 sq.; 2 Thess. 2:13 sq.)." - Book of Concord, Jacob's edition.

Therefore, as the Book of Concord says, "658, Jacob's edition, "

"with especial care the distinction must be observed between that which is expressly revealed concerning this in God's Word and what is not revealed. For, in addition to

... Certain of his salvation (continued)

that hitherto mentioned which has been revealed in Christ concerning this, God has still kept secret and concealed much concerning this mystery, and reserved it alone for His wisdom and knowledge. Concerning this we should not investigate, nor indulge our thoughts, nor inquire, but should adhere (entirely) to the revealed word of God. This admonition is in the highest degree necessary.

"For our curiosity has always much more pleasure in concerning itself therewith (with investigating those things which are hidden and abstruse) than with what God has revealed to us concerning this in His Word, since we cannot harmonize them, which we also have not been commanded to do (since certain things occur in this mystery so intricate and involved that we are not able by the penetration of our natural ability to harmonize them, but this has not been demanded of us by God.)"

What has been revealed to us concerning the gracious election of God to salvation, is, firstly: what prompted God to it, viz., His mercy and the most holy merit of Christ; and, secondly, that it has been revealed in what way and by what means God will bring the elect to salvation, viz., through conversion and faith which He will work in them by the means of grace.

These revealed truths, this grace of God in Christ, and this way of salvation, it is, in which He has made known to us the mystery of His will and has brought it to light in Christ Jesus."

It is these revealed truths alone that can give us the certainty of faith concerning our salvation, or, in other words, concerning our election, and that for this reason, these things concern not only some few, but concern all men; for, "election must be learned from the holy gospel concerning Christ, which clearly testifies that 'God hat concluded them all in unbelief, that he might have mercy upon all,' and that 'the Lord is not willing that any should perish, but that all should come to repentance.' (Rom. 11:32; Ezek. 18:23; 2 Pet. 3:9; 1 John 2:2 (cf. Book of Concord, p. 654, Jacob's edition.)"

Furthermore, the Scriptures indeed teach that Christ "taketh away the sin of the world." (John 1:29); that "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (John 6:40.)

"Therefore, if we wish with profit to consider our eternal election to salvation, we must in every way hold rigidly and firmly to this, viz., that as the preaching of repentance so also the promise of the gospel is universal, i.e., it pertains to all men (Luke 24).

... And this call of God, which is made through the preaching of the Word, we should regard as no delusion, but know that thereby God reveals His will, viz., that in those whom He thus calls He will work through the Word, that they might be enlightened, converted and saved. For the Word, whereby we are called, is 'a ministration of the Spirit,' that gives the Spirit, or whereby the Spirit is given (2 Cor. 3:8), 'and a power of God unto salvation' (Rom. 1:16). And since the Holy Ghost wishes to be efficacious through the Word, and to strengthen and give power and ability, it is God's will that we should believe the Word - believe and obey it." (Formula of Concord, p. 654, Jacob's edition.)

If the promises were not universal; if we did not have the Word of God for it that God "will have all men to be saved, and to come unto the knowledge of the truth," (1 Tim. 2:4); if we did not know that the call of God is an earnest, effective and true call - then we should have no foundation whatever on which to stand, and we could not speak of any certainty of faith concerning our salvation. The thought that there is a gracious election and that many are called and few are chosen, would then be a terrible doctrine which must lead either to arrogance or despair; for what assurance would I then have that all those promises concerned me? None at all.

Now, however - since we find it taught so plainly and incontestably in the Word of God, that God does not will the death of any sinner, but that He invites all to come unto

... Certainty of his salvation (continued)

Him, that Christ will gather all under His wings; yea, that God is angry when we do not come (Luke 14:21), while there is joy in heaven over every sinner that repents - we have a foundation which cannot be moved.

We could least of all tolerate that any denies the universality of grace - we, who have acknowledged that we can ourselves do nothing at all unto our salvation, so that we can only hope to be saved because our salvation is from the very first to the very last and altogether free and unmerited gift of God's pure grace. Anyone who thinks he can himself assist in the matter, even though ever so little, by his acceptance of grace or by his non-resistance, c. - by being in one way or another not quite so great a sinner as others, may still suppose that he has some ground for hope, as he still has a little of his own hope in; but one who with Paul has acknowledged (not only said) that he is the chief of sinners, must despair, if the beaming glory of the gospel, that it is for all, does not drive away the darkness and draw and call him onward on the way to God.

There is therefore no greater injustice than to maintain that we violate the universality of grace. That would be to close the door on ourselves; for to us there is no other reason than the universality of grace for daring to count ourselves among the children of God. But God be praised, we now have a foundation which cannot be moved. What proof have we that it cannot be moved? That we are altogether helpless, and that we can therefore only look to God for salvation, and that we have His unfailing Word and promise as to our salvation. This foundation cannot be moved; it is called Christ, for us and in us and with us and over us, our Alpha and Omega, beginning and end.

Again: If we ourselves could help a little, accommodate ourselves to God, etc., and, accordingly, to that extent would have to see that we did our part, and therefore hope that we did what was ours to do (as God would do His), our hope would indeed be according to the foundation on which it was built, unstable, uncertain, wavering. No wonder, therefore, that anyone who has not fully surrendered himself vacillates between hope and fear as to his salvation, yea -

and consequentially maintains that it is right thus to waver.

On the other hand, anyone who has no prospect of helping himself (Alas, a slow and arduous lesson for us to learn) - any one who finds all ^{str}aits closed, with no way to exist for him, asks: What will God do with me? And then God gives him answer in the gospel.

But when the creative and regenerative power of the gospel has overcome the resistance of our natural heart, and when the scales have fallen from our eyes, so that we see and acknowledge God's glory in the countenance of Christ Jesus; and when we then sigh amid the tribulations of this world and are worried about ourselves; when with anxiety we think about how many of the called have either despised the call or only believed for a time and fallen away; and when we acknowledge our own inability to keep ourselves in faith unto the end, and think of the danger we are therefore exposed to, - then it is that the comforting significance of gracious election comes to our rescue and is acknowledged by us.

As Luther says: "Be first of all concerned about Christ and His gospel, in order that you may acknowledge your sin and His grace and thereafter strive against sin, as Paul teaches in Rom. 1-8. Thereafter, when in the 8th chapter you become vexed under the cross and suffering, the 9th, 10th and 11th chapters will teach you how comforting God's predestination is."

The election of grace does, namely, teach us, that when one is saved, it is not because he himself was so pious that he would come unto God, but because God of His grace for Christ's sake has determined to lead him through all dangers unto eternal joy. All that God, to wit, does in time, He has from eternity determined to do; for there is no change with God or shadow of turning, and to God there is not past and present, but all is eternally present.

Therefore our Church confesses:

"But the eternal election of God not only foresees and foreknows the salvation of the elect. but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps and promotes what pertains thereto; upon this (divine predestination) also our salvation is so founded that 'the gates of hell cannot prevail against it.'" (Mt. 16:18.)

... Certainty of his salvation (continued)

For when we, in place of wanting to brood over those things in the election of grace which are hidden, are willing, as above shown, to adhere to that which is revealed, to wit, as to the ground for election and grace, on which He carries it out here in time, then it is, in truth, a useful, refreshing, comforting doctrine; for it confirms in a very comforting way the Article that from pure grace, without any deed or merit of ours, we are justified and saved. For, before the world was, before we existed, yea before the existence of the world, before we as yet could have done anything good, we were according to God's grace in Christ chosen unto salvation (Rom. 9:11; 2 Tim. 1:19). Thereby all false notions and every erroneous doctrine concerning the powers of our natural will are overthrown, since God in His counsel, before the world was, determined and ordained that Himself with the power of His Holy Spirit will work in us all that belongs to our conversion.

"Therefore this doctrine affords also excellent, glorious consolation that God was so solicitous concerning the conversion, righteousness and salvation of every Christian, and so faithfully provided therefor, that before the foundation of the world was laid he deliberated concerning it, and in his (secret) purpose ordained how he would bring up thereto (call and lead me to salvation) and preserve me therein.

"Also, that he wished to secure my salvation so well that since, through the weakness and wickedness of our flesh, it could easily be lost from our hands, or through craft and might of the devil and the world be torn or removed therefrom, in his eternal purpose, which cannot fail or be overthrown, he ordained it, and placed it for preservation in the almighty hand of our Savior Jesus Christ, from which no one can pluck us (John 10:28).

"Hence Paul also says (Rom. 8:28-39): Because we have been called according to the purpose of God, who will separate us from the love of God in Christ? (Paul builds the certainty of our blessedness upon the foundation of the divine purpose, when, from our being called according to the purpose of God, he infers that no one can separate us, etc.) - Formula of Concord, Sol. Decl. XI:45-47.

Here the objection will again be raised: I can understand this doctrine (of the certainty of a Christian's salvation) would be comforting if but one thing were added, namely, whether I am really one of those who are chosen. But where is it written? Whence may I know whether I am one of the elect?

Answer: You are not to know or want to know in the ordinary sense of the word. You are to believe it, and do so on the basis of the promises God has sent you. (It would be profitable to look more closely at these promises, of which I have collected a considerable number in the first part of this article.) If one will not believe these promises, nothing can help him. Is it not enough that God promises one all that he needs? Whoever will have more must himself see to where he can find it.

For according to the Word of God, as our confessional writings also testify, the whole matter simmers down to this: God shows that He will do all for the elect. The Word of God likewise shows that He will do all for all. It follows that all should believe that they are chosen. *(See note below.) But the greater number will not. For that reason they are rejected. God has not formed them vessels of wrath. They have themselves done so, in that they put the Word of God away from them. If we are not willing to believe that God will do all for us, we cannot be helped. But if we give God all glory and believe that He will do all for us, we also believe that He has from eternity determined this and thus chosen us unto eternal life, **(See note below.)

In a very clear way, indeed, does the Formula of Concord conclude from the call that we can be certain of our election. Therefrom, or from the fact that we are called, it would have us conclude, in faith, that we are chosen.

God has called us with a holy calling to His eternal glory in Christ Jesus. He is truthful and does not lie. He knows what is required, for us to follow this call, and He knows that we cannot follow it of ourselves. Since He would have us follow it, however, it is plain that He will also give us the ability to follow it and to remain therein unto the end; for He "called us with an holy calling, not according to our

... Certainty of his salvation (continued)

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1, 9.

Furthermore, God has in holy baptism sealed His call to us and consecrated us unto participation in Christ and thereby to be "heirs according to the hope of eternal life." If it seems to us that it is a long time since we were baptized, to God it is as though it had occurred today, and we are each day to comfort ourselves with this inviolable testimony of God's will toward us.

And again: Our Lord Jesus Christ has Himself come personally to us and imparted Himself to us in Holy Communion. Is it possible that we can receive any greater and more glorious assurance that He would have us believe that we are His, members of His body, and are chosen unto eternal life?

And lastly, the promise which attaches to prayer. Is not heaven opened to those who pray? as Paul says, citing the words of the prophet Joel (Rom. 10, 13; Joel 3, 5): "Who-soever shall call upon the name of the Lord

* (on previous page) Here is appended a lengthy footnote in Koren's original. It begins with this statement: "For those who may find these statements too brief, or who need a more detailed presentation, I will add the following. . ." Then follows a description of how the Christian should comfort himself that his election is, from beginning to end, the work of God's grace. Space restrictions will not allow us to include the footnote here.

** (on previous page) Luther says: "From the Word of God, a Christian knows and acknowledges his own unworthiness and has a true fear of God, but he also comforts himself with the grace of God and believes that in Christ, the Son of God, he has the forgiveness of sins and redemption, and that he is pleasing to God and chosen unto eternal life; that in every need, where he finds weakness and temptations, he can find refuge in God, call upon Him, expect His help and be certain that he will be heard." L. W. W. XI, 2483.

shall be saved." Commenting on this passage, Luther says (after he has shown how we obtain salvation through the free mercy of God, who loved us while we were still enemies) as follows: "As we learn, we have our riches alone in God's Word. More we do not have from God until we die; we shall then see Him face to face. Especially are we to note the unlimited words: "Who-soever shall call upon the name of the Lord." He excludes no one from salvation, which He, readily and for nothing, promises those who call upon Him.

It is well to know this, on account of the dangerous thoughts concerning election, such as the heart imagines without the Word of God, yea, contrary to the very Word; for, in the first place, the Word and mercy of God are in this and similar passages offered to all in general. In the next place, the servants of the Word of God have received the command to remit the sins of the individual. We should be content with this divine ordinance and believe that since God sends us His Word we are those who are elected. Lastly, we should also, wholly in keeping with this promise, call upon the Lord and be certain of our salvation, which He so plainly promises us. VI, 2125.

Because it is God who calls us; because we are called in one hope of our calling, namely, in hope of eternal life, which God, who cannot lie, promised "before the world began," but now reveals in His Word (Eph. 4, 4; Tit. 1, 2) therefore we can and ought to have the certainty of faith regarding our salvation and election. But it is also true, as Dr. Rudelbach says, that only those who have acknowledged that they are called with an eternal, holy calling - only those who believe the revealed Word of God, have been chosen from eternity, before the foundation of the world. (Eph. 1, 4). Kirkepostille, 1, 150.

(End of article on a believer's certainty of his salvation. May it serve to establish many Christians in that certainty! Translator.)

UNDERSTANDING THE EMOTIONS OF SURGERY PATIENTS

On 10-14-58, a prominent physician and surgeon, who is a devout Christian, expressed the opinion that conscientious pastors might benefit from viewing some surgery. He believed that pastors who had viewed some surgery might increase their understanding of the emotions of the surgery patient before and after the operation.

It seems to me that there is considerable merit in the idea that the surgeon expressed, especially because he is a devout Christian.

Of course, it is not within the pastor's province to explain an operation to a patient. That's the doctor's business. But observing surgery, it would seem to me, would have the tendency to increase the pastor's understanding of what the surgeon really does and would give the pastor a rather sound basis on which to reassure the patient that a reputable surgeon makes an honest effort to do the best he can, under the guidance of the Lord, to heal his patients.

In certain types of training for certain kinds of hospital chaplaincies, some observation of surgery is provided. In our locality, one of the medical schools makes provision for such observation.

However, it seems to me, that there is a possibility that some arrangement could be made with local hospitals, especially, if they are operated by some church denomination, in our case, some hospital operated by a synod within the Synodical Conference.

It would seem rather a simple matter for a theological student to get such an experience. He could obtain employment in a hospital as an orderly during a summer vacation early in his theological training course and thus have opportunity to view surgery and to observe the emotional reactions of patients in hospitals.

The pastor has to be prepared to administer to the needs of people who have been badly mangled in accidents. He has to be prepared to serve people whose appearance he dare not reflect in any of his facial expressions.

Likewise, the pastor may be called upon to counsel a parishioner for Caesarian section when the physician has recommended sterilization. Having observed the operation, the pastor is more capable of understanding the doctor's point of view.

With the increasing use which our parishioners are making of the hospital facilities available to them and with the increasing degree to which the medical profession is entering into the field of counseling with emotional problems, there seems to be ample reason for the

(i - Inter Nos)

pastors to obtain first-hand information on what actually takes place.

Does it seem to be worthwhile for our theological students to become familiar with some of the current surgical procedures? Would there be some merit in arranging, if possible, for some course with the Minnesota U school of medicine? Could some arrangements be made with some Synodical Conference hospital for such training?

- Ahlert Strand

+ + + + +

⊗ Is there no Lulu Inkslinger among all the pastorinas of the ELS? Four months ago, your reporter suggested that the ladies of the parsonages might somehow send in homey news for our Inter Nos section of the CB. But so far not a new has come.

⊗ Kathryn Marie Moldstad of Lombard, Ill. was born Oct. 14 and baptized on Oct. 26. Congratulations to her mother and father Bob.

Growing food for man in orchards, gardens, and fields is a marvel of God's creation. The natural birth of a child is a greater wonder, for the new human life has eyes, heart, lungs, etc., a soul, life. David says: "I am fearfully and wonderfully made."

But still more we should in faith praise God for the creation of spiritual life in infants by the washing of regeneration!

Twenty or more years ago Dr. Theo. Buenger heard a pastor in Germany make the above comparisons. A baptismal service in a large church, which had a baptismal try, was the occasion.

⊗ It was a nice Sunday afternoon for the Schweikerts when Mrs. Alf Merseth and sons Nile and Grant came with Alf the CB editor for a visit. That was the 12th of last month. The two men had CB business to handle, and the one brought over from Fertile a recorder that the other forgot there.

Our Mayville Man uses this recorder (which belongs to a fourth party) when he goes a-preaching to Sheyenne. Hymns and liturgy music are recorded by organists at Mayville, and then played from the tape in the Sheyenne service for the singing there. Unique, isn't it!

⊗ "Congregations are the basic unit and synods have only such rights as congregations may give them, one delegate claimed. Not so, replied Dr. Charles M. Cooper, Pennsylvania Ministerium president. The church is both congregations and the larger units. It's not a hen-and-egg arrangement," he declared. Citing Jesus' reference to the founding of the church, Dr. Cooper pointed out that this meant the universal body of which congregations were a part." - The Lutheran, 10-29-58, p. 8, report on Dayton convention of the ULCA.

So Dr. Cooper makes propaganda for the synodical polity among Lutherans, and is one of the task force which is working to submerge congregationalism.

Practically all Lutherans today practice some form of hierarchy, and evidently the people love to have it so. The point is hardly ever brought up as evidence that thereby the Bible doctrine of the universal priesthood is corrupted.

I
I Secretary Judy Anderson of the LYA said on Oct. I
I that the LYA Quarterly is not yet in the making. No I
I editor has yet been appointed. The Youth Board has I
I not yet met. Pres. James Olsen is at the U. Vice I
I Pres. Vernon Mielke is at Albert Lea. The Secretary I
I and Treas. Phyllis Halverson (both at Bethany) can I
I do nothing by themselves. I
I So what? Last year we had only ONE issue of I
I the Quarterly (a very good issue). The Youth paper I
I should come from Mankato, and it should come out I
I every three months. It is the only means of keeping I
I contact between the glorious youth conventions. I
I If a man behind the gun is needed, who's it? I
I

⊗ Prof. Norman S. Holte was an overnight guest at the River Heights quarters. He was at a 2-day meeting of registrars at the U of North Dakota, Grand Forks. Men came to this conference from universities and colleges of the two Dakotas, Minnesota, and Iowa.

While the professor was with top professionals, his wife and family were at Ulen with her folks. The Holtes also went to Crookston to see his mother in a hospital there.

Prof. Norman Theiste is also at Bethany, and so is Dr. Norman A. Madson. The latter was speaker for a Reformation rally and circuit meeting at Tracy, in which section we find Pastor Norman B. Harstad. Rev. Norman A. Madson Jr. of Trail is the youngest of the "Northmen," and he will be preaching a mission sermon at East Grand Forks on Nov. 23.

⊗ Juul has agreed to prepare an article on mimeographing. He has no deadline for getting it done. But he's at the job now. He disclaims being an expert, and he believes there are others who know more about the matter than he.

He's doing it at the request of the present writer, and he has the privilege of covering the art of writing from punctuation to news writing. But the business of good mimeograph work is the major of the assignment.

⊗ Brother Wilhelm is commissioned to give us his pointed comments on the news about the popes - Pius and John. His commentary should be ready for our next issue.

⊗ This present issue of the CB is produced by a new Gestetner, as a demonstration by Gaffaney's of Grand Forks. Thanks to that company and the cordial operators.

The paste ink A. B. Dick machines, like the ones at Okabena, Albert Lea, and Pinehurst, are good. But if more is said here, we take away from the coming article by the Senator from Washington State.

⊗ "INTER NOS" is as open to ideas as a pastoral conference floor, or even more so. If you have something to say, write it down and send it. While you do not want to waste words, you do not need to be brief. Also sem students may send in articles.

⑥ Mission Friends Society. We have not yet heard anything more about this proposed society since the June convention. See Report p. 49f. One brother said recently: Adding this means to offering arrangements would add harmful complexity at a time when we are not meeting the regular budget. So we may have this argument: Budget vs. Project Giving.

The foregoing paragraph came out of the typewriter because the Herald of 10-7-58 reported on the ELC Church-of-the-Month Club.

The "Church-of-the-Month Club is an open invitation to you to become a Plus Giver." Those of you who read the Herald know that the printed layout on this club provides an enrollment blank. And it offers other ideas that could be copied.

Would our EIS mission board copy from an ELC board?

The same issue of the ELC paper has a story on Frontier Friends. This is a society within the Covenant Church which collects extra dollars from members. It shows that the idea has been very helpful in that church body.

Supposing our Lombard mission would receive an extra gift of a thousand dollars.

⑥ Of interest for us all is the news and business we get from the Christian Day School Bulletin.

In the October issue we find a proposed Constitution of the Ev. Luth. Synod Teacher's Conference. It contains considerable bylaw detail, and that's the business of the conference.

A democratic organization needs rules, but some prefer a minimum number of permanent rules.

⑥ GARG had a call to a Mo. Synod church in California, and he turned it down.

⑥ Newgard declined the call to Sioux Falls, and so did Handberg. The third man to receive the call was Merseeth, and he says no.

⑥ This is the monthly reminder to you to send us your local church publications. We want the news for both the CB and the Lutheran Sentinel.

You may certainly send any kind of news also directly to Paul Y. People like to read news.

⑥ Considering the newness of the Oklee parish in our circles, church attendance there is good. It may be said that the attendance at Ulen, for example, is poor. People in various churches differ. You cannot judge the work of a preacher merely by statistics.

⑥ The 7-man staff of the CB has in 7 months given you 77 pages to read.

Fifty-six pages were for all readers. Pastors received the rest, 21, as Inter Nos.

The staff is always open for suggestions and constructive criticism.

The regular stencillor got a sudden case of pleurisy soon after starting his job on this issue. But he will finish the end of the regular issue.

⑥⑥⑥⑥ The Wheels. In the first chapter of Ezekiel we have an allegory on wheels. "The wheels thus, both when moving and standing still, were governed by the motion and the rest of the living creatures because the same spirit of life animated them both." Pop. Com.

The invention of the wheel is certainly highly developed in our day. R. G. LeTourneau has devised a wheel with an electric motor in its hub. He has made machines with from 4 to 32 wheels, each with a motor in it. The power comes by electric wire to each wheel from the power plant of the mobile machine. Each wheel pulls by itself. If one wheel slips for lack of traction, the others keep on pulling, and soon the slipper has traction again, and pulls its part.

We need not use the Ezekiel allegory. But maybe some bright brother can develop a good parable out of the LeTourneau wheels, even if it is not as good as the "plucked chicken" story used most recently by Ted Aaberg. We are in a wheel age, you know.

A congregation is like a LeTourneau tractor train with a motor in every wheel. Each member has pulling to do. If one slips, the others go forward, and soon the slipper takes hold again, helped along by the others. And the power comes to each member by the teaching of Scripture. (Take it or leave it from here.)

⑥ Ted A. preached on missions in the Oklee parish Oct. 5. Ude and CMG exchange pulpits for their respective mission Sundays.

MOD had ten brethren as conference guests at Holton.

B O Y S C O U T S

The irenic Pastor Justin A. Petersen once wrote a paper on Boy Scouts. In it he stated that "Scouting believes in salvation by character." He quoted from "The Boy Scout and His Law" by Barry Chalmers. This book, by the way, is not in the Grand Forks public library, and neither among the books at the Scout headquarters of this city. The following quotes were copied from the J.A.P. paper by his youngest son. Page numbers are those of the Chalmers book.

"Scouting is practical Christianity. It believes in salvation by character and the brotherhood of man. It believes that it can best serve God by serving God's children." pp. 172,173.

"Friendliness and kindness and service and clean living are the foundation of every religion in the world." p. 169.

"Do we think our way the only right way? If so, we have a lot to learn and had better begin to learn it at once. P. 172.

"In the Scout law we have the key to the kingdom of righteousness." p. 172.

These quotations were sent in after an auto conference on the way to Mankato. One man told how Bob M. of Lombard quotes from the Boy Scout Handbook. Bob, you know, had been gathering all the information he could find. But now, as he said in a conversation recently, he simply uses the Handbook:

"I often think that when the sun goes down the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that by those who have done good deeds in this world. The stars are not all the same size; some are big, some are little, and some men have done small deeds, but they have made their hole in the blanket by doing good before they went to heaven.

"Try and make your hole in the blanket by doing good while you are on earth.

"It is something to be good, but it is far better to do good.

The foregoing is found on page 23 of the Handbook for Boys, Boy Scouts of America, Copyright 1948, 5th edition printing of 1951. The author quoted is Baden-Powell, founder of Scouting.

So the Handbook, by the words of Baden-Powell, teaches workrighteousness and getting into heaven by a "beautiful" allegory.

One Herbert Gellert, once field man for Scouting, who had his headquarters at Fairmont, Minn., was a friendly young man. He grew up in the ALC, attended the Mo. Synod church while at the Minnesota U, and at Fairmont went to an ELC church. Then he married a Mormon, and soon headed for the holy of holies in Salt Lake City, there to be married also spiritually. He declared that most Mormon boys belong to the Scouts, and that the Scout religion and that of the Mormons about the value of good works is the same.

Notes

"We grow too soon old, and too late schmart." (Author unknown.) +++ The Weylands made a trip to California and Washington. Who's related to whom in the EIS clergy list? +++ David Mark has been born a blessing to the Guldbergs of Lengby - 8 lbs. and 14 $\frac{1}{2}$ ounces and 21 $\frac{1}{2}$ inches long. We thank the Lord with them for the added blessing. +++ Chaplain Adolph M. Harstad just arrived at the River Heights pastorium, to be on hand for the Women's Guild meeting here in East Grand Forks tomorrow, Nov. 7. +++ While the Guild meeting has ladies business tomorrow, the CB staff will finish this issue. Hugo has to cut a few more stencils, and Gestetner will be here to run off the whole business. +++ There are so many magnificent books on Luther and of his works, new ones. It would be interesting to publish a list in Inter Nos or regular pages with some comment on their value. Maybe the seminary department would oblige us with this? +++ We are still waiting for the EIS Clergy Who's Who. When will it be ready? +++ This issue of the CB is being produce in irregular fashion. More notes in the morning.

While this is being typed, some 81 ladies from the various congregations of the Northern Circuit of our synod, plus the local River Heights hostesses, are meeting in convention (The Lutheran Women's Guild). Adolph Harstad had opening devotion, will also be featured speaker of the day (on Bethesda). All seven circuit pastors present, plus some visitors (including some ELC people).

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 4

December, 1958

A STUDY OF ISAIAH 9, 6

By R. E. Honsey

The passage is the familiar and treasured Messianic prophecy of Isaiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Before we consider the verse itself, we ought to give some thought to the immediate context, since the verse begins with the causal conjunction "for," ki in the Hebrew. What is stated in the verses directly preceding the text is possible only because of the truth expressed in verse 6. Without quoting the preceding portion in its entirety (especially verses 2-5 of chapter 9), we can mention that it speaks of the conversion from darkness to light and the victory, peace and joy of the people. This peace is not a temporal peace, but a spiritual peace such as Isaiah describes in other portions of his book, most notably in chapters 2 and 11. The reason for this spiritual peace is given in our verse. The verse which follows our text further describes this wonderful Messiah and His kingdom. Time and space permit us only to quote that at this time: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for

ever. The zeal of the LORD of hosts will perform this." (v. 7)

The prophecy in this verse (Is. 9, 6) was given by Isaiah under the inspiration of God during the early part of his long prophetic career, which lasted from about 760 to 710 B.C. It was before the reign of Hezekiah, who ruled for almost thirty years during the end of that century. That fact has led some commentators, mostly Jews, to interpret the passage as a prophecy of Hezekiah, Judah's greatest king after the division of the kingdom in 975 B.C. However, that interpretation cannot merit serious consideration, for no mere mortal could qualify for the titles given the Son of God in the prophecy. To the Christian reader, it can point to none other than the coming Messiah, Jesus. Let us see how it pictures Him.

"For unto us a child is born," states Isaiah. The word is veledh in the Hebrew, and is a cognate of the verb translated "is born," yulladh. In his extensive commentary on this verse, Luther emphasizes the fact that the Messiah is called a child, and adds: "Children bear no weapons. . . He does not say: For unto us a man, a king, a prophet, a David, a giant is born, as he could well have said, for in other places Christ bears these names, but he says: 'Unto us a child is born.'" (St. Louis ed., VI, 172)

Yet while He is called a child, He also bears the title of son. As Calvin states, in this connection "Son, without any addition, can mean none else than the Son of God." (Isaiah, I, p. 307.) Earlier He had been prophesied. In Psalm 2, 7, the Messiah Himself speaks: "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." There the eternal generation of the Son by the Father is clearly stated. Clear reference to this passage in the New Testament is made in the words spoken by the Father at the baptism and at the transfiguration of Jesus Christ. Also the descent of Christ from the line of David was earlier prophesied. In 2 Samuel 7, 12, 13, God spoke the following words to David by the prophet Nathan: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever." The references to the eternal kingship of this descendant conclusively rule out any possibility of referring it to his son Solomon, as many would do. And so, the words "unto us a son is given" must refer to the Messiah, who is the Son of God from eternity, and who in the fulness of the time also became the Son of Man by His miraculous birth in the lowly stable at Bethlehem.

Our verse continues: "And the government shall be upon his shoulder." The word misrah, which may be translated "government" or "dominion," is related to the word sar, "prince," and sarah, "princess." The verb sarah means "to rule." Here the Messiah is pictured as a king, as in many other Old Testament prophecies, most notably Psalm 72 and Psalm 24. As a descendant of David, He is to rule. But His kingdom is to be of a different kind from that of David. It is not to be limited geographically, as was David's, nor is it to be limited in time. David ruled for 40 years, as did also Solomon. Rehoboam lost all but two tribes, and his successors up to the time of the Babylonian Captivity ruled over a much smaller territory than that of David. But Christ's kingdom will embrace all parts of the world in which people

accept the Gospel, and it will include all believers of all time. And His kingdom of glory will be without end, as the Book of Revelation repeatedly tells us.

The government "shall be upon his shoulder." As several commentators state, this indicates that His rule as King is not only a majestic and glorious one, but also one of great responsibility, and a "burden, to be borne on the back or shoulders," (Pulpit Commentary, p. 166). We would agree to that as descriptive of His kingship during His sojourn here on earth, when He bore the burdens of all sins on His back and carried them to the cross.

Now follows the list of titles given the Messiah: "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Commentators differ in regard to the number of names. Some combine "Wonderful" and "Counsellor," and thus list only four names. Others (including Luther) take "The mighty God" as two names instead of one. Luther renders that combination "Kraft" and "Held." Most agree, however, that the words "The everlasting Father" belong together, as well as the words "The Prince of Peace." Among the interpretations which the Jewish opponents of the Messianic meaning of the passage set forth is the following: "And the Wonderful Counsellor, the mighty God, the everlasting Father shall call his name The Prince of Peace." They would make all except the last name refer to the Father, and apply the last one to the child and son. That interpretation is open to many objections, including the one given by Delitzsch: "It is impossible to conceive for what precise reason such a periphrastic description of God should be employed in connection with the naming of this child, as is not only altogether different from Isaiah's usual custom, but altogether unparalleled in itself, especially without the definite article." (Isaiah, I, p. 249 f.) Let us, then, accept this passage as a direct prophecy of Christ, giving Him those names which so well describe Him, and which have through the centuries been applied to Him. We see no reason for differing with the Authorized Version in the number of names (five), and shall consider them in order.

First, He is called "Wonderful," pele in the original. He is wonderful in His person, having both a divine and a human nature. "What is more wonderful, than that God and Man are one person? that He is God's Son and Mary's Son, and yet is only one Son? Who will comprehend this mystery now and in eternity? . . . This mystery we will marvel at in eternity. . . . What is more wonderful than that a Son is born of a mother without a father, contrary to the common custom of birth?" (Luther, VI, 195 f.) He is wonderful in His relation to His Father, being of the Father begotten from eternity, yet the same God. He is wonderful in His divine act of creation, an act in which the Son also took part. John 1, 3. He is wonderful in His work of redemption. He is wonderful in His perfect fulfillment of the Law, in His suffering and death, in His resurrection, His ascension, and His power at the right hand of the Father. He is wonderful in His teaching (no man ever spoke as He did), in His miracles, in His works of love and compassion, and in His answers to His opponents, whether in words or in silence. In every respect, the word "Wonderful" fits Him very well.

The word "Counsellor," yoets, means "one who gives counsel (ets). Jesus is the only king in all history who needs no counsellors, for who can counsel God? Isaiah 40, 13; Rom. 11, 34. He who Himself is Wisdom (cf. Prov. 8) is in need of no one to counsel Him, but rather Himself gives counsel to the children of men. The wisdom He gives is the wisdom unto salvation. His message of salvation through His own blood was preached by Himself and is preached by true preachers of the Gospel to this day. "What were the counsels that He brought to earth, And which had never risen in the heart of man? Ah, these: That though our sins as scarlet were, They should, by virtue of His precious blood, Be washed as white as snow: Though they were red like crimson, They should be as wool." (N. A. Madson, Evening Bells at Bethany, p. 42) That is the counsel all who would be saved must heed, for it is the Gospel.

"The mighty God" is the rendering of the Authorized Version for the next term, El Gibbor in the Hebrew. This term at-

tributes deity to Jesus, calling Him "God." Although the original connotation of the word El is that of strength, indicating that God is not dependent upon anyone else but is all-sufficient and all-powerful, the word is used of God whenever it indicates an individual or a person in the singular. For that reason "God" is preferable to "strength" or "power," as Luther renders the word. In Isaiah it is always used of God, as Delitzsch observes. It is found in the name "Immanuel," God with us. It contrasts God with man. The combination of El Gibbor occurs in Deut. 10, 17, Jer. 32, 18, and Neh. 9, 32, and the combination Yahweh Gibbor is found in Ps. 24, 8. The word Gibbor is found frequently in the Old Testament, and is translated "mighty." In the combination El Gibbor, the first word is the noun, and the last one is used as an adjective. Thus the child is none other than the Mighty God who fights and wins battles for us, as He did when He vanquished Satan.

"The everlasting Father" is the translation of avi-adh. Here the term "Father" is used of the Son. The word av can be understood to mean a number of things besides "father" in a literal sense, according to Old Testament usage. It may also mean founder (of a nation, etc.), author, maker, bringer-up, master or teacher, and even possessor, according to Hebrew lexicons. Of course, the most common meaning is "father." The word adh means "perpetuity of time," "eternity," as a noun. It serves the purpose of an adjective in this connection, and may well be translated "perpetual," "eternal," or "everlasting." It has reference to the everlasting nature of Christ's kingdom. Here Jesus is described as our Father. Through His work of redemption and through the Gospel which brings us the message of that redemption Jesus has made us His children. Luther states: "In the New Testament children are daily baptized and believers are daily born through the Gospel. Thus this Father begets his children through the Word and the Holy Ghost by Holy Baptism, Absolution and the Sacrament of the Altar." (VI, 214) These children become members of His eternal kingdom.

Finally, He is called "The Prince of Peace." The words are sar shalom in the Hebrew. Although the basic meaning of

shalom is that of safety, soundness, health or welfare, as can also be learned from the Hebrew greeting shalom, the most common meaning of the word is "peace," since in times of peace affairs are usually safe and sound. The Old Testament names "Salem" and "Solomon" are derived from the word. "Salem" means "peace," and "Solomon" means "peaceful one." The word "Shiloh" in Gen. 49, 10, is also related to the word shalom, and describes Jesus as being the Peacemaker, just as in this verse He is called the Prince of Peace. The peace which Jesus brings is not an earthly peace, but the Mediator who brought about peace between God and men, after man's sin had destroyed their original peaceful relation. Paul tells of this in Eph. 2, 13-16: "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." He is also the Prince of Peace in this

respect, that He has given us peace of conscience, since we know that He has atoned for all of our sins, so that we need not fear the wrath of God. Thus we may all, with the angels, joyfully sing that great song of praise again this Christmas season: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2, 14.

Briefly summarizing His names, may we all, have more deeply impressed on our hearts and minds: 1) the marvelous mystery of His Being, 2) the wisdom of His teaching, 3) His omnipotence as God, 4) His tender love as our Father, and 5) the peace He has brought us by His redemption. "Great is the mystery of godliness." 1 Tim. 3, 16.

END

THE CLERGY BULLETIN is published by the Fertile Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

WHAT ABOUT FAITH-HEALING ^P

By Norman A. Madson, Sr.

While we in years agone (in our LUTHERAN SENTINEL) have written about this question, we are writing again at the request of the editors of our CLERGY BULLETIN. They have no doubt met up with those who, having read the many articles appearing in present-day magazines and newspapers about the so-called miraculous cures effected by men like Oral Roberts, have come to the conclusion that our pastors are not meeting the challenge which these reports claim for the miracle workers. "Have not our pastors a Scriptural

counsel to offer on this moot question?" they ask. To which we would reply: There is Scriptural counsel aplenty to offer, even as it has been offered in the instruction we give those who are being prepared for their confirmation. But, to make use of a Scriptural analogy, it is perhaps a case of "the poor always ye have with you; but me ye have not always." John 12, 8. There will no doubt continue to be those in our midst who, in spite of all instruction to the contrary, are more concerned about the healing of physical

ills than about the spiritual blessedness which comes to all who in humble faith accept Jesus of Nazareth as the God-man who by His willing obedience, suffering and death, has reconciled us to God, and has assured every true believer, whether his physical health be strong or frail: "Son, be of good cheer; thy sins be forgiven thee." Matt. 9, 2. But it is to reassure those who may be troubled about the state of their faith when they have to continue suffering some physical ills that this article is being written. For if my physical well-being were always to be a touchstone of my spiritual condition, there would be Scriptural truths by the score which would have to be passed by in silence.

What the true child of God is always most of all concerned about is this: "Is my faith a true, saving faith, so that if I were to die within the hour my heavenly Father would welcome me as a wedding guest clothed in His garment of righteousness?" Having that as his wedding garment, what is there for him to desire beyond that blessed righteousness? Will he not say with Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom we have access by faith into the grace wherein we stand, and rejoice in the 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"? Rom. 5, 1-5.

The thing which is most of all important to Paul is this, that he possesses God's saving grace. There had been a time in his life when he had longed to be freed from "a thorn in the flesh, the messenger of Satan which buffeted him," and for which he had besought the Lord no less than three times that it might depart from him. But what was God's reply? "My grace is sufficient for thee: for my strength is made perfect in weakness." With that the apostle is satisfied, so that he can immediately confess: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take plea-

sure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12, 7-10. Not only does Paul patiently bear his infirmities, but he glories in them, knowing that it is in his particular weakness that God's strength in him is made perfect. And it is God's gracious strength which will ever remain the true believer's abiding consolation.

Does this mean, then, that a child of God should be indifferent to his physical well-being? By no means. But in that which lies beyond his power to comprehend, he will leave to the decision of Him who knoweth all things, and who also doeth all things well. With Georg Neumark he will ever confess:

"He knows the time for joy, and truly
Will send it when He sees it meet;
When he hath tried and purged thee duly,
And finds thee free from all deceit,
He comes to thee all unaware
And makes thee own His loving care."

In the words of his Saviour's prayer in Gethsemane's darkest hour, he will ever commend himself to his heavenly Father's will, saying: "Not my will, but thine, be done." Luke 22, 42. It is not his own strength or weakness which will most of all concern him, but the fulfilling of his Father's will in all things. For David's confession will, of necessity, have to be every true believer's confession: "I delight to do thy will, O my God." Ps. 40, 8.

While it be true that the Son of God performed many blessed miracles of physical healings during His earthly sojourn, will anyone dare claim that it was chiefly for that reason that His heavenly Father had sent Him to earth? Does not the Saviour Himself state: "For the Son of man is come to seek and to save that which was lost"? Luke 19, 10. And is salvation merely for this present life? Is it not life eternal which ever looms biggest in His divine reckoning? What would be the meaning of that verse which Luther calls "the little Bible," John 3, 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life"? It would lose its true meaning. If it were

chiefly for the present life that Jesus of Nazareth had been manifested, would He then have uttered these words: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell"? Matt. 10, 28.

It simply is not true that every bodily ill is due to some particular sin. There are instances in Holy Writ where the Son of God Himself tells us that it was to manifest the works of God, or to the glory of God. In the case of the boy born blind, when His disciples asked Him: "Master, who did sin, this man, or his parents, that he was born blind?" what was the Saviour's reply? "Neither hath this man sinned nor his parents (this is not saying that they were sinless, but that it was not some particular sin which had caused the blindness); but that the works of God should be made manifest in him." John 9, 2. And in the account of Lazarus of Bethany we again have an instance of his death being to the glory of God. After Jesus has received the message from Mary and Martha: "Lord, behold, he whom thou lovest is sick," what was His reply: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." John 11, 3, 4.

If the physical well-being of the human race were the chief purpose of our Saviour's coming into the world, there would be no point to His solemn admonition to His disciples on the day that Peter had suggested some other way than that of the cross for the Son of God to follow. After He has rebuked Peter in these very definite words: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man," He continues: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life (this means of course his physical life) shall lose it; and whosoever will lose his life for my sake (this again refers to the physical life) shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16, 23-26.

Reason is a precious gift of God, for which we should daily thank Him. But if we make use of our reason to deny the plain teachings of God's word, because we cannot explain it to the satisfaction of our reason, it will become a curse to us. Reason is never more unreasonable than when it insists on reasoning in things above reason. Even so, physical health is a precious gift of God, for which we should not forget to thank our God. But if we so prize our physical well-being that we neglect or completely forget the condition of our immortal soul - what then? Christ has answered it in the crushing question quoted above. You simply cannot trade to your advantage when that trade endangers the true welfare of your soul. That is why our dear Luther, who most certainly has taught us to thank God for having given us our eyes, ears, and all our members, our reason and all our senses, also reminds us of this solemn truth: "We must learn to poke out the eyes of our reason, and listen alone to what God has said."

It is man's reason Paul speaks of when he tells the Corinthians: "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. Would your reason ever have come to the conclusion that God should not hold your many sins to your charge after you have shamefully treated His messengers of grace, yea, finally slain His Son, who came to seek the expected fruit? Reason today, even as in the days of Christ's sojourn here below, answers: "He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which will render him fruits in their seasons." Matt. 21, 41. But what was Christ's reply to that bit of reasoning? "Did ye never read the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes." Matt. 21, 42. Yea, what could be more marvellous? And when Christ made that statement He was but fulfilling what the prophets of God in the Old Testament had foretold of Him. It was but a fulfillment of what Isaiah had said in the very first chapter of his prophecys: "Come now, and let us reason (here it is

the gracious God who is reasoning) together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1, 18.

The ways of God's mercy are as far above human reason as heaven is above the bottomless abyss of hell. Rightly does Paul conclude (and he is quoting Isaiah when he writes his fellow believers in Corinth): "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." 1 Cor. 2, 9. And, if thou wouldst mercy learn:

Look not to Horeb's heights, but lift
 thine eyes
 To Calvary's holy hill. From that
 crude cross,
 Where Christ, the Holy, Harmless,
 Undeified,
 From sinners separate, and yet in
 sinners' stead,
 The curse of Moses' law did meekly
 bear,
 A still small voice is heard. What
 is its plea?
 He prays the Father that He will
 forgive
 The very ones who nailed Him to that
 tree.
 And in the courts of heaven that plea
 prevails;
 The Father does forgive - yea, makes
 that very cross
 Salvation's mighty means of saving
 souls
 Which Moses' law forever would have
 damned.

Let unbelieving Shylocks ever ask;
 "On what compulsion must I?" But
 we will
 Far rather heed the words of Israel's
 other son,
 Who shows that what the law could
 never do
 The precious Gospel will, since grace
 and truth
 Are mightier than Horeb's law.
 "The love of Christ constraineth us,"
 Says Paul, "since we thus judge,
 That if one died for all, then were
 all dead;
 And that He died for all, that they
 which live

No longer live unto themselves, but
 unto Him

Who died for them, and rose again."

When we in our Explanation of Luther's Small Catechism were asked: "For what should we pray?", what was the answer? "We may pray for anything which tends to the glory of God and our true welfare; but we should pray especially for that which is necessary for our salvation." And what was the Scripture passage to which our Explanation referred in this instance? Phil. 4, 6: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (In our Norwegian Bible that word "careful" has been translated "bekymrede," which means that we are worried. And Luther, in his translation of that passage translates it "sorget nichts.") This means that there is absolutely nothing about which a true believer should be worried. For by worrying we give evidence that we do not trust God as we ought, and so far from helping us out of our trouble, we will only augment it with our worrying.

And then, in our Explanation, the next question was this: "What should we add when we pray for that which is not necessary for our salvation?" And the answer? "When we pray for that which is not necessary for our salvation, we should add: 'Lord, if Thou wilt.'" That also rests on Scriptural grounds. For we are immediately referred to Christ's prayer in Gethsemane, Matt. 26, 39-42, and also the account of the leper referred to in Matt. 8, 2: "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me whole."

What we in particular would hold against many of our present-day faith-healers is their insistence that God must perform the physical healing, regardless of whether or no it is in accord with the heavenly Father's will. That the humble believer dare not presume to do. We most certainly do pray for the physical health of those who are burdened with that cross, but we as believers will always tell our heavenly Father: "If it be Thy will." The one time we witnessed on TV the faith-healer Oral Roberts it was nothing short of presumptuous blasphemy when he insistently demanded of God that the miracle be carried right then and there. What a far cry from the

petition of our Saviour in Gethsemane: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt. 26, 39.

So I would plead with you, Christian reader, when you are tempted to go elsewhere than where the word of truth would direct you, imagining that they who prosper in this world are preferred by God, then turn back to that most comforting verse we have in Neumark's "If thou but suffer God to guide thee." What did you learn to sing in that hymn?

"Nor think amid the heat of trial
That God hath cast thee off unheard,
That he whose hopes meet no denial
Must surely be of God preferred;
Time passes and much change doth bring,
And sets a bound to everything."

Where did the pious youth (he was but 18 years when he composed it) get that wholesome outlook on life? He has put into verse form the comforting thoughts the Psalmist Asaph has given us in the 73rd Psalm: "I was envious of the foolish, when I saw the prosperity of the wicked - - Until I went into the sanctuary of God (it is God's saving word which Luther calls the sanctuary above all sanctuaries); then understood I their end." vv. 3, 17. And what becomes then the Psalmist's greatest comfort? He looks to the end of the road. And so he can conclude: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth (he knows that he shall soon return to dust); but God is the strength of my heart, and my portion for ever." vv. 25, 26.

As a true believer your vision will be directed heavenward. After you have been given a catalog of the saints in that 11th chapter of the Epistle to the Hebrews, the inspired writer goes on in the 12th chapter with these words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross,

despising the shame, and is set down at the right hand of the throne of God." Heb. 12, 1, 2.

Learn to sing with Bronson:

"My walk is heavenward all the way,
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sin and sorrow;
All worldly pomp, begone,
To heaven I now press on;
For all the world I would not stay,
My walk is heavenward all the way."

END

ANNOUNCEMENT!

The Northwest Pastoral Conference of the ELS will be held at Bethany College, Menomonee Falls, Minn., January 27-28, 1959. The opening session begins at 9:45 a.m.

The program:

1. The Seventy Weeks in Daniel - S. Dorr
2. The Form and Content of the Confessional Address - N. A. Madson, Sr.
3. The Historical Background and Brief Summary of the Contents of the Apology - P. Petersen
4. Methods and Principles to Follow in Doing Mission Work as Opportunities Present Themselves to Our Congregations - H. Handberg
5. Church Records - G. Schweikert
6. What I Would Like to See in A Homiletics Book - J. Petersen
7. Study of Union Committee's Statement on Scripture

Will those who desire lodging for the conference contact Pastor C. M. Gullerud in good time, please?

Respectfully,

J. Petersen, Secretary

AN ANALYSIS OF THE TEXTS OF THE ANCIENT PERICOPAL
SYSTEM FOR THE FESTIVAL HALF OF THE CHURCH YEAR

By A. M. Harstad

(This paper was presented at the Conference of the pastors of the Eastern District at Holton, Mich., Oct. 28, 1958. The Conference requested that it be submitted for publication in the CLERGY BULLETIN.)

The church has a very valuable inheritance in the Church Year, and we shall be thankful that Luther proceeded in a conservative manner in preserving unto us the Church Year, cleansed from the wrong things that had been introduced into it in Roman Catholic times. While Zwingli and Calvin proceeded in a radical manner and discarded the Church Year as Roman Catholic, Luther proceeded in a sane manner and preserved what was good. And, after all, the Church Year goes back to ancient Christianity and antedates Romanism. Only certain features of the Church Year are of later origin, f. ex., the Trinity Festival, which was introduced in the Middle Ages.

The early Church began to celebrate the great historical events on which our salvation rests, and thus, little by little, the Church Year was developed. The Resurrection of Christ began to be celebrated early in the Church, in fact, each Sunday was a memorial of His resurrection. Then Good Friday, Ascension and Pentecost began to be celebrated; and then Epiphany on January 6 (the latter was celebrated first in the Eastern Church, and later in the Western); and finally December 25 was celebrated as the Birthday of the Savior.

The first half of the Church Year is the festival half. All the great festivals of the church fall in this period.

The word "Text" comes from "textus", a web, a section of Scripture woven through the sermon, or the Scripture section on which the sermon is built.

Calvinism, discarding the church year, had an unbroken plain of 52 common Sundays. All the special lections and their rich liturgical settings were abolished, and in their place the "lectio continua" was introduced, i.e. the reading of biblical books chapter following chapter, among them also and even preferably Old Testament books. The choice of the books was left to the individual preacher. For his sermon the preacher took whatever text suited him.

The word "Postil" comes from "post illa (sc. verba)", meaning "after those words", i.e. the sermon spoken after reading the words of the text. Among the sermon books of all time Luther's Postil stands in the front rank. Lenski remarks that no Calvinistic preacher has ever produced a Postil in the sense we know it, sermons on the pericopes for the church year.

There are now many new selections of texts for the church year. These new series of texts for the pulpit aim to answer the desire of the churches to hear sermons on those portions of Scripture not contained in the ancient series of gospels and epistles. Also in these new pericopal selections the correlation of the texts is close, much like chapters in a continuous narrative, which makes them attractive for both

preacher and hearer.

"The first or festival half of the Church Year is usually divided into three grand sections or cycles, called respectively the Christmas, the Easter, and the Pentecost cycle. Within these cycles, however, there are two sections, distinct and important enough to stand by themselves, namely the Epiphany texts and the texts for Lent. Instead, therefore, of dividing the first half of the Church Year into only three parts, one of them, that of Pentecost, quite unequal in size as compared with the other two, we much prefer to make five more nearly equal cycles: Christmas, Epiphany, Lent, Easter and Pentecost. Each has its great dominating festival, and with that also its appropriate circle of thought to which each text contributes its distinct and valuable share. The five cycles together present in this festival half of the Church Year: THE SAVIOR; THE SUPREME DIVINE EVENTS ON WHICH OUR SALVATION RESTS.

"The entire festival half of the Church Year deals with THE SAVIOR - it is He who is born, He who is made manifest, He who dies, He who rises and ascends, He who sends the Spirit."

THE CHRISTMAS CYCLE

(First Sunday in Advent to the Sunday after New Year)

The four Sundays in Advent stand out, each beautifully distinct. They intend to prepare us for the proper celebration of the Incarnation and Nativity of the Savior.

1st Sunday: The Savior's gracious coming.

2nd Sunday: The Savior's Coming in Judgment.

3rd Sunday: The Herald of the Savior's Double Coming, John the Baptist.

4th Sunday: The Infinite Greatness of the Savior Himself, whose way the Baptist prepares.

Now comes Christmas with Luke's account of the Savior's birth at Bethlehem.

Second Christmas Day was celebrated as commemorating Stephen's martyrdom. The ancients regarded a martyr's death as his *natalis* or birth into the heavenly life. So this day celebrates the first martyr's heavenly birthday. "Natus est Christus in terris, ut hodie Stephanus nasceretur in coelis."

Sunday after Christmas presents the Savior as set for the fall and rising of many in Israel, and as the sign which shall be spoken against, and is thus in line with Stephen's martyrdom.

New Year's, the festival of the Savior's Circumcision.

Sunday after New Year; The Savior's Flight into Egypt.

First Sunday in Advent: Jesus enters Jerusalem, meek and lowly, yet a King. He comes now to our hearts. For Advent make the Savior's coming the great subject of the sermon; on Palm Sunday His coming to suffer and die. The tragedy should be brought out fully on Palm Sunday; only with restraint on the First Sunday in Advent.

Second Sunday in Advent: His coming to Judgment. The One who comes in grace now shall come unto judgment. He came first in lowliness; He shall come in glory. Don't reject the offered grace. But for the Savior's grace we must despair. Be prepared.

Third Sunday in Advent: Here may come consideration of the historical preparations which made ready the way for His coming in the flesh. There went a thread through world history; the Savior is coming. Then there were a few hundred years of silence. Then the last preparation: John is sent. He preached the coming of the Kingdom of God, and taught the necessity of repentance. On the Third Sunday we have Jesus' testimony about Jesus.

Fourth Sunday in Advent: John directed attention to Christ. The subject of this Sunday is the infinite greatness of Him whose birthday we are about to celebrate. Testify to the deity of Christ.

Christmas: God's Son is born man for you. Glory to God in the highest. Here it is. Appropriate it to yourself. We want the fact alone, with nothing to divert attention from it. Facts, as facts, produce faith. Trust the facts 100% for this result.

Sunday After Christmas: Luke 2, 33-40; Continues what Christmas began, save that the continuation is prophetic. V. 34; "This Child is set for the fall and rising again of many in Israel and for a sign which shall be spoken against"; and v. 38; Jerusalem's redemption.

New Year's: Circumcision, and the name He received. Luther wanted this, and not just the new year. It is due to accidental circumstances that the Festival of the Circumcision coincides with the secular New Year's Day. This Festival has nothing to do with the New Year. The ancient Church ignored New Year. At a later period the Festival of Circumcision began to be celebrated as the religious celebration of the secular new year. But the Reformation retained the ancient purpose of the Festival.

EPIPHANY

This festival and the 6 texts following deal with the Manifestation of the Savior. The Festival itself strikes this note, and the Sundays carry the echo.

The Magi make manifest the Deity and the Kingship of the Savior. They make Him manifest as Israel's King in all Jerusalem, and even in Herod's court. The Gentile Magi brought news of Christ to the Jews and to their Idumean king. Contrast: Gentiles adore the Infant Savior--the King of the Jews; Herod seeks to kill Him. This is prophetic for the Messianic King and His Kingdom.

The Sundays after Epiphany have essentially the same object of celebration as Epiphany itself. The pericopes all remind of the revelation of Christ's glory.

First Sunday after Epiphany: The incarnate One shows His glory by His wonderful appearance in the temple, where He as a twelve year old boy causes all to wonder, and He shows that His heavenly Father has more right to His attention than His earthly parents. The glory of His youth shows itself here. Jesus makes Himself manifest as the Son of God.

Second Sunday after Epiphany: At Cana He shows Himself to be the Son of God; He manifested forth His glory. In the text for the first and second Sundays after Epiphany we have first manifestations. This Second Sunday and the following Sundays remind us of the glory which the Lord as Man showed in His public work.

Third Sunday after Epiphany: His glory is shown by His healing the physically sick (leper, and servant of the nobleman of Capernaum). He is able to do away with the evil that has come into the human organism. A text that presents two miracles is in order, for it indicates that Jesus did many miracles.

Fourth Sunday after Epiphany: Jesus manifests His glory in His power over the wild powers of nature. In many, many ways Jesus manifested His deity, so no man could fail to see in Him the Son of God come to be our Savior.

Fifth Sunday after Epiphany: Matt 12, 24-30. His glory shown, not in deed, but in His powerful speech about the Kingdom of heaven and its development on earth; He the King in this kingdom. He manifested His divine knowledge and wisdom.

(To be continued)

PREACHING SENTENCE SERMONS

Have you ever noticed how advertisers of products try to catch the eye of the buying public by using short catchy phrases to describe their product? They are wise enough to know that the average customer isn't going to remember a long dissertation on the value and benefits of their product, nor are they going to stop and read or listen to such descriptions. It's the advertiser that can come up with a catchy and descriptive phrase in just a few words that most often is successful in selling his product. To say much in a few words is a desirable trait in the world of advertisement.

In a special sense ministers, too, are advertisers with a product to sell to the public. To state it more correctly, they have a product not to sell, but to give away. That product is the Gospel of Jesus Christ, with the most remarkable value a product ever owned -- full pardon and forgiveness to repentant, sin-sick sinners. The task of every servant of the Lord is to place this product before the people in such a manner that they will want to receive and retain it. That ought to be the motive behind every sermon that is written and preached.

In every sermon are many, many sentences; so many that never would we expect the hearers to leave church on Sunday morning remembering them all. It would be nice if they would leave the service remembering what was said in one short sentence. Why not try to formulate the central truth of what each sermon says in one short sentence. We can call it Preaching Sentence Sermons.

No doubt this is what our homiletics teacher at the seminary had in mind. For each week as a part of the homiletics assignment, the students were required to hand in what was designated as a "Pastor's Note for the week." What was desired was a short, concise statement which centered on the central theme of the text.

It was also suggested that in the ministry we make use of such Pastoral Notes in our weekly announcements in the local newspaper. The reason was a twofold one: it would give the people a definite idea

as to what they were going to hear from the pulpit on Sunday, and it would demand that we get started on our sermon text early in the week, since the announcements for the papers would have to be in early in the week. To get the Pastoral Note into the newspaper announcements may not always be so easy, for various reasons.

What we have made a practice of doing is to put such Pastoral Notes in the Sunday Bulletin each week. In fact it was when the editor of this page ran across these notes in the weekly bulletin of the undersigned, that he requested this article.

Following are a few examples of what we mean by "Pastor's Note For the Week". They were submitted by several of the students that attended the seminary while I was there.

1. For the text for the 3rd Sunday in Advent, Matt. 11:11-15;
"Violence a virtue? Yes, when you grasp your Christianity with it."
2. For the text for the 1st Sunday after Epiphany, Mark 10: 13-16;
"Our faith should be childlike, not childish." or,
"If you're not concerned about your child's spiritual life, you'd better examine your own."
3. For the text for the 3rd Sunday in Lent, Luke 8: 31-37;
"The world hasn't changed; It still values a herd of pigs above a man's soul."
4. For the text for the 4th Sunday after Easter, John 7:37-39;
"The value we place on the Gospel is shown by our zeal to bring it to others."
5. For the text for the 6th Sunday after Easter, Luke 12:4-12;
"At death will you face trial for denial, or blessing for confessing?"
6. For the text for the 19th Sunday after Trinity, Matt. 9: 1-8;
"The only sickness that is fatal is spiritual sickness."
7. For the text for the 23rd Sunday after Trinity, Matt. 22: 15-22;
"A person with no respect for government is a person with no respect for Christ."
8. For the text for the 23rd Sunday after Trinity, Matt. 17: 24-27;
"To obey when love doth wane, is to obey in vain." - Norman A. Madson, Jr

HEADLINE NEWS FOR ROME - W. Petersen

The Church of Rome has certainly made "Headline News" these past few weeks. The death and burial of Pope Pius XII, and the election of Pope John have received world-wide newspaper coverage, television displays, and radio attention. Many high tributes were paid to the departed pope by leaders of both nations and churches. The president of our country attended a special mass in his honor. Official representatives of our country together with the representatives of other nations, attended the funeral at the Vatican. It was indeed sickening to see so much earthly praise heaped upon a man who, by his soul-destroying doctrines, has led countless souls down the path of destruction. We could not help but be reminded of the words of Jesus, "They have their reward," when He saw all the praise given to the Pharisees of His day.

But even more disheartening was to read some of the tributes paid to the pontiff by those who should know better. According to THE LUTHERAN, official publication of the ULC, Dr. Franklin Fry, president of that church body and also president of the LWF and chairman of the Central Committee of the WCC, opened the morning session of the ULC convention at Dayton, Ohio, on Oct. 9 with this statement on the pope's death:

"In himself an exemplary character, Pope Pius was a skillful leader of his communion and an impressive moral force in the world of our day. I am confident that I speak with the voice of all expressing Christian sympathy to the Roman Catholic Church at its loss."

Billy Graham, well-known evangelist, is also quoted in that same paper as calling the pope "a man of peace" who will "probably go down in history as one of the greatest heads of the Roman Catholic Church."

Evidently Dr. Fry does not believe that the pope is the Antichrist. He could not speak so glowingly about him if he did. The Lutheran Church has always taught that the prophecies in II Thess. 2,3-12 and I John 2,18 have been clearly fulfilled in the Pope of Rome. The present pope, together with all his predecessors, could not have shown more clearly that he "opposeth and exalteth himself

above all that is called God" than by anathematizing the central teaching of God's Word that a poor, lost sinner is justified before God through faith in the atoning work of the Son of God.

We do agree that Pope Pius XII was a "skillful leader," but not in the same sense as Fry. He was skillful in this respect that he was successful in keeping the big machine in line and also deceiving many people into believing that he was Christ's vicar on earth, and that when he speaks ex cathedra he is speaking for Christ and has the right to speak and teach as he pleases.

Fry also said that the departed pope had been an "exemplary character" who had been "an impressive moral force in the world of our day." When we consider the corruptness and immorality of many of his predecessors, perhaps Pius XII did have it over them in that respect. But what does that have to do with the salvation of souls? When Isaiah tells us that "all our righteousnesses are as filthy rags," he also includes the popes in all their regalia.

The Christian Beacon reports messages of sympathy by two other noted church leaders. Dr. Edwin Dahlberg, president of the National Council of Churches of Christ in the U.S.A., wired this message to the Vatican: "The NCC extends to the College of Cardinals and Roman Catholics throughout the world our deepest sympathy in your bereavement in the passing of your leader, Pope Pius XII." And Dr. Gardner C. Taylor, president of the Protestant Council of the city of New York, declared: "Protestants throughout the city extend their sympathy to the Roman Catholics in their hour of sorrow. We join with all Christians in giving thanks to Almighty God for a life given in His service, rejoicing in the sure and certain hope of the resurrection unto eternal life through our Lord Jesus Christ."

We can agree with the editor of the Beacon when he asks: "Do they really believe that the Pope had departed to be with Christ? Is the matter of the way of salvation, which divides the Protestants and the Roman Catholics, really not too important after all?"

So the^{se} expressions certainly indi-

cate how Protestantism has degenerated from the principles and doctrines of the Reformation. It is especially disturbing to see how far to the left the Lutheran Church is drifting. We, then, who are contending for the faith which has been handed down to us in the Scriptures and through the Reformation, have some rough opposition to face in the future, not only from the Roman Catholic Church but also from those who call themselves Lutheran. The language which we have heard on the part of church leaders regarding the pope is typical of the language heard in the ecumenical movement. And that movement is determined to do away with those who refuse to go along with the stream.

The election of the new pope has also received its share of publicity. It has again brought to light the hierarchical character of the Catholic Church, and its false doctrines. I believe it has opened the eyes of many of our people to see the errors of that church, and also to appreciate more the message which we preach. One of my members remarked, after viewing the pomp and ceremony of the new pope on TV, "It's downright heathenish!" He could see what a "heathenish" thing it was to bow down to the pope and kiss his ring, and, in general, to make so much fuss over a mere man. I think this attitude is typical of many of our people.

Again the world extended their congratulations to the new pope. An editorial in the Minneapolis Tribune (Morning) Wed. Oct. 29, 1958, stated: "Pope John has been called the 'outstanding Vatican diplomat.' He had travelled widely throughout Europe and the Middle East. Prior to becoming archbishop of Venice in 1953, he made an impressive record as papal nuncio to post-war France. Earlier he had been Vatican representative in Bulgaria, Greece, and Turkey. This is impressive preparation for times that promise to be as turbulent for Pope John as those through which his predecessor presided over a mighty church. Non-Catholics the world over will join their Catholic friends in rejoicing that so able a leader has been chosen." Again that is typical of the many well-wishes from the world to the new pope. We predict that Pope John will be just as popular with the world as was his predecessor.

I just wonder, though, how many people

paid attention to and realized the implications of these words which were spoken at the crowning of the new pope.

"Receive this tiara, adorned with three crowns, and know that thou art the father of princes and kings, guide of the world and vicar on earth of Jesus Christ our Lord."

This, by the way, was quoted also in the Minneapolis paper. The authority, which the pope claims for himself, certainly could not have been expressed more simply. He not only claims spiritual but also temporal authority over all the people in the world. According to that claim, President Eisenhower and Premier Krushchev really owe the pope obedience. If the Roman Catholic power continues to spread, who knows but some day our beloved America may be taking orders from Rome. Keep that quotation on hand to show your people that Rome really means business in its struggle for world domination (temporal and spiritual), and that we need to keep our eyes open at all times so as not to lose our freedom.

In closing, just this comment: We have again seen how blind the world is. It simply does not know what the Gospel is. Strange, that the simplest and clearest and most comforting message in the world lies hidden! It reminds us of Paul's words to the Corinthians, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II-4,3-4).

How thankful we should be to the God of grace that we have the truth of the Gospel and have been brought to see the errors which undermine it. As we consider the thousands of people who believe lies, it ought to be impressed upon us that it is due only to God's unmerited grace that we have the truth. May we, then, in all Christian humility, continue to spread forth the glorious doctrine of justification by faith alone! May the happy song of our hearts be with our beloved Luther,

Dear Christians, one and all, rejoice,
With exultation springing,
And with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath done,
How His right arm the victory won;
Right dearly it hath cost Him.

O. G. Malmin carries ball for Lutherans + + +

Thanks to the editor of the Herald for his telling editorial "Habemus Papam" in the 11-18 issue. The Minneapolis Tribune picked it up at once, and did a good job quoting from it.

Bill thought I might add from it to his article, but no time now, and I suppose practically all ELS men read the Herald.

It was a sad day when Fry cast shadows upon Lutherans by his praise of Pius XII at the Dayton convention of the ULC. Maybe Fry could argue academically that he did not say anything, but by what he said many unsuspecting people could be miserably deceived.

Malmin could have said more; he could have added a quotation from the Councils of Trent on how the pope anathematizes justification by faith. But even without that, Malmin's "blast" is good, and it was needed.

Ruff tells about church "news magazines"

Elson Ruff, able editor of The Lutheran, 11-19 issue, tells us that this ULC weekly gets about \$1,000 per week from advertizers, that it costs more than \$10,000 a week to publish and distribute this paper. Catholic weeklies, he says, are increasing in circulation. Methodists converted to a monthly. The Episcopalians have a news weekly and charge \$8.50 a year for it.

The 11-13 issue of the Sentinel reached me on Nov. 17. In its news section there is a good blurb for "The Pirates of Penzance." But that show was over then, Held Nov. 14, 15, and 16. I suppose the fault was with those who sent the item in - too late. To say the least, you cannot increase circulation and reading of a church paper that way.

=====

The ELS in '26. In 1926 the U.S. Bureau of the Census published figures on "Lutherans" and added other things. On "Organization" the book says of the ELS (Norwegian Synod):

"As regards church polity, the synod advocates the sovereignty of the local congregations. The jurisdiction of the synod is purely advisory, lacking all features as a governing body. The resolutions of the synod are not binding upon the local congregations until they have been accepted by them."

The 71 churches then listed as of the ELS were: Mass. - 1; Ill. - 3; Mich.-3; Wis. - 7; Minn. - 28; Iowa - 16; N.D. - 7; Wash. - 1; Ore. - 4; Calif. - 1.

Following are comparative figures picked out of the Census book. No synod reported 100% on financial income, small number missing.

	1926 churches	chil-dren*	commun-icants	home	mis-sions
EIS	71	2	6	\$ 81	\$ 28
Wis.	709	60	158	2318	424
Aug.	1180	77	233	4162	1167
ELC	2554	146	328	3974	1783
Mo.	3917	303	687	13406	2940
ULC	3650	305	866	17509	3641

* Figures in last four columns given in thousands.

Notes & News

Paul A. writes that the Rochester, NY church is buying two extra lots next to its site. About \$4,000 back taxes on lots. @@@ All our mimeographing should be at least as good as the new LYA Quarterly. @@@ Luke wants to know how WE liked the Gestetner. It is the best duplicator made, in my opinion. Mrs. Knickerbocker, a Guild VP, said: If the CB needs equipment, appeal to all the Guilds and Aids. @@@ Some months ago, Hugo was nominated as "best dressed minister," but he refused to stencil this. He is not cutting this stencil; he wont even see the thing, and he'll read it in Inter Nos. @@@ Starting a new mission like at East Grand Forks is like getting married to a beautiful girl who can't cook. Most of the mission effort is left up to the minister. @@@ Clarence Hanson wrote that the Hogstads are moving from Castlewood, S.D. to Grand Forks, and he knew their new address. That's the way to do it: write at once, so that we can visit the people before they're upacked. @@@ Stenberg (ELC) and Borchert (Mo.) here in EGF are wide-awake men. With their helpers, they quickly get information about newcomers. Our new church here does not rate as "competition" to their churches, one with about 1160 souls, and the other with about 600 souls.

@@@ Since this is the December GB, since next week is Thanksgiving, and since this issue should be out earlier than usual, I'm cutting off news here. - GS, E. Grand Forks.

11-20-58

TREASURY

From the Treasurer's Office:

On November 24th we sent in the contributions for the month. The summary shows that we are \$31,068.52 short of our certified budget.

You can readily see that this presents a serious problem. At present we are operating with money ear-marked for the new gym. When the building operations begin, this money will have to be made available. In the summary I ask the question: "Would you want to be the one to tell the missionaries that they must seek other employment to support their families?"

Now for a little brighter news: On Dec. 5th I can report that some over \$8,000.00 has come in, which is a good beginning for this month. Now if all will push to the utmost, maybe we can really brighten the picture.

A tabulated list of contributions will appear in the Sentinel this month. I feel this is the best way to give the members of the congregations a clear picture of what they are doing. Many must surely admit there is room for much improvement.

INSURANCE

May I have the undivided attention of all the pastors who belong to this group? (Aid Association Group Insurance.)

You have elected me as treasurer, and I am very happy to serve if I can have the full cooperation of everyone.

For most of you the annual payment of \$15.00 is due on February 1st. Because this is a package deal, the Aid Association will NOT ACCEPT INDIVIDUAL PAYMENTS! In other words, there must be one check with all included on Feb. 1st.

Last year, because the notices were sent out a little late and there was no opportunity to explain this, there were six who failed to send in the premium on time. So that they would not be dropped,

I advanced the money personally (grocery money, etc.), and then sent as many as four notices.

Why not send the \$15 in December, and save me the trouble of sending out notices, and getting a big headache when the time rolls around and some are not in on time.

Perhaps I should add the explanation that I plan on leaving on January 11th for a vacation, and would appreciate having this matter taken care of before that time. Anyway, it is better to send it before starting to pay Christmas bills.

Thankyou for your undivided attention. Note: Please make checks payable to S. E. Lee (saves time endorsing them).

S. E. Lee

o-o

Both of these articles came in the mail this morning, Monday, Dec. 8. And as it happens, the Clergy Bulletin is not early, and therefore you'll get this message on two matter from the honorable treasurer practically at once.

Bill Petersen is sitting here in the office, waiting for me to get this page stencilled. He brought his Missas along, and also Joel. Ruth and Thomas stayed at Oklee. Some of you may not know that Bill also returned the Sioux Falls call. That church must feel pretty much let down. But - they'll get the right man in due time.

At the last northern conference (at Trail), the subject of getting things done on time came up. Then the question was asked, "Do you mean to say that the EIS is a kind of a slow-motion outfit?" Yes, was the answer by another, and he also said, And I am a high priest of that cult!

Holy Cross Lutheran, Madison, took in 44 members on Nov. 23, representing 14 new families. That is as many people as some places have to start with, and maybe Holy Cross itself started with fewer than that.

Editor Ylvisaker wrote: Keep on urging the pastors to send you their publications. He's interested in keeping a full measure of news in the Sentinel.

1958 ELG STATISTICS

No.	Church	Pastor	Sundays	Soul	Con-	Vo-	Baptisms		Confirmed		Com-	Met-	Bur-
							Child.	Adult	Child.	Adult			
1.	Canoga Park	Our Redeemer	-1	10:30	D. Johnson	92	52	12	11	4	3	1	-1
2.	Granada Hills	Our Savior's	-1	10:45	G. Quill	338	169	35	16	2	4	4	-2
3.	Chicago	St. Mark's	-1	10:30	A. Strand	320	270	65	11	5	8	3	-3
4.	Chicago	St. Paul's	-1	10:45	J. Anderson	178	133	20	13	3	3	1	-4
5.	Lombard	St. Timothy	-1	10:30	R. Moldstad	99	58	20	6	1	3	1	-5
6.	Calmar	Trinity	-1	10:30	H. Preus	135	82	35	2	1	4	1	-66
7.	Forest City	Forest City	-1	9:15	V. Theiste	132	91	35	3	1	2	2	-7
8.	Lake Mills	Lake Mills	-1	9:00	G. Becker	102	64	16	4	2	4	4	-8
9.	Lake Mills	LAWN Lime Creek	-1	10:30	G. Becker	91	50	17	1	4	4	1	-9
10.	Lawler 9NW	Saude	-1		M. Tweit	140	109	37	3	1	3	3	-10
11.	Mason City 2SW	Central Heights	-3	9:00	J. Moldstad	37	10	4	6	1	12	1	-11
12.	New Hampton 9N2E	Jerico	-1	*	M. Tweit	288	234	61	3	3	880	1	-12
14.	Northwood	First Shell Rock	-1		R. Newgard	175	118	11	11	3	243	1	-14
15.	Northwood 11W	Somber	-1		R. Newgard	98	71	10	1	2	182	2	-15
16.	Scarville 5S	Center	-1		T. Aaberg	171	122	40	6	1	265	6	-16
17.	Scarville	Scarville	-1		T. Aaberg	103	64	31	1	2	229	2	-117
18.	Story City 4N	Bethany	-1		T. Aaberg	18	12	5	1	1	28	2	-18
19.	Thompson	Zion	-1	11:00	V. Theiste	170	125	49	5	1	345	2	-19
20.	Thornton	Richland	-1	10:30	J. Moldstad	176	115	42	6	1	210	2	-20
21.	Waterville	East Paint Creek	-1	*	W. Gullixson	111	79	42	2	1	135	3	-21
22.	Wabkon	West Paint Creek	-1	*	W. Gullixson	98	76	34	2	2	121	2	-22
23.	Brewster	Lutheran Mission	-2	11:30	C. Moldstad	23	16	25	2	2	64	1	-23
24.	Cambridge	Boston	-1	*10:45	D. Pfeiffer	160	105	25	5	3	392	3	-24
26.	Holton	Holton	-1	11:00	M. Dale	141	91	26	7	6	264	4	-26
28.	Albert Lea	Our Savior's	-1	*10:45	E. Unseth	625	396	149	15	10	1057	10	-28
29.	Audubon	Immanuel	-1	11:00	S. Lee	177	109	39	11	2	500	1	-29
30.	Bagley 10NW	Concordia	-1	9:00	G. Gulberg	75	44	14	4	2	166	2	-30
31.	Bagley 6W	Our Savior's	-3	10:00	G. Gulberg	131	85	22	2	3	205	3	-31
34.	Cottonwood	English	-1	10:00	G. Weseloh	161	106	32	7	2	212	1	-34
36.	Eagle Lake	Salem	-1	9:00	M. Gullerud	131	80	23	4	4	188	2	-36
37.	East Grand Forks	Riv. Heights	-1	10:30	G. Schweikert	53	39	16	3	1	129	10	-37
38.	Ellsworth	Bethlehem	-1		P. Petersen	50	35	11	1	1	123	1	-38
39.	Fertile	First Evanger	-1		A. Merseth	125	97	35	2	2	227	1	-39
40.	Fosston 8NW	Gross Lake	-1	11:15	N. Madson Jr	74	55	27	2	1	99	1	-40
41.	Gawlord 7SE	Norwegian Grove	-3		J. Petersen	130	77	34	1	1	335	1	-41
42.	Hartland	Hartland	-1		P. Yl visaker	194	135	63	17	3	185	1	-42
43.	Hawley	Our Savior's	-1	9:30	S. Lee	117	74	20	5	1	339	3	-43
44.	Jasper 4E	Trefoldighed	-1		P. Petersen	93	60	20	1	3	231	3	-44

	Services	Spec. Av. Att.	Sun. Av. Att.	Sun. School Emr.	Oth. School Days	Church Public	Offerings Home Purp.	Property Value	Debt on Property			
1.	12	46	52	53	98	11	10	103	136	10	136	1
2.	13	135	85	180	289	39	10	103	136	10	136	1
3.	60	125	53	135	85	15	10	103	136	10	136	1
4.	11	77	52	80	75	8	10	103	136	10	136	1
5.	10	28	52	52	70	8	10	103	136	10	136	1
6.	17	37	51	52	20	4	15	21	37	7	7	7
7.	9	43	50	65	37	6	10	37	7	7	7	7
8.	7	29	51	51	19	4	10	37	7	7	7	7
9.	7	12	51	41	4	1	10	37	7	7	7	7
10.	13	102	50	89	4	1	10	37	7	7	7	7
11.	10	50	50	24	13	3	37	16	25	8	8	8
12.	10	49	49	85	40	7	10	25	8	4	4	4
13.	8	51	51	61	40	7	10	25	8	4	4	4
14.	8	50	50	61	40	7	10	25	8	4	4	4
15.	9	50	50	61	40	7	10	25	8	4	4	4
16.	9	50	50	70	25	4	15	17	16	16	16	16
17.	9	80	49	80	14	2	15	16	5	14	14	14
18.	11	79	24	15	5	2	6	5	28	18	18	18
19.	11	79	50	79	28	6	10	28	42	2	2	2
20.	14	120	51	97	48	8	9	42	19	4	4	4
21.	10	48	48	50	18	2	10	19	12	1	1	1
22.	10	48	48	50	12	2	10	12	2255	1382	10000	10000
23.	2	15	52	15	6	2	10	12	2255	1382	10000	10000
24.	11	50	52	82	35	6	10	19	12	1	1	1
25.	6	32	52	49	34	5	10	34	8000	1300	85000	10000
26.	16	145	52	221	182	18	10	90	3548	665	30000	30000
27.	12	145	52	221	182	18	10	90	21400	4450	65000	65000
28.	12	65	52	40	14	7	10	49	3513	262	10000	10000
29.	2	65	53	40	14	7	10	10	1081	453	12000	12000
30.	6	75	53	70	41	5	10	49	1310	582	9000	9000
31.	8	76	51	94	34	5	10	49	7620	956	65000	19900
32.	7	56	51	58	33	4	3	27	4150	1370	25000	7000
33.	13	31	51	40	14	4	10	18	4420	679	30000	20697
34.	2	32	49	37	14	4	10	26	1200	80	10000	2450
35.	11	43	51	52	27	7	36	18	3378	532	29000	2280
36.	4	30	50	35	12	1	10	16	1159	85	10000	1120
37.	9	65	48	80	41	4	10	41	2500	1200	30000	30000
38.	12	80	51	70	38	7	10	31	4700	940	30000	30000
39.	12	62	52	70	38	7	10	40	5590	907	24000	8200
40.	4	62	50	62	26	5	10	30	2630	2000	15000	15000

Christian Day Schools; 1st number enrollment, 2nd, teachers: 2; 138, 5; 3; 24, 1 + 3 assistants; 9; 5, 1; 10; 22, 1; 12; 16, 1; 15; 14, 1; 16; 3; 17; 7, 1

Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading and bleed-through.

1958 ELS STATISTICS

						Con-	Vo-	Baptisms	Confirmed	Com-	Mar-	Bur-	
						Souls	firmed	ters	Child, Adult	Child, Adult	muned	ried	ials
46. Lengby	St. Paul's	-3	11:15	G. Guldberg	146	85	34	6	2	2	230	3	-46
47. Luverne	Bethany	-1		P. Petersen	327	238	53	13	1	8	828	6	-47
48. Manchester	Manchester	-1		P. Mavisaker	55	31	12	3	3	3	75	1	-48
49. Mankato	Mt. Olive	-1	10:30	M. Guillerud	271	175	55	3	1	4	666	1	-49
52. Minneapolis	Hiawatha	-1	11:00	T. Teigen	192	115	49	20	2	2	400	2	-52
53. Okabena	St. John	-3	*10:30	R. Ude	301	214	52	3	1	7	738	1	-53
54. Oklee 9NE	Clearwater	-3		W. Petersen	120	88	34	5	4	4	175	2	-54
55. Oklee 15NE	Oak Park	-3		W. Petersen	131	97	25	5	1	9	213	1	-55
56. Plummer 5N on #59	Clearwater	-3	2:15	N. Madson Jr	65	50	23	2	1	4	127	2	-56
57. Princeton	Bethany	-1	9:45	S. Dorr	117	68	25	2	1	2	158	4	-57
58. Princeton 10W4S	Our Savior's	-1	11:00	S. Dorr	289	203	72	10	1	5	269	3	-58
59. St. Paul	Edgecumbe Hills	-1	10:30	D. Dale	41	33	13	1	1	2	108	4	-59
60. St. Peter 10NW	Norseland	-1		J. Petersen	300	205	86	8	2	2	627	2	-60
61. Tracy	Zion	-1	10:30	A. Scholz	183	124	33	1	3	3	534	3	-61
62. Trall	Mt. Olive (Chester)	-1	9:45	N. Madson Jr	36	25	10	2	4	4	75	4	-62
63. Trail	Nazareth	-3		W. Petersen	156	107	36	4	5	5	176	4	-63
64. Ulen	First	-1		A. Merseeth	199	133	45	3	3	204	4	4	-64
65. Rochester N.Y.	Indian Landing	-1	10:30	P. Anderson	68	32	12	5	1	1	246	1	-65
66. Rochester N.Y.	Sodus Point	-3	8:30	P. Anderson	4			1					-66
67. Mayville N.D.	First America	-1	11:00	H. Hardberg	142	91	38	4	4	4	216	3	-67
69. Sioux Falls S.D.	Bethel	-1	11:00	Vacancy	250	165	30	23	3	9	600	4	-69
71. Tacoma	Lakewood	-1	11:00	J. Madson	90	53	17	10	5	5	272	1	-71
72. Tacoma	Parkland	-1	10:30	H. Theiste	297	155	39	19	3	2	574	4	-72
73. Amerst Junction	Our Savior's	-1	11:00	H. Larsson	54	44	18	1	3	5	140	1	-73
75. Eau Claire	Ascension	-1		K. Olmanson	300	167	58	12	1	9	576	3	-75
76. Eau Claire	Concordia	-1		L. Vangen	450	265	67	18	2	3	884	3	-76
77. Eau Claire	Pinhurst	-1		A. Gullerud	350	230	78	13	2	3	1080	4	-77
79. Madison	Our Savior's	-1	10:45	N. Oesleby	292	217	85	4	1	9	644	5	-79

Notes: These are Inter Nos statistics, fresh as they can be, on 1958 standings at the year's end. Figures on the parishes missing in this list can be published in Inter Nos as soon as we get them. Thanks to the Secretary for pushing so much through before the end of February.

It is suggested that you glue each pair of sheets together on end so that you have a full sweep of statistics for each parish, church. (New notes and other Inter Nos material must wait until the next issue.)

Spec.	S e r v i c e s			Sun. School			Oth. School			Students			Offerings			Property		Debt on Property
	Av. Att.	Sun. Av. Att.	Emr. Teach.	Days Emrol.	Church	Public	Home	Outs. Purp.	Value	Property								
46.	9	60	53	75	35	5	5	\$ 4952	\$ 515	\$ 32000	-	46						
47.	10	139	52	198	55	7	10	9000	5000	76000	\$2000	47						
48.	9	30	45	36	25	5	10	1950	300	11000	-	48						
49.	13	125	52	140	60	9	10	9850	2820	60000	\$19000	49						
52.	13	70	90	105	40	5	10	8000	1500	55660	26000	52						
53.	13	149	52	178	59	12	10	9328	2521	62000	531	53						
54.	5	5	47	61	23	4	15	1805	300	10000	-	54						
55.	5	5	48	70	20	3	15	1767	330	11000	-	55						
56.	5	49	49	32	14	2	10	784	115	6000	-	56						
57.	10	60	51	80	45	5	10	3830	407	35000	20000	57						
58.	10	75	51	125	50	6		8136	4406	60000	10679	58						
59.	18	19	52	24	20	4		1425	55	42000	24888	59						
60.	9	140	48	162	40	5	10	10000	3500	70000	-	60						
61.	14	74	51	102	42	5	25	5690	1506	40000	-	61						
62.	6	49	48	23	9	3	10	559	126	9000	800	62						
63.	5	5	49	76	37	4	15	2489	475	12000	-	63						
64.	11	37	51	57	36	8	36	5400	650	38200	6538	64						
65.	21	27	52	47	60	10	10	5212	157	13500	7506	65						
66.			51	8	5	1	5	134				66						
67.	9	61	51	91	41	6	10	4086	1469	31800	-	67						
69.			52	125	70	7	10	8000	1400	50000	12176	69						
71.	13	61	52	75	80	8	10	5269	623	23000	4741	71						
72.	11		53	117	63	7	10	14315	1071	110,000	17077	72						
73.	8	38	48	42	5	1		4149	489	15000	40	73						
75.	22	39	52	87	106	10	9	5473	941	40000	24327	75						
76.	14	96	52	113	100	11	33	8316	878	65000	17000	76						
77.	15	93	53	130	110	15	42	13027	1320	120,000	50900	77						
78.	10	50	52	136	50	8	10	26866	2759	150,000	-	78						

Christian Day Schools - 49: 31, 1 + assistants; 52: 14; 58: 15, 1; 60: 27, 1; 71: 7; 72: 43, 2; 79: 15.

N o t e s : The stencillor listed day schools as shown because of space problem. == Synod's Secretary will make the whole things perfect and complete for the 1959 Report. Meanwhile, though, you do have this copy to check. In case of error, write to the Honorable Secretary, of course - but don't blame him for errors.

New Hampton, Iowa, H. Bremer, lists four children confirmed; 28 SS pupils and 5 teachers. Whiting, Wis. Lutheran Mission, H. Larson - 15 services listed with an average attendance of eight.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical
Lutheran Synod

Vol. XVIII, No. 5

January, 1959

TO ALL PASTORS

(FROM PAUL, THE APOSTLE)

EXEGESIS OF II TIMOTHY 4, 1-4

By Julian G. Anderson.

"I solemnly charge you in the sight of God and Christ Jesus, Who shall surely judge the living and the dead, and by His appearing and His Kingdom; Preach the Word! Stay at your work in good season and in bad! Convict! - Rebuke! - Comfort (your hearers) with all patience and instruction! For there shall be a time when men shall not tolerate sound doctrine, but, having itching ears, shall pile up (false) teachers for themselves according to their own lusts, and shall turn away their ears from the truth, and shall turn aside unto falsehoods." (II Timothy 4, 1-4)

As every pastor knows so well, one of the most remarkable things about the Holy Scriptures is their timelessness and contemporaneousness - the fact that while they are old, so far as human records are concerned, yet they are always new, always up-to-date! Take, for example, the letters of Paul the Apostle. Written 1,900 years ago, there is still a marvellous freshness and modernity about these letters for us Christians of the 20th century.

This is especially true of Paul's pastoral epistles - his letters to Timothy and Titus, two of the early pastors in the Christian Church. How diligently we who are privileged to serve the Lord Jesus as pastors in this 20th century should read and study these divinely-inspired masterpieces of pastoral advice and counsel. If we would be faithful servants of the Lord, if we would be successful pastors in His eyes, we might better spend our time re-reading and re-studying these inspired letters of Paul rather than the sometimes questionable and often trite books on pastoral counselling which flood our market today.

As a starter, for example, we might well consider what Paul wrote to Timothy in the paragraph quoted above concerning the obligation which rests upon us of being faithful preachers of the Truth, the whole Truth, and nothing but the Truth, as it is set forth in the Holy Scriptures. Here is a paragraph which was addressed to us, the preachers of the 20th century - words which apply to us far more pertinently than they did to Timothy!

"I solemnly charge you," says Paul (ὁλοκαρτέρομαι), "in the sight of God and Christ Jesus. . ." (ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ). Bear in mind the basic meaning of the verb μαρτυρέω, which appears here in a middle deponent form - "to bear witness, to testify"; hence to avow or charge. Here the prefix ὀϊα is intensive, thus intensifying this already strong verb - "I bear solemn witness, I solemnly charge you!" This compound form was regularly used throughout the Greek world in the sense of "I avow in the sight of God, calling on God as my witness!"

But Paul does not leave this latter thought to be inferred. Indeed, he makes this thought very specific - "I solemnly charge you ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ. Ἐνώπιον is an interesting compound - ἐν plus ὀπί plus ὠν-- literally, "being in the face of" - in the sight of, in the very presence of. Note Paul's consciousness of the fact that he is in the very presence of God as he writes, that God is, as it were, looking over his shoulder - a consciousness which we, the pastors of the 20th century perhaps lack much of the time. How much more faithfully we would speak the truth if we were but to remember that the eyes of God are always upon us!

In this passage Θεοῦ refers specifically to God the Father, for Paul hastens to add καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν (ῶντας καὶ νεκρούς... "Who shall surely judge the living and the dead." Μέλλω plus the infinitive means commonly "is about to." It also signifies - and especially in Scripture - something which will surely happen because it is fixed by divine appointment. This is one of the great certainties of the Christian faith - that Jesus shall surely return to judge the living and the dead! At the time of His ascension the promise was given - "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven!" Acts 1, 11. This is the promise which sustains every Christian heart in the midst of this world of wickedness - Jesus is coming again! This return is fixed by divine decree!

And when He does so return, it will be "to judge the quick and the dead," as we confess in the Apostles' Creed - words which are taken verbatim from this very passage. "The living" - (ῶντας - those who are alive at the time of His return; "and the dead" - καὶ νεκρούς - those who have died previous to the date of that return. "For the Lord Himself shall descend from heaven with a shout," says Paul, "with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air!" I Thess. 4, 16-17. And then, as the Lord Himself explains in Matt. 25, 31-46, the judgment will take place - the great event towards which all human history is converging!

The infinitive κρίνειν means primarily "to separate"; and the picture which the Lord gives us in Matt. 25 is that of the separation of the believers from the unbelievers. This verb κρίνω in time acquired a secondary meaning - "to judge" - which in time replaced the primary connotation throughout the whole Greek world. Even so, however, the primary significance is not to be lost, for the word emphasizes the judicial process of sifting and weighing the evidence in a case at law - separating the evidence into "pro" and "con" - and hence coming to a judicial decision. In Scripture this verb κρίνω is applied specifically to the activity of Jesus as the Judge at the end of the world. In brief, this activity will include (1) separating the believers from the unbelievers; (2) bestowing the rewards of grace on the believers; (3) pronouncing the sentence of damnation on the unbelievers. Here, then, Paul reminds us pastors of the coming judgment - the time when we shall be required to appear before the judgment-seat of Christ to answer as to how we have carried on our work, how we have used our talents, and how faithful we have been!

This second advent of Christ for judgment is the ἐπιφάνεια to which Paul refers here. Yes, says Paul, "I solemnly charge you. . . by His appearing (ἐπιφάνεια) and His Kingdom (βασιλεία). These two accusatives have caused difficulty among commentators in the past. Some of the early exegetes and text critics changed the καὶ to κατὰ, so as to read, "according to His appearing. . ." - the reading of the Textus Receptus. The verb δισμαρτύρομαι, however, regularly takes an accusative to denote the object by which one swears or makes his solemn avowal. Paul makes his solemn charge to us in the nature of an oath, swearing by the appearance of Christ at the end of the world, and by His sovereign power and Kingdom! As we read Paul's words, then, we are to keep in mind the promise of Jesus to come again - His second ἐπιφάνεια; and also the fact that we are members of Christ's Kingdom (βασιλεία) doing His work! How much more diligent and faithful we would all be if these thoughts were ever in our minds!

This noun ἐπιφάνεια is rich in meaning. In classical Greek it was used generally to designate the help-bringing appearance of the gods, which was so frequent, for example, in the Iliad. The early Christians, therefore, carried over this concept into our Christian Christology, emphasizing the two epiphanies of Jesus as our Savior - Σώτηρ. The Scriptures bear unanimous testimony to the fact that His first ἐπιφάνεια was to bring help to us poor sinners - to fulfill the Law for us, to make atonement for our sins, to destroy the power of Satan and death. And His second ἐπιφάνεια likewise will be a help-bringing appearance - to bring our salvation to its full consummation! Every Christian, therefore, must learn to look upon this second ἐπιφάνεια of Christ as the greatest and most glorious of all events, the object of all our hopes - that which will usher in the day of our redemption!

But if the thought of Christ's ἐπιφάνεια stirs our hearts and moves us to faithfulness, the thought of His βασιλεία should do the same. In its simplest sense βασιλεία denotes royal power, royal rule and sovereignty, including, of course, by necessity those subjects over whom this sovereignty is exercised. In the New Testament this word is often used in a specialized sense, as here, to signify the glorious reign of Jesus, the Messiah, the King of kings, and including, then, also the believers, who are His subjects and who share in all the blessings and benefits of His gracious rule.

In one sense this βασιλεία Χριστοῦ is present, having been established in the New Testament sense at His first advent, 1,900 years ago. At that time the principles of the Kingdom were laid down, the qualifications for citizenship were specified, and the blessings of forgiveness, salvation and eternal life were secured for all men. These blessings, then, are actually enjoyed NOW by those who are citizens of this Kingdom - the believers!

In another sense, however, this Kingdom is still future, in that it has not yet achieved its final form and reached its final consummation, when all sin shall be eliminated and all unbelievers removed. All this must wait for the second ἐπιφάνεια of Christ in glory. Every believer, then - and in particular we as pastors - must bear in mind that we are citizens of this Kingdom of Christ, and our hopes must ever be directed to His return, when the Kingdom will be set up in its final perfect form!

Now, then, let us turn our attention to what it is that Paul charges us to do as pastors. First of all, he says, "Preach the Word!" - κηρύξου τον λογον. This is, and must always be, our principal task - to sound forth - to publish - to proclaim - the Word of God as heralds, or messengers, of the Lord, which is what the verb κηρύσσω signifies. We pastors are heralds to whom a certain message has been en-

trusted - the message of the Gospel; which must be brought to all men according to the terms of the Great Commission. To this end, then, we must preach the Word - deliver our message - to every person possible!

In this passage, of course, τὸν λόγον is equivalent to the entire Christian message - the whole counsel of God - including both the Law (convict, rebuke), and the Gospel, or Good News, of salvation in Christ (comfort). Here also the preachers of the 20th century would do well to take note what it is that they are to preach - the Word of God -- not philosophy, nor psychology, nor amusing anecdotes and stories, but THE WORD! "Preach the Word!" says Paul, the divinely-inspired Word, which is the power of God unto salvation!

"Stay at your work in good season and in bad," continues the great apostle. The old translation, "Be urgent in season, out of season," is not particularly apt, since it does not express as clearly as possible Paul's thought. The 2nd aorist imperative ἐπίστηθι means literally "stand by". And since the 2nd aorist forms are intransitive, the implied object necessary to complete the thought must be supplied from the context. Paul's thought here is made clear and unmistakable by the addition of the two adverbs - εὐκαιρῶς and ὀκαιρῶς. The Christian pastor is to stand by his work - to stay at his work - to be at his work - at all times, knowing that "it is required in stewards that a man be found faithful," and that the Lord will return to judge us all! Here the parables of the talents are especially apropos, emphasizing the fact that the servant of the Lord dare never lay down on his job as a herald.

The two adverbs used here are difficult to translate into English. Εὐκαιρῶς means literally "good-seasonably"; and ὀκαιρῶς "unseasonably." The thought seems to be clear enough, however. The Christian pastor, as a servant of the Lord, is to stay faithfully at his work whether the times seem good (εὐ-) or bad (ὀ- primitive); whether the times seem to offer great opportunities or not; whether that work is blessed with seemingly great results or no results! We must remember that, as pastors, our one commission is simply to "Preach the Word" - to publish the good news of salvation to as many people as we can reach with our proclamation. It is the work and the responsibility of God the Holy Spirit to produce the results - to produce faith in the hearts of the hearers; to cause the hearers to grow in grace; in general, to give success to the preaching of that Word. Strictly speaking, then, it is not our responsibility to determine whether the times are good or bad, whether they are opportune or not. The Word is to be preached at ALL times! This is Paul's thought.

There are times, of course, which are much more opportune for the preaching of the Word than others; times when the preaching of the Word seems to be accompanied by much greater success than others. On the other hand, we, with our limited knowledge, are not always able to see the latent opportunities which exist; nor are we able to calculate the true results of our preaching at any time. Only God knows all this. But one thing is certain - the Word must be preached at ALL times - good or bad; and this is the job that has been given to us. Therefore we are to stay at our work whether the times seem opportune or not - even at those times when it seems, humanly speaking, that there are no opportunities, that no good will result therefrom!

A word of caution, however, must be added. This must not be used as an excuse for hanging on in unproductive fields where there are fruitful fields close by. Paul's thought here is that we are to be busy at all times; and from his own experience we know that he often shook the dust of one place from his feet in order to move elsewhere.

At this point, then, Paul becomes more specific in his directions. "Convict! - Rebuke! - Comfort!" he says (ἐλεγξου, επιτίμησου, παρακάλεσου), three super-charged aorist imperatives. The first of these - ἐλεγξου - means literally "to disgrace," to put to shame. Here Paul is plainly referring to the preaching of the Law. The first task of the Christian preacher is to show his hearers their shame, to show them their sins, to convince them that they are sinners, to convict them of their sins!

At the same time the sinner must be shown how truly serious his sins are in the sight of God - what dire penalties God has imposed on all those who transgress His Law -- eternal death and damnation! This is the basic thought contained in the word επιτίμησου, usually translated "rebuke". The word means literally "to lay a penalty (τιμῆ) upon," to award some merited penalty, as a judge does in the case of a convicted criminal. In Scripture, therefore, επιτίμω means to censure severely - to rebuke - calling to mind especially the severe penalties of the Law on sin. All this is a part of the proper preaching of the Law, with which the pastor must ever be concerned.

But once the Law has been presented in all its terrible severity and the sinner brought to despair, he must then be comforted with the sweet balm of the Gospel. He must be told of what Christ the Savior has done for him and for all men - that his salvation is finished and available simply for the taking, without money and without price, that God has already declared all sins forgiven! It seems clear, therefore, that this is Paul's thought in this third imperative - παρακάλεσου "Comfort!"

Here we have a word which has acquired a great variety of secondary connotations. Meaning literally "to call to one's side" - παρά-καλέω, we can translate (1) to admonish or exhort; (2) to beg or entreat; (3) to comfort or console; (4) to encourage or strengthen; and (5) to instruct or teach. The question is, What was Paul's thought here in this passage and context?

We note that the reading of the versions from Tyndale on is "exhort," which must certainly be understood in the sense of exhortation or admonishing the hearers to repentance AND FAITH, implying the preaching of the Gospel following the preaching of the Law. It seems utterly inconceivable that Paul was thinking here only of the Law, that he would leave out of consideration the most important part of the Word - the glorious good news of the Gospel. And if this be the case we might well translate "exhort, or admonish, to come to repentance and faith."

Or we might equally well translate "beg, or entreat, your hearers to repent and believe in Christ" - entreat them to come into the Kingdom of Heaven! Or we might with equal justification translate "comfort, or console, your hearers by setting before them the sweet balm of the Gospel." It is this meaning, in fact, which seems to set forth Paul's thought most clearly and satisfactorily, since it gives the proper progression of thought for the Christian pastor. First we are to convict men of their sins; second we are to rebuke them for those sins, calling to mind the terrible penalties of the Law; and third, and most important, we are to comfort them with the consoling message of the Gospel. In doing so we are certainly to exhort them to repentance and faith. We are to entreat them to repent and believe in Christ.

And we are also to encourage them to grow in knowledge and grace; we are to strengthen their faith, and encourage them to remain steadfast in the true faith (#4). In short, we are to instruct and teach our hearers by preaching to them the whole counsel of God, in whatever state of spiritual development we find them. This

last, or fifth, connotation (instruct) is, of course, the widest sense of all, and actually includes all the others. Our instruction, if it is to be proper instruction, must include exhortation, entreaty, consolation, and encouragement. And perhaps this is where we should leave the matter - with the thought that all this is included in the work of the Christian pastor, and that we should not limit the meaning of this verb, but include all the various shades of meaning of this very rich word.

Nor should we lose sight of the fact that Paul qualifies all three of these imperatives with the phrase ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ - "with all patience and instruction." It is clear that the ἐν is here an instrumental - "with all patience. . ." - μακροθυμία - "long-heartedness" - reminding us of the fact that we must never lose heart as we go about our work. There are really two sides, or aspects, to this noun. First "perseverance" or "steadfastness" - the quality of never giving up in spite of troubles, disappointments and apparent lack of success; and second "long-suffering" or "forbearance" - the quality of bearing with others in their short-comings and failures. Both of these must guide the Christian pastor in his work; and both of them are summed up in the common word "patience." Our work of preaching the Law and the Gospel must be done patiently - perseveringly, forbearingly.

It must also be done "didactically", which is, perhaps, the best way to render the phrase ἐν πάσῃ... διδαχῇ. Bear in mind that the noun διδαχῇ is used here as a part of an instrumental phrase, and is, therefore, adverbial in nature, directing us as to how our preaching of the Law and the Gospel should be carried on. It should be done "patiently and didactically," says Paul - "with all patience and instruction." The thought is simple - that the Christian pastor is never to stop teaching, that he is always to continue teaching, always to play the part of the teacher - a patient, long-suffering teacher!

What a wonderful passage this is, indeed, for the Christian pastor! How much there is for us to learn here; how much for our encouragement! How much more faithful and diligent and successful we would be if we would take to heart the excellent pastoral advice given us here by the apostle Paul!

And now comes the reason for this solemn charge of Paul's - a reason which is in reality a prophecy - one of the most interesting prophecies in the New Testament. "For there shall be a time," says Paul, "when men shall not tolerate sound doctrine, but, having itching ears, shall pile up teachers for themselves according to their own lusts, and shall turn away their ears from the truth, and shall turn aside unto falsehoods!"

"Ἔσται καιρὸς - "there shall be a time." Here, then, Paul turns his eyes to the future (ἔσται), to a certain measure of time (καιρὸς) - to a certain period of time, or season, when men will no longer tolerate sound doctrine. This καιρὸς may be long or short in duration, humanly speaking, but in God's eyes it is a fixed and definite season - a period of indifference and unbelief.

It shall be a time, says Paul, "when men shall not tolerate sound doctrine" - ὕψαινονσας διδασκαλίαν. Διδασκαλία is simply that which is taught (διδάσκω); and there is very little difference in meaning between this word and the more common διδαχῇ. Since διδασκαλία is a noun derived from the noun διδάσκαλος, this word stresses more the authority of the teacher who imparts the instruction, while διδαχῇ emphasizes more that which is taught in and for its own sake.

But here Paul is speaking about ὑγιαίνουσα διδασκαλία - "sound doctrine," a favorite expression of Paul's found in these pastoral epistles - I Timothy 1, 10; II Timothy 1, 13 and 6, 3; and Titus 1, 9, and 2, 1. The verb ὑγιαίνει means "to be sound of body," to be healthy, or healthful. ὑγιαίνουσα διδασκαλία, therefore, means sound, healthy doctrine - doctrine which is free from all error or corruption - pure doctrine, as we Lutherans would say. To this must be added the thought that this healthy, sound doctrine is also health-giving doctrine, imparting eternal life and salvation to those who use it and giving true health to the soul. This is the kind of doctrine that the Christian pastor is to teach and preach - sound doctrine!

But the time is coming, says Paul, "when men will not tolerate (οὐκ ἀνέξονται) this sound, pure doctrine. They will not "hold up", or endure, while this sound doctrine is being taught. They will refuse to hear it, refuse to listen to it! This is the same callous indifference to the Word of God of which Paul speaks in II Thess. 2, his famous passage on the Antichrist, where he pictures the world as deceived by the Antichrist because "they received not the love of the truth," but preferred to believe a lie. Nor is the reason for this indifference hard to find - because the sound, pure doctrine of Scripture is distasteful and unpleasant to the old Adam. The Law, for example, convicts us of our sins, it rebukes us because of our sins, it tells us that we are worthy of eternal death and damnation! And the Gospel tells us that there is nothing we can do or need do to merit our salvation. All of this is dreadfully humiliating so far as our ego and pride are concerned. And the time will come, says Paul, when men will simply refuse to listen to such doctrine any longer.

When this period comes, says Paul, "they shall pile up (false) teachers for themselves according to their own lusts, having itching ears. . . ." The underlying reason for this refusal of men to hear God's Word is a peculiar kind of lust known as "the itching ear." Κνηθώ means "to tickle," to irritate so as to make something itch. The passive form, therefore, which we have here - κνηθόμενοι - means to itch, or to have an itching. Grammatically, this verb is intransitive; but here it is accompanied by an accusative of specification, specifying the part of the body where the itch is located - τῆν ἀκοήν. Strictly speaking, ἀκοή means "hearing", but by metonymy it came to mean the ear, as that organ which does the hearing.

What a striking phrase this is - "having itching ears!" How vividly it expresses the thought Paul wishes to convey - "having a desire to hear only that which is pleasant." The natural man believes that he is innately good; that it is only his environment which is wrong. He believes, therefore, that he can save himself by his own efforts. These are the things, then, that he wants to hear from his preacher - things that will confirm his self-satisfied estimate of himself. His ears itch to hear these things - and only these things!

He simply will not tolerate hearing the Law, which condemns him as a totally corrupt sinner! He will not tolerate hearing about hell, or eternal death and damnation, the wages of sin! Nor will he consent to hear anything about the atonement of Christ, or the blood of Christ, nor anything about the Gospel, which directs him to believe in Christ as his only Savior, and to cast aside all his own works and merits! "Away with such doctrine!" he says, "for it is degrading to the dignity of man!" Sounds strangely familiar, does it not?

Now this itching of the ears, says Paul, is nothing but lust, pure and simple - yea, the worst kind of lust! Ἐπιθυμία is a truly picturesque word - "a passion for, or a craving for" something forbidden. In the New Testament, at least, this word

always has a sinful, shameful connotation, which is well expressed by the word "lust." In most cases it is used to describe the powerful sexual passions of the flesh; in others it denotes the all-consuming passion of covetousness, both of which are so characteristic of our 20th century civilization. Here, however, Paul identifies it with the passion for hearing error instead of the truth; the craving to listen to Satan instead of to God! This, too, is characteristic of the flesh. It is particularly ιδία, or characteristic of natural, sinful man. It is a lust which is inborn in the hearts of all men - another of the dreadful results of original sin! Indeed, this lust or craving for error is the most serious lust of all, for it destroys the soul utterly and completely. This is the reason why men act as they do over against the Word of God - why they prefer error instead of truth -- because they are acting κατὰ τὰς ἰδίας ἐπιθυμίας -- "according to their own lusts!"

The logical and inevitable outcome of all this, says Paul, is that "they shall pile up (false) teachers for themselves." Here again Paul uses a very vivid and picturesque word - ἐπιθωρεῦω - "to accumulate in huge piles," to pile up in great quantities! What a picture, indeed! - of men piling up false teachers for themselves (ἑαυτοῖς). Here the simple noun ὀδοῦνδραυς is plainly equivalent to "false teachers" - those who will tickle the itching ears of their hearers by teaching the kind of lies and errors they want to hear, not what God would teach them. In this case, then, it is well to translate as "false teachers" in order to bring out clearly Paul's thought.

To sum it all up, then, says Paul, and to put the matter as simply and directly as possible, "they shall turn away their ears from the truth, and shall turn aside unto falsehoods!" Here the "truth" - ἀλήθεια - is plainly equivalent to God's Word (cf. John 17, 17 - "Thy Word is truth"); more specifically, the doctrines revealed therein - the God-given, God-breathed, divinely inspired, sound and health-giving doctrine, which alone can save us and bring us out of darkness into light. But this truth, says Paul, they will not tolerate - οὐκ ἀνέξονται (above). Indeed, they will turn away their ears from it - τὴν ἀκοὴν ἀποστρέψουσιν. This is the inborn perversity of the natural man - the most dreadful of all the effects of original sin - that he turns away his itching ears so as not to hear the truth!

On the contrary, brought out here by the μεν...δε construction, they "shall turn aside unto falsehoods," as already outlined above. The two verbs used here - στρέφω and τρέπω - are closely related in meaning. στρέφω means simply "to turn about," while τρέπω means "to turn and direct towards" a thing. The two prefixes complete the thought - ἀπο-στρέφω - "to turn about away from;" and ἐκ-τρέπω - "to turn out or away and towards." Here the object towards which men shall turn their itching ears are τοὺς μύθους - literally "myths" or "fables" - a word possessed of many shades of meaning in Greek literature. It is the context, therefore, which must determine how we shall translate this word in any given case. And here the context demands that we translate as "falsehoods," lies, as contrasted with the truth - ἀλήθεια. The primary significance of this word, however, must not be forgotten - that all these doctrines of all these false teachers are μύθους - fictions of the human mind - "philosophy" (falsely so-called), as Paul says in Col. 2, 8, fables and falsehoods masquerading under the guise of "Philosophy."

This is the basic stuff of which both Romanism and Modernism is made - fables and falsehoods masquerading under the scholarly name of "philosophy." All of which leads us to the inevitable conclusion that the καίρος of which Paul prophesied is NOW - this 20th century in which we are living and working! Indeed, what a great pile of false teachers there are - both modernists and papists - who tell men only what they want to hear! Their message contains nothing of the Law in its true sense, and no-

thing whatsoever of the Gospel. Their message is centered about the Satanically-inspired doctrines of the goodness of man and his ability to save himself by his own efforts and good works! - all πυθους, lies, falsehoods! And how the ears of men today itch to hear these sweet-sounding soporific falsehoods! How the world idolizes such false teachers and runs after them, literally piling them up in great heaps!

It is this which makes this prophecy of such great interest to the Christian pastor today - because it describes so truly the age in which we live! This is, indeed, the age of indifference, the age of unbelief - polite, scholarly unbelief! This is the age in which men will not tolerate sound doctrine! This is the age in which the faithful Christian pastor is put to a severe test, indeed; the age in which every one who would be a faithful pastor must take heed to Paul's solemn charge - "Preach the Word! Stay at your work in good season and in bad! Convict! - rebuke! - comfort your hearers with all patience and instruction!" And above all, let us not forget the wonderful promise which the Lord has given to all those who do remain faithful: "Nevertheless that which ye have, hold fast till I come! And he that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations!" (Rev. 2, 25, 26)

Julian G. Anderson

SEGREGATION AND THE CHURCH

By George O. Lillegard

The Christian Church has its credentials and its message in the Gospel given to it by God. It neither shall nor can - without serious loss - look to the State and its laws for guidance in its own problems and activities nor expect the social customs of the community or age in which it exists to conform in all respects to the Christian ideal. Yet we find the spokesmen of the Church continually meddling with governmental and social rules and laws, seeking to make them reflect Christian teachings; or following what is the popular propaganda of the day, whether it agrees with Scripture or not.

We find a good example of this in the vigorous propaganda which is being waged for and against what is called "segregation," that is, certain laws and customs which seek to safeguard the white race against intermixing with the colored

race, by prohibiting social contacts in school, church and social life. The churches in the Southern States have for several generations accepted segregation as necessary for the welfare of both colored and white people. Many of them are now fighting a bitter battle against the attempt by Federal law to enforce "integration" of the races. But some have suddenly discovered that - according to the NLC NEWS BULLETIN, 8/26/58 - "enforced segregation in our schools on the basis of race is contrary to the will of God." A group of pastors in Virginia, including six Lutherans, went on record as opposed to the actions of their State and resolved to "confront the people of this country with the necessity of making decisions in the light of God's will." They said further: "Enforced segregation not only defies the basic law of the land, but more importantly contradicts the very Gospel which we are called to preach." They do not explain what Scripture author-

ity they have for these statements, nor can they, indeed, find any word there which would make it sinful to establish schools and churches on a segregated basis. It is a law of nature that "birds of a feather flock together." Left to themselves men will seek their own kind and race and will get along best with other races and peoples when they go each their own way, particularly in social areas. Christians have the task of preaching the Gospel to every creature and must, indeed, bring God's word to every man regardless of race and color. Accordingly, there have been no color lines in the missions of the Church. But it is another matter for churches to sponsor such a mixing of all races in the community as would lead to inter-marriage and the break-down of social customs and civil laws designed to protect the community against unwholesome influences.

This whole question of segregation is now before the Supreme Court and the State authorities. Perhaps the most important issue is that of jurisdiction. The public school system in our land has traditionally been the responsibility of the several States, and the Federal Government has had nothing to do with it. Now, the question of race and color lines in the schools has already become second-

ary. In the Civil War, the real issue was States' Rights; slavery was a secondary issue. So now too the actions of the Supreme Court and of the Federal Government (particularly in its military action against a community in the South) have led to a revival of the States' Rights controversy. (Let us hope it will not again have to be settled by bloody, internecine war!) In this situation, the churches have no right to try to dictate to the State what its laws shall be. That is the duty and responsibility of the citizens regardless of whether they are Christians or not. Nor can the Church change social customs by seeking to outlaw deep-rooted prejudices and telling all men to follow Christian principles which most of them do not accept.

There are many parts of our country where "integration" has come of itself without appreciable difficulties. There are other parts where "integration" will not come unless it is forced upon the people by military might. Let those who have no particular problems to solve in their own areas not judge harshly those who find the whole fabric of their social life threatened by the anti-segregationist propaganda.

George O. Lillegard

THE CLERGY BULLETIN is published by the
Fertile Circuit Pastoral Conference of
the Evangelical Lutheran Synod. Man-
aging Editor: Rev. Alf Merseth, Box 264,
Fertile, Minnesota. Subscription price
is \$1.50 per year payable in advance
to: THE CLERGY BULLETIN, Box 264, Fer-
tile, Minn.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 6

February, 1959

AN ANALYSIS OF THE TEXTS OF THE ANCIENT PERICOPAL SYSTEM FOR THE FESTIVAL HALF OF THE CHURCH YEAR

By A. M. Harstad

(This paper was presented at the Conference of the pastors of the Eastern District at Holton, Mich., Oct. 28, 1958. The Conference requested that it be submitted for publication in the CLERGY BULLETIN. The first installment appeared in the December issue. The concluding installment follows.)

Sixth Sunday after Epiphany: Matthew 17, 1-9. This text was chosen in Reformation times. In this text God Himself makes the manifestation of His Son. Two texts of this cycle show that Jesus was made manifest by others than Himself; the magi, and, in our present text, God. Preach on this text even if the cycle has fewer than six Sundays.

THE LENTEN CYCLE

Septuagesima, Sexagesima, and Quinquagesima belong to the Lenten Cycle and form the introduction to this holy season. These three Sundays thus constitute a group of their own. Lenski sums up the thought of each of these Sundays as follows; 1) Not by our works; 2) By faith in the Word alone; 3) By the atonement of Jesus alone. When we enter Lent proper we have another trio, for Invocavit, Reminiscere, and Oculi treat of the satanic power.

Septuagesima, Sexagesima, and Quinquagesima are a time in which one prepares himself for consideration of Christ's suffering. Septuagesima and Sexagesima have texts that seem to have been chosen with the idea that these Sundays make a bridge from Epiphany to Lent. The Gospel texts for these two Sundays reveal His glory in His speech, and also bring in thoughts that belong to Lent. But Quinquagesima gives occasion only for Lenten thoughts of one kind or another.

Septuagesima: Text of Laborers in Vineyard drives out the idea that heaven is earned by our works. Salvation is by grace alone.

Sexagesima: We are saved by the Word alone and by true faith in the Word alone. Luke 8, 4-15. The Sexagesima text is appropriate because of the way in which it connects with grace as presented by the previous Sunday and with Christ's redemption as presented by the succeeding Sunday.

Grace is the efficient cause of our salvation (Septuagesima). Word and faith are

the instrumental cause, one objective, other subjective (Sexagesima). Christ's death and resurrection are the mediatorial cause of our salvation. To Him belongs the Messianic title, "Son of David."

Quinquagesima: Luke 18, 31-43. This leads over to Lent proper. Why is the miracle of healing blind Bartimaeus included here? Because of the title "Son of David" given to Jesus here - Messiah. Jesus had abstained from using this title because of the wrong notions of the Jews. But before He went to His death it was to be asserted that He was the "Son of David," even as on the cross He was named "the King of the Jews."

Observations on the Three First Sundays in Lent:

Lent was regarded as a time of repentance and conversion; so in this period we consider also texts which present the battle against the devil, since he is one of the enemies against whom one must fight during and in repentance and conversion. The texts on the three first Sundays in Lent present Christ in battle against the devil. The purpose of Jesus' suffering was to overcome the devil; also to show us how we shall fight against him.

The text for the first Sunday in Lent, Invocavit, presents our Deliverer who conquers the devil. The second, Reminiscere, presents the great gift of deliverance from the devil, the gift obtained by faith. The third, Oculi, presents the great Victor and His deliverance; but now shows how men reject this wonderful deliverance and remain slaves of the devil despite his defeat. So the order is this: 1) the Victor; 2) faith sharing in His victory; 3) unbelief despising and forfeiting the deliverance wrought by His victory. The sequence is simple and excellent.

First Sunday in Lent: Adam and Eve were tempted and fell, and thereby plunged us into sin and death. The second Adam met the tempter's utmost power and delusion and worsted him utterly; thus began our rescue from the tempter's power, from sin and death. Thus Jesus began to destroy the works of the devil. Hebrews 2, 14, 15.

Second Sunday in Lent: Matthew 15, 21-28. Jesus fights against the devil by driving him out of the daughter of the Canaanitish woman. Jesus divides the spoils. The attitude this woman took shows how we by turning to the Savior can fight against the devil.

Third Sunday in Lent: Luke 11, 14-28. This text completes the thought presented in the trio of texts of which this is the third. We are delivered from the power of the devil. But by unbelief one would forfeit the victory which He won.

The three remaining Sundays of Lent also present a unit idea and form a corresponding group. They present "Our Redeemer and His Redemption." He is not an earthly king such as many would like to have made Him (Laetare). He it is who is before Abraham was (Judica). Indeed, He is Israel's King, the Promised Son of David, the eternal Messiah (Palm Sunday).

Fourth Sunday in Lent: John 6, 1-15. Laetare. Jesus is not an earthly king.

Fifth Sunday in Lent: John 8, 46-59. Judica. (The Annunciation has replaced the Fifth Sunday in Lent in the Norwegian Church.) Jesus is before Abraham was, and thus delivers from death. He frees us from death by means of His Word.

Sixth Sunday in Lent: Matthew 21, 1-9. This text shows us "The Passion-King Himself." He is a King indeed, but His crown which He wears in the royal capital is plaited of thorns and His throne is the cross.

Maundy Thursday: John 13, 1-15. Commemorates the Lord's institution of the Holy Sup-

per. One might wonder why the Gospel for this day does not follow the thought of the Epistle and present the account of the institution of the Sacrament as recorded by one of the evangelists, as the Epistle presents Paul's account as found in 1 Corinthians. Says Lenski: "Of course, this might have been done, although gospel and epistle would then have been quite identical in substance. The early church celebrated the Supper in the evening, and the ancient gospel and epistle were intended for the service of the morning when no celebration of the Supper took place. So both the gospel and the epistle were intended as a preparation for the Sacrament to be celebrated in the evening. The gospel text is thus eminently appropriate. When now we have only the evening service and the celebration of the Lord's Supper at this service, the old gospel text with its old significance of helping to prepare us for the Communion remains quite unchanged. Text and Sacrament are only brought more closely together, both of them being combined in the same service."

Good Friday: Lenski - "Neither the ancient church nor the church of the Reformation selected a fixed text for Good Friday. In our hymnal two entire chapters, John 18 and 19, are listed, or the entire account of the so-called Passion History, but these are not texts to be preached on, they are lections for the lectern. For the sermon the preacher is left to choose his own text. It should be a selection from one of the four gospels and should present the Savior's Death in its Redemptive Power."

Easter: "The Easter cycle is like the Epiphany cycle, each begins with a burst of glory and the radiance of each shines through all of the following Sundays. The Easter cycle is the opposite of the Lenten cycle; the latter climbs slowly until it reaches the climax, the former begins at the very top. These variations make the Church Year highly attractive."

Easter is the greatest of all our Christian festivals. The Savior's work was brought to its triumphant consummation at Easter. Easter extends beyond the Sunday and Monday set aside for its celebration; Quasimodegeniti is the octave of Easter and belongs to its celebration.

The text for Easter presents the great fact of the resurrection of Jesus. It means a sermon full of homiletical appropriation, and not one full of homiletical application. The substance of every true Easter sermon based on a Gospel text is simply this: "Our Lord is risen from the dead! Hallelujah. Believe it with all your heart. Amen." Not the place to answer the denials of the Lord's resurrection, least of all to prove His resurrection in answer to skeptics. Our joy is too high to bother about skeptics.

REMARKS ON THE PERIOD FROM FIRST SUNDAY AFTER EASTER TO AND INCLUDING PENTECOST

The Sundays and festivals between Easter and Pentecost, as well as Pentecost itself, make a conclusion to Easter; Pentecost is included in this because the sending of the Spirit is the crown of the fruit of the Atonement brought into being by the great events celebrated at Easter. But on the other hand, we can say that Pentecost is a separate chief-festival. The meaning of the Sundays between Easter and Pentecost, then, is that they partly conclude Easter, and partly prepare for Pentecost. All these Sundays have texts that are appropriate for the one or the other of these purposes, and the thing in common for them all is that they are characterized by joy, even as the texts for the time before Easter rather bear the stamp of suffering and pain.

In the ancient church they regarded the whole period between Easter and Pentecost as a continuing festival day, an enlarged Sunday. During this period, which received the name Pentecost, i.e., the 50-days festival, the Christians should not fast, not pray in kneeling position, and the singing of the Hallelujah, which had ceased during Lent, was now resumed to the glory of the risen and ascended Lord. The texts in this

period that are nearest Easter have the function of closing the Easter festival, and the ones nearest Pentecost prepare for Pentecost.

Ranke, quoted in M. Johansson, *DE NYE EVANGELIEPER IKOPER PRAKTISK BEHANDLEDE*, Anden Del, p. 97: "The Church celebrates the 50 days (Pentecost) thereby that it essentially seeks to renew the historical epoch of the life of Jesus from His resurrection to the outpouring of the Holy Spirit; she rejoices over the exalted state of her resurrected Lord; she thinks on this that He will go from her to heaven, and comforts herself with the joy of the exalted gifts which He promises to send thence; properly prepared for it she lives through the day of His departure as a present one, and waits now the reception of the promised blessings; and indeed it does all this mostly on the basis of passages from the Gospel of St. John which have as their contents the departure of the Lord through death by crucifixion."

First Sunday after Easter, Quasimodogeniti, John 20, 19-31. Reiteration and strengthening of the glad tidings of Easter.

Second Sunday after Easter, Misericordias Domini; John 10, 11-16. When this text is considered in its setting it is readily seen that it has been properly selected for the Easter cycle. The ordinary imagery of the shepherd is transcended. Here is the Shepherd who does for His sheep what no other shepherd is able to do. Such an ordinary shepherd might risk his life for his sheep, might die for them; but if he died, the sheep would simply be shepherdless, completely a prey for the wolf. One might admire the heroism of such a shepherd, but could only deplore the fate of the sheep.

"But this divine Shepherd lays down His life for the sheep and takes up His life again. He does not use one or more of His sheep for a sacrifice; He Himself sacrifices Himself to save His sheep. And this sacrifice of Himself does save the sheep, for on the third day He takes up His life again and is resurrected, a victorious Shepherd, who shall lead His sheep through all the ages and shall unite with His flock also the many other sheep that are not of Israel's fold, so that there shall be one Shepherd and one fold."

The Gospels for the Third, Fourth and Fifth Sundays (from John 16) all speak of the time when the Lord soon will leave His disciples. Death is indeed that by which He will leave them; yet the church thinks of the ascension as His complete departure from the visible being on earth. Therefore these texts are well suited for the time between the resurrection and ascension, and one should put himself into the feeling of joy which the disciples must have felt when He associated with them after His resurrection and before His ascension.

Third Sunday after Easter, Jubilate; John 16, 16-23. The text is taken from the comforting discourses of Jesus spoken in the upper room before He went out to Gethsemane. At the moment the disciples did not grasp what Jesus meant. The little while and the unending joy became clear to them after Jesus arose from the dead. This unending joy is ours today. The text fits the after-Easter season. If we ask whether all grief and sorrow was ended for the disciples by the resurrection of Jesus, we shall have to say no. They were as we are, still in the world, still subject to much sorrow. But as they, so we too can know "our joy no man taketh from us." It remains undimmed and undiminished amid the sorrows which we must still undergo. This is due to the fact that the joy produced by the resurrection of Jesus once for all removed the despairing sorrow of the eleven produced by Jesus' death. We now have no dead Savior, over whom to grieve eternally, but a risen and living Savior, over whom to rejoice forever with a joy that keeps us jubilant amid any sorrow that may come to us. This our joy shall merge in due time into the joy of heaven.

Fourth Sunday after Easter, Cantate; John 16, 23-30. The ancient selections of texts begin the Pentecost cycle with Cantate. In the text for Cantate the Savior promises

the Comforter and His great mission. He tells what the Holy Spirit will do as regards the world, vv. 8-11, and as regards the disciples, vv. 12-15. The import of these things extends through all the centuries to the end of time. The Spirit's mission is now in full progress.

Fifth Sunday after Easter, Rogate: John 16, 23-30. Only the ancient Gospel speaks of prayer, not so the Epistle. A sermon on prayer is eminently fitting in the Pentecost Cycle, for all true prayer is the work of the Holy Spirit in the hearts of Christians.

Ascension: Mark 16, 14-20. Ascension Day was made a festival somewhat late in the history of the church year. This festival celebrates not only the ascension, but also the great commission, which cannot be executed except through the ascended Lord. All the work is completed, so the Spirit can carry the Gospel into all the world.

Sixth Sunday after Easter, Exaudi: John 15, 26 - 16, 4. The Savior foretells the hostility which the testimony is accorded. The apostles are left under no illusion in regard to the hostility they shall meet. They should not rely on themselves, but on the Paraclete. Somewhere in the services the Church must hear of the hostile reactions of the world to the Gospel, and Exaudi is most appropriate Sunday for this.

Pentecost: John 14, 23-31. This text speaks in the clearest manner of the Spirit and His coming and work. There is no text in the Gospels that tells of the outpouring of the Spirit. When preaching on this text the preacher is entitled to use Acts 2 or any other part of the Scriptures that speak about the Spirit's work.

END

KRISTOFER JANSON

By R. E. Hensey

Continued from
Nov., 1958, issue

In this installment we shall give the contents of the letter written by Kristofer Janson to Rasmus B. Anderson on July 18, 1881, and carry the story of Janson's preparations for his second trip to America up to the time that he left for America to stay for several years. You recall, Anderson had urged Janson to come to America to serve as a Unitarian pastor, and in this letter Janson consents to do so, and has a few questions he would like to have answered before he definitely decides to come. This long letter gives a better picture of Janson than any of the others which we read, and is of vital importance in our study of his motives for coming to America. We

shall intersperse our summary of the letter with some direct quotations from the letter, which was originally written in Norwegian, and is kept in the archives of the University of Wisconsin.

Janson tells Anderson: "Your letter has again aroused my mind most strongly; for it has again let loose all those thoughts which took me like a storm when I read Bjørnson's letter last winter, in which he mentioned that such a plan (for Janson to come to America) was in the making. However, one does not take such a decisive step in one's life lightly, particularly when one has reached the age of 40, as I have, and has a wife and six children whose future is determined at the same time." He goes on to say that he had always desired to become a pastor, since he felt that the calling of a pastor was one of the most glorious of all callings. Now the desire has grown on him, he says, and he is strongly inclined to leave Norway and take up the calling of a Unitarian pastor in America.

Among the reasons he gives for leaving Norway is the fact that he feels that he is rather solitary. His political allies do not share his religious opinions, nor do his religious brethren agree with him in politics or certain other fields. Furthermore, he feels that his career as a man of literature is over. He could not keep up with the leaders in literature such as Ibsen and Bjørnson, and his works of literature, both in verse and in prose, no longer appealed to the people, for the romantic period in literature had by this time subsided, and the age of social and problem literature, headed by the Danish Jew George Brandes, had arrived. Nor was the language cause particularly in need of his help, for the landsmaal had others to support its cause, mainly the farmers themselves. Furthermore, the prospect of gaining many followers for Unitarianism in Norway was far from promising. On the other hand, the field in America looked attractive and challenging to Janson. We must not forget that Janson regarded himself as much an apostle of Norwegian culture as he did an apostle of the Unitarian faith. In fact, Unitarianism is highly culture-conscious, and their pastors' messages are lectures rather than sermons. Their emphasis is on the life that now is, not on that which is to come. It does not strike us strange, therefore, that Janson, as an apostle of Norwegian culture, writes: "I believe that I can more powerfully and capably work for Norway from America than from Gausdal (his home in Norway)."

He then states that he has written a circular about his proposed arrival, and has made three additional copies of it, and enclosed it in the letter. He wants Anderson to give a copy to each of three men, preferably one in Minneapolis, one in Fort Dodge, Iowa, and a third one perhaps in Madison, Wis. Each of these men is to advertise his coming, and interest the people in his community so that at his arrival there can be a nucleus from which to form a congregation. He does not particularly care to do work in Chicago, for various reasons, although he expects to lecture there. He tells Anderson: "It would be an eternal trip between heaven and earth (to go to Chicago), and besides I liked the Scandinavi-

ans in Chicago so little, on the whole, that I would not care to have anything more intimately to do with them, unless it would be necessary. Of course, this is between us."

He goes on to state that the circular could be passed on from Fort Dodge to Des Moines, if there would be enough Scandinavians there, and the circular sent to Minneapolis could be passed on to St. Paul. He would like to know how many people would like to have him serve as their pastor, and how much they would be willing and able to contribute per year to his support. Before he would decide to come, he would want to receive that information. However, he asks that this circularizing be done as secretly as possible, otherwise the Lutheran pastors might protest so loudly that prospective members could be scared away. Then he adds: "For the pastors will see that I shall become a dangerous man to them, even if I entirely keep myself out of all strife. So, dearest Rasmus; wise as a serpent and harmless as a dove. You see that in the circular I only give as my wish that the salary be fixed in advance and binding for three years on trial, without mentioning anything about the size of the sum. Privately I can let you know, and you can also privately impart it to those friends to whom you send the circular, that I shall not go for less than \$1500 per year. (In 1881 \$1500 was a sizable salary. REH) I do not think that I am permitted to leave my position in Norway for less than that sum. I must renounce my stipend as an author, the trip to America with my family will indeed be extremely expensive, likewise (it will be expensive) to establish oneself anew in the new home. During the past year my wife has been so weak that she cannot do her part as a regular working person, so I need considerable hired help, and I do not want her to exchange a comparatively quiet position here for toil and work there (in America)." He also mentions the six children, who also must be provided for. So, he concludes, "I dare not set the salary lower" (than \$1500 per year).

Then he raises a practical question. "Is anyone permitted, according to American law, to officiate as a pastor (administer the sacraments) without being ordained? As

you know, it is not permitted at home. As you know, I am not ordained, and cannot be (ordained) here on my program, since one must swear to uphold the Augsburg Confession. You must investigate this." He closes with the remark that if the conditions are satisfactorily met, he will leave Norway and come to America.

According to the letter which we have summarized and quoted in part, Janson evidently expected to wait until he received a guaranty of \$1500 and then he would leave with his family. As it turned out, this was not to be the case. Evidently Anderson was not able to get the guaranty. We do not have his letter to Janson, but we have read Janson's reply, which at the beginning is very pessimistic. That which so much upset Janson's plans must have been Anderson's insistence that Janson come immediately, whereas Janson had planned to stay in Norway until some time during the following year. The plan undoubtedly had been that Anderson first send out a circular to determine how much the prospective members in various places would contribute toward his salary and the work of the Unitarian Church. Also, Anderson was to secure a guaranty for Janson's salary from the Unitarian Conference. Meanwhile, Janson was to remain in Norway, where he would lecture, and later arrive in America with his family. Now Anderson evidently saw the need of having Janson come to America immediately, and wrote him, asking him to leave his family and come to America alone in order to get the work started. That is the context of Janson's letter to Anderson. In that letter Janson writes:

"That was a horrible letter! -- all my plans. . .ruined, thrown pell-mell. If only you knew what you demanded of me, now again to tear myself away from my home, from my wife and children, again to risk a long journey over the ocean, uncalled. . .ah, you would have thought once more about it. Nevertheless, now the lot is cast, and I had better attempt it. Now I am setting my will and my life's work on building my future among you; if it fails, then woe be me. Here at home I have already arranged my lecture tour, advertised in the newspapers, accepted invitations and said that I should come -- then comes

your letter. In haste I have had to send messages cancelling the lectures."

He then states that he plans to leave for America during the latter part of September and arrive there during the first half of October. If possible he will visit a friend in New York, and then telegraph Anderson. Then he tells Anderson that he appreciates the kindness and hospitality that the Andersons offer him now and have showed him previously when he was in America the first time. He mentions that a friend named Johnson has offered to let him stay at his place in Minneapolis. Thereupon Janson speaks of his financial needs, and is determined to set a minimum guaranty of \$25 on all his lectures in America, and in the larger cities, a minimum of \$50. As in the previous letter, Janson clearly betrays his love of money.

In the same letter Janson makes some remarks regarding the policy he intends to pursue in his dealings with other church bodies, particularly the Lutheran Church. He makes special mention of the Norwegian Synod in the last sentence. He states: "Neither do I want to step up like a fighting rooster, but will just try to live as peacefully as possible. If I get a congregation which will care for me, I will live for it, in order to build it up and work as much as I can for its spiritual life in all respects, although I concede that the mere establishment of such a congregation is a declaration of opposition and battle, at any rate against the Synod."

In a postscript Janson expresses his willingness to come in spite of the fact that his friend Bjørnstjerne Bjørnson advised him to wait until they came begging on their knees. His chief reason for not holding out against Anderson and others in America was that he wanted to serve as a pastor, and he felt that here was his opportunity and call. This letter was dated September 9, 1881.

We get a different picture of the situation when we examine a very optimistic letter from Anderson to Bjørnson dated August 27, 1881. Since mail traveled slowly in those days, particularly across the ocean, it is probable that Janson did not learn about this letter until after he had written his letter of September 9th.

Judging from the following excerpt, one would think that the situation was very bright. Anderson writes to Björnson:

"I am busy with Janson's case and in my estimation it is going well. I have the best prospect of getting for him a salary of \$2000 per year, and don't you also think that he ought to come over here this fall and arrange the details? Read my letter to him and give him your best advice. Also greet Janson and his family and be sure to see to it that he gets to know about the prospects which I have stated. We need him here to battle against dogmatism. I have full confidence of receiving the \$2000, otherwise

I would not keep on urging him to come here this fall. The cause must carry on, but the way I have proposed is the one right way of accomplishing it."

In the autumn of 1881, Janson left for America for the second time, this time for the express purpose of establishing congregations of the Unitarian faith among the Norwegians in America. On board the ship he met two Lutheran clergymen: H. G. Stub of the Norwegian Synod, and Sven Oftedal of the Danish-Norwegian Conference. Of their meeting, and other matters pertaining to Janson's second trip to America, we shall hear in the next installment.

(To be continued)

BOOK REVIEW

ORIGINAL SIN AND THE AMERICAN MIND

Stewart, Randall, American Literature & Christian Doctrine; Baton Rouge: Louisiana State University Press, 1958; Pp. XIII and 155; \$3.50. Order from Lutheran Synod Book Co., Mankato, Minnesota.

It doesn't happen often that a book of literary criticism has very much appeal to our theologians, not only because the theology expressed in the book is generally quite unacceptable to a Christian theologian, but also because as one reads, the suspicion grows that the theological background of the literary critic is considerably less than might first be surmised from the critic's rather free use of technical words, such as exegesis, isagogics, eschatology, etc. And to picture the other side of the coin, when a pastor reads our modern literary critics, he also soon finds himself way over his head. Their vocabulary is formidable, and it doesn't take long before a literary layman begins to wonder whether he has actually read the same masterpiece that the new critic is expounding. Ac-

tually, however, modern critics seem to create an unreal world by almost painfully avoiding references to religion; they usually confine their discussion to items such as these: "Criticism and Psychology", "Criticism and Sociology", "Criticism and the Cultural Context."

A welcome antidote is the new book by Prof. Randall Stewart, American Literature & Christian Doctrine. Shedding the restrained and lordly role of a cold-blooded book critic, I cannot urge too strongly that you purchase and read this book if you have any interest whatever in American literature. Certainly if you have interest in the history of ideas which have gone into the making of our modern American mind (and I mean the mind of our own parishioners), you will want to read this book. Prof. Stewart, professor of English and chairman of the English department at Vanderbilt University, is an authority in American literature, having written the definitive biography of Nathaniel Hawthorne. He is also a Christian, a member, I believe, of the Episcopal Church. His father, he informs us, was a Baptist preacher. Besides these qualifications, Prof. Stewart is an effective writer, having a sharp and incisive style.

The purpose of Prof. Stewart's book is to explore the question of the essential nature of man in relation to some of the chief American writers (page 15). He confesses that he is "quite frankly partisan" and he will not lay claim to academic neutrality, since he fears that there is a close kinship "between neutrality (neutral is related etymologically to neuter) and sterility." He distinguishes three views of man which he takes to be erroneous and which are found in American literature: one is the error of the rationalists, who, to use Jefferson's words, believe that "your own reason is the only oracle given you by heaven." The second error is the romantic deification of man, as proclaimed by Emerson and Whitman in particular. The third erroneous view is found "in the premises of the modern naturalistic novel," where "man becomes a mechanical product of the forces of heredity and environment" and "ceases to be a moral agent."

In the preface to his book, Mr. Stewart confesses that he will argue "not only that Emerson's deification of man is heretical from the standpoint of Christian doctrine, but that it offers, in the long run, an unsatisfactory rationale for the democratic way of life." (Preface, page ix). He is alarmed at the lack of genuine Christian humility in America today, and, therefore, he writes with a sense of urgency, calling for a return to the heritage of the Christian religion which was brought here by the founding fathers.

Besides exploring these ideas, he contributes some very keen criticism of some of the great works which you have read sometime during your school career or your life. Chapter IV, titled "Guilt and Innocence", contains profound and penetrating analyses of Hawthorne's Scarlet Letter and Melville's Moby Dick. Pages 40 to 43 discuss Robert Penn Warren's book-length poem, Brother to Dragons, a poem which tells the story of some of the descendants of Thomas Jefferson. Mr. Warren effectively shows how the sordid history of Jefferson's own nephews ought to make even a Jefferson confess that deism is a far cry from the actual truth regarding man's fallen condition. Prof. Stewart's discussion might even tempt you to read Warren's dramatic poem.

One may not find Mr. Stewart's expositions of Christian doctrine always entirely orthodox. He believes that the following assumptions regarding the doctrines of Christianity are fundamental: "(1) the sovereignty of God (God is infinitely wise, powerful, loving, and just, and is truly sovereign in His world); (2) the divinity of Christ (Jesus is the only begotten Son of God); (3) Original Sin (the natural man is imperfect, fallible, prone to evil); (4) the atonement (natural man is redeemed through faith in the efficacy of Christ's atoning death); (5) the inspiration of the Scriptures (the Bible is God's revealed Word)." Lutherans would no doubt want to spell out some of these doctrines more in detail before they would be ready to say that they constitute "an unimpeachable Christian orthodoxy". But it should be noted that Mr. Stewart does not regard all the authors he discusses favorably as being completely orthodox. But after reading the book one can hardly escape the conviction that the more orthodox you are on the doctrine of Original Sin, the more significant will be your literary masterpieces. Prof. Stewart's American literary heroes are: Edwards, Hawthorne, Melville, Eliot (T. S.), Faulkner, Warren. What they have in common is their insistence on the "paradoxical aspects of the human condition; man's responsibility and his fallibility". (p. 146).

At the risk of breaking some of the copyright laws but with the good purpose of trying to get you to purchase the book, I'm going to quote a few sentences taken at random from the book. Discussing the romantic poets (Emerson, Whitman, Lanier), Mr. Stewart says, "The basic theological error here is the confusion of the Creator with the Thing Created. The romantic poet is forever running the risk of mistaking God for a tree." (p. 45). "If the question were looked into properly, it might be discovered that orthodox Christian doctrine offers the best rationale for democracy of all rationales, and the most useful one for these times. I refer to St. Paul's text, 'All have sinned, and come short of the glory of God.' All have sinned! It is the most democratic of propositions! And it has the advantage over some other propositions of being factually and literally true; it is beyond doubt the truest of all democratic propositions. . . .As between

the two preambles, 'Let us humbly confess our sins unto Almighty God' and 'Let us congratulate ourselves upon our innate goodness', the former does seem more favorable to a tolerable society and a viable world order." (p. 59). "Now there is such a thing as Christian equality. It is an equality of humility; all have sinned, have erred, have strayed from Thy ways like lost sheep. And this kind of equality has the advantage of safeguarding certain radical, necessary distinctions: between good and evil, heaven and hell, salvation and damnation." (p. 64).

I have a final quotation from the last chapter of the book, which reminds us that "we do not trust in our own righteousness, but in God's manifold and great mercies":

"In a TV advertisement, a man drives his car into a quick-wash place, rolls up his windows, and while the water pours around him, plugs in his electric razor, and shaves himself. As he drives out he lowers the window, and sticking out his head, announces ecstatically to his audience, 'It's a wonderful world when a man can have a car-wash and shave all in one minute!' (O brave new world, that has such gadgets in it!)

"A distinguished speaker at a national political convention declared that we are the finest nation in the world, and went on to express the hope that we would 'continue to deserve God's blessings.' (A familiar Christian prayer reminds us that 'we do not trust in our own righteousness, but in God's manifold and great mercies.')

"One rubs one's eyes and ears incredulously in encountering such attitudes, and they are, I fear, representative. One wonders to what low levels our culture may not sink. For nothing can be more anti-Christian than the materialism of the first illustration, or the self-righteousness of the second. If most people (as seems likely) are unaware of an absurdity in either instance, why then, that fact only makes the situation all the worse.

"One wonders, too, to what extent such materialism and such self-righteousness may be a part of our alleged 'tradition', and to what extent some of our most celebrated writers, whether wittingly or unwittingly, may have helped shape such a 'tradition'. And one fears that some of them have much to answer for." (p. 147).

B. W. Teigen

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

CANVASSING AMERICA FOR CHURCH FIGURES

Senator Edward J. Thye was asked to find figures in Washington that would show religious affiliations of Americans, present and past. He sent a 1958 report of the U. S. Census Bureau. It gives the results of a sample survey made in 1957. The Senator also asked for figures from the NCC, and this request was answered by Editor Benson Y. Landis, who sent a clipping from the newest (Sept. 1958) Yearbook of American Churches. Thanks to both of these gentlemen.

I - "What is your religion?"

This is the question asked in the sample survey of the Census Bureau, reported 2-2-58, Series P-20, No. 79, on Americans who are 14 years and over.

- 96% reported having a religion
- 3% stated they have no religion
- 1% made no report on religion

On the basis of the survey, the Bureau estimates that people regard themselves as this or that in the following proportions:

- 79.0 million as Protestants, 66.2%
 - 30.7 million as Roman Catholics, 25.7%
 - 3.9 million as Jewish, 3.2%
 - 1.5 million as some other religion, 1.3%
 - 3.2 million as of no religion, 2.7%
 - 1.1 million as not reporting, 0.9%
- (The basic figure used is 119,333,000 population of persons 14 years and over.)

Estimates on what Protestants regard themselves to be are these:

- 23.5 million as Baptist, 19.7%
 - 16.7 million as Methodist, 14.0%
 - 8.4 million as Lutheran, 7.1%
 - 6.7 million as Presbyterian, 5.6%
 - 23.7 million as other Protestants, 19.8%
- (Percentage is of total population of persons 14 years and over.)

Notes:

About nine of every hundred people regard themselves as this or that but are not actual church members. The question of the Census Bureau was not, What is your church membership? It was, "What is your religion?"

There is much more interesting information in the Census Bureau pamphlet.

II - "What is your Church Membership?"

The September 1958 Yearbook of American Churches, Benson Y. Landis, Editor, gives us the best available figures on church membership, past and present. The figures of before 1920, as Mr. Landis also writes, are not as reliable as since that year. (Count not as exact.)

Yearbook p. 293, Church Membership as Percentage of Population:

1854 - 18%	1900 - 36%	1950 - 57%
1860 - 23%	1910 - 43%	1955 - 60.9%
1870 - 18%	1920 - 43%	1956 - 62%
1880 - 20%	1930 - 47%	1957 - 61%
1890 - 22%	1940 - 49%	

The same Yearbook gives us this on U. S. population and total membership in religious bodies (14 & over), p. 294:

	Population	Religious membership
1926	- 117,136,000	- 54,576,346
1940	- 131,669,000	- 64,501,594
1950	- 151,132,000	- 86,830,490
1957	- 170,518,000	- 104,189,678

Notes:

On the basis of the above figures, we may estimate that church membership has comparatively doubled in the last 50 years. But people certainly are not twice as good as they were 50 years ago. One might even say that there was more and better religion then than now.

Many immigrants before 1900 were pioneers in new sections of America. They were good church people who at first had no churches to join, and could therefore not be listed as members.

There are likely more people now than 50 and more years ago who are listed church members and keep their membership, altho they do not partake of the Lord's Supper, attend services infrequently or maybe not at all. There is less church discipline now than in times past.

Our great need today is to raise the spiritual standard by faithful Scripture teaching. We strive so hard for material things and love them so much. We should be more spiritual, look to God as Provider and to Christ for spiritual and eternal salvation.

George Schweikert

I N T E R N O S

‡ The ELS has 50 parishes, and we have received publications or other forms of information from 27 of them. Some news went direct to Paul Y - which is always good, to send direct. But there should be more in the hopper for both Inter Nos and the Sentinel. So do what you can to help the news vendors. Please send your publications and items for Inter Nos to me.

1708 NW 2, East Grand Forks, Minn.

‡ Have you mailed your new statistics to Sec. Gullixson? Figures for 1958 are news, no matter whether they are greater or smaller or the same as for 1957. The ardent hope is that you have sent in your figures. (I don't know when this page will reach you.) Sec. G. has been asked to submit the new 1958 statistics at once to have them fresh for Inter Nos publication.

When the figures are presented in the Synod Report, that's right and good for the official record. But the figures are new now, and we want them now, if you please.

‡ "For this, in America, is the high tide of mediocrity, the great era of the goof-off, the age of the half-done job. The land from coast to coast has been enjoying a stampede away from responsibility."
- Charles W. Brower, in an address on "It's Time To Go to Work," 5-20-58.

‡ Debunkers are always busy, and there is never a want of criticism. But it isn't debunking in the bad sense when a brother asks a question on a

The following verse has charming beauty as rimed poetry. But it was the story it gives us that came to mind when preparing other items in this Inter Nos that brings in the copy here.

THE FOOL'S PRAYER by Edward R. Sill

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

... (3 stanzas)

"The ill-timed truth we might have kept -
Who knows how sharp it pierced and stung?
The word we had no sense to say -

Who knows how grandly it had rung?

..." (2 more stanzas)

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

matter of long standing.

Not long ago a brother questioned the practice of directing questions in the baptismal rite to the infant, and having them answered in its behalf by the sponsors. A second man at that meeting at once said: This practice is neither logical nor theological.

But the practice is of centuries-long standing, and who would dare to debunk it?

The infant does not understand the questions; it has no volition in the matter of desiring baptism. Until it is baptized, it is unregenerate, ordinarily or as far as we know.

It is logical and theological only to regard the process in this way: By the command of Christ that all nations be baptized, we

bring the infant to baptism to be converted by this washing of regeneration. How water and the Word can give spiritual life to an infant by baptism is no more a miracle than conversion to Christ otherwise. ... Make the first question a conference assignment?

‡ When Juul Madson's "Emmanuel" appeared in the Sentinel, I wrote to him at once to say that it deserves further publication. And so it was. The next Northwestern Lutheran gave it a fine place.

‡ "Helen Giesse makes it clear to all friends and visitors that Bill is the boss of Mrs. America's home." Family Weekly, 11-23-58. Helen, the wife of Wm. H. Giesse, is the current Mrs. America.

‡ We are still waiting for the publication of the Who's Who in the ELS Clergy. Information in the biographies will be news, in part. Maybe some of the pastors have not cooperated as they should in sending in what is needed? If you don't know where to send it, mail it to Prof. Otto.

‡ It would be interesting to hear why there must be two or three annual offerings for the pastor - on high church festivals. One good argument may be the belief that people give more when their giving has a personal touch. But the

custom likely arose in the days when the pastor's income was very low, when parishes were mostly rural, and giving depended on the crop.

It might now be better to debunk the custom because of its subjectivism, because giving on high festivals could rather be for missions, because members ought to know more exactly just what the minister's income is, etc.

‡ Let me tell you that Paul Y is a good fellow to work for. He always very promptly acknowledges receipt of items for the Sentinel, and with that always adds a word of encouragement.

I like my job of writing for Inter Nos and the Sentinel, and, still, I'd be happy to be relieved of it at any time. But as long as I'm in the business, you are urged to offer suggestions and criticisms.

‡ Bethany College is organized under the Minnesota Nonprofit Corporation Act. Clergymen should study that

good law. If you want to revise Synod's constitution, this law is the best guideline in the world for doing so.

The ELS would operate more efficiently if all synodical business would be brought under one board of directors of a dozen men, with a synodical president, vice president, secretary, and treasurer being ex officio members of the board.

Such a board would appoint editors, committee members, professors, auditors, etc.

District visitors should be elected at the district meetings by qualified "circuit" delegates.

‡ Articles of Incorporation for the Synod are a higher law than its constitution. Yet the latter is harder to amend than the former. - Nothing is good because it's old; nothing is good because it's new. And chronic debunkers may never be satisfied. But we may learn from others. And the newer civil statutes for nonprofit corporations are the fruit of long legal study. Open-minded people will find them good and practical.

‡ Building a new gym for Bethany is the biggest thing ever for the ELS since 1853. It will take at least 15 years to pay for it. - What I hear from the leaders shows them to be circumspect, and with feet firmly on the ground.

The new gym is certainly a necessary building, and having it will boost Bethany more than any other one thing ever did. But for all that, it is still true

that churches build schools; schools by themselves do not build churches. And while we have many a pep-fest for the new gym, we will not forget the need of expansion in establishing new churches and making things better around home churches.

‡ Emmaus, Mpls. observed its festival of missions on Jan. 18, TNT preaching. Is this early or late? Is there any best time for a mission Sunday? According to treasury standings, we should have more of them in May, June, July, and August.

‡ "People /preachers?/ can be divided into three groups: those who make things happen, those who watch things happen, and those who wondered what happened."

‡ Daniel Schweikert reports that at Yale the Synodical Conference Hymnal is counted as best for liturgy. /Piece broke on typewriter. Bill and Norman can fill in below. GS./

The Story of the Dissolved NW Conference

The NW Conference met for the last time at Markato, Jan. 26,27. It resolved to dissolve. Henceforth, the new alignment will be according to the new Districts list on page 77f of the 1958 Synod Report.

Attendance at this last meeting was exceptional: 10 professors, 8 students, synodical president and secretary, 18 common pastors. The names of the students are:

- | | |
|-----------------|-----------------|
| Richard Aussen* | Clifford Kuehne |
| David Gullerud* | David Lillegard |
| James Gullerud | Herman Preus |
| Norman Harms | Gunnar Staalset |
- * - senior students

Alf Merseth presided, and he did his usual good work in handling business. Joe Petersen did the customary pen work. These two arranged conference business, schedules. None of the half dozen questions of casuistry got their due time, simply for lack of time. Paul Petersen figured out the trip expense equalization at \$5.20.

The essayists were all well prepared, even Dorr who said he was not rightly prepared. (What he gave us was all pertinent; he had not reached his own conclusions, which conclusions should appear in the CB at some future date.) Schweikert was listed on the daily program with a paper on Church Records, but for that there was no time for reading or discussion. See 1-25-58 Sentinel for essay topics.

Under union matters, Norman Harstad, from the floor, pointed out that what the liberals brand as "dictation theory" is what we teach. And the discussion on this point was memorable.

Quite a number of pastors were on hand evenings as spectators at basketball games - Waldorf, Waldorf, Amboy, Austin. Philip Helland shot 51 in the first high school game, this year's prep record. The college team scored 59 points in half a game, Waldorf, which they won easily. Austin was beaten 109 to 68. The team might have hung up a record for the season if Coach Mintz had not put in the No. 2 team at the end.

The "Dictation Theory"

Dr. Koren in 1908 (Synodical Address, Chicago) said of the matter: "This theory has no foundation in Scripture except where Scripture itself so indicates." (Emphasis supplied.)

The liberals have put us on the defensive all too long by the straw man they set up and call "the mechanical dictation theory of inspiration." There is no such thing, the Montanists notwithstanding. We need to take the offensive against the liberals, and burn up their straw man. That would smoke out those fellows who do not believe in the teaching of verbal inspiration but hide it by their ridicule of it by calling it a robot theory, etc. Their teaching is in fact a human theory: the human cooperation theory, which is full of synergistic notions.

On p. 94 of Faith of Our Fathers, Koren says that the first argument is against the Gospel; argument against verbal inspiration follows. In other words, we find that the teaching of verbal inspiration will be clear and clean and accepted only by Christians whose teaching on justification is right.

Call for Comment

The chairman of the EIS union committee asked for comment on his union negotiations. He also offered some hope that the Synodical Conference grand jury would soon come to grips with the general subject of unionism as a specific topic. We will likely get a full display of things at the post-Easter conference. And the president will be pleading that the pro and con should not resemble Cape Canaveral, as I suppose.

Alumni Carrying the Ball

Hugo Handberg will be off, come Feb. 9, to interview all alumni of Bethany with the proposal that each one give a willing offering to his alma mater - to build the new gym. This is strictly a project of the Bethany College Alumni Ass'n, fully blessed, of course, by the regents and trustees. Student David Gullerud is now at Mayville as vicar to do the pastoral work while the solicitor general is away from Mayville. He has a 2-month leave from his church.

ELS Biographies, Teachers, Preachers

The seminary students have evidently accomplished a great deal in gathering biographical notes on ELS fulltime workers. But they say they need help from the pastoral conference rightly to complete it. This they should get at the post-Easter conference. The publication plans look very good to the undersigned.

Don't require of others -

what you don't require among yourselves

The above "principle" was expressed at the Mankato conference, and counted as sage advice. But a following comment was this: We confess that we also are guilty of unionistic practices, but there is a difference between us and others. We confess and aim to correct; others deny the charge of unionism, and do little or nothing to correct such matters.

The first speaker did not specify any particular requirement or transgression, but more can be said about it. The scribes and Pharisees sat in Moses' seat. "They say and do not." Mt. 23:3. Etc.

"III: The Authority of Scripture"

The SC Union Committee met and put the final touches to The Statement on Scripture. The new copy was on hand at Mankato, and it was read, and there was a little time to talk about it. But the talking came at the end of the meeting, when there was still much other business to handle. However, the reading and the talking was only preliminary, in preparation for the post-Easter conference.

The new document nicely declares that the Scriptures alone should rule. But it has no antithesis on the one point which has been the graveyard of orthodoxy: deciding doctrinal matters by majority vote.

"We cannot give veto power to any disgruntled minority!" This was NOT said at Mankato. The fact is that no less than Synod's top man introduced a part of this union problem with the express statement that he had done so to give those opportunity to speak who voted against the union resolutions of 1958.

What for an antithesis?

How are you going to say it, that we cannot accept a matter decided when there

is for it only a resolution that has no more than majority support?

A man can express in clear words whatever he really believes or requires. This does not mean that when handling an explosive issue, with the fuse lit, any man can jump to his feet with an impromptu declaration that will be clear. But where there is lack of clarity after a period of time, it means that there is doubt and confusion - or simply no actual belief in the brotherhood in the old standard that requires unanimous consent on doctrinal matters.

As a proposition to debate, one might set up something like this:

Resolved, that it is neither necessary nor possible to be agreed in all points of doctrine.

"Great" Lutherans in America actually and honestly, openly, take the affirmative. Others disagree in teaching but practice like the ALC. A third group certainly desires to hold to the requirement of unanimity, and has pangs of conscience when synodical resolution adopted by majority vote continues to have minority opposition - and is oppressive for that minority.

We all know that Missouri has for 20 years practiced majority-vote rule, and Wisconsin has followed suit, and the Synodical Conference meetings likewise. No more need be mentioned.

The question is: Do we want an antithesis which condemns all operations in matters of teaching which have only majority support? - Likely most men will say that the point belongs under the heading of Church Fellowship, not as an antithesis under "Authority of Scripture." Be that as it may now. But, is the OLC an example of results where unanimous agreement is required in all points of teaching? Has the Norwegian Synod in the past required agreement in doctrine and all Bible-required practice? Was there ever a time in Missouri when it had full unity? Do we have a double standard which allows things in and around the local parish which we condemn beyond the local line fences? Must we not after all rule by synodical resolutions also?

- GS

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Volume XVIII, No. 7

February, 1959

EASTER SERMON OUTLINE

Text - Job 19:25-27

Theme: Easter means Certainty

1. The certainty that Jesus our Redeemer lives
2. The certainty that our sins have been forgiven
3. The certainty that Jesus will return on the Last Day and call us from the grave to eternal glory

Introduction:

Stress the uncertainty of this life, Unemployment, destruction of property, accidents, sickness, sudden deaths. Uncertainty among nations. Threat of war is constantly looming over our heads.

Therefore world is jittery. People are looking and grasping for something certain. One looks to insurance policy, another to a bank roll. Trouble is that most people look for certainty in uncertain things.

Job certainly experienced the uncertainty of life. At one time he was wealthy man, and then, all of a sudden he lost his possessions, including his children, and was stricken with an ugly disease. The same can happen to any of us. With one stroke of God's almighty power we can be left very low.

While we live in an uncertain world, yet the glorious Easter message is one of blessed certainty. If it were not, our faith would be a "vain thing." Refer to I Cor. 15. But Easter assures us that we can be certain of the most important thing in life, the salvation of our souls. Because Christ lives, we no longer have to listen to the father of lies who is constantly trying to sow seeds of doubt and uncertainty in our hearts. Yes, the empty tomb assures us that if there is anything of which we can be certain in this uncertain world, it is the certainty of our soul's salvation.

It was this certainty to which Job gave expression in our text. May we on basis of text and under guidance of the Holy Spirit consider as theme,

EASTER MEANS CERTAINTY

I
1. The certainty that Jesus our Redeemer lives.

Job lived many years before Christ was born, yet the Holy Spirit led him to see that Jesus would come, that He would die, and rise again. Job believed this. Even though deprived of earthly things, and out of the depths of despair, he burst forth in one of the sublimest expressions of faith ever uttered: "I know that my Redeemer liveth."

prophecy, has now been fulfilled. Over 1900 years ago Jesus, the Son of God, who was shamefully put to death on Good Friday, rose triumphantly on Easter morning. He predicted His resurrection before His death. Cf. John 2:19, "Destroy this temple, and in three days I will raise it up." "But after that I am risen, I will go before you into Galilee" (Mark 14:28). If He wouldn't have risen, He would have been the world's worst liar and deceiver. "He is not here; for He is risen, as He said" (Mat. 28:6). Also cf. Mark 16:7.

What Job beheld through the veil of

II

2. Because He lives, we have the certainty that our sins have been forgiven.

It is all contained in the word "Redeemer," that is one who pays a price to liberate or release someone in bondage. Here you can illustrate that with a story of kidnapping and ransom price with the application that Satan has kidnapped us by leading us into sin, and the ransom price is something no man can pay. God sent Jesus to pay the price. That price was "His holy, precious blood, His innocent sufferings and death." His sacrifice was a perfect payment to God for our sins. Now God has declared the whole world forgiven. Cf. II Cor. 5:19 and 5:21.

Here a couple of hymn verses could be quoted very effectively.

"Thou hast died for my transgression,
All my sins on Thee were laid;
Thou hast won for me salvation,
On the cross my debt was paid."
- Hymnary 325 v.5

Or

"Jesus, in Thy cross are centered
All the marvels of Thy grace;
Thou, my Savior, once hast entered
Through Thy blood the holy place:
Thy sacrifice holy
there wrought my redemption,
From Satan's dominion
I now have exemption;
The way is now free
to the Father's high throne,
Where I may approach Him,
in Thy name alone."
- Hymnary 227 v.5

You can use the story of the jailor of Philippi, showing that because of Easter Paul could answer the question "What must I do to be saved?" with these wonderful words, "Believe on the Lord Jesus Christ, and thou shalt be saved." So if there was anyone this morning who wandered into this house of God troubled and worried over your sins, may the wonderful truth that "your Redeemer liveth" give you the blessed certainty that you have been forgiven. Every sin that you have ever committed, or will commit, has been paid. Don't let anyone or anything deprive you of that comfort.

III

Finally, Easter assures us that Jesus will return on the Last Day and call us from the grave. Verse 25b and 26.

As Job lay there dying, he knew that because Jesus lived He would return on the Last Day and that his frail body would rise and see God.

Yes, because Jesus lives, we have the certainty that some day He will return to this world to gather His believers from the four corners of the world and take us to eternal glory, where we shall dwell in His blessed presence forever. The first time Jesus came to this world, He came in real humility - born in a barn - permitted enemies to abuse Him, but now He will come in glory with His angels. All knees will bow before Him.

But as we await His coming, He tells us that we can expect sorrows and hardships. All this serves to make us look forward more to that glorious day.

Our last enemy is death. But Easter gives us the certainty that it is not death to die. Our bodies shall arise. "Because I live, ye shall live also" (John 11:19). "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reigns be consumed within me."

Death would be a terrible thing if it weren't for the certainty of the Easter message. But now the Christian can face it triumphantly, yes, we can welcome it. Our Confessions state: "And death itself serves this purpose, namely, to abolish this flesh of sin, that it may rise absolutely new." Cf. I Cor. 15:55-57, "O death, where is thy sting?" etc.

The grave has now become a sweet resting place where our bodies will await the call of our Lord Jesus Christ on the great Resurrection Day. Even though our bodies will become the prey of worms, yet they shall come forth glorified on the Last Day similar to the body of Christ.

"From the grave I shall arise,
And shall meet Thee in the skies;
Death itself is transitory,
I shall lift my head in glory."

- Hymnary 325 v.5b

(Kristofer Janson)

to Bjørnson and two from Janson to Anderson. We shall quote excerpts from each, for they tell us much about that important first year.

On December 2, 1881, Anderson wrote to Bjørnson: "I can report news from Janson! He received that allowance from the Unitarian Society that I arranged in advance. As of yesterday (December 1) he now has a salary of \$2000 per year from the Unitarians as missionary among Norwegians in the Northwest. So that time I was right. I did a good job on that, didn't I? A bit over a week ago he was ordained in Chicago, and on that occasion he gave a fine lecture to a full house in old Turner hall. The topic: The Norwegian Synod. That (lecture) really bit! Yesterday he went to Minneapolis. There will be life and death battle, but Janson, with the Unitarian Society behind him, is laughing at all of their neck-breaking exertions. Here there will be activity and commotion, and thereby the Norwegians will be made to think for themselves, and I also hope that through the battle Janson himself will develop into an independent man. It is perhaps fortunate that he is still entrenched in a number of dogmas. Thereby he constructs a transitional bridge for many others. I shall keep you well informed; on that you can depend."

The excerpt quoted above tells us much about both Anderson and Janson. Anderson appears to be in full sympathy with Janson's cause, and is particularly happy about Janson's attacks against the Norwegian Synod. The fact that Anderson came from Norwegian Synod stock and was in attendance at Luther College in Decorah for a while makes his statements and the attitude they reflect even more significant. Anderson is hopeful that Janson and his cause will triumph, and that the Norwegians will choose Unitarianism once they are given the opportunity to think for themselves. Even more significant is the fact that Anderson feels that Janson is too conservative, "that he is still entrenched in a number of dogmas." It is a fact that at that time (1881), both Bjørnson and Anderson were more radical in their religious views than even Kristofer Janson. As for Janson, he was far

enough to the left to be a Unitarian. Fortunately, the truth of God's Word convinced the larger number of Norwegians in America that Unitarianism was not the religion for them, and so Janson's work was not very successful in the end. However, he did considerable damage in some Lutheran communities.

The early optimism that seemed to characterize Janson's work can be gathered from a letter that he addressed to Anderson on December 11, 1881. In the letter Janson appears to be almost exuberantly happy. That letter is written in English, and is full of expressions such as "old boy." He tells about a large crowd of some 1500 who attended a recent lecture, and adds: "When I protested the tyranny of the ministers and abolished the eternal hell, there was a perfect joy and applause." He states that on the previous Friday evening he attacked the Norwegian Synod. Admission was charged, but still there were 244 present. They applauded him. He states that he hopes to deliver the same lecture in St. Paul, and ask a \$25 guaranty. On the following Sunday (December 18), Janson expects to hold his first regular service at 3 p.m. The theme will be "God is love." In the same letter he states that he has promised to go to Madelia, Minnesota, to deliver a lecture, preach, and speak privately to those who desire an interview. He states that he expects to work out a constitution for the Brown County (Hanska) congregation. After Christmas he expects to go to Fort Dodge, Iowa.

Soon thereafter, on December 19, Anderson wrote to Bjørnson in Norway: "Things are going remarkably well for Janson, better than we could expect. As I have told you, his \$2000 stipend has been assured him from the Unitarians. He has spoken in Chicago and Minneapolis, and in both places he has had capacity audiences. He is getting congregations in Minneapolis, Madelia and Fort Dodge. The battle with the Synod is becoming a life and death struggle, but he has the upper hand. Dozens of attacks have already begun against him, and there is the same recklessness and bitterness in the attacks as there was in the articles against you last year. . . . The cause for which you are contending is the cause of truth and liberty, and it shall be

(Kristofer Janson)

victorious." Note the optimism of Anderson. He seems to have no doubt about the success of Janson's religious work. It is also significant that whenever Janson or Anderson mention a Lutheran church body of Norwegian background it is the Synod.

Janson must have conducted a vigorous campaign in his rather scattered field during that winter. In a letter dated February 9, he first asks Anderson to distribute and sell pamphlets in which he attacks the Norwegian Synod. Then he adds, in English: "I succeed more than I expect. My side congregation in Watonwan Co. (Madella, Minn.) is now settled and I have there 40 voting members and 25 children under 18 year." (He wrote "year," a Norwegianism for "years.") In the letter he adds that since the farmers there are poor, they can contribute only \$140 to \$150 annually. He has received \$113 from Fort Dodge, and has sent lists to La Crosse and Eau Claire requesting contributions. He has enclosed a list which he asks Anderson to circulate in Madison. There are only 34 members whose names are on the books in Minneapolis yet, but the usual attendance at Sunday services is between 300 and 400, and on Monday evenings he draws a crowd of about 600 or 700.

From the previous sentence we can infer that Janson had a magnetic personality and was an eloquent speaker who could draw crowds and sway listeners, but that he was not able to gain a sizeable permanent congregation at that time. That was no doubt largely due to the fact that the majority of Norwegians were not ready and willing to take the drastic step of joining the Unitarian church. To break with Lutheranism and adopt Unitarianism was a big jump, and most of the Norwegians, who were by custom and upbringing rather cautious and conservative, hesitated to make the change. Janson certainly must have been an interesting speaker, however, and many Norwegians undoubtedly came out of curiosity, and returned to hear him speak because he had many interesting things to say, both religious and secular. Their background in Luthernism prevented those who were informed in doctrinal matters from accepting his anti-

Biblical teachings. There were, however, those who joined him, and the fruit of his work can still be found in the Unitarian congregation in Brown County, not far from Mankato.

Shortly thereafter Anderson wrote a letter to Björnson. That letter is significant because it mentions the predestination controversy which was disturbing the Norwegian Synod at that time. It is also important because it mentions that already at that early date there was some thought about finding a successor for Janson and bringing him back to Norway. Regarding that, Björnson had written in a letter on Jan. 15 (1882): "Well, I predict that after five years there will be a Unitarian congregation in Christiania (Oslo), and Janson will be the pastor." Anderson also has something to say on that matter. We quote a part of his letter: "Matters pertaining to Janson's battle here are interesting, and you can depend on me to keep you up-to-date when Mrs. Janson is gone. (That year she was going to leave for America to live here with Janson. REH) As long as she is there, you see all of Kristofer's letters to her, of course. (Poor wife! She can't even have her husband's letters to herself! REH) The amusing thing is that the Synod is in the thick of a battle within its own ranks concerning the election of grace, a battle which is chasing people out of the Synod and will ultimately tear it into a thousand tatters. They are so much taken up with this mutual (civil) war that they will completely forget Janson, who is taking from them the one province after the other. . . . You are right in predicting that Janson will soon need help. But from where can one take bread in the wilderness? Do you really believe that there are theologians in Norway who will join him? Janson could certainly establish a Unitarian congregation in Christiania, but we can not spare him here. The field here is larger and he will be doing very brilliant things. I shall indeed keep you up-to-date. Depend on that! . . . It is surely amusing to live in these times, isn't it? God bless you, my dear brother in the faith! . . . The truth is yours, and it will triumph in the end."

The tone of the above letter is one of undeniable optimism. That was the general

(Kristofer Janson)

feeling of both Anderson and Janson at that time. It is interesting to note the closing words of Anderson to Bjørnson. The expression "my dear brother in faith" comes from one agnostic to another. One can detect considerable admiration for Bjørnson in this letter of Anderson's. At that time, Bjørnson was a world-famous poet, dramatist and novelist, second only to Ibsen in Norwegian literature. Both Bjørnson and Anderson hoped to see Unitarianism gain a foothold in Norway, but Anderson did not want Janson to leave the field in America. His hatred of the Norwegian Synod and its teachings can also be gathered from this letter. Although it lost many members in the predestination controversy, it fared much better than Anderson predicted it would.

(to be continued)

B O O K S

THE SIGN OF THE CROSS. Lenten sermons by O. P. Kretzmann. Published by Concordia Publishing House, St. Louis, Mo. Price:

This book is Concordia's 1959 Lenten sermon book. The title of the book is also the general heading for the series of sermons, and the themes of the individual sermons name the details of the sign of the cross, viz., forgiveness, peace, understanding, agony, decision, mystery, power (Maundy Thursday), finality (Good Friday), and His presence (Easter).

Now in a book of sermons two things are of first importance, though you will be interested also in certain other matters; these two are the teaching (doctrine) and the manner of teaching. As to the first, the doctrine, this book surely does teach the main doctrines of sin and grace; they are on every page. - Dr. Kretzmann does considerable "background painting" in order to fill in some of the Bible scenes, and this, rightly done, can be a useful thing. Your reviewer suggests, though, that when the writer on pages 32 & 33 seeks to define what Jesus meant by "this cup" in the well-known

Gethsemane prayer, he leaves out, by design, something that ought to be in there. Dr. Kretzmann insists, rather strongly, that "this cup" did not include a fear of death on the part of Jesus. But what is wrong with including that? Jesus was a true human being, and the death He was going to die was beyond description, since it carried the curse of all men's sins; is it not quite within the frame of Scripture to suppose that in that terrible hour in Gethsemane even Jesus could be afraid of death? But this is not said to detract from the fact that these sermons clearly teach the fundamental doctrines of sin and grace; they certainly do lead you to the cross and the redemption won there.

As to the manner of teaching - Dr. Kretzmann throughout is making application of his doctrine to the listener and reader. You do not have to like all the details of the writer's style in order to say that; you may have the opinion, as this reviewer does, that there are just too many words like "ultimately," "finally," "finality," "suddenly," in the book, too many references to "our time" and "20th Century," etc. But you are made to feel as you read these sermons that the preacher is talking to you. It's your sin that Jesus took to the cross, and it's your sin that was paid for there.

And that makes this a pretty good book of Lenten sermons.

- Stuart A. Dorr

®

THE VICTOR SPEAKS by Edmund Schlink, translated by Paul F. Koehneke, Concordia St. Louis, c. 1958, 126 pp., \$2.50.

This book is for the preacher who is looking for canned sermons, with ready-made themes and parts. It is for the busy pastor who likes to build his own sermons, but cannot always find the necessary raw materials. He will find a gold mine.

The book falls into two parts. The first half contains sermons on the seven last words of our blessed Savior on the cross. The second half of the book contains eight sermons of the risen Savior. In these sermons the author uses eight statements of the risen Lord to unfold the meaning of the post-Easter season. Treated are Christ's appearances to the

(Books)

apostles, Christ's great mission command, His forgiveness of Peter, and others. All are treated in a fresh and interesting way. At times the paradoxical statements cause the reader to stop and think. These may cause the reader to have a question here and there. But the book is still a bargain at 2¢ a page.

The author of this book is professor of dogmatics at the University of Heidelberg. G. E. R.

HELPING FAMILIES THROUGH THE CHURCH, edited by Oscar E. Feucht, Concordia, St. Louis, c. 1957, 344 pp. \$3.50

This is an important book in more ways than one. It will help pastors, Sunday school teachers, officers, and interested members work towards a family-centered program in their congregations.

This is a big book, with 15 authors for its 27 chapters and 9-section appendix. The book has 5 major sections. Section I, "The Christian Family," points out what a Christian family is and what it is trying to do. Section II, "The American Family in Need," discusses the problems facing our modern, American Christian families and the importance of meeting these problems through the family. Section III, "The Church and Family Guidance," shows how Christian education can be carried out on all age levels of the family. Here Sunday school teachers will find valuable suggestions. Section IV, "Family Counseling," discusses the preservation of the family against the outside forces (divorce, delinquency, etc.) which would disrupt and destroy it. Section V, "Helping Families," outlines the congregation's approach to helping families and using families in its work. The appendix presents a complete bibliography and some additional aids.

The book is rather general. It has to be, for it covers a wide range of material. However, it will help in many ways. Certainly the discussion questions at the end of each chapter will furnish material for many profitable ladies' aid, men's club, and Sunday school teachers' meetings. There are a few question marks here and there. Some might feel the book

has been practical at the expense of being theological. However, those who buy it will find it a very worth-while investment

- Glenn E. Reichwald

NOTICE OF GENERAL PASTORAL CONFERENCE

The General Pastoral Conference of the Evangelical Lutheran Synod will, God willing, be held at Bethany Lutheran College, Mankato, Minnesota, March 31 - April 2, 1959. The opening session begins at 9:45 a.m.

The program:

1. Exegesis on 2 John - C. M. Gullerud.
2. Introduction to Hosea - G. Guldborg.
3. What is the Scriptural Teaching on Civic Righteousness - A. Gullerud.
4. What does Luther Owe to Augustine in the matter of the Doctrine of Grace - Juul Madson.
5. Adult Instruction - S. E. Lee.
6. Making Effective Use of Our Sunday School, VBS, and Released Time Classes - R. Branstad.
7. Mission Sermon - J. Moldstad.
Sermon Critic - Alf Merseth.
8. Paper on Stewardship - M. Otto.
9. Smalcald Articles - L. Vangen.
10. Study of Union Committee's Statement on Scripture.
11. Biographical Who's Who of Synod's Pastors.
12. Review Liturgy and Agenda.

Respectfully,

R. H. Ude, Secretary

The CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Volume XVIII, No. 8

April, 1959

THE NEED of a THOROUGH PREPARATION for OUR CONFESSIONALS

Next to Luther's well-known statement: "There is no easier way to earn hell than through your children; parents can do no more harmful work than to neglect their children," X, 643, I would make this addendum: "The next best way to accomplish it is to make our confessional a mere matter of form." And when I speak of the confessional, I am referring to the service of Confession and Absolution, which, with us, is the service immediately preceding the celebration of the Lord's Supper. Our reason for holding this service in connection with the Lord's Supper has been taught us in our Explanation: Q.315: "Why has the Church connected Confession with the Lord's Supper?" Answer: "The Church has connected Confession with the Lord's Supper, that we then especially should remember our sins, and be assured of their forgiveness, so that we may come with true confidence as guests to the Lord's Table."

It must not be a mere matter of lip service we render to our God when we sing, as we rightly sing with Frank in his inimitable Communion hymn:

"Deck thyself, my soul, with gladness,
Leave the gloomy haunts of sadness,
Come into the daylight's splendor,
There with joy thy praises render
Unto Him whose grace unbounded,
Hath this wondrous banquet founded,
High o'er all the heavens He reigneth,
Yet to dwell with thee He deigneth.

No, it must be with grateful conviction in our heart that we are now to enjoy the fulfillment of the blessed assurance that in the reception of the broken body and shed blood of our blessed Redeemer we are actually getting the forgiveness of all our sins.

The following is said by way of my personal confession: "There was nothing in my public ministry which troubled me quite so much as the proper preparation

for the Confessional, no message I felt less able to give than a right confessional address." Yes, I sought help, to be sure. And there was no book that proved more helpful to me in this respect than Walther's PREDIGT ENTWÜRFE, Sermon Outlines. There are no less than 79 BEICHTREDEN in this volume. And for those of you who may be unfamiliar with this collection of Walther's sermons, though they long since are out of print, I would advise you to secure a copy from some second-hand book store.

When good old Chrysostom puts the question: "Can a pastor be saved? it was not to dissuade anyone from entering the ministry. It is merely to emphasize the tremendous responsibility which becomes his in that office. We need to remind one another again and again that "sacerdotium non est otium," "the ministry is not a snap," to put it into 20th century English.

That 34th chapter of Ezekiel is as much in force today as it was on the day the inspired prophet penned it: "Son of man, prophesy against the prophets of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scatted, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." Ezek. 34, 2-5.

Peter's words are as much needed today as they were in apostolic times: "Feed

..... Our Confessionals

the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5, 2-4.

Yea, would to God that all of us who have the work of Seelsorgers to perform could of a truth be able to confess as did Paul in his farewell address on the seashore at Miletus: "Wherefore I take you to record this day, that I am pure from the blood of men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20, 26-28. And that we would not lose sight of what he adds: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw many disciples after them."

The words of Luther are as germane today as they were during the trying days of the Reformation: "Where the mother-heart, the great love is not present, and actuates the preacher, there the little sheep will be poorly shepherded." XIII, 483.

The taking it for granted attitude

... What has troubled me for years is the "taking it for granted attitude" on the part of all too many regarding attendance at the Lord's Supper. I am a Christian, ergo, I will regularly go to the Lord's Supper. The celebration of that service is also taken for granted. Little or nothing may be said regarding the Communion itself. I have been present for Communion services where the sermon preached was beyond reproach as a sermon, but where it did not point up the significance of coming to the Lord's Table. And that is not as it should be. Nor have I thought too highly of the all-too-common

practice of simply passing around a piece of paper on which the individual communicant will sign his name as one who wants to partake of the sacrament. Of course, if the pastor has not himself exercised his prerogative of questioning the individual communicant as to why he wants to partake of the Lord's Supper, and as to his still believing what he was taught in his catechetical instruction, it may not cause too much offense with the lay person who may be present at such a Communion service. But where real Seelsorge on this score has been practiced by one's pastor, the lay man or woman may get the impression that the pastor is sort of a specially privileged character, who need not observe the due Beichte before he comes to the Lord's Table. And that we can't afford. For the pastor is nothing more than another repentant sinner.

The high priest in the Old Testament days had to make his position of utter dependence on the grace of God clear by what was expected of him before he could function gemeinschaftswegen. That is why we have this recorded for our instruction in the 5th chapter of Hebrews: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins." vv. 1-3.

Now I know that it is not an easy matter to serve as a BEICHTVATER for those who are more or less strangers to us. But the questions as to why we come to the Lord's Supper, and on what we base our hope, that our sins have been atoned for should most certainly be asked of every communicant.

There are certain things we learn through experience. I was brought up in a congregation where the pastor had fallen into the careless habit of letting father announce for the whole family, simply announcing their names. When I then came to college, and was told that our college pastor wanted us to announce ourselves individually on certain days of

the week. I was rather embarrassed when the Beichtvater began asking me questions. Why was I coming to Communion? Did I really repent of my sins? Did I still believe what I had been taught in Luther's Small Catechism as to what I received and what alone would make me eat and drink worthily? Now I am not confessing this because I want unduly to find fault with our home pastor. He had very likely drifted into that "taking it for granted attitude" without seriously considering his full responsibility as my Beichtvater. He was faithful in his catechetical instruction, was a true Gospel preacher, was kind and considerate in his attitude to us as youths. Yes, he might have sinned by silence at times when he should have spoken a word of reproof. But, in general, he was beloved for his mild-mannered way of dealing with old as well as young.

When our college pastor asked that we come individually, that was, of course, due to the fact that our parents were not there with us, or perhaps any of the family beside. He did permit, I know, the whole family to come as a unit. And that is most certainly permissible, since father and mother with their children form the closest group to be found in human society.

Luther on die Beichte

We have dwelt upon why it is that we have the service of Confession immediately preceding the celebration of the Lord's Supper. In fact, Luther is not averse to speaking of Confession and Absolution as a sacrament. But when Luther speaks of die Beichte, he means, of course, private confession. While we have virtually all which is to be found under that rubric in our Luther's Saemtliche Schriften, we shall make use only of such statements as we consider germane to the topic assigned us. Here are some of Luther's most definite and instructive statements:

1. "The secret confessional I would not let any man take from me, and would not surrender it for all the world's treasure, for I know what strength and (* insert: gone over.)

comfort it gives me." XX, 48.

2. "I would long ago have been overpowered and killed by the devil if I had not been upheld by the secret confessional." XX, 48.

3. "In the secret confession it is done in an excellent brotherly way: one lays bare his sickness, so the other can heal his wounds; for all the world I would not do without it." XI, 588.

4. "If thousands and still more thousands of worlds were mine I would rather lose them all than surrender the least bit of it (i.e., secret confession) from the Church." XVII, 2021.

5. "In the secret confession a heart which feels its sins and longs for forgiveness has a fixed refuge, when it finds God's word, and hears that God through a human being has loosed him from his sins." X, 2154.

6. "It would be just too bad for us Christians if there were no secret confession; and we ought to thank God from our hearts that He has permitted and given it." XIX, 847.

7. "We must have much absolution in order to strengthen and comfort our despairing heart, therefore we must not forbid the secret confession, or hold anyone away from it." XX, 48.

And then Luther adds a few remarks regarding the auricular confession commanded by the Pope:

8. "The confession which the Pope has commanded, and which is whispered into the ear of the priest, is not commanded of God, but the Pope has forced the people to it." XI, 585.

9. "If the priest had to pay so much for the confession as they get for it, they would leave you unmolested, yea, would do their utmost to do away with it." XIX, 845.

10. "It is much more important that Christ through faith comes into the heart than that He should be in the bread, yea, He uses the bread in the sacrament for the sake of faith." XX, 744.

11. Even though through preaching that is there which is in the sacrament, there is this advantage (in the sacrament) that it is applied to a definite person." XX, 750.

12. "No one should be admitted to partake of the most worthy sacrament, unless

he first of all has been examined and asked." X, 1676.

13. "From henceforth it must be thus, that no one be given the sacrament, unless (the Beichtvater, of course) knows what the person believes, and that he is such a vessel that he can hold it." XI, 612.

14. "If I knowingly permit you to go to the sacrament with unrepented sins, then I take your sins upon myself, and make myself a partaker of them." XXII, 614.

15. And here is something which some might profit by taking to heart:

"The outward adoration of the sacrament and the bending of the knee IST NICHTS; faith that it is the very body and blood which was given for me is the right adoration." XIX, 1339.

16. Luther had learned to understand the reason why many did not come to the sacrament when he says: "Out of a misunderstanding of the words 'whosoever eateth and drinketh unworthily' it has followed that people have feared the sacrament as poison." XIII, 2199.

17. That it should not be a matter to be decided by your feelings, he speaks of in these words: "When you find yourself cold and disinclined to the sacrament, it ought to be reason and necessity enough to drive you to the sacrament." X, 2199.

18. "The sacrament is not a sign of God's wrath, but a sign of His greatest love and mercy." X, 2203.

19. "You have two good reasons for going to the sacrament: first, because you thus thank and praise Christ; secondly, because you there get grace and comfort." X, 2204.

20. "Although you feel weak in faith, you shall not for that reason stay away from the sacrament, for it is for that reason that Christ is there, that He may strengthen the weak and comfort those who are alarmed." XI, 659.

21. "If you were not to receive the sacrament until you were entirely free from sin, it would of necessity have to follow, that you never come to the sacrament."

22. "If you find yourself hardened, so that you do not want to leave off sinning, and those sins do not trouble you, then you have reason for not coming to the

sacrament, for then you are unworthy." XIII, 1935.

Now we could go on at much greater length quoting our beloved Luther, all of his counsel being very much worthwhile. But it is not so much this counsel which will rectify what I feel is amiss. And I would not be fair if I were to leave out that one statement from Luther which says, that while he as a rule wanted to have a Beichtvater, to whom he could speak of his sins, there were times when he would go to the Lord's Supper without any confession. Why? He felt that this belonged to him as a free child of God. This shows the Reformer's attitude toward that which by many would be looked upon as a sine qua non. He was never a stickler for forms merely as forms, though he realized how important it might be to get order into what had been quite disorderly.

When his trusted Bugenhagen was requested to come to Denmark, to get an order of service established in the northern country, Luther realized that the Nordics, as we are wont to call them, were not so bound to the papal order of things ecclesiastical; and so in helping Bugenhagen to formulate the order of service for Denmark, he did not have to take into consideration what many of the south Germans, especially the Bavarians (so close to the ecclesia in Rome) were still touchy about. In fact, what was adopted by the Danish church, and which in large measure was preserved in the Danish order of service which was carried over into our order of service, was approved by Luther about nine years before his Deutsche Messe was formulated for his German people. The Passion Story, as we have it today, was worked out by the faithful Bugenhagen.

But since the topic assigned me was the Preparation for the Confessional, I had better give at least a sample of what I believe a Beichtpredigt should be. In some of his confessionals, Walther is wont to make use of the Gospel or Epistle for the day. And if that gives you an opportunity to dwell upon a certain point which you are convinced ought to be stressed, by all means make use of such a text. The text we shall make use of for our present confessional will be Proverbs

Prayer before Confessional

God of all grace, Thou hast taught us what sin is and what it will do to each and every one of us unless it be removed, but who hast taught us also that in the perfect life, suffering and death of Thy Son, our sins have been atoned for, teach us by Thy Holy Spirit to understand that the hiding of our sins will only increase our condemnation, while confessing them and believing Thy word of pardoning grace will save. To that end bless the message of Thy word upon our hearts also at this Communion table. We ask it in His name who hath instituted the blessed sacrament of forgiveness, Christ Jesus, our Substitute. Amen.

Text: Proverbs 28, 13:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

My dear communicants, fellow redeemed:

When our blessed Savior instituted the Lord's Supper, He not only informed His disciples what they were receiving on that occasion, but He also instructed them in the matter of continuing the use of this sacrament in time to come. For He not only said of the bread, "This is my body," and of the wine, "This cup is the new testament in my blood, which is shed for you for the remission of sin," but He added: "This do ye as oft as ye drink it in remembrance of me." And why are we constantly in need of remembering our crucified Savior? Because we are, and continue to be, poor sinners."

The one thing which touches all is the horrid leprosy of sin. Now whether or no you have gotten to see the awfulness of sin - the thing which separates you from the holy God - the fact remains that you are not fit to stand in His presence. If you presume to come before God today with anything else than your sin, you are absolutely unfit to partake of the Lord's Supper. Had there been no Mediator between God and men, you would forever have been barred from appearing before God, the God concerning whom we sing in one of our treasured hymns:

But there is, thank God, a Mediator, a Substitute, who is come to take your place, one who has reconciled you to God. It is none other than this Mediator who bids you to partake of His body and blood which was broken and shed for you, and that you are to do this in remembrance of Him. Remember Him, why? Because He has made full satisfaction for all your sins through His suffering and death. When you now, after His sacrifice on the cross, seek to cover up your sins, you are not only dishonest with yourself and your fellowmen, but what is infinitely worse, you are despising the only means by which you can be truly sanctified: "The offering of the body of Jesus Christ once for all." Heb. 10,10.

"This do in remembrance of me." Ask yourself: Was Christ one who was desirous of vain honors? Had He been He would never have come to earth. No, Scripture testifies of Him that "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2, 6-8.

When He wants to be remembered, how is it that He wants that remembrance to be? As the friend of poor sinners. Peter should know that his base denial has been forgotten; James and John should know that their vain thoughts of being first in His kingdom would not be held against them; Paul should know that even he, who had persecuted the Church of God, has obtained mercy.

The covering up of your sin simply can not prosper. You may for a time hide it from the eyes of your fellowmen, but your conscience will feel the progress of the dread cancer, just as certainly as you have a spark of conscience left in you. And what will it avail you that you are respected by your fellowmen for a wholesomeness which is not yours, when you know within yourself that it is only because you have covered up the festering wound? Every mouth must be stopped, and

..... Our Confessions

all the world become guilty before God. Rom. 3, 19. And as for God - before Him you stand naked. Scripture does speak of a so-called "prosperity of the wicked" in the 37th Psalm. And Asaph was tempted to envy the wicked, until he went into the sanctuary of God (namely God's Word), and beheld their end. It is the end of the road you must ever have before you.

"This do in remembrance of me." Remember me as the Savior of sinners. Remember me in my shameful death on the cross, for there I was made to be sin for you, that you might be made the righteousness of God. 2 Cor. 5, 21. And thus remembering Him, you will be given courage to confess your sins.

2. And that brings us to the second statement of our text: "But whoso confesseth." You will note that He does not say: "but whoso confesseth will have mercy." There are wicked men who confess their sins, but why? They boast of their crimes. They want people to stand in dread awe of them. Had that been the confession to which the inspired writer refers, he would not have added as he does: "And forsaketh them." It is not because you want to continue in sin, not

Prof. N. A. Madson, D.D., dean of the theological seminary of Bethany Lutheran College, Mankato, Minn. is the author of this article on "..... Preparation for Our Confessions."

because you would boast of them, but because you are truly grieved by them and are desiring to get away from them that you confess.

He who does that shall have that which he must have if he is to be forgiven - God's mercy. Mercy! There's the word. Yes we are assured that God will have mercy, and abundantly pardon. Isa. 55,7. If you had earned forgiveness, then no mercy would have been called for. You could then have demanded a righteous judgment on the basis of your thoughts, words, and deeds. But you have already pleaded guilty. The only thing which can save you from the condemnation of the law is the mercy of the court. And that has been assured you on the basis of what your Savior has done for you as your Substitute. "For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." 2 Cor. 5, 19.

To thos who thus repent of their sins and seek pardon, God not only says that they will be forgiven, but that they have been forgiven for Christ's sake. May it therefore be with a grateful heart that you now sing as you come to this blessed banquet:

"Jesus, Bread of life, I pray Thee,
Let me gladly here obey Thee.
Never to my hurt invited,
Be Thy love with love requited;
From this banquet let me measure,
Lord, how vast and deep its treasure;
Through the gifts Thou here dost give me
As Thy guest in heaven receive me."
Amen.



THE LORD'S PRAYER

It is a Christian privilege to be able to speak with God and worship Him in our prayers. Prayer is an act of worship and a confession of faith.

The Christian prays because prayer is, indeed, commanded by God. The second Commandment recommends that the Christian use the name of God thus: "call upon it in every trouble, pray, praise, and give thanks."

The Christian prays because, to the command, God has added the promise that He will hear and answer. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalm 50, 15. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7,7-8. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15,7. These promises surely ought to encourage the Christian to pray with much pleasure and delight.

The Lord's Prayer

The Christian needs to pray: he needs that personal contact with his Father in heaven. He has many blessings (spiritual and physical) for which he should give thanks. He has many sins and shortcomings which he must confess before God and for which he must seek forgiveness. He has many problems which he wants to discuss with his heavenly Father. James Montgomery showed well how the Christian should feel about prayer when he described prayer thus: "Prayer is the soul's sincere desire."

"Prayer is the contrite sinner's voice returning from his ways.

"Prayer is the Christian's vital breath, the Christian's native air."

We certainly want to be able to go to God and speak to Him about our own problems in our own words. But we also can and we should use that prayer which our Lord Himself has given us, of which Luther said: "Hence there is no nobler prayer to be found upon earth than the Lord's Prayer which we daily pray, because it has this excellent testimony, that God loves to hear it, which we ought not to surrender for all the riches of the world." (Triglotta p. 703.)

With these introductory remarks we present to the readers of the Clergy Bulletin, a series of articles on THE LORD'S PRAYER. (Editor)

THY KINGDOM COME

Included in the Second Petition is a desire for Judgment Day. When the editor of the Clergy Bulletin asked me to write a short article on "Thy Kingdom Come," I think he had in mind that I lay particular emphasis on a pastor's desire for Judgment Day.

When St. Paul declares, "I have a desire to depart, and to be with Christ; which is far better" Phil. 1:23, he is simply describing the innermost feelings of every true child of God, including, of course, pastors who are actively engaged in the work of God's Kingdom here on earth. While the work of the ministry is the most noble of all callings on earth, and a most blessed privilege, yet the thoughts of a conscientious pastor are those of St. Paul: "I have a desire to depart, and to be with Christ; which is far better." It would indeed be terrible if we didn't have that desire; that would be a sign that we are too much attached to this world.

1. The World

One thing which makes us long and pray for Judgment Day is the fierce opposition of the world to the true Gospel. The longer one lives in this world, the more he realizes the truth of Paul's words: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he

know them, because they are spiritually discerned" 1 Cor. 2:14, and also that the Gospel is a "stumblingblock" and "foolishness" to the unconverted, 1 Cor. 1:23.

And our Savior has told us that the hatred and opposition to the truth will remain unto the end. "If the world hate you, ye know that it hated me before it hated you" John 15:18. "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things they will do unto you, because they have not known the Father, nor me," John 15:1-3. "In the world ye shall have tribulation," John 16:33. - A gospel that does not stir up opposition from the world is not the true Gospel.

2. Popular Religion

The position we pastors must take against popular things and the "social gospel" gets us into trouble, such as the Boy Scouts, military chaplaincies, union services, and other kinds of unionism. Many other church people completely misunderstand our position; they even consider us un-Christian in our stand.

A lay person of another Lutheran synod called this writer "a man without a conscience" because he spoke out against mergers that are not based on doctrinal

Thy Kingdom Come

agreement. He actually thought I was a false prophet working against true Christianity. He turned a deaf ear to the evidence presented from Scripture. - This is similar to the experience of many of our pastors in contending for the truth. "And blessed is he, whosoever shall not be offended in me," Matt. 11:16.

The prophets of old experienced opposition; Jesus was branded as having a devil by the religious authorities of His day on earth; and against Paul, after he had presented his testimony, it was said: "Away with such a fellow from the earth: for it is not fit that he should live," Acts 22:22.

We, then, who sense and experience similar opposition from the world and even from many who are church people - we are often filled with the "desire to depart, and to be with Christ."

3. Lack of fruit in our own circles.

Another reason for praying, "Thy Kingdom Come," is the lack of visible fruit in our own congregations. We have a message which alone can bring true peace and joy to a troubled soul, and yet, in our congregations, we see much indifference toward that Word of Reconciliation. We see much worldliness on the part of our hearers. At times we almost despair in our efforts to get people to set their affections on things above, not on the things of the earth.

We often have the experience of our Savior who, on the very day of His ascension, was asked by the disciples who certainly should have known better: "Lord, wilt Thou at this time restore again the kingdom of Israel?" Acts 1:6. They could not shake that ingrained idea and desire for an outwardly glorious kingdom on earth. And the most difficult thing in our ministry today, too, is to direct and keep the hearts and minds of our hearers heavenward.

And surely we as pastors are often tempted to take an easy way out in order to have more of this world's goods, tempted even to consider other employment on earth.

4. The international situation.

A further reason for praying, "Thy Kingdom Come," is the international situation. The struggle for world domination by hostile powers is becoming more acute every day. Communist masters are determined to rule this world. The year 1973 has been placed on the Communist timetable as their date for world domination. Today godless Communism controls 60% of the world's population. The Communist Party was organized in 1907 with only a handful of members. Their growth has been phenomenal. The inroads which Communism is making in our country is startling.

Read "Servants of Apostasy" by Carl McIntire and "Collectivism in the Churches" by Edgar Bundy, and you will see some facts that will make you shudder. Both of these books show how the Communists are using organizations such as the WCC and also many of our unions in order to advance their ideologies. Many of the leaders, consciously or unconsciously, are working hand in glove with the Kremlin, which is bent on destroying our way of life. The thought of being subjected to Communism certainly ought to bring us to our knees and pray, "Thy Kingdom Come."

Then, too, there is the constant threat of the Roman Catholic Church, a power in the world. We should be well aware of its desires and aims.

5. Confusion in the Synodical Conference.

Last but not least, the confused situation has arisen in our own Synodical Conference. Yes, Judgment Day will solve a lot of problems.

6. Fervent zeal to work.

Now, what has been said should not give us an inferiority complex. One of favorite tricks of the father of lies is to drive us into despair about our work, and cause us to adopt the attitude of -- "What's the use!"

No, the desire for Judgment Day should also fill us with more fervent zeal to work "while it is day: the night cometh,

Organized for ACTION

motivation necessary to carry out the great work of the church unless they have learned to drink deeply and regularly at the font of refreshing waters to be found in God's Word." - p. 13.

Throughout the book, Bible class study is urged and made highly important, and this is surely a needed emphasis. But then, in our modern day, we just as surely need good organization, practical guidelines for all the activities of a local Christian church. And this is the reason for publishing the book, Organized for ACTION.

The present reviewer heartily recommends that every church library and every pastor's library have a copy of this new book. And thanks to Concordia Lutheran Church and Pastor Merkens of San Antonio for preparing it.

George Schweikert

.....

C o r r e c t i o n .

The previous issue, No. 7, of this Clergy Bulletin was by mistake dated "February, 1959."

The stencillor says he's sorry. Maybe you will cross out "February" on the No. 7 issue, and write M a r c h above it, if you have not already done so.

.....

The CLERGY BULLETIN is published by the Northern District Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minn. Subscription price is \$1.50 per year, payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minnesota.

It is March 16th today. What is written here, you'll get in two weeks, at the Mankato conference. The CB staff for various reasons will be out of commission for CB business for about three weeks after next Sunday. And a new staff will have time to publish the May issue. ;;; Thank Julian Anderson for the Greek lettering in the January issue. ::: The Oklee Petersens will be away on a trip after Easter to St. Louis and other points. Gunnar is going along. Norman II expects to be busy at home.

⓪ Dr. Robert Preus. Ralph Sorenson wrote a letter to Dr. Bob about the St. Louis faculty. Ralph has been reading the Confessional Lutheran - by advice from a non-ELS minister. The professor promptly replied. He has a high regard for Drs. Ylvisaker and Madson. ::: Herman Anderson has now also read the CL. He says: How can anybody expect Missouri to go back to the old standards and have unity?

⓪ "Nonprofit Organization" mailing rights. I have asked JGA to tell us about such mailing rights at the conference. ::: The Sentinel staff will be meeting at Mankato to discuss business. All of us should always work for improvement of this official organ. ::: It would please many of us to have some brother essay upon the subject of punctuation in public print. Let him get a good book on newspaper writing, which has rules for punctuation in it, some college textbook. ::: Do you want a free dictaphone? See Paul Anderson. His man Layton Northrup has a few Ediphones to give away, new machines.

⓪ All requests for Christian Day School Subsidy must be in the hands of the CDS Board by April 21st. Send your request to Mr. Carl Annexstad, Sec'y, Rt. 3, St. Peter, Minn. ::: If you have not sent your personal report on the conditions in your parish to Pres. Tweit, why not? You are required to do so by the Norwegian Synod Constitution.

⓪ One correspondent has encouraged more talk about having a single board of directors for all ELS business.

The idea is to have a 12-man corps of directors plus the four ex officios. The four men (president et al.) to have two-year terms; the others - one-year terms, at most two-year terms. Re-elect as often as you please.

This all-purpose board would be the trustees and regents, and would appoint editors, minor boards, professors, auditors, etc. - Electing so many men at Synod meeting each year is a tiresome process. - The board would always be subject to directions by resolution of the annual synod conventions.

The only thing that makes one hesitate to work for such a new and modern set-up is the hard and time-consuming labor it would mean or cost. It would include new articles of incorporation and general synod bylaws. There would then be no separate constitution. See Minnesot Nonprofit Corpora-

tion Act, 1953 Statutes. Also the new Wisconsin statutes.

U N I O N M A T T E R S

St. Paul's Spokesman (JGA) says: "Five Missouri Leaders Attack Pres. Behnken."

The attackers are Drs. Marty, Geiseman, Rickman, and two Kretzmans. One cries: "radicalism," another: "innocent victims," another: "closed minds," etc. Dr. Geiseman explained that Missouri is conducting "doctrinal discussions with the people in the Wisconsin Synod who disagree with us" and "denying the same kind of Christian consideration to other Lutherans who are eager to talk with us."

Behnken has been called on also by NLC men to "interpret and clarify" his charge that their doctrinal position is in a "state of flux."

And then read the Confessional Lutheran. And dig out history on the "44."
(o v e r)

Dr. Reu prophesied in 1941:

"Wir sind gewiss, dass auch die Mehrheit in Missouri nicht bereit ist, ueber die Beschluesse von St. Louis zurueckzugehen." KZ, 10-41, p. 598.

(Trans.: We are certain, that also the majority in Missouri is not ready, to go back over the St. Louis Resolutions.)

The Spirit of the '38 St. Louis Resolutions has grown stronger in 20 years. It evolved the "Chicago Statement" of 1945. It forced Pres. Behnken to let the "44" go free, even though his Committee of Ten had clipped their wings. (You see now, how those chickens are cocks-of-the-walk. He hatched 'em.) The Spirit of '38 produced the Common Confession.

.....

Theologians by the grace of God

Luther said:

"Oratio, meditatio, tentation
faciunt theologum."

See St. L. XIV:434ff., Index volume of St. Louis Ed., Pieper Dogmatik (German or English), Christian Dogmatics, Mueller, p. 86.

We have plenty of temptation now. One of them is to say nothing and just drift down stream.

But the reason for quoting Luther's famous dictum is to suggest that it might well be used as title or theme for a conference paper.

.....

In the hallway at Bethany, Prof. Honsey asked: If lay people are subscribers for the Clergy Bulletin, must we write on their level? **NO!** Honsey is one of our good writers. Lay people who read the CB will be able to understand what is written for professional clergymen, excepting that foreign words and phrases will be beyond them.

If you would follow Alf Merseth around for a while, you would be tired out. He makes many miles, serving one church 30 miles away, being secretary of the Trustees of Synod, CB manager, Sentinel contributor on Catholicism, etc.

History tells us that times have been worse than they are now. - GS.

Inspired Men or Inspired Words

We often find ourselves referring to the apostles and prophets as the inspired men who wrote the Bible. Koren's 1908 synodical address on "Inspiration" nowhere speaks of inspired men. Mueller in his Chr. Dogm. handles the point about "inspiration of persons." Pieper flatly states that Hastings was wrong when he says that inspiration applies to men, not to written words; and that Filey is right when he says that inspiration did not have the men as its objects but the holy books themselves. Christl. Dogm. 1:262f.

Tweit is sure right when he says that the Explanation definition is a good one. It is similar to what the Mo. and Wis. synods have in their catechisms.

Back in 1942, Reu wrote to Schweikert on the matter of inspiration. He wrote: "You are altogether right. What you find in the pamphlet (In the Interest of Lutheran Unity) about the human factor in the origin of the Scriptures is an exposition of that which is stated in the "Declaration." Hoenecke's explanation culminates in a mechanical dictation theory which I (with Luther) reject."

You see here how Reu calls Hoenecke's teaching of verbal inspiration a mechanical dictation theory.

.....

A Wisconsin Synod pastor recently asked Schweikert to express an opinion about the present complexion of the ELS in union matters. It might be possible to give answer after the post-Easter conference. Some seem to believe that you can tell about any pastor or group of pastors whether or not he or they are orthodox by what he or they say about Missouri. Whoever says Missouri is orthodox is heterodox, etc.

The chief problem for each of us is to be and remain calmly objective, even though we may be specific and emphatic. And to be subjective is not forbidden when direct evidence is used. (Just had a letter from Paul Y, saying that I have the right of free speech, even as others, and lay men and women, etc.

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 9

May, 1959

OUR FATHER, WHO ART IN HEAVEN

By C. M. Gullerud

To pray the Lord's Prayer is the prerogative and privilege of every one who, through faith in Christ, can rightfully call God, "Father." Surely there are many who offer up this prayer of whom the Lord will say, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." While the formula of the Lord's Prayer may often be used as a "pious" cover of a pretended sanctification, the Savior has made it clear that He is not deceived: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Whether or not our praying of the Lord's Prayer is acceptable unto God is dependent upon the disposition of the heart. For only he who, according to the spirit of adoption, says his "abba Father," prays a prayer that reaches the throne of grace. One who either openly or in his heart denies the vicarious atonement of Christ and the justification of the world pronounced at His resurrection may pray the "Our Father" a thousand times, it is still an abomination unto the Lord. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28, 9. This is the indictment of the Lord over those who walk in disobedience.

However, we are not to think that because we are Christians we have reached the acme of perfection in our praying of the "Our Father." Here Dr. Walther's

words are well worth repeating: "It is wholly incorrect and false to picture the Christian as being always fervent in prayer and as if praying were his most cherished occupation. It is not so; it takes much struggling on the part of the Christian to make him fit for prayer, fervent in it, and confident that he will really obtain from God what he is praying for. That is the reason why the Lord's Prayer, which is recited so often, has been called the greatest martyr on earth. Christians are no exception to the rule. True, if a person, as a rule, merely babbles the Lord's Prayer, without knowing what he is saying, he is certainly not a Christian. A Christian who becomes aware of his lack of attention during prayer feels deeply humiliated and promptly starts the Lord's Prayer over again." This is truly an admonition which we pastors need to take earnestly to heart. By the very nature of our profession it devolves upon us to offer up the "Our Father" sometimes many times a day. It appears in many places in the ritual which we use for ministerial acts. It is so easy for us then to sink into the pit-fall of repeating this prayer with but little thought upon the content. We may have as many as three services a day with Communion and Baptism included, so that the Lord's Prayer is repeated several times in the same service. How easy it is to become mechanical and to speed through the Lord's Prayer so that neither we nor the people are able to

concentrate upon the meaning of each petition! This ought not so to be. Under these conditions we cannot stop and start over again, but what we can do is to give serious thought to what we are doing before we ever start.

Every time we pray the "Our Father" we are joining in spirit with Christians the world over. That is the significance of the plural pronoun whether we pray in public or in private. This is the comfort of Christians isolated from fellow-believers, as it is of those who have the privilege of offering the Lord's Prayer in joint worship with those who bow in humble obedience to the Word. We reject as false the argument of those who say that the plural pronoun of the "Our Father" means that we are to join in prayer with all those who bear the name of "Christian" even though they may not be in our fellowship. Whether or not their prayer, by a "happy inconsistency," is, before God, a joint prayer with us in spirit is for the Lord to judge who knoweth the heart. Our praying of the "Our Father" in worship will be with those who by word and deed show that they continue in the Word of Truth. We can only judge by what we see and hear. When we must "avoid" and "be separate" it shall be our comfort still that we are even then one in our prayers with Christians whom we in this world will never be able to recognize as brethren.

When the pastor in the privacy of his chamber prays the "Our Father" he will bear in mind that he is even then joined in prayer with the sheep and the lambs of his flock, some of whom may be far from home. He will think of those who are sick and dying, and of those who are afflicted and tried. And as he does this he will be moved to a more faithful "Seelsorge" as the sun rises upon another day of pastoral activity. The prayer which our Lord and Savior has given us is indeed a precious heritage which we should in no wise despise.

As we now address "Our Father" and further say "Who art in Heaven," we do not thereby restrict His presence to a certain place, for this would be in contradiction to His attribute of omnipresence. But we do distinguish Him from an earthly father who is limited in the help that he can give

us. By the modifier we confess that our God is majestic and that He is both willing and able to exercise His omnipotence in our behalf. He is putting all powers in heaven and on earth at the disposal of His dear children. It is an affectionate address which reminds us of our position as children and of His position as Father and Giver of all good things. With this lifting up of our hearts to the throne of grace and mercy we proceed as children, with all boldness and confidence, to pour out our hearts unto Him whose ears are open to the petitions of the believers.

H A L L O W E D B E T H Y N A M E

As adopted children we pray "Hallowed be Thy name." How important this petition is for us who must Sunday after Sunday ascend the pulpit and how important it is for our people who Sunday after Sunday sit in the church pew! As adopted children it is our most earnest desire that nothing should enter in to destroy the blessed work which has placed us into the "father-child" relationship. Satan aits alongside us when we write our sermons, seeking to condition the Gospel which we are to preach so that poor sinners may not be comforted. The arch-enemy tries to get us to tone down the law in order that sinners might remain secure in their wrong-doing. How earnestly then we need to pray that God's name may be hallowed by the message we are preparing. Constantly the devil is seeking to draw us into evil ways so that our lives might be a contradiction of what we preach. How quickly ears may be closed to the message on Sunday if the hearers sit in their pews with the belief that we are operating with a double standard; one for the pulpit and another for our everyday living. If, when we ascend the pulpit, our hearers are reminded of some filthy story which we may have passed along, or are reminded of some instance when we were not quite honest in our words or dealings; then surely a roadblock, a hindrance, is created when we preach, even though the message may be ever so orthodox. How earnestly we need to pray, "From this preserve us heavenly Father."

While we believe that we have the pure Word of God and are assured that we do not need to ask forgiveness when we have spoken as oracles of God, we have not indeed attained to perfection in our lives. But our people should be reminded that it is our greatest sorrow and grief that our lives have not always been such as to be a hallowing of God's name. While indeed "a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre," he should never give the impression that he is without sin. He needs to make it plainly evident that he needs to bow before the throne of grace with the plea, "Lord, be merciful unto me a sinner," as much as any member of the flock. He should make it plainly

evident that he is sincerely concerned that his personal life be not a stumbling block to those who look to him as their pastor and Seelsorger. He should make it plainly evident that he wishes in all things to be conformed not to this world but to be transformed in the renewing of his mind, that he might prove what is that good, and acceptable, and perfect, will of God. It was not an idle prayer which was expressed by one of the fathers when he said, "God preserve to us a pious ministry," for thereby God's name is hallowed. As pastors we have the greatest need to pray "hallowed be thy name" for we think not only of our personal soul-life, but also of the flock over the which the Lord has made us overseers.

KRISTOFER JANSON

By R. E. Honsey

(Continued)

Kristofer Janson continued his pioneering work in America until the summer of 1882, when he left for Norway for the purpose of bringing his family to America. He arrived in Norway in time to attend the celebration in honor of the twenty-fifth anniversary of the publication of Bjørnson's popular novel, SYNNØVE SOLBAKKEN. That celebration occurred in August, shortly before Janson and his family left for America. The celebration was at Aulestad, Bjørnson's home. Janson relates: "That gave me the opportunity to see my home, Solbakken, once more." He adds that the festivities were held in the big "stabbur" (storehouse) at Aulestad. Janson spoke, praising Bjørnson for his work in behalf of progress and freedom. Bjørnson himself also spoke, and made some statements with which Janson severely disagreed. At that time Bjørnson's views were more radical in religious matters than were Janson's. After Janson had boarded the ship with his family en route to America, he wrote

him the letter in which he sharply took issue with his religious views. That letter we have already quoted in part, in the first installment of this series. (See CLERGY BULLETIN, Vol. XVII, No. 3, p. 25, November, 1957.)

The whole Janson family arrived in Minneapolis during early autumn in 1882. Now Janson was destined to remain in America for eleven years before his final return to Norway. In his work, he was to experience both prosperity and adversity, as a summary review of the chief events of his activity will show.

In his autobiography Janson relates how he came to organize the congregation in Brown County, which is still in existence. The following excerpt is translated from his book HVAD JEG HAR OPLEVET, pp. 207f:

"A number of farmers there had disagreed with their pastor, the reason for which was not sure, and now wrote to me to ask if I would take over (the congregation). Then they would send me the offer (of a salary) that they could afford, along with the Lutheran confessions for me to subscribe to. I answered that I had no use for any Lutheran confession, but I should come down to them and talk with them. That meeting

became interesting; for they showed me how many of these immoral dogmas were only external matters ("bare sat utenpaaklindt"), were not accepted from the heart.

"I told them openly and honestly that I stood in opposition to that preaching to which they were accustomed, and why I stood thus.

"But to look at their faces was amusing. The one glanced at the other, one individual could not keep from smiling and he gave the one standing next to him a bump on the elbow. There went up, as it were, a sigh of relief over the entire gathering at last, and a number of the bravest ones confided to me that they had thought the same secretly in their hearts, but they had just not dared to say it aloud.

"The old Bible text idolatry, the self-contradictory teaching of the Trinity, the bloody teaching of the atonement, and the eternal hell were brilliantly set aside. To let go of faith in the deity of Jesus was most difficult; but I reassured them that they well could believe in it and ought to do that as long as this still stood as the truth for them. That which we should agree on was to love Jesus and follow him; then our opinion concerning him would be a matter of secondary importance which ought not separate us.

"The congregation was organized. The contract was that I should be with them the whole summer and besides visit them four times during the winter. I became most fond of that congregation. They were so direct, so cordial, so amiable, and I can say that they loved me like a father."

The excerpt quoted above gives us some of his chief doctrinal beliefs. His refusal to bind himself to the Lutheran confessions can easily be understood when we see his position on the basic Christian beliefs of the inspiration of the Bible, the Trinity, the blood atonement, and the teaching of eternal hell, as well as his refusal to accept the deity of Christ, which he would permit them to believe in for the present. His alleged honesty can well be doubted, however, when we consider his statement: "but I reassured them that

they well could believe in it (the deity of Christ) and ought to do that as long as this still stood as the truth for them." That was plain duplicity, as was also his policy of considering their opinion of Christ's person to be of secondary importance, and not divisive of fellowship. His pretended sincerity and love appear to be very questionable from his description of the people, whose strange actions seem to have amused him. Apparently he gloats over his ability and success in making them come to terms with him.

It is of interest to note the unique arrangement which he made with the congregation: he was to be there during the summer, otherwise he would reside in Minneapolis. The Janson family, particularly Mrs. Janson, enjoyed living in Brown County. Janson himself liked that congregation, not only for its people, but also because it gave him more time and opportunity to write novels and poetry. He also relates that the people in Brown County were very generous in providing the Jansons with food.

During what must have been the summer of 1883 (no specific date is given), a tornado struck their partially-completed church, a part of which also served as temporary quarters for the Janson family. The carpenters came into the Janson quarters to be shielded from the coming storm. Three times the building was lifted, and all present were carried outdoors by the storm. Fortunately no one was seriously hurt or killed. The incident was an occasion for considerable talk in the neighborhood, especially because it was a Unitarian church which was leveled to the ground. Janson himself vividly describes the whole incident in his autobiography, pp. 208-211.

Janson wrote an account of the disaster in a Unitarian periodical. The response from generous friends was almost overwhelming. Not only did fellow-Unitarians send generous contributions, but others, including a Hindu woman who sent \$25, were surprisingly generous. Such aid enabled them to build a new church.

The churches in Underwood, Minn., and Hudson, Wis., are not of sufficient importance to discuss at any length. Suffice it

to say that when Janson went to preach and visit people in Underwood, he had to leave Minneapolis in the evening in order to arrive in Underwood at about 5 or 6 o'clock in the morning. In his autobiography he relates an embarrassing situation in which he once found himself. The conductor had forgotten to awaken him, and he had to get off the train in Underwood unwashed, unshaven, and in general unkempt, to the embarrassment of himself and the amusement of those who came to meet him at the depot.

Since Janson has little to say about the congregation in St. Paul, we shall not discuss that. So we shall turn our attention to the congregation in Minneapolis, one in which Janson's achievements and contributions were greater in the field of literature and culture than in that of religion. It was Janson's conviction that his calling as a pastor was not to be limited to serving the religious life of his people, but was also to include the fostering and furthering of their aesthetic and cultural life. By the same token, the church was not, in his opinion, to be used only on Sundays and then stand vacant the rest of the week, but was to be used for various occasions, non-religious as well as religious. In an article in a periodical published in Norway, he wrote: "The Unitarian Society has sought to make the church more of a home, not a cold building which stands empty during the six days in the week, and where people weary themselves the seventh (day), but a home, to which people are bound in many ways throughout the week." (Janson, "Fra Amerika," NYT TIDSSKRIFT (Kristiania), Vol. II (1883), p. 23.)

Janson states that whenever a new play by Ibsen or Bjørnson was published, he read the play in his church. Because of the large audience, they had to use the main part of the church, for the basement was not large enough to seat those in attendance. Janson was eminently qualified to speak on such subjects, for he was an exceptionally well-read man. Furthermore, his natural eloquence and his flair for the dramatic enabled him to gain and hold the attention of people time after time, even though the subject matter at times tended to be repetitious.

That Janson was highly regarded not only by the common people, but also by people in

educated circles, is evidenced by the fact that he was offered the position of Professor of Scandinavian history and literature at the University of Wisconsin, a position which Rasmus B. Anderson had relinquished. The offer was made by President Bascom, in a very brief letter dated October 10, 1883. Janson states in his autobiography that the salary was good, that there would be four months of vacation, that Madison would be a beautiful city in which to live, and that in general the offer was very attractive, but that after due consideration he decided to continue as pastor instead of embarking on a career as a professor.

It was while Janson was serving these congregations already mentioned that he met the young novelist Knut Hamsun, who in the early 1880's came from Norway to America. He met him at the railroad depot in Madelia, Minnesota. Janson offered Hamsun a position as secretary in Minneapolis, since he needed such help. Hamsun accepted the position. Janson tried to interest him in the Unitarian religion, but soon gave up. Hamsun had no interest in religion whatsoever, and frankly said so. He did not stay long with the Jansons.

We cannot leave the discussion of the congregation in Minneapolis without referring to an incident which was a striking parallel to an earlier one in Brown County. A tornado struck the church and demolished it. As in the case of the Brown County church, it had been only about half completed. Janson himself does not give the date of the tornado, but it must have been in the year 1885, for they had the church, at least in usable condition, when Hamsun was there, and that was in 1886-87, so a later date than 1885 is hardly tenable. On the other hand, they had been in America for a few years, and therefore the date could not be placed earlier than 1885. Furthermore, the dedication of the new church was not held until 1889, which fact would also make a date earlier than 1885 improbable. The recurrence of such a catastrophe caused people to wonder whether Janson was not a marked man. The incident is reported in Janson's autobiography as well as in a letter from Drude Krog Janson, his wife, to Bjørnson. In her letter dated April 23 (the year is not given), Mrs.

Janson reports:

"That which I was going to tell you is that Kristofer's new church, his joy and pride, blew down here last week in a storm that passed over Minneapolis last Wednesday. . . . A terrible cyclone passed over two cities not far from here (as you have seen from the newspapers, of course), St. Cloud and Sauk Rapids, which thoroughly laid the latter (city) waste and killed about 70-80 people and injured about 100 most horribly. . . . Now of course people claim that God has now so clearly shown that he does not tolerate his (Janson's) work here inasmuch as he blows his church down for the second time, (God has) shown 'that he does not permit himself to be mocked;' that is indeed a splendid weapon in the camp of the opponents. Just think, when Kristofer got to hear this the next morning and came down to see the destruction, a throng stood there laughing and pointing fingers, and all kinds of consolatory remarks were made around there. Such is Christianity.

"Last Sunday services were held downstairs. The basement there is of solid granite rock, is tolerably undamaged; but the roof is destroyed. . . . They began by singing "Fremad, fremad" (Forward, forward), so you see that it is not the intention to give up. But then as Kristofer was to begin to speak, tears overtook him. I have not seen him like that before, but it seized him too strongly. I became so fearful for him, but then he got over it and spoke plainly and clearly and forcefully as he usually does. I think his speaking has become much more forceful with the years. It is my opinion that, on the contrary, this (experience) will not hurt him in the long run. The interest the Americans have in him awakens more with every new blow, especially when they want to furnish money (for him), and I think he will get his church built more quickly now than if it had not blown down. Of course I don't know, but I think so, and he will become better known by the Americans and pushed forward more, and this talk (against him) will die away when they see that the church will be erected the more quickly."

Drude Janson's opinion that the work in rebuilding the church after it had blown down would progress more successfully than

if it had escaped such a fate is probably true. At any rate, the church was almost finished and ready to be dedicated by the fall of 1889. That it took several years is not strange, for it was a large and artistically constructed building, as can be learned from Janson's own description given below. In his periodical, SAAMANDEN, the following announcement is given:

"The dedication of Nazareth Church took place on Sunday, September 6. Thus Unitarianism has gained a solid foothold in Minneapolis. The church has room for 600 on the floor; a gallery, which is not yet finished, can accommodate several hundreds besides. It (the church) is light and pleasant. The decoration of walls and ceiling has been carried out with good taste by four young interior decorators, Messrs. Berendsen, Thompson, Sundt and Tersløse, who have done the work without remuneration during their free hours. The woodwork is painted light oak, the solid pews are of cherry, and a variegated light passes through six arched windows on each side with colored glass. For the festivities the church was neatly decorated with plants and flowers, and filled so that it was crowded. The American Unitarian Pastor H. M. Simmons participated in the festivities along with the Swedish Universalist Pastor A. Dallgren. The choir from the First Unitarian Church sang a number of selections beautifully. The church was dedicated to the worship of God and the service of man, to free research as well as tolerance and to true brotherly love. Grant that many (churches) may grow out from this one. - Kristofer Janson." (Janson, SAAMANDEN, Vol. III, 1889, p. 20.)

In the year 1888 Janson sold his house "Solbakken" in Norway to Bjørnson's son Erling. With the money which he received for that, as well as money obtained through selling some property he had in America, he was able to buy a large and beautiful house in Minneapolis. At the close of a letter to Bjørnson dated August 8, 1889, Janson tells of the house, with beautifully furnished rooms and other fine features. He calls it their only luxury.

Meanwhile Janson had begun publishing his religious periodical, SAAMANDEN, from

which we quoted above. He began publishing it in 1887, and continued publishing it in Minneapolis for seven years, through August, 1894. During the last year he sent in his materials from Norway.

As time went on, Janson grew less optimistic. There were a number of factors which contributed toward that feeling. In

the next installment we shall treat of some of them briefly, and carry on the story of Janson toward the end of his activity in America, although the next installment will probably not be the concluding one.

(To be continued)

"MERCY KILLING"

By George O. Lillegard

The press reported on March 22nd that a 90-year-old man in Philadelphia was held prisoner, charged with the crime of murdering his wife, also 90 years old, because he could not stand seeing her suffer as she did. She had been ill for nine years and suffered a great deal, especially during the last year. The husband had prayed "all Thursday night, - asking God what to do and in the end believing the merciful thing to do was to take a life." He failed in an attempt to kill himself after he shot his wife. The judge who had jurisdiction in the case would have freed the old man if the laws of the land had permitted it. The public, in general, sympathized with the attitude expressed by the judge. No doubt the man will be freed, though he "now has nothing to live for." Other similar cases of "mercy-killing" have been in the news of late, and there are many who try to justify such killings and even to legalize them, particularly in the case of little children born crippled. The Nazi government in Germany authorized euthanasia, or mercy-killing, in certain cases, and it has been practiced on a wide scale in the heathen world, not only against crippled or abnormal children, but against perfectly normal children, as a drastic means of "birth control."

However, there is little that can be adduced in support of any kind of mercy-killing. The medical profession in the western world has bound itself through 2500

years by the Hippocratic oath to seek always to save life and never consciously to do anything that would shorten or end any person's span of life. It is also obvious that no man has the knowledge and wisdom required to judge whether an apparently hopeless case might not prove to be a blessing to the world in the end. The famous electrical engineer, Steinmetz, was crippled from birth, but grew up to become one of the greatest inventive geniuses of all time, though still crippled in a pitiable manner.

So far as Bible teaching is concerned, the Fifth Commandment tells us not to kill any person, including oneself, since life is the gift of God and He alone has the right to take it away. There are, however, exceptions to the rule, as in the case of murderers and criminals who make themselves a menace to society. To them the law applies: "Whoso sheddeth man's blood, by man shall his blood be shed." Genesis 9, 6. A man is authorized to take the life of another only as a punishment for specified crimes involving the shedding of blood. To kill anyone on the professed ground that the victim should be relieved of torture and pain is to commit murder and to become guilty of death, and to assume divine prerogatives. In reality such advocates of mercy-killing are just as far from keeping the Fifth Commandment as those who would deny even a just government the right to punish with death those who have shed the blood of others. The State can abolish capital punishment only at the expense of making itself guilty of the blood of those who suffer at the hand of unrestrained criminals. Those who would be more merciful than God end up by showing

themselves transgressors of His divine law. Here the word applies: "Be not righteous over much; neither make thyself

over wise. Why shouldest thou destroy thyself?" Eccles. 7, 16.

END

W A N T E D !

Lutheran Synod Book Co. will buy:

WALTHER'S PASTORALE

FRITZ'S PASTORAL THEOLOGY

Write: Lutheran Synod Book Co.
Bethany Lutheran College,
Mankato, Minnesota

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

A BOOK YOU SHOULD HAVE

No, I'm not wanting to enthuse you about a book which some might read and enjoy, while others would find it very uninteresting. I am referring to one of Martin Luther's most fundamental writings, his BONDAGE OF THE WILL. And what was the significance of this Reformation gem? It answered completely that book which had just been published - DIATRIBE. The author of that book was the learned Greek scholar Erasmus Rotterdamus, who contended that the natural man had a free will, to choose good or evil. It was this fallacy that the infamous Opgjor teaches, stating that the natural man "has a feeling of responsibility when face to face with God's grace." Paul has taught us that by nature men are "dead in trespasses and sins" and "were by nature the children of wrath, even as others." Eph. 2, 1, 3. Unless the Spirit of God had taught us, we would have chosen to resist God. And it is this truth for which the great Reformer contends throughout this excellent BONDAGE OF THE WILL.

Luther commends Erasmus as a most able scholar, and trusts that he will learn also this truth that there is no such a thing as a free will in spiritual matters. Yes, in matters below us we have, to be sure, a free

will: I can decide when I want to milk my cow, what material I shall use in building my house. But in matters above me, I will always choose that which is evil. And it was this which prompted our own Dr. Koren to state that if but all who call themselves Lutherans had learned this lesson, to use their reason in matters below them, but poke out their eyes when they come to spiritual matters, we would have been spared an Ilias of evils in the Lutheran church.

This is a new translation of this basic document of the Reformation. It has been furnished us by two excellent English scholars, J. I. Packer and O. R. Johnston, who have done an outstanding piece of work and for which we are duly thankful. It is to be had at our Synod Book Co., Mankato, Minnesota, for \$2.50 postpaid. You will make no mistake in buying it, and, of course, READING it.

Norman A. Madson Sr.

I N T E R N O S

With one exception, the INTER NOS section this month will be made up entirely of the minutes of the recent General Pastoral Conference at Mankato. The one exception is the following:

Please make the following notation in the clergy roster at the back of your last Synod Report: after June 1, 1959, the address of Rev. Victor Theiste will be 813 South Willow Avenue, Sioux Falls, South Dakota.

- - - - -

SECRETARY'S MINUTES
GENERAL PASTORAL CONFERENCE
Held at: Bethany Lutheran College
Mankato, Minnesota
March 31 - April 2, 1959

Rev. Reuben Ude, Okabena, Minn., Secretary

TUESDAY MORNING, March 31, 1959

At 9:45 a.m., Dr. N. A. Madson opened the conference with a devotion and announcements.

The roll call showed 41 pastors and professors present which by noon had increased to 51.

It was resolved to adopt the proposed program.

It was resolved that the chairman appoint an excuse committee. The Rev. P. Petersen, the Rev. N. Oesleby, and the Rev. A. Mørseth were appointed.

It was resolved that the chairman appoint a program committee for 1960. The Rev. H. Handberg, the Rev. J. Petersen, and the Rev. J. Anderson were appointed.

It was resolved to hold the Communion Service at Bethany College.

The Rev. V. Theiste was appointed to assist the equalizer. The present equalizer is the Rev. K. Olmanson, elected at the 1958 Synod Convention to serve the two years.

The minutes for Thursday Morning and Afternoon of the 1958 conference were read and approved.

Resolved that the Equalization Rules be brought up to date by Pastors J. Moldstad, J. Madson, and R. Ude.

After the above preliminaries, the Rev. C. M. Gullerud began his exegesis on II John.

The Morning Session was closed with the singing of Hymn No. 659.

TUESDAY AFTERNOON, March 31, 1959

The afternoon session was opened at 1:30 p.m. with the singing of Hymn No. 204. The Rev. W. Gullixson spoke on Luke 24, 44ff., stressing Jesus as our Prophet.

TUESDAY AFTERNOON - continued

It was resolved to begin the discussion of the UC Statement on Scripture without first reading through the statement. The discussion was led by Prof. G. Lillegard.

At 3:30, after recess, the Rev. R. Branstad began his paper on "Making Effective Use of Part-time Education Agencies."

It was resolved to extend the time for discussion of the Rev. R. Branstad's paper for $\frac{1}{2}$ hour to 4:30 p.m.

The following items of casuistry were listed:

- 1 Synod Finances - S.E. Lee and M. Tweit.
- 2 Youth Camp - R. Branstad.
- 3 Bethany - B. W. Teigen
- 4 Seminary Library - C. U. Faye.
- 5 Tape Recording of Bethany Choir - F. Weyland.
- 6 Hymnal vs. Hymnary - N. Oesleby.
- 7 Clergy Bulletin - A. Merseth.
- 8 Home Missions - A. Gullerud.

It was resolved to postpone the rest of the Rev. Branstad's paper until next year.

It was resolved to postpone the Rev. S. Lee's paper on Adult Instruction until next year.

Prof. M. Otto's paper on Stewardship was read and considered.

After announcements the afternoon session was closed at 5:30 with the singing of Hymn No. 404.

WEDNESDAY MORNING, April 1, 1959

At 8:30 a.m. a Communion Service was held with the Rev. A. Harstad preaching the confessional and basing his remarks concerning Jesus our High Priest on Romans 4, 25.

After recess the minutes for Tuesday Morning and Afternoon were read and approved.

It was resolved to exchange the time given for the Rev. A. Gullerud's paper and the Rev. L. Vangen's paper.

Additional items of casuistry were added as follows:

- 9 How to read the C.B. Index - V. Theists.
- 10 Report on the Chicago Study Club - R. Moldstad.

After announcements and preliminaries Synodical Conference affairs and relations were considered.

The Morning Session was closed at 12:00 N. with the singing of Hymn No. 659.

WEDNESDAY AFTERNOON, April 1, 1959

The afternoon session was opened at 1:30 with the singing of Hymn No. 385, vv. 1-5, the reading of Hebrews 4, 14ff., and the singing of v. 5.

WEDNESDAY AFTERNOON - continued

The minutes for Tuesday Morning were read and approved.

It was resolved that we request that if there are those among us who intend to present the matter of withdrawing from the Synodical Conference at the next Synod Convention that it be brought up now.

It was resolved to continue the discussion of Synodical Conference affairs and relations until recess at 3 p.m.

After recess at 3:30 p.m., the discussion of Synodical Conference affairs and relations was continued until 5:30 p.m.

It was resolved to extend the time to hear the Rev. N. Harstad who had not spoken on the Synodical Conference matters before.

The afternoon session was closed at 5:45 with announcements and the Apostolic Benediction.

THURSDAY MORNING, April 2, 1959

The Thursday Morning session was opened at 8:30 with the singing of Hymn No. 361. The Rev. H.A. Theiste based his remarks concerning the Kingship of Jesus on Daniel 7, 13ff.

The minutes for Wednesday Afternoon were read and approved.

It was resolved to take up the matters that have to be taken up first.

It was resolved to take elections and the Clergy Bulletin first.

The Rev. R. Branstad was elected as chairman.

It was resolved to elect the second highest candidate, the Rev. P. Anderson, as vice-chairman.

The Rev. J. Moldstad was elected Secretary.

It was resolved that the Clergy Bulletin editorship be rotated every two years according to circuits. (The present circuit will have it one more year.)

Synodical affairs were presented by Pres. M. E. Tweit. He announced that all synod matters which are to be printed in the handbook should be in his hands by May 25, 1959.

Casuistry item No. 1, Synod Finances, was considered until recess at 10:00 a.m.

After recess at 10:15, the discussion of Casuistry item No. 1 was continued.

It was resolved to return the \$10.00 sent by the Rev. T. Teigen for equalization.

It was resolved that this conference elect a committee to investigate the possibilities of group insurance for our pastors and perhaps teachers and to report to this group as soon as possible.

It was resolved that the chairman appoint an Insurance Committee of two members. The Rev. J. Anderson and Prof. M. Otto were appointed.

THURSDAY MORNING - continued

Casuistry item No. 2, Youth Camp, was presented. The St. Croix State Park Youth Camp will be held August 15th to 29th. The Iowa Camp at Clear Lake will be held June 15-22.

Casuistry item No. 3, Bethany, was presented by President B.W. Teigen.

The Morning Session was closed at 12:00 N. with the Benediction.

THURSDAY AFTERNOON, April 2, 1959

It was resolved that the Thursday Morning minutes be approved as read.

It was resolved to adopt the following program proposed by the committee for 1960:

- Doctrinal: What Is Scriptural Teaching on Civic Righteousness? - A. Gullerud.
What Does Luther Owe to Augustine in the Matter of the Doctrine of Grace? - Juul Madson.
- Exegetical: John 1, 1-14 - Glenn Reichwald.
- Historical: Smalcald Articles - L. Vangen.
- Homiletical: Sermon by J. Moldstad; A. Merseth, critic.
- Practical: Making Effective Use of S.S., VBS, etc. (to be continued) - R. Branstad.
Adult Instruction - S.E. Lee.

It was resolved that the exact time for the 1960 General Pastoral Conference be left up to the officers with the suggestion that it again be held the week after Easter.

It was resolved that the following be excused for not attending: A. Strand, T.N. Teigen, I. Johnson, and Daniel Johnson.

It was resolved that the following be excused for part-time absence: L. Vangen, R. Newgard, E. Unseth, N. Harstad, W. Gullixson.

Casuistry item No. 8, Missions, was considered.

It was resolved that the secretary send greetings to the hospitalized Gunnar Staalsett.

It was resolved that the secretary send greetings to T. N. Teigen.

It was resolved that the secretary send greetings to Robert Thorson.

Casuistry item No. 4, Seminary Library, was considered.

Casuistry item No. 5, Tape Recording of the Bethany Choir, was removed from discussion.

Casuistry item No. 6, Hymnal vs. Hymnary, was considered.

Casuistry item No. 7, Clergy Bulletin, was considered.

Casuistry item No. 9, CB Index, was considered.

Casuistry item No. 10, Report on Chicago Study Club, was considered.

Casuistry item No. 11, Who Pays Equalization?, was considered.

Casuistry item No. 12, Liturgy and Agenda, was considered. The committee consisting of the Rev. M. Otto, the Rev. T. Teigen, and the Rev. L. Vangen, reported that the review

THURSDAY AFTERNOON - continued

of the Liturgy and Agenda was not yet completed.

Casistry item No. 13, Pastors' Who's Who, presented by the chairman, was considered.

It was resolved that the matter of a Pastors' Who's Who be referred to the Synod Publication Board.

It was resolved to reimburse the students for the expenses they had had in their work on the Pastors' Who's Who.

The minutes for Thursday afternoon were read and approved.

It was resolved to adjourn the 1959 General Pastoral Conference.

The Conference was closed with the responsive reading of Psalm 2 and the singing of Hymn No. 58, vv. 8 and 9.

Secretary's Note: the UC Statement on Scripture was considered by the Conference but not concluded.

Respectfully submitted,

R. H. Ude, Secretary

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 10

June, 1959

INTRODUCTION TO THE BOOK OF HOSEA

By G. Guldberg

The Book of Hosea heads the list of the Minor Prophets, all written by inspiration of God, in the Holy Scriptures. The Minor Prophets add to the message of the Major Prophets just as the minor chords add to and determine the mood and background of the major chords in a musical composition. Thus Keil writes in his Introduction to Twelve Minor Prophets.

"When taken, therefore, in connection with the writings of the greater prophets, they comprehend all the essentials of that prophetic word, through which the Lord equipped His people for the coming times of conflict with the nations of the world, endowing them thus with the light and the power of His Holy Spirit, and causing His servants to foretell, as a warning to the ungodly, the destruction of the two sinful kingdoms, and the dispersion of the rebellious people among the heathen, and, as a consolation to the believers, the deliverance and preservation of a holy seed, and the eventual triumph of His kingdom over every hostile power."

From the earliest time these twelve books were gathered into a collection of one book; and in the Canon they have been regarded and enumerated as one book. Jerome believes that this collection was made by a person who collected the second volume of the Canon, the "Prophets" of the Hebrew Bible, whom he takes to have been Nehemiah.

The Minor Prophets arranged according

to the Masoretic and the Alexandrian copies are as follows:

According to Hebrew (Masoretic)	According to Septuagint (Alexandrian)
I. Hosea (1)	1. Hosea (I)
II. Joel (4)	2. Amos (III)
III. Amos (2)	3. Micah (VI)
IV. Obadiah (5)	4. Joel (II)
V. Jonah (6)	5. Obadiah (IV)
VI. Micah (3)	6. Jonah (V)
VII. Nahum	7. Nahum
VIII. Habakkuk	8. Habakkuk
IX. Zephaniah	9. Zephaniah
X. Haggai	10. Haggai
XI. Zechariah	11. Zechariah
XII. Malachi	12. Malachi

The chronological order would be as follows: (for easier insertion, this chronology has been placed on the bottom of page 89 -- Ed.)

The position which Hosea occupies in the Hebrew and Septuagint orders is no doubt due in part to the size of his manuscript, but also to the fact that he was still in the middle of his ministry while several had already finished their activities.

What was the condition of the times when Hosea taught? He lived during very mournful times. If he did not live to see the destruction of Israel, he beheld it in prophetic vision. Just as Jesus approached Jerusalem for the last time, as we are told by Luke, 19, 41-42, "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes," and then went

on to describe the destruction of Jerusalem, so Hosea also foretold of the coming overthrow and capture of the Northern kingdom and Judah in his day.

Under Jeroboam II Israel had been very prosperous and successful as she had during the reign of David and Solomon. The territory lost had again been restored. But the curse of idolatry still remained, and this accompanied by other sins which they suffered when they turned from the Lord brought other evils in its wake. Impiety, luxury, loose morals everywhere prevailed. Then when Jeroboam died, the strong check on the people which prevented open lawlessness was removed and confusion broke over the government and people.

In Chapter 4, 2. "By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." The history of Israel is explained. Jeroboam's son Zechariah reigned six months and was assassinated by Shallum. He in turn ruled one month and was murdered by one of his generals, Menahem. He occupied the throne for ten years as a cruel tyrant. During his reign the Assyrians invaded the holy land. In order to escape attack by these stern invaders he was forced to pay a thousand talents of silver. Menahem was followed by his son, Pekahiah, who after a troubled reign of two years was murdered by one of his officers named Pekah. This man in order to strengthen his position formed a close alliance with King Rezin of Damascus. These two turned their strength against

Judah in the hope of overthrowing the dynasty of David. Jotham, king of Judah, called upon the Assyrians to help him. The Assyrians devastated the territory of Damascus, took Samaria, put Pekah to death, and appointed Hosea (not the prophet) king in his place. But again because of a failure to pay tribute, the Assyrians entered and carried Hosea into captivity. Samaria fell into the hands of Sargon who ceased the crown of Assyria at the death of Shalmaneser in 722 B.C. The people were deported into foreign countries, the land given over to heathen settlers. This ended the kingdom of Israel because the people and leaders had departed from the worship of the true God.

The moral condition of the people, as Hosea indicates, was exceedingly corrupt. Judah was considered bad, but her northern sister, the ten tribes, was still worse. The priests, instead of instructing the people in the duties of pure religion, taught the very opposite, which led to sins in gross excess. Soon the people confused the worship of Baalim with that of Jehovah. The rituals used in worshipping the god of Baal, called "the calf of Samaria," were employed in the worship of the true God. This formal Jehovah-Baal worship led to distrust of God and reliance upon foreign aid for strength. Instead of calling upon God for help in the time of trouble, Hosea complains that they "hired lovers among the nations." 8, 9f. The success and prosperity of Israel and other blessings did not move her to thankfulness to God or move the nation to a reformation or improvement of its religion. Neither did their troubles lead

(See note in main body of text, p. 88)

1. Obadiah, under king Joram (of Judah), sometime within	889-884 B.C.
2. Joel, Joash (of Judah)	877-838
3. Jonah, Jeroboam II.	824-783
4. Amos, kings Jeroboam II and Uzziah	810-783
5. Hosea, " " to Hezekiah	790-725
6. Micah, Jotham, Ahaz and Hezekiah	758-700
7. Nahum, in the second half of Hezekiah's reign	710-699
8. Habakkuk, under Manasseh or Josiah	650-627
9. Zephaniah, under Josiah	640-625
10. Haggai, in the second year of Darius Hystaspis	519
11. Zechariah, under Darius Hystaspis beginning	519
12. Malachi, under Artaxerxes Longimanus, sometime between	433-424

them to repentance. They failed to see the wrath of God in these punishments, but instead turned deaf ears to the pleadings of the prophets. This was the corrupt condition of Israel when the Spirit of the Lord moved Hosea to utter his warnings, rebukes, and prophecies.

The author of the Book of Hosea by the Holy Spirit was Hosea, the son of Beeri, a citizen of the Kingdom of Ephraim, or Israel, who prophesied under Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II, king of Israel. I. I. Keil believes that Hosea was active as a prophet for sixty-five years (790-725 B.C.). This receives proof from his book. According to I, 4, Hosea made his appearance before the fall of the house of Jehu. Chapter 10, verse 14, indicates he lived through the first assault of Shalmaneser against King Hoshea (2 Kings 17, 3) which took place shortly after Hezekiah's succession. He still continued to prophesy after that event.

The name of the prophet, Hosea, means "help" or "deliverance." His name is written in the Septuagint Ὡση, or in Romans 9, 25, Ὡση. Jerome has "Osee" (Vulgate). He regards it as an abstract from the concrete, thus meaning helper or savior. This certainly was a very significant name in view of the mission and prophecy he was to bring to Israel. There is no proof that he was born in Judea simply because he makes repeated references to Judea. He seems to have had a very familiar acquaintance with the cities and events of Ephraim, the Northern Kingdom. No doubt he belonged to this kingdom and prophesied there. The only explanation for his scroll having been found in the Southern Kingdom is that after the capture of the ten tribes he came and dwelt in Judea. The different names of cities, such as Mizpah, Tabor (5, 1), Gilead (7, 8), Gilgal (12, 11), Lebanon (14, 5-7), and Bethel, which he calls Bethaven, meaning the house of vanity, and Samaria, is evidence that he lived and wrote in the Northern Kingdom. He refers to the Kingdom of Israel simply as "the land" (1, 2), and the king of Israel as "our king" (7, 5). His peculiar style and language and the Aramaean coloring given to his language also point to his dwelling in the Northern Kingdom.

He shows an intimate acquaintance with the history and circumstances of Israel. His whole prophecy is directed against Ephraim, and Judah is mentioned only in passing. He mentions the kings of Judah in the opening verse as the true rulers representative of the theocracy, while at the same time bowing to the civil authority of the kings of Israel. Hosea, accordingly, fixes the date of his prophecy by the era of the kings of Judah.

Nothing certain is known concerning the life of the prophet. Keil writes, "The traditional accounts are very meagre, and altogether unsupported." One account claims he sprang from Belemoth, in the tribe of Issachar, and is said to have died and been buried there. A tradition current among the inhabitants of Thessalonica states he died in Babylon. According to an Arabian legend, it was not far from Tripolis, in the city of Armenia. The Arabs also point out a grave in the land east of the Jordan, on the site of Ramoth Gilead. This opinion is defended by Doctor Pusey in his commentary.

Although nothing certain is known about the prophet's life, unless the marriage to Gomer be regarded as an actual fact, the inner life of the prophet lies before us as an open book as seen in his prophecy. His writings reveal that he suffered many inner conflicts as a true prophet of God. The spiritual decay, the mixing of the Jehovah worship with the worship of Baal - such idolatry must have filled his soul with deep anguish and a burning zeal for the deliverance of his people.

The Book of Hosea does not contain a collection of public addresses to the people, but rather is a summary of the leading thoughts or themes that the prophet used in his preaching to the people. The book is divided into two main divisions. The first division, chapters 1 to 3, compares Israel's idolatry to adultery, speaks of Israel's guilt and punishment, and promises restoration to those who repent. The second division, chapters 4 to 14, is a more elaborate form, but also condemns the idolatry and moral corruption of Israel. The announcement of the destruction of the ten tribes is prominent. The restoration and blessedness of those who turn again to the Lord are briefly

touched upon. In the first part, then, the prophet describes, in the symbolical form of a marriage, contracted by the command of God with an adulterous woman, the spiritual adultery of the ten tribes of Israel. This is a picture of the falling away of the ten tribes from Jehovah into idolatry, together with its consequences - the rejection of the rebellious tribes by the Lord, and their eventual return to God, and the attitude on the part of God, who has no desire in the death of the wicked, but that the wicked turn from his way and live.

The three children that are born to this marriage and the names given to them are symbolical of the fate awaiting the ten tribes which departed from the Lord. The first, a son named Jezreel, meaning scattered, was named in commemoration of the evil memories attached to that place. A daughter, Loruhamah, meaning not pitiful, was named in token of the general destruction threatened. The name of the third, a son called Loammi, meaning "not my people," was a warning of the rejection and dispersion of Israel. Later Gomer proved unfaithful to her husband and sought another lover. This second love soon fell on the rocks. Hosea, seeking her, found her deserted and forsaken and despised. Since he still loved her, he sought to purchase her freedom. It appears he purchased her for the price of a slave on the auction block. In 3, 2, we read: "So I bought her to me for fifteen pieces of silver (for a man slave - 30 pieces of silver) and for an homer of barley, and an half homer of barley." She was now to repent of her sin and live in seclusion. If Hosea is representative of Christ and Gomer of the Church, you have a striking story of the devoted love of Christ for His bride, the Church. It also reveals that we, who deserve nothing but God's wrath and punishment, by the grace of God - His undeserved love - have been redeemed, restored and forgiven in Christ.

Hosea's book is full of striking statements that certainly caught the ear of the people and should have caused them to ponder their real meaning. In chapter seven, he speaks of the evil of Ephraim as follows (v. 8): "Ephraim, he hath mixed himself among the people; Ephraim

is a cake not turned." "Yea, gray hairs are here and there upon him." (v. 9). V. 11: "Ephraim also is like a silly dove without heart." In 8, 7, we find: "For they have sown the wind, and they shall reap the whirlwind." And 8, 8, has: "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure." In 9, 1, we find: "Rejoice not, O Israel, for joy, as other people; for thou hast gone a whoring from thy God." Chapter 13, 9, says: "O Israel, thou hast destroyed thyself; but in me is thine help."

The above statements are illustrations of the highly figurative language that Hosea used to express the evil conditions in Israel. The style is highly poetic, rich in bold and powerful imagery. It shows vigorous thinking, yet it is often abrupt, bounding from one image to another. It has many unusual constructions and is not free of difficulties in its language. Keil writes, "It follows of course that the book was composed by Hosea himself (we would add by inspiration of God), and since no doubts can with any reason be thrown upon its integrity, it follows also that the book has come to us without alteration."

Does the book contain prophecies of the Messiah? The Lord quoted from chapter 6, "I desire mercy and not sacrifice," as we find in Matt. 9, 13. Looking on Israel as a type of Christ, St. Matthew quotes Hosea's saying, "I called my son out of Egypt," 11, 1, and applies it to the birth, the flight into Egypt and the return to the Holy Land. Some believe 6, 2, has reference to Christ's resurrection: "In the third day he will raise us up, and we shall live in his sight."

In 14, 4-7, you have a picture of God's love for the penitent. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

Verse 9 of the last chapter contains

the epilogue to the whole book. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressor's shall fall therein."

- END -

THEY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN

(A continuation of a series on The Lord's Prayer)

By E. G. Unseth

In the first three petitions our thoughts are directed, principally, heavenward; but that does not mean that we are therefore unmindful of our own good, and the good of our fellowmen. God is our Father. When the Father's name is hallowed, the children are also blessed and honored. When the Father's Kingdom comes, His children are the beneficiaries of His estate. When the Father's will is done in us, by us, among us, then we are in the right relationship with our God and in harmony with the divinely ordained order.

In our consideration of these words, the first question that quite naturally arises in our minds has to do with the meaning and the nature of God's will. Just exactly what is the will of God for the doing of which we are asked to pray? This is a subject of paramount importance for us, whether we always recognize it to be so or not.

Regarding God's will for mortal man, we might well begin with His holy Law, the Ten Commandments, in which He tells us how we are to be, what we are to do and what we are not to do. This matter of obedience to God's Law is not something that is left up to man's desires or whims. God says very simply and positively: "Thou shalt!" "Thou shalt not!" In speaking of this will of God, however, and of man's divinely imposed duty to obey it, we who pray this petition are at the same time fully aware of the fact that no human who has ever inhabited this earth has perfectly fulfilled or can fulfill this will. We wholeheartedly accept and believe the declaration of Scripture

which says: "There is not a just man upon earth that doeth good and sinneth not" (Eccl. 7, 20).

Now then, if these Ten Commandments were the only will of God, we and all mankind would have a very hopeless and helpless outlook, for we know that failure to heed this will brings upon the transgressor God's wrath and punishment for both time and eternity. In His Word the Lord tells us: "Cursed be he that confirmeth not all the words of this Law to do them." "The wages of sin is death." "The soul that sinneth it shall die." "Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all." But thank God, His will for us is not all included and expressed in the Ten Commandments.

The chief revelation of God's will for us has to do with our salvation. We are poor, sinful, wayward, lost creatures. The poison of death, physical and spiritual, temporal and eternal, is working in us continually. This is the underlying cause, and the ultimate explanation, of all our ills. And what God reveals to us of His will is concerned, above everything else, with our salvation. He tells us what His disposition toward us is; what great plans He has formulated and executed for our benefit; the means which He has provided for making effective in us what He has done for us; and what He expects of His reclaimed and, at least partially, reconstructed children.

God's will with respect to the children of men is always a good and gracious will; a will characterized by love, pity, compassion and long-suffering patience. Even

when our heavenly Father must reprove and punish, for our own and general good, it is with the tender, yearning heart of One who is seeking the best for His children. The all-embracing will of God for us might well be summarized by quoting two plain and simple passages from His own Word. "God is not willing that any should perish, but that all should come to repentance," 2 Pet. 3, 9, and "God will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. 2, 4.

To make it possible for His will to be carried out in that connection, God sent His own Son into the world to redeem all who were under the wrath and condemnation of the Law by reason of their repeated failures to do His will. The Son made His Father's will His will and not only perfectly fulfilled every demand of the Divine Law for us, but also offered up His own life as a God-pleasing ransom for the salvation of sinners.

When we first meet our Lord as a lad, we hear Him saying, "Wist ye not that I must be about my Father's business?" On another occasion He is seated on the curb of Jacob's well. We see a woman hurrying away in the distance with a marvelous story to tell. The disciples announced that dinner was ready. But Jesus does not come. "Master, eat," they urge. But He answers, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me, and to finish His work." The day after He had miraculously fed the five thousand in the wilderness, Jesus spoke to the people who searched Him out, and said, "I came down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing. . . And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life." At last we see Him at the end of the journey. His foot is on the doorsill of the house of death. Then, as a mountain-climber might look back over the journey along which he has come, He takes a backward glance at His own life. And as He does so, He says, "I have finished the work which Thou gavest Me to do." By this He does not merely mean to say that He has

reached the end of life. Anybody can do that. He means that His is a life that has been lived in perfect harmony with the will of God.

Included in this saving will of God is also what Paul refers to as "even your sanctification," namely, that we abstain from everything that is wicked and follow that which is good and pleasing to our heavenly Father. It is His will that before His pinnacle purpose is completed, that is, before we reach our eternal home of glory, we should perform those tasks which He has ordained for us. His will therefore includes everything that we should do or refrain from doing according to His Word. We are not the masters of our fate, we are not the captains of our souls, but we are in God's keeping, and for all of us He has a plan according to which our life should be shaped. Everything in our life comes to pass according to the foreknowledge and will of God, even depressions, sickness, accidents, epidemics, and other so-called calamities, although their purpose or significance may not be apparent nor comprehended by us. "Thy will be done" acknowledges God's will as supreme, final.

One of the very first steps, therefore, which this petition makes obligatory upon us is this that we learn to know God's will; that we follow God's leading in the revelation of His will, that we diligently put forth efforts to learn it. To know God's will is not natural to man - to learn it is not easy. "The natural man receiveth not the things of the Spirit of God for they are foolishness to him; neither can he know them because they are spiritually discerned." If we are to do God's will, we must know God's will; if we are to know God's will, we must be taught of God, we must go to God's school. And God's schoolhouse is the Bible, and God's schoolteachers are Jesus Christ and the Holy Spirit.

One reason why making God's will our own is so difficult is that we have a will that runs counter to God's will. There is a kind of double will in us. And there is a continual conflict between these two wills. But whatever our feeling may be, whatever the will of the flesh, this third petition is a prayer that God's

will may be made our will. To accomplish this, our will, at times, may have to be pulled up by the roots from the quivering flesh, as we do an infected tooth. But whatever the price we may have to pay, however strong the pull of the flesh, any will of ours which contravenes God's will must be sacrificed. Jesus taught us to do this not only in words, but by His own example. In the face of mockery and shame, when the course open before Him meant cruel suffering and bitter death, when every fiber of His flesh cried out against it, He prayed, and lived as He prayed, "Father, not My will, but Thine be done." Why did He choose the will of God in spite of the fact that it meant suffering and agony? Because He knew that the will of God was the will of One who loves with an infinite love, and who, therefore, seeks our highest good in all things. And not only does He want what is best for us, but He knows what is best for us. We who are parents surely desire the highest good for our children. But so often we fail rightly to judge what is good. We blunder repeatedly, and the good we seek perhaps turns out to be evil. But God never blunders. His will is always our highest possible good. This does not mean, of course, that in choosing the best for us, He always chooses the easiest. The will of God is both a restraining and a constraining power. Through all His dealings with us, even those that seem to be disastrous, He is teaching us and leading us along the way He would have us go. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. . . that ye may prove what is that good, and acceptable, and perfect will of God."

We pray that in this petition the will of God may be done among us - in our homes, our churches, yes, in our whole life. But when it comes to putting His will into practice in our lives, that is something we cannot do of ourselves. As Paul tells us in Phil. 2, 13, "It is God that worketh in you both to will and to do of His good pleasure." But when a man is born again the regenerating process takes in the entire man. Now, by continued divine assistance, man can begin to will the things God wills.

There is, as every Christian knows, a triple alliance at work in an effort to prevent the will of God from being done among us. The devil is continually endeavoring to frustrate the will of God in us. The world, the sinful, unbelieving world, will also do everything in its power to hinder our efforts to do the will of God. Our flesh, our sinful, wicked hearts, our old Adam, rebels against the will of God and would have us follow its directions. We therefore, every day, need to turn to our heavenly Father and ask Him to break and hinder every evil counsel and will and to help us to do His will in all things, as it is being done by the angels in heaven, of whom it is said, "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word. Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure."

"Our Father which art in heaven. . . Thy will be done in earth, as it is in heaven." Let us at all times and under all circumstances lean upon God and seek through His guidance to find our way through the maze of sin here below until we reach our home above, where the will of God will be done by us forever and ever, even as it is now done by the residents of the celestial mansions.

"My Jesus, as Thou wilt!
Oh, may Thy will be mine!"

END

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Mørseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

G I V E U S T H I S D A Y O U R D A I L Y B R E A D

By Joseph Petersen

"The subject brought to our attention here seems paltry," says Luther. That the petition does not treat of paltry things is evidenced by the fact that Jesus Himself first uttered this petition to His Heavenly Father and by the fact that at various times during His ministry He showed solicitous concern for the temporal welfare of His own. The petition is broad in scope and includes everything necessary for our livelihood and sustenance. Temporal requests and needs are important, but only one of the seven deals with temporal blessings. The same Lord, who prayed for daily bread gave us a solemn admonition in Matt. 6, 33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is true that most people think chiefly of the "bread-basket" when praying this prayer, but all of us need to be reminded again and again that it includes everything which makes it possible for us to have and to enjoy our daily bread. Not least of these is good government and order, without which our daily lives would be chaotic. Furthermore, through all the various blessings given us, we are enabled to carry out our greater calling in this world, the preservation and spreading of His Kingdom.

Men, including believers, sin right and left against the Fourth Petition. They do so by praying in a half-hearted manner, not fully believing that "every good and perfect gift is from above, and cometh down from the Father of lights." James 1, 17. Temporal gifts are pure gifts of undeserved grace, as are all spiritual gifts. The first word Give indicates our complete dependence upon the great Provider. No matter how resourceful and skilled man thinks he is in carving out his livelihood, he would wilt away if God should withdraw His almighty power and compassion. Men also sin against God by grumbling and murmuring. Farmers have a thousand complaints against the weather and government, while laboring

people have a thousand grievances against their employers. They somehow forget completely about what they have received and do receive, and spend vain moments talking about how short-suited they are in earthly benefits from God. Perhaps the greatest sin against this petition is lack of trust and confidence in God for the bread of this day. "Laying up treasures on earth" for the morrow is the feverish ambition of the majority. Occupied with their jittery anxiety for the morrow, even many church people pass up with nonchalance Jesus' sober warning and instruction in Luke 12, 15, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things he possesseth." How true this evaluation of life, as taught by Jesus, but so hard to learn.

The need of sounding out Paul's word to Timothy, "Having food and raiment let us be therewith content," has always been necessary because of natural man's ungrateful and selfish nature, but especially in our day when socialistic and security programs of all sorts incite and encourage men to center all their attention upon material things. It is distressing to see that the majority of Christian churches have joined the refrain. "Thy Kingdom come" means to many man's betterment on this earth. It disturbs us pastors to see our people influenced by earthly vanities and also pursuing them. It troubles us to see people enjoying and seeking personal comforts beyond their necessities, living high, while the Synod treasuries go begging. What frightens us more is the thought that some may perish eternally because of paltry things which obsessed them.

We pastors are not immune from the temptation to be more secure materially, especially when most Americans enjoy so many luxuries in such great abundance. We are not always content with bread for this day. We grow discontent with our low salaries in the light of our training and the average family income. We wonder how we will send

our children to Bethany. I often ask myself, "Does a high standard of living come first? Am I willing to make sacrifices for the Lord?"

God has clearly promised to meet the needs of those who sincerely do His will. He urges us to tell our people to be grateful to Him for all blessings, temporal and spiritual. He has given us the Law and the Gospel to arouse men from their sin of ingratitude and to seek the bread of heaven, which is able to satisfy the needs of the soul. If men fail to repent, God may send chaos, pestilence, drought and anarchy to bring them to their knees.

God has wondrously blessed us. He has given us the bread from heaven which saves our souls. He has blessed us by permitting us to bring that living bread

to others. Having done all this, will the arm of His goodness be shortened to provide for the lesser things of life? Never.

Let us continue with all fervency to pray "Give us this day our daily bread," confidently believing that He will bless us and our people. And may He prompt us to pray with grateful hearts:

O living Bread from heaven,
How hast Thou fed Thy guest!
The gifts Thou now hast given
Have filled my heart with rest.
O wondrous food of blessing,
O cup that heals our woes!
My heart, this gift possessing,
In thankful song o'erflows.

END

"MECHANICAL INSPIRATION"

In his excellent article on the Inspiration of Scripture, DR. U. V. KOREN says the following with regard to the so-called "Mechanical Inspiration" (Koren's Works, II, 294 ff.):

Translated by G. O. Lillegard

"Nothing has been revealed to us concerning the manner in which the fact of inspiration is realized. The various errors in this matter stem from the desire many otherwise pious teachers have had to explain how the Holy Spirit carried out this work. But we cannot understand that, any more than we can understand the two natures in the Savior's one Person - or even just the union of soul and body in our own person. But it should not surprise us that we do not understand how God operates in inspiration. We do not even understand how God operates with the forces of nature, e.g., electricity, x-ray and similar forces which men have known anything about only in recent times and whose nature nobody understands. Consider also how St. Paul speaks about the high revelations granted to him, 2 Cor. 12.

"To want to explain and understand the union of the divine and the human in the

Bible has given rise to various errors. On the one hand, the emphasis has been laid so much on the divine that the human is entirely set aside. From that has come the so-called mechanical explanation, by which the holy writers have been made into pens without will. This explanation has no ground in Scripture, except in the places where Scripture itself testifies to it. It contradicts many passages in the New Testament, in John, Luke, Paul, Peter. Nor is there such a complete agreement in all kinds of details, e.g., in the Gospels, as we would have to expect, if they were written from dictation by men who were mere writing machines. Cf. also the beginning of Luke's Gospel and 1 John 1.

"The mechanical explanation has, so far as I know, never been used to any extent by teachers of the Lutheran Church, although there are in some of them expres-

sions which we cannot approve of (e.g., Quenstedt in his DOGMATICS). On the other hand this speculation about inspiration has produced the far more dangerous error which makes the words of Holy Scripture independent of the Holy Spirit and therefore exposes them to be mistreated by men wise in their own conceit. They lay so much stress on the human side of Scripture that its divine side is denied. For they draw the conclusion that, since Scripture is written by men, and since men can err, therefore Scripture can also err. This wrong conclusion rests on this that 'men' are named without explaining more fully that these men were also the agents or tools of the Holy Spirit."

THE USE AND MISUSE OF THE ANCIENT LANGUAGES

Hebrew, Greek, Latin, German and, to some extent, Norwegian are the languages, more or less ancient, which consumed so many hours of our youth as we studied to be pastors. Now that we are in the ministry it is assumed that we have a working knowledge of them and are using them.

Martin Luther, great teacher in the church, was zealous in his study of Hebrew, Greek and Latin. He advocated this also for others. In the LIFE AND LETTERS OF MARTIN LUTHER Preserved Smith writes, "Early in 1524 he produced a Letter to the Aldermen and Cities of Germany on the Erection and Maintenance of Christian Schools. The chief subjects taught should be Latin, Greek and Hebrew, the last two for the sake of reading the Bible in the original, for the mistakes of all the fathers were due to their ignorance of these tongues." p. 187.

I suppose that our young theological students are still studying these languages. What I wonder is whether at our pastoral conferences we give the proper kind of attention to them. I think that in a way we neglect them. I think that at our conferences we should take some time for the simple reading of the text in Hebrew and Greek. Also selections should be read in Latin from the writings of men such as Tertullian and Augustine; in German from the writings of Luther and Pieper and Walther; and in Norwegian from the writings of Koren and Joh. Ylvisaker.

On the other hand, I think that there is a time for avoiding the use of these languages. That time is in the presence of our lay people, unless a translation is at once given. Here also we might refer to Luther. He is quoted, "Oh, how I hate people who use so many languages as did Zwingli. At Marburg he spoke Greek and Hebrew from the pulpit." Smith, p. 244.

We have also the example from the Scripture, for while it is true that such words as "Abba," "Talitha Cumi," and "Ephphatha" are quoted, yet a translation is usually given. Also in 1 Cor. 14, 9, we are told, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"

I do not now mean to find fault with every display of erudition, but I do want to mention one use which disturbs me. That is the use of Latin in the LUTHERAN HYMNAL. We find there that 14 Sundays are listed with Latin names, such as "Misericordias Domini." Many portions of the Service have Latin names, such as "Introit," and "Gradual." On p. 120 ff., Canticles are given from the Old and New Testaments with no indication of their source, but Latin titles are given. On pages 123 to 157 there are Latin titles for 92 Psalms and for 22 sections of the 119th Psalm. Cui bono?

Nils C. Oesleby

AN OFFER FROM SCARVILLE!! . . . "The Center Lutheran Church recently replaced the glass panes in their church windows and have on hand the old panes which are cathedral art glass, a rough, clear finish, with something of a small star design. If some of our churches have this same glass, and are in need of replacements, we will sell very reasonably. We have various shapes, and especially many panes 24 by 48. Contact T. Aaberg, Scarville, Iowa."

FINANCIAL FACTS ABOUT SYNOD'S BUDGET

Undoubtedly a brief statement of financial facts is very much in order in this first issue of INTER NOS in the new fiscal year which began May 1, 1959.

The unfortunate story of the fiscal year just past is simply this: we ran an actual cash deficit of \$14,212.89. This money had to be borrowed, and we are paying interest on it. To borrow money for operating expenses is poor business, and is a practice which cannot be continued for any length of time.

In the last half of the fiscal year, November-April, our income is usually very good. Our trouble is in the first half of the fiscal year, May-October. The actual figures are interesting. Look, for example, at last year, May 1, 1958 to April 30, 1959. The first 6 months, May-October, the contributions totaled \$25,855.97. By contrast, the contributions for the last 6 months of the fiscal year were \$67,021.94. It is very obvious therefore that our trouble period is May to October - that is the period we are in now. As we can all plainly see, if these first 6 months would equal the last 6 months, we would go way over our budget. This is what we must strive for.

The Finance Board (as you see in your convention handbook) is proposing a budget of \$100,000.00 plus 2% for Church Extension for a total of \$102,000. This is actually almost \$10,000 above last year's \$92,877.91 income, yet this is pared down to an absolute minimum.

Our synod has the potential to meet this budget if we work at it on a 12-month basis. May we urge that we all start now - thinking of, giving information about, and working toward the Synod's budget.

Alf Merseth, Secretary
Board of Trustees

S W A P S H O P ! !

Paul Anderson WANTS the following copies of MAGAZIN FÜR EV. LUTHERISCHE HOMILETIK UND PASTORALTHEOLOGIE to complete his set: July and Dec., 1888; Dec., 1889; Jan., 1890; Nov., 1894; Dec., 1901; May and June, 1902.

He has the following volumes of MAGAZIN nearly complete or complete in duplicate and offers them FOR TRADE OR SALE: 1903; 1904 except April; 1916 except July, plus triplicate of May; 1917; 1918; 1919; 1920; 1922; 1923; 1924; 1927 except Dec.; 1928; 1929 plus Aug. in triplicate.

"I have also the following individual issues - would you care to dicker?": 1902, July, Aug.-Sept, Nov., Dec; 1905, Jan., Feb., Oct.; 1906, Jan., Sept.; 1910, Jan., Nov., Dec.; 1911, Oct.; 1915, Sept.; 1921, Dec.; 1925, Nov.; 1927, Dec.

"I would like to trade any or all of the issues I have in duplicate for the issues listed on the top." (Contact P.A. at the landing-place for Indians.)

A SEM STUDENT was visiting one of our parsonages. Meal time. All at the table, including parsonage children. Pastor and sem student discussing the local ELC congregation, which has beautiful new building. Sem student to pastor: "Are they 'high-church' over there?" Pastor's six-year-old: "No, but it sure is long!"

"Dear Brethren:-

I wish you all to know that I am deeply grateful for the greetings I received during my recent illness and convalescence, and was both humbled and exalted by the kind and generous financial lift I received from members of the Conference toward my medical and hospital expenses. Thank you more than I can say.

Sincerely yours,

T. N. Teigen"

BITS OF THIS AND THAT FROM HERE AND THERE

ST. TIMOTHY, LOMBARD, ILL., dedicated its new church building May 24th. Arvid G. spoke at the morning service, John Moldstad at the 4 p.m. service. Nils Oesleby, visitor, came down from Madison to do the dedicating. George Orvick also participated. . . .
MT. OLIVE AT TRAIL, MINN., enjoys its newly painted interior. . . . REUBEN UDE AT OKABENA sells Bethany Choir records by putting a small order blank in his bulletin and asking his people to fill in, clip, and hand to him. . . . OUR REDEEMER'S AT CANOGA PARK has been working to improve its chancel area. Their plan is to build a platform and cover it with carpeting. An altar rail would also be added. Before Easter a dossal curtain was placed in the chancel. All costs to be met by members over a three-month period. . . . HOLY CROSS HERALD (Madison) tells us that the Zionist movement affects even our Lutheran clergy. Geo. Orvick will take part in a 6-week study tour of Palestine this summer. Leave June 26, return Aug. 13. The tour is being organized and conducted by the chairman of the Hebrew Dept. at the Univ. of Wis. George has been enrolled at the Univ. for some time. (Could not more of us be benefited by doing work at nearby colleges and universities when schedules and distance permit?) Aside from visiting Bible landmarks, field-trips will visit the locale of the Dead Sea Scrolls, with its caves and excavations. The group will fly from New York to Rome via Paris. After a stopover in Rome, by boat to Israel. The return flight will visit Greece, Austria, Germany, France, England and Scotland. This reporter understands that all financing is being done by a Jewish "promote Israel" group. Prof. Milton Otto will serve Holy Cross in the interim. . . . THE PASTOR OF THE LENGBY PARISH, Slug Guldberg, recently received a call from Centennial and Redeemer Congregations of the Missouri Synod at Deer River and Squaw Lake, Minn. After consulting with his congregations, he returned the joint call. . . . GEORGE SCHWEIKERT preached the mission festival sermon at INDIAN LANDING LUTHERAN CHURCH, Rochester, N.Y., May 31st. He also preached at the anniversary service of HARVARD ST. LUTHERAN, Cambridge, Mass. He, wife and son Tim were Eastward for son Daniel's graduation from Yale. . . . As a result, INTER NOS is being compiled this issue by others of the editorial staff. . . . ST. PAUL'S SPOKESMAN, parish paper of St. Paul's Lutheran, Chicago, brings some interesting statistics. Chicago has 184 Lutheran congregations (not counting suburbs), with a membership of 153,600. Lutheran is largest Prot. denom. in the city. Yet this Lutheran membership is less than 8% of total church membership in heavily Roman Catholic Chicago. Average size of a Chicago Lutheran congregation is 800 souls. Of a Chicago Catholic cong., 4,000 souls! . . . ST. PAUL'S (Chicago) held an evening ASCENSION DAY service this year. How many others were held in our circles? . . . PERMANENT WHITE CONFIRMATION GOWNS were a recent project of the Women's Guild of OUR SAVIOR'S at Granada Hills. Cost: \$6 each for material, work done by six women handy with needles! . . . INSTALLATION SERVICE for Victor Theiste at Bethel, Sioux Falls, was held June 7. P. Petersen did the installing; Rev. H. A. Birner (Wis. Syn.), vacancy pastor, preached the installation sermon. Names of other participants not available. (Sioux Falls people hired a truck, took 2 cars, left at 4 a.m. for Thompson, Iowa, to move their new pastor!). . . .

TRUTH IS MORE IMPORTANT THAN UNITY (Martin Luther)

"For we can do nothing against the truth, but for the truth." 2 Cor. 13, 8.

"This is so great a good that no human heart can grasp it (therefore it necessitates such a great and hard fight). It must not be treated lightly, as the world maintains and many people who do not understand, saying we should not fight so hard about an article and thus trample on Christian love; rather although we err on one small point, if we agree on everything else, we should give in and overlook the difference in order to preserve brotherly and Christian unity and fellowship.

"No, my dear man, do not recommend to me peace and unity when thereby God's Word is lost, for then eternal life and everything else would be lost. In this matter there can be no yielding nor giving way, no, not for love of you or any other person, but everything must yield to the Word, whether it be friend or foe. The Word was given unto us for eternal life and not to further outward peace and unity. The Word and doctrine will create Christian unity or fellowship. Where they reign all else will follow. Where they are not, no concord will ever abide. Therefore do not talk to me about love and friendship, if that means breaking with the Word, or the faith, for the Gospel does not say love brings eternal life, God's grace and all heavenly treasures, but the Word." (Luther, from a sermon of the year 1531). Found in DAY BY DAY WE MAGNIFY THEE, a book of daily devotions from Luther's writings.

THE WORLD ANALYZES ITSELF * * * . . . One of the things he (man) yearns for most - prosperity - is the thing he seems least able to stand. It rots his endurance and mildews his bravery. There is considerable truth to the saying, 'There is nothing yellower than a million dollars.' . . . Certainly prosperity, more than conscience, makes cowards of us all today. No nation in history has known a greater, deeper, more widespread prosperity than the American nation has now. . . . But prosperity has made us petulant rather than content, uneasy rather than confident. Instead of confirming us in our strength, it has tended to make us more fearful of another's power. We doubt ourselves in ways we shouldn't. We seem, sometimes, less sure of ourselves than when times were harder. . . . The curse of prosperity isn't that we can't take it with us when we go. It is that prosperity doesn't seem to make us happy here, while we have it. . . . As a people we feel a bit betrayed and cheated because of an amazing discovery: 'Money isn't everything.' We always said aloud we knew this, but in our hearts we secretly felt that if we just had enough money we would have just about everything we needed. . . . We can pull a handle and see an icebox full of more food than we can eat. We can push a button and change the indoor climate from cold to warm. We can turn a knob and hear the world's finest (and worst!) music, and watch the world's highest paid entertainers. . . . But it is not enough. Something is missing. . . . What do we miss? What is the meaning we have lost? How can we regain it? We set out to build a paradise and instead fashioned a prison, bar by bar. . . . How can we get out?" (HAL BOYLE, syndicated AP columnist, in a recent article). The writer missed the boat by offering as his solution this: "Perhaps it would help if we all went out, one by one, into a hillside orchard, sat for a whole day under an apple tree in bloom, and thought the problem of life all through again." Our only comment: why not try God's Word, which brings the peace of God which passeth all understanding?

Two ministers, given to arguing about their respective faiths, were in a very heated discussion. "That's all right," said one, calmly. "We'll just agree to disagree. After all, we're both doing the Lord's work - you in your way and I in His."

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 11

July, 1959

MEMORIAL ADDRESS

FOR

DR. S.C. YLVISAKER AND REV. CHRISTIAN ANDERSON

(At the annual convention of the Evangelical Lutheran Synod a special Memorial Devotion was held on Saturday morning, June 27, honoring the memory of Dr. S. C. Ylvisaker and the Rev. Christian Anderson. During the year, these men, who labored long in the Gospel ministry, inherited by faith the eternal mansions that our Lord Jesus Christ had reserved for them. Following we present the memorial address delivered on this occasion by the Rev. T. N. Teigen. - Ed.)

Text: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." Hebrews 6, 10-12.

Dear Friends in Christ: Grace and Peace!

The Christian Church has celebrated many triumphs during the past year. Many people have died in faith in Jesus and have passed through the gates of death and into the mansions of eternal life. That has happened the world over. It has happened in the circles in which we are acquainted. It has happened in our congregations. It has happened in

the case of people with whom we were associated in our synodical work - and here I would mention such as Mr. John Nerison, Mr. Charles Vangen, and Prof. John Monich.

Particularly today we think of two men who worked in the ministry of the Word among us for many years - Rev. Christian Anderson and Dr. S.C. Ylvisaker. The Lord granted them a long life of service, Anderson having attained the age of nearly 85 years, and Ylvisaker nearly 75. We pause in grateful memory of them and their work among us.

When we think of them, we observe that they were types quite different from each other. And still in fundamental respects they were alike. Both were sinners, and they knew it - although they would have been the last to say that they fully understood the deep depravity of their own natures nor knew all the sins which they had committed. But both had learned well the grace of God in Christ Jesus the Saviour of sinners Whom they so much needed. Both fed their souls on that grace. Both lived and worked with an eye to the unseen inheritance which God has promised to all those who love His appearing. Both were positive proclaimers and staunch defenders of the grace of God in Christ and diligent and patient in the work of their respective callings.

And when we have said so much, we have spoken the highest tribute that can be paid to any man.

But as they lived and worked among us we observed that God had given them certain peculiar gifts which they cultivated and by which they served us. When we think of Dr. Ylvisaker we recall the deep spiritual insights which he was able to unfold to us from the Scriptures and his patient persistence in the work of directing our college through most difficult years. When we think of Christian Anderson we recall particularly his prodigious grasp of the history of our Synod from which he could point out valuable lessons to us, and his patient calm practical wisdom and tact in steadying us when one or the other of us, or many at a time, got nervous, took ourselves too seriously, and made as if the world would surely end if our idea did not carry the day.

That was a labor of love on their part, concerning which our text assures us that God, Who is faithful to His gracious promises, did not forget.

Neither must we forget their labor of love and the blessings which God through them has meant to give us. To forget them would be the slowness, the dullness, the indolence which our text condemns.

And who is going to say that we appreciated and profited from those gifts as we should have while these men were living among us? It is good for us that we have a God who is gracious and forgiving of those sins also, and of this assurance we are glad.

But it is not too late even now to profit from them. God has not told us to be parrots, but He has told us that there are certain things in which we are to be "imitators." Our text calls out to us: "Be not slothful, but followers (imitators) of them who through faith and patience inherit the promises."

We honor the memory of those pious fathers when we remember and follow them in their faith in the Saviour and in their hope of the inheritance. We honor their memory when we follow their patient diligence in service to us and to many others. And we do God's will thereby.

Diligently profiting from the blessings which God has given us through those men

of faith and hope and patient service we can rest assured also that our God of grace will continue to pour out similar gifts and blessings upon us as we make our way to the unseen inheritance which He has promised us in our Saviour Jesus Christ. Amen.

Prayer

O God of grace Who art the Author and Giver of all good gifts, and Who hast given us many spiritual fathers who have spoken unto us Thy Word and have been an example to us in faith, hope, and patient service: Grant that Thy gifts shall not have been given to us in vain, but endow us with Thy Spirit that we may recognize and profit from them and use them to Thy glory and the good of others. Help and preserve us in hope as Thou didst help and preserve our fathers, and finally grant to us also the inheritance which Thou didst promise to them and to us. We ask it for Jesus' sake in whose name we also pray: "Our Father Who art in heaven. . . Amen."

T. N. Teigen

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor; Rev. Alf Mørseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

By Prof. Milton Otto

(The following paper was written by Prof. M. Otto of Bethany Lutheran Seminary, Mankato, Minnesota, and was presented by him at the meeting of the Northern Circuit held at Clearwater Lutheran Church, Oklee, Minnesota, on April 19, 1959. --Ed.)

INTRODUCTION

The God in whom we have come to believe and hope is one who, according to the apostle, "is rich in mercy," Eph. 2, 4. We know Him to be such a God from the way He has revealed Himself to us in His inspired Word. There He very clearly shows us what we could never fully come to see of ourselves, on the one hand that He is a holy, righteous, perfect and majestic God who hates all that is evil, and on the other that we are by nature lost and condemned sinners, people who have sinned against Him in thought, word and deed, and who therefore deserve nothing but His wrath and displeasure here and hereafter. Now it is true that we have a conscience which tells us much of this, but our old Adam always likes to have us believe that we can somehow still make peace with God and thus obtain salvation. Those who have never heard the Scriptures usually entertain just that erroneous opinion, that they can still save themselves. They have such notions because they do not really know God nor understand how exceedingly sinful a thing sin is.

Therefore, even if one has come to see that he of himself is a hopelessly lost and condemned sinner, that does not yet mean that he then also knows how to be saved from his sins. Unless one has access to the Word of God he will never learn how to obtain salvation, for, as the inspired apostle writes, "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," 1 Cor. 2, 9, and then he says, "But God hath revealed them unto us by his Spirit," v. 10. It is only from the Scriptures, which God moved the apostles and prophets to write for our learning,

Rom. 15, 4, that we can learn how we may be saved from the eternal destruction we so well deserve. There we hear how God "spared not his own Son but delivered him up for us all," Rom. 8, 32, "laid on him the iniquity of us all," Is. 53, 6, by making Him "to be sin for us, who knew no sin," 2 Cor. 5, 19, and having Him taste death for and in the stead of every man, Heb. 2, 9. It is only from the Word of God that we learn that Jesus "was delivered for our offenses and raised again for our justification," Rom. 4, 25, and in consequence thereof the Lord does not impute our trespasses unto us now, 2 Cor. 5, 19, that He has in Christ forgiven us, forgiven the whole world, and that all we now need do to obtain salvation is to believe that Jesus has so saved us. That is the purpose for which the Holy Scriptures were written, to make us "wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3, 15.

Yes, the Lord is rich in mercy. He has not only sent His only-begotten Son to redeem us, but He has also permitted us to learn of that redemption, of which millions upon millions of people are still entirely ignorant. And in addition, He has by His Spirit moved us to believe in that redemption, so that we today can have pardon for our sins, peace of soul and mind, and a confident hope for an eternal salvation in glory. Surely, we have to confess that it is "according to the riches of his grace," Eph. 2, 7, that you and I today know how to be saved.

Nor is that all. The Lord has also given us two Sacraments by which He brings that same grace and pardon to us. We have come to define a Sacrament as a "sacred act, instituted by the Lord Himself, in which, by visible means, He gives and seals His invisible grace." (EXPLANATION, #273).

These are not only signs and tokens of God's grace to us, but are in themselves means of grace, that is, means or avenues by which He offers and gives and seals unto us the same grace and salvation which are offered and given us in His Word. And it is just this which we wish to discuss this afternoon under this theme:

OUR APPRECIATION AND USE OF THE SACRAMENTS

I. BAPTISM

A. What Baptism Is and Does

1. Definition

What is baptism? We have from Luther's Catechism learned, "Baptism is not simply water, but is the water comprehended in God's command and connected with God's Word." The word "baptize" itself means to "dip, cleanse, submerge, wash, bathe;" how we do so is of secondary importance. However, just applying water to a person does not mean baptizing him, and just to speak the Word of God to a person does not make a baptism either. Both must be done, and when both are done, God by His almighty power connects the Word of the command to baptize with the water used, and it is this using together of water and the appropriate Word of God which constitute baptism. We call the water the "visible" means. But do not overlook the fact that it is in the name of the Triune God that we baptize and are baptized. In his Large Catechism Dr. Luther says, "To be baptized in the name of God is to be baptized not by men, but by God Himself. Therefore, although it is performed by human hands, it is nevertheless truly God's own work." Trig., 735, 10.

2. The Benefits It Has to Give

What concerns us most is the benefits baptism gives. In the simplest of words the apostle says, "Be baptized and wash away thy sins," Acts 22, 16, and Peter, speaking of Noah's ark at the time of the Great Flood, says "eight souls were saved by water," and then concludes, "the like figure whereunto even baptism

doth also now save us." 1 Pet. 3, 20f.

It is not just the mechanical act of baptism that gives us the benefits it has to offer, but our accepting with believing hearts what such baptism with water and the Word offers us. That is why Jesus says, "He that believeth and is baptized shall be saved," Mark 16, 16; and again, "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." John 5, 3. That is why Luther in his Small Catechism tells us that the thing that makes baptism effective for us is "the Word of God which is in and with the water, and faith which trusts this Word of God in the water."

What baptism then gives us is this: forgiveness of sins, and where there is forgiveness of sins, life and salvation. It can do this because it unites us with Jesus and thereby gives us everything He did and was for us. That is why we say we are baptized into Christ, or grafted into Him, by baptism. By being baptized into Christ it is just as if we had lived a perfect life - since Jesus lived it for us. It is just as if we had paid the full penalty for our sins - since Jesus paid it for us. Yes, Paul says, "we are buried with him by baptism into death." Rom. 6, 4a. It is not that baptism changes us so that we do not sin any more, that we become perfect creatures, but that it washes away the guilt of our sins and so makes us innocent before God. Peter calls it "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Pet. 3, 21. And this is all ours if we will believe the promises. God connects with baptism, which is not something separate from the Word that tells us about our Savior, but which joins us to Him. Hence Paul writes, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3, 26f.

Accordingly, holy baptism is not just a ceremony by which one becomes a member of a church or congregation. No, it is a means of grace which, when its benefits are received with believing hearts, makes us the children of God and members of His Kingdom of Grace. There is no better way to summarize what baptism is and does for

us than to go back to our Bible, where we hear the apostle, inspired of God, tell us, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3, 5-7.

That, then, should be our appreciation of baptism, that is the way we should look upon it, and how we should comfort ourselves with it. It is a means which unites us with Christ so that we are made partakers of the grace and salvation He has won for us. Luther expressed it this way: the "power, work, profit, fruit, and end of baptism is this, namely to save." Trig. 737, 24. And, as with the Word of God, so with baptism, it will benefit us only if we will believe the promises connected with it, which then leads us to the use of baptism.

B. The Use We Should Make of Baptism

1. Use It for Our Children

By the use of baptism we first of all mean that we make sure that we and our children are baptized. We would shudder to think of not having our children baptized since it is the only way, before they reach the age where we can instruct them, in which we can bring them the grace Jesus has won for them, or graft them into Him. And children, too, need baptism: they are not innocent little angels when they are born. They are also included in the command that all nations should be baptized. The promise of baptism is, as Peter puts it, "unto you and to your children." Acts 2, 39. And they, too, can believe.

2. Sponsors

To be sure, it is the duty of Christian parents to want to keep their children with the Savior to whom they have brought them. They will later want them to be instructed in the chief doctrines of the Christian religion so that they might come to know all that Jesus has done for them and so be enabled to continue in

their faith in Him and to serve Him in His Kingdom all the days of their life. Parents will therefore appreciate the prayers and encouragement of the sponsors they choose towards that blessed end, especially if they should die before their children reach the age of discretion. That is why they will choose sponsors who have the same faith they do so that the children may be brought up in the faith the parents treasured and lived by and wanted to die in. That is also why we in turn can be sponsors only for such children as we can bring up in the same faith we profess.

3. Use It for Our Daily Comfort

There is, however, much more to the use of baptism than just seeing to it that we and everyone near and dear to us is baptized. We should not forget to seek our comfort and hope in our baptism. Since our baptism has joined us to Christ, it means we are then partakers of His perfect holiness, of His perfect obedience, so that we by faith in Him stand before God as though we ourselves were perfect, just and holy. Baptism makes us partakers of His suffering and death for sin, and therefore we are accounted as being completely free from guilt before God, as though we had never sinned: we have our names written in heaven. Our baptism should then be a daily comfort to us, also when we realize we have grievously sinned. It assures us again that it is in Jesus that we have forgiveness, and by the same token it gives us the desire and the strength to want to put off sin and to grow in holiness. "Since Peter says, "Baptism doth also now save us," we should confidently believe that because we have been baptized into Christ and believe in Him as our Savior we shall be saved when we die. Yes, as far as the benefits of our baptism are concerned, they are just as valid and efficacious, just as fresh and salutary, as if we had been baptized just this morning.

It is to be feared that we all too often forget this. We may feel that it is important for a little baby to be baptized, but that after one has grown up and, let's say, been confirmed, he does not really need baptism any more. We need it just as much as ever for the continued assurance

that there is pardon, life and salvation for us in Jesus and only in Jesus. Or we may mistakenly attach something magical to this sacrament, as if just the fact that we have been baptized is really all that is necessary to get to heaven. No, it still remains true, as Jesus said, "He that believeth and is baptized shall be saved." Mark 16, 16. May we then so appreciate all that baptism is and has to give us and so use it for our comfort while we live and for our hope when we close our eyes in death.

I would like to conclude this section with another quotation from Luther's Large Catechism (Trig. 743, 41-46):

"Therefore every Christian has enough in baptism to learn and to practise all his life; for he has always enough to do to believe firmly what it promises and brings: victory over death and the devil, forgiveness of sin, the grace of God, the entire Christ, and the Holy Ghost with His gifts. In short, it is so transcendent that if timid nature could realize it, it might well doubt whether it could be true. For consider, if there were somewhere a physician who understood the art of saving men from dying, or, even though they died, of restoring them speedily to life, so that they would thereafter live forever, how the world would pour in money like snow

and rain, so that because of the throng of the rich no one could find access! But here in baptism there is brought free to every one's door such a treasure and medicine as utterly destroys death and preserves all men alive.

"Thus we must regard baptism and make it profitable to ourselves, that when our sins and conscience oppress us, we strengthen ourselves and take comfort and say: Nevertheless I am baptized; but if I am baptized, it is promised me that I shall be saved and have eternal life, both in soul and body. For that is the reason why these two things are done in baptism, namely, that the body, which can apprehend nothing but the water, is sprinkled, and, in addition, the word is spoken for the soul to apprehend. Now, since both, the water and the Word, are one baptism, therefore body and soul must be saved and live forever: the soul through the Word which it believes, but the body because it is united with the soul and also apprehends baptism as it is able to apprehend it. We have, therefore, no greater jewel in body and soul, for by it we are made holy and are saved, which no other kind of life, no work upon earth, can attain."

(To be continued)

"AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US"

(Continuation of series on The Lord's Prayer)

By G. A. R. Gullixson

Undoubtedly the hardest petition for our sinful flesh to ask of our dear Heavenly Father is the Third Petition which forces us to submit our will to that of our Maker. But since that is the case, it makes this petition the most important petition of all. For this is more than a petition. It is first of all a confession, a confession that we are actually sinners and therefore stand in need of God's forgiveness. Furthermore we learn

that if our dear Lord Jesus expects us to ask for daily bread, as He does in the Fourth Petition, then we see that He must regard it as necessary for us to ask forgiveness each day, too.

But are we that bad that we need to do so? Here it might be well to remember the admonition of the Apostle John in his First Epistle, 1, 8, 9: "If we say that we have no sin, we deceive ourselves, and

the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

What sins should we confess? "Before God we should acknowledge ourselves guilty of all sins, as we do in the Lord's Prayer, but before the pastor we should confess those sins only which we know and feel in our hearts." That splendid explanation of the purpose of the Confessional reminds us that in this petition we stand completely exposed before God - we cannot hide anything from Him - He knows our every evil thought, word and deed.

In his Large Catechism, Luther points out that "although we have and believe the Word of God, and do and submit to His will, and are supported by His gifts and blessings, our poor miserable life is not without sin." He points out the two reasons for this. First, the wicked world about us that gives us cause for impatience, anger, revenge, etc., and secondly, "Satan at our back," which well describes the sinful flesh that besets us each day.

Our Synod Explanation contains the question that explains to the children the variant readings of this petition in a very simple yet beautiful way: "What are the trespasses which we pray God to forgive us in the Fifth Petition?" "The trespasses which we pray God to forgive us in the Fifth Petition, are the debts which we owe to God which we bring upon ourselves by our sins." (Question #258). Few are the pastors that have not wrestled with "debts," and at times they appear enormous. But compared to the debts we owe our God because of our trespasses, they are as nothing.

But do they really accumulate and pile up as debts? Unless forgiven, they do indeed. But here we have much to be thankful for. One of the accursed things about the auricular confession of the Roman Church is their teaching that the sinner must remember every sin which he has committed and that, unless he does so in the Confessional, he does not have forgiveness for them. Thus what God intended for the comfort of His children is turned

into an instrument of torture and uncertainty. Not only does such teaching expect the sinner to do the impossible, as David cries out in contemplating the judgments of the Lord, "Who can understand his errors, cleanse thou me from secret faults." Ps. 19, 12. But it completely ignores also this petition of our Lord, as though our Heavenly Father will not answer this petition and truly forgive us when we ask Him to do so.

How thankful we should be for the unconditioned Gospel that assures us and reassures us that God for Jesus' sake forgives us not just a few, not just the little sins, or only certain sins, not just the remembered sins, or the sins of omission, but the sins of omission as well, all of them, every one of them, fully and completely. "The blood of Jesus Christ God's Son cleanseth us from all sin." 1 John 1, 7.

But what God intends for our comfort and peace of heart and mind, Satan is forever seeking to pervert. The little word "as" in our English version of this petition has been used to that very end. A layman once explained this petition in this way, that God would forgive him like he forgave his neighbor that sinned against him. In other words, if he forgave his neighbor, then God would have to forgive him, too. This very neatly does away with any need of a Savior, and makes all that our Lord Jesus accomplished for us totally unnecessary. How can one arrive at such a conclusion? By the simple trick of confusing cause and effect.

What Jesus teaches us here is the effect of the forgiveness He has earned and bestows upon us by purest grace when He teaches us to pray further: "as we forgive those who trespass against us." No one who accepts that grace can fail to show it by his willingness to forgive others.

A certain woman who had received a divorce from her husband for just cause was asked by her pastor when she came to announce for communion: "But have you forgiven your husband?" "Do you mean that I must take him back?" "Not necessarily," said the pastor, "but have you forgiven him?" Her answer consisted in her leaving the sacristy and the congregation. A cer-

tain indictment this was that she had not learned the significance of the last part of this petition, but a most proper question by the pastor in view of this petition and the lesson our Savior taught so carefully and clearly in His parable of the unmerciful servant. In Luke 6, 37, He says: "Forgive, and ye shall be forgiven," and in Matt. 6, shortly after the Lord's Prayer: "For if ye forgive men their trespasses, your heavenly Father will also forgive you," etc.

The significance of this promise and the relationship of this petition and the sacraments are succinctly put by the sainted Reformer when he closes his explanation of this petition in the Large Catechism with these words:

"This sign is therefore attached to this petition, that, when we pray, we

remember the promise and reflect thus: Dear Father, for this reason I come to pray Thee to forgive me, not that I can make satisfaction, or can merit anything by my works, but because Thou hast promised and attached the seal thereto that I should be as sure as though I had absolution pronounced by Thyself. For as much as Baptism and the Lord's Supper, appointed as external signs, effect, so much also this sign can effect to confirm our consciences and cause them to rejoice. And it is especially given for this purpose, that we might use and practise it every hour, as a thing we have with us at all times."

END

W. M. Johnson

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XVIII, No. 12

August, 1959

ANNIVERSARY SERMON

DELIVERED AT THE 75TH ANNIVERSARY OF HARVARD STREET LUTHERAN CHURCH, CAMBRIDGE, MASS., JUNE 7TH, 1959

BY REV. CHRISTIAN A. MOLDSTAD

Dearly beloved in Christ Jesus, members and friends of this congregation, grace and peace be unto you from God the Father and our Lord Jesus Christ! Amen.

The Word of God chosen for our consideration on this festive day is found recorded in the Book of the Prophet Isaiah, chapter 12, verses 2-6, where we read as follows in the name of the Lord:

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

"Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

These were the words. Holy Father, sanctify us through Thy truth: Thy Word is truth. Amen.

Our text is a song of Israel's redemption. It sets forth the joy of the redeemed of the Lord, of the Church Triumphant when entering upon the blessings of eternal redemption.

God urges all Christians also here in this life to rejoice in the Lord always, and to praise and thank Him for all His gifts and blessings, especially the spiritual blessings of His mercy in Christ Jesus.

NOTE: Rev. C. A. Moldstad lives on Cape Cod at Brewster, Mass., and is the pastor of a Lutheran mission there. He was the pastor of the present Harvard Street Lutheran Congregation from 1908 to 1928. Members and others who heard him deliver this sermon with vibrance and vigor asked the venerable man for copies. This led to the further request to have it published in the CLERGY BULLETIN. - - Ed.

Seventy-five years ago the Lord in His grace and power moved a little group of Norwegian Lutherans to organize the Boston Norwegian Lutheran Church. These people had no material means, and they had no church building; but they had faith in the Triune God, and they loved His Word and sacraments, which they had brought with them from the Old Country across the sea. And God had through the Norwegian Synod sent them a resident pastor. And so in accordance with God's command and with faith in His promise, they organized this congregation to the glory of God, and founded it upon the eternal Word of God and the Lutheran Confessions.

During the past 75 years the Lord God - almighty, merciful, and good - has dwelt among you in this congregation. "He has done excellent things." What honor and opportunity, what mercy and blessing! He who has created all things and rules and governs all things in heaven and on earth, He who has redeemed you with His own blood, He who alone justifies and sanctifies us through faith in Christ Jesus our Savior - this God, the Triune God, the only true God, has dwelt among you here in His church these many years.

Surely this is something that is always worth remembering and thanking God for, and especially today when we are gathered to mark another milestone in the history of this congregation.

From the very beginning unto this day, the Lord guided the course of this congregation through the ministrations of faithful, conservative pastors. The pure Word of God has been preached and taught among you in its truth and purity, and the sacraments have been rightly administered. In these means of grace God comes to us and dwells among us - and He has not promised to come in any other way.

Therefore it is of first importance to guard and keep these means of grace free from all error, and to make faithful and diligent use of them for ourselves and others. When this is done, God dwells among you, and there is no greater blessing that can come to any individual or congregation here upon earth than just

this.

When the people of God in the days of the Prophet Jeremiah were surrounded by danger and were tempted to depart from God and His Word, the prophet said unto them, Jer. 6, 16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Today the spirit of indifference to much of the Word of God, and the urge to join together even with such as deny the fundamentals of the Christian religion, has become a real danger and temptation even to many who call themselves Lutherans, and to some who were always numbered among the conservatives. But God demands that we be faithful to all of His Word, and He pronounces a curse upon those who add to or take from any part of His Word. Jesus says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31, 32. Let us ask ourselves: If there was anything wrong with the faith of our fathers who organized this congregation, was there anything wrong with the Word of God and the Lutheran Confessions upon which this congregation was founded? Then let us take to heart the Word of God. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Our Lord and Savior Jesus Christ gave these orders before He ascended into heaven: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28, 18-20, ASV. Let us never forget these marching orders of our Lord and His promise to be with us.

The Spirit of God dwells in the hearts of humble believers, and a congregation can worship God in the most humble surroundings as well as in a glorious tem-

ple. But many a grand and beautiful building has lost its glory because God and His Word are not honored there. Nevertheless it is evident from the Word of God that it is well-pleasing to God that our churches shall be both beautiful and serviceable; a place that will remind us of God's honor and glory, a sanctuary, a solemn and uplifting place where the soul will love to commune with God, and feel with the Psalmist - "How amiable are thy tabernacles, O Lord of hosts!" Psalm 84, 1.

Before the formal organization of this congregation in 1884, pastors of the Norwegian Synod came as often as possible and conducted services for a small group of Norwegians in the old Zion Lutheran Church, which was then located on Shawmut Avenue, Roxbury.

In 1884, the Rev. John Koren was called to serve Boston and vicinity. As soon as possible after his arrival, the congregation was organized and continued to worship in the Zion Church until the church on Bartlett Street, Roxbury, was erected in the late Nineties. Until 1906, however, only the basement was fully furnished. That year the church proper was also completed and furnished, and it was used until you secured your present church and dedicated it to the glory of the Triune God.

Thus we see that from a humble beginning God has guided and blessed this congregation both materially and spiritually, built upon the Word of God and the Lutheran Confessions, with Jesus Christ as the Corner Stone.

To you of this generation, God has given you a rich inheritance to enjoy, and a wonderful opportunity to continue the blessed work of spreading the Kingdom of God.

Beware of belittling your inheritance! Study the history and teachings of the Lutheran Church, and pray God to keep you faithful, and you will not be fooled and enticed away by the seeming glory, bigness and glitter of other churches.

God through the Apostle Paul (1 Cor.

3, 10-15) admonishes us to take heed how we build, and to be sure that we in all our preaching and activities build on the Foundation and Corner Stone, Jesus Christ. When Solomon had dedicated his beautiful temple to the Lord, God promised that as long as Solomon and the children of Israel would hearken unto His Word, and in all sincerity and uprightness worship Him, He would be with them, and bless and keep them. But if they forsook Him and trusted in other things, this great temple and all Israel would be destroyed and become a by-word and a mockery in all the world. God kept His Word, but Solomon and Israel did not. All went well as long as they hearkened unto God and worshipped Him. But when they forsook Him, one calamity after the other came upon them. And when they rejected and crucified Christ, God destroyed their city and temple, and scattered them over the whole world as a sign and warning to all generations.

The lesson for us is clear. God has marvelously visited us in His power and mercy in Christ Jesus. We are all by nature the children of wrath and have come short of the glory of God, and are not worthy of the least of all His mercies. But, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3, 16). Through this Gospel our heathen ancestors were brought to a saving faith, and when our fathers and mothers came to this country, they brought with them our greatest heritage: God's Word and sacraments. And though many of them lived in log cabins and sod huts, they found it necessary and possible to build churches and church schools, even colleges and seminaries, so that the great work of worshipping God and spreading the Kingdom of God could go on.

Most of us gathered here were made God's children in Baptism while we were yet babes in arms, and God has been with us ever since in His Word and sacraments. Surely the Lord has visited us in a marvelous manner. By the grace and power of God you are connected with the true Lutheran Church, where the Gospel shines in all its glory.

God has also promised to be with you as long as you continue in His Word of truth - and if God is with us, does it matter who is against us? But if you depart from His Word, judgment will and must come as it has upon all who, down through the ages, have departed from God and His Word. Let us therefore today and always take to heart the admonition of our loving Savior to watch and pray, lest we fall into temptation and forget the blessings of the Lord, forget the One Thing needful, forget the real work of the Church. As Christians we daily go to the throne of grace and receive full forgiveness for all our sins for Jesus' sake. As Christians we use God's Word and sacraments and do all we can to bring these precious gifts to others.

The business of the Church is to praise God and hallow His name. "This is done when the Word of God is taught in its truth and purity, and we as the children of God lead holy lives according to it." The business of the Church is "to declare among the people his doings" - to preach the Gospel, to tell what God in His grace in Christ Jesus has done and still does to save us. "For by grace are

ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Our work as Christians is never done. The more we do, the more God in His love gives us to do. He has placed His Church first on our life's program. He has made us co-workers with Him for the salvation of blood-bought souls. "To pray, to testify, to give is angels' work below."

Let us on this festive day in thanksgiving to God reconsecrate and rededicate ourselves and all that we have to the glorious work that God has given us to do while we are here on earth. Let us help one another to be faithful and diligent stewards in the household of God. Let us make the most of our congregational work, our church schools, our missionary activities. "Let us with joy draw water out of the wells of salvation, and praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things." Amen!

END

"AND LEAD US NOT INTO TEMPTATION"

(Continuation of series on The Lord's Prayer)

By Prof. M. H. Otto

That the Lord's Prayer is the queen of all prayers is brought home to us most forcefully when we study the individual petitions. Not only are they so worded as to concern themselves with very specific requests, but those same requests are seen to be rather all-inclusive. This is something we should bring to the attention of our parishioners, so that their praying may get to be more meaningful and thus more effective. But we must not lose sight of the fact that this prayer is just as important to us pastors in our daily communion with our heavenly Father. It is this last we would emphasize as we take a

closer look at the Sixth Petition:

AND LEAD US NOT INTO TEMPTATION

The original Greek word peirasmos conveys the idea of test, trial, probe. While its first meaning has an evil connotation, the word is also used to mean test or try in a good sense. The eispheroo denotes a leading or carrying into, as if borne or swept along as by a wave. This clearly illustrates the nature of temptation to evil especially. If one is alert he should notice its presence and the direction in which it would lead one; if he does not

make an effort to hold his ground he will be swept along.

Temptation to evil stems from three special sources - the devil, the world, and our own evil flesh. With the latter we understand the sinful inclinations and appetites of our evil flesh, our Old Adam, which is ever seeking to have its desires satisfied. Since this enemy is within us he is all the more dangerous because, like a fifth columnist, he can so easily betray or mislead us. "Every man is tempted, when he is drawn away of his own evil lust, and enticed," says James (1, 14). The world is but another name for ungodly and un-Christian people and trends. This type of temptation comes from without, but we do not always find it easy to go against the stream of public opinion or to have the courage to be different from the majority of those about us. Yet, Scripture says, "Love not the world, neither the things that are in the world." 1 John 2, 15.

Then there is the devil. As a roaring lion ready to pounce on its victim, he is ever on the alert, watching for some opening he might find in our Christian armour through which he might direct his fiery darts, some weakness he can use to mislead or way-lay us. Naturally he will make the most expeditious use of the world and our own flesh to that end, and even something good if it will draw our attention away from our Savior and our faithfulness to and confidence in Him. He studies his victim carefully and so fashions his temptations that they will strike his victim at the place and time that he is most vulnerable. His object is always the same - to get us to misbelieve - that is, to believe anything else except the truth; to get us to despair - that there is no hope for us; or to get us to fall into shame and vice - so that others are offended and we ourselves mortally wounded spiritually or possibly led to despair in the end. No wonder that Peter, who was well acquainted with his manner of operation, says, "whom resist steadfast in the faith." 1 Pet. 5, 9. Never dare we let down our guard against him who ever seeks to harm and mislead the flock directly or through its shepherd. Lord, lead us not into temptation!

What has been said thus far applies to all Christians. Let us devote a little thought to the special temptations that come to us as pastors. Perhaps we find people in our parishes who are real kindred spirits with respect to the work of the church and what it stands for; is it not a temptation to spend more time with them for the enjoyment we get out of it than with such as are far less interested and interesting? Someone has offended us - do we perhaps avoid any contact with them that is more than absolutely necessary? We have pleaded with and admonished an indifferent and erring member - do we easily become discouraged and say what is the use talking to him any more? Do we not in our impatience sometimes demand or expect more of people than they can actually perform? Or, we may become so finicky about our person and our "high office" that we become embittered when people do not readily follow our advice and suggestions. And what about the self-pity that may creep in - we have such a difficult task, no one appreciates our efforts, we are worn out! So we might salve our conscience by glossing over this and completely ignoring that. There is such a thing as pastoral-fatigue, but it should be in and from the work, not of the office. In fact, a ministry that taxes us to our physical, mental and emotional limit can still be a most gratifying and exhilarating one.

Possibly our greatest temptation lies in the area of unfaithfulness. If we were carefully to read over our ordination or installation vows, would we not discover that there is so much in which we have fallen short? Maybe we are aggressive missionaries - do we spend adequate time in our pastoral work with the rest of the flock? Perhaps we are quite active and diligent in rendering pastoral service to our people - have we always jealously guarded and contended for the faith once delivered to the saints? Or, we may have been most careful about proclaiming and defending the true doctrine but have we been the pastors and missionaries we should have been? Unfaithfulness in ministering to the flock, and thus also to the community in which it is located, can take a variety of forms, and who among us can say he has not transgressed in this respect?

There is the danger that we get rather professional in our work, put on the proper front with people in various capacities and situations, but have lost what should be the soul in all our work, the desire to get through to and to help, to encourage and to strengthen the individual, whether it be from the pulpit or in our personal dealings with him. We are a poor excuse for a pastor when we become mechanical robots that lack a soul and lose the personal touch in our dealings with men.

By now it should be abundantly clear that if anyone needs to pray the Sixth Petition it is the one who wants to be a conscientious Christian pastor. The very nature of his work makes him a special target of the old evil foe, who is but to be expected to put forth his strongest enticements just there where there is the greatest opposition to his work of destroying souls. How earnestly then we ought to be praying, "Lead us not into temptation," "do not suffer us to be misled, to be tempted beyond our strength." And, if we should succumb to the wiles of the evil one, and how often is that not?, that we be given the grace to see the error of our way and to repent and live again with the assurance that there is forgiveness for us with the same Savior as with the one we hold up to our people.

This is then a petition we cannot pass over lightly, nor can we want to when we realize what all is involved in that simple but all-inclusive request. At the same time we should remember that to be forewarned is to be forearmed. When we in confidence in and faithfulness to our Lord take unto us the armor displayed for us in Ephesians 6, we shall see that it is true as Paul writes, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10, 13.

A word should be added about temptations for good. There are such, too, as we know from our Bible. Jesus was tempting or testing Philip (proving him, is the word John uses) when He asked him, with the 5000 hungry people before them, "Whence shall we buy bread that these may eat?" John 6, 5f. He was trying to get Philip to stretch his faith to see if he would be able, in view of his faith in

Jesus, to supply the only logical answer, that the Lord would have to feed them. Again, Jesus was drawing out the faith of the Syro-Phenician woman, stretching it almost to the breaking-point, when He seemed first to ignore and then to be unwilling to help her daughter. But look at her reward when she stood steadfast - not only was her daughter healed; she also received the commendation that her faith surpassed anything Jesus had found among His own people. One can be sure that she never forgot the lesson that is so aptly expressed by Olearius in his well-known stanza, and which we, too, must at one time or other have experienced,

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

Finally, there is the example of Abraham. Our King James Version records God's dealing with him in the words, "God did tempt Abraham." Gen. 22, 1. The temptation did not consist in trying to get Abraham to break the Fifth Commandment, but to bring out whether he loved God more than that son for whose coming he had waited a quarter of a century and whom he loved so dearly. As we know, Abraham passed the test, though with what a troubled heart and anguish of soul we shall never know. We do know he was able to look beyond the immediate trial and on the basis of the many promises given him, both temporal and spiritual in nature, to account "that God was able to raise him up, even from the dead" (Heb. 11, 19) in order to remain faithful to those promises.

All such things have been written for our learning, and the more we study our Bible, also for our own sustenance and strengthening, the more we shall see how the Lord is able to protect and deliver His own. Then, though the task of our office seem to be more than we can ever hope to accomplish, let us not forget

that it has pleased the Lord to use poor, weak, faltering and imperfect creatures like us to carry on His work here below until He sounds the final trump. With this all in mind we can in confidence

say; "I can do all things through Christ which strengtheneth me." Phil. 4, 13.

END

"BUT DELIVER US FROM EVIL"

By Rev. T. Aaberg

The right use of this petition requires, among other things, the right understanding of the work of the devil against the children of God in this world.

In the beginning there was no evil one, and hence no evil. "God saw everything that he had made, and behold it was very good." No devil. Very good. Of the origin of sin and of the devil we are satisfied with Scripture: "God spared not the angels that sinned, but cast them down to hell." 2 Pet. 2, 4. Then comes that sad chapter in the history of man - the fall of Adam and Eve into sin, when man lost everything worth having and became a slave in body and soul to the devil. But even before man knew the full extent of his misery, our gracious God promised a DELIVERER - the Seed of the woman, Christ. In the fullness of time He came, and He did deliver us from all evil. His active and passive obedience - both perfect - both on our behalf, left the devil without a hold not only on Christ the second Adam, but without a claim to the first Adam or any of his descendents. "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." Rom. 5, 18. We are like the bird freed from the snare. By faith in Christ that freedom from sin, death and the devil becomes our personal possession. And the devil can go chase himself.

Yet, though the devil has no claim on us, we are not through with him. "Your

adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5, 8. The devil is not only the father of lies, but the source of every evil in body and soul - and who can name them all? Spiritual evil - afflictions, trials, temptations. Physical evil - sickness, disgrace, and the like. Hear Luther: "But there is nevertheless also included whatever evil may happen to us under the devil's kingdom - poverty, shame, death, and in short, all the agonizing misery and heartache of which there is such an unnumbered multitude on the earth. For since the devil is not only a liar, but also a murderer, he constantly seeks our life, and wreaks his anger whenever he can afflict our bodies with misfortune and harm. Hence it comes that he often breaks men's necks or drives them to insanity, drowns some, and incites many to commit suicide, and to many other terrible calamities." (Large Catechism). Paul writes: "O wretched man that I am, who shall deliver me from the body of this death?"

The devil is very much on the job today, also in our midst. How much evil of body and soul we experience in our personal and family lives. How much evil the members of our congregations have to endure in their lives. How much evil is involved in the present synodical mess. How much evil in our various communities, to say nothing of the rest of the world. It is all a proof both of the existence and of the activity of the devil. In this connection we might recall a statement by Christian Scriber, sent in by T. N. Teigen to Lutheran Sentinel a few

months ago: "There is no devil? Whence, then, all the misery and woe, the inhuman cruelty and injustice, the fiendish war and bloodshed in the world? Try to persuade a shepherd, who sees his flock widely scattered, trembling with fright, and torn and bleeding, that there is no wolf; or try to persuade the police of a city in which robberies and murders are frequently committed that there are no criminals; but do not try to persuade us that there is no devil."

How shall we feel about all this?

We shall feel good! It is a sign of God's love, for one thing. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Heb. 12, 6, 7. The Lord at times uses the devil to carry out His gracious purposes. Then, too, the evil which comes upon us is a sign that we are still God's children - otherwise the devil would not be pestering us so much, especially in spiritual matters.

We shall also feel utterly helpless in the midst of such evil. And this for the simple reason that we are of ourselves helpless. "Stood we alone in our own might, Our striving would be losing." What shall we do?

We shall cling to Christ and His righteousness. We shall take unto ourselves the whole armor of God, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6, 13.

We shall pray! With the fervor of the sinking disciples we shall cry out: "Lord save us, we perish. Deliver us, rescue us, save us from evil!"

Having committed our cause to the Lord, we shall calmly and confidently make our way through each day with all of its attendant evil in the happy assurance that God will hear our petition, and ward off many evils marked for us, and turn others that He permits to reach us into great blessings. In the evening we can go to sleep - evil or no evil - with the quiet confidence:

Lord Jesus, who dost love me,
O spread Thy wings above me,
And shield me from alarm!
Though Satan would devour me,
Let angel-guards sing o'er me:
This child of God shall meet
no harm.

551, 4

At the same time that we proceed through all the evil of this life with calmness and confidence, we shall be moved to long ever more earnestly for the day when we shall join "Den store hvide flock" (the host arrayed in white) in heaven. And to this end we will pray fervently: "Thy kingdom come."

But in the meantime there is much work to be done, so we can do no better in our personal and family lives, in our congregational and synodical lives, than to pray fervently and confidently: "But deliver us from evil." Lord, save us from the devil and all his evil works. Amen!

END

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod, Managing Editor: Rev. Alf Mørseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.