

## C L E R G Y   B U L L E T I N

Published by authority of the General Pastoral Conference of the Norwegian Synod

Vol. III

Tracy, Minn., July 15, 1943

No. 1

BY OCTOBER 1943

The income to the JUBILEE FUND has been negligible since the big rush at the Convention. It is true that the Synod has resolved to continue the collections, especially during the month of October; but will anything of consequence be done unless a definite undertaking is launched, similar to that which brought in most of the JUBILEE FUND money last fall and winter?

Why do we not now send a bond solicitor to every congregation? The rest of the Synod's debt can easily be covered with war savings bonds (series "E") before 1943 is gone, and it will be covered if this effort is conducted in a systematic way. It would be a shame to fumble the ball so close to the goal line.

We can stick to the month of October, surely. But why doesn't every congregation ask a neighboring pastor or layman (to choose a layman may be a master-stroke!) to come and make the rounds. The main reason for getting imported help is that when a visitor is engaged for this work, it will be done. You know how we are. When we are going to something like this ourselves, we never get at it. So - import a layman, and get your laymen to take him around. If I have at all sensed the sentiments of our people, I know that they will turn in a second surprise.

By the way - when you accept donations of War Savings Bonds of Series "E", be sure to make a duplicate copy of the "Bond Donation Agreement" for the donor. Whenever you need more of these blanks, drop me a line.

--Martin Galstad

### BI-LINGUAL "EXPLANATIONS"

Pastor H. A. Preus reports that he has found hundreds of the old Synod "Explanation" in the Norwegian-English edition at Decorah, Iowa, stored in what was formerly the Lutheran Publishing House. Pastor Preus volunteers to supply them to our pastors at 35¢ per copy postpaid.

### BITS

The subscription price (35¢) for Vol. III of this bulletin was figured in the equalization fee at the Convention in June. The treasurer (of the Conference) found time to explain this to some of the brethren but not to all; this is stated here so that all may know that they have paid. The reasons for having the treasurer make one collection to cover two items are very obvious, one of them being convenience, another certainty.

A reminder: All synodical boards and committees are, by resolution of the Synod, to have their budget estimates in the hands of the Finance Committee by Sept. 1, 1943.

Another: NOW is the time to solicit students for Bethany and to call on Canvasser C. S. Meyer for any needed help.

We have no "Hats Off" department; so we shall put this in here: Hats off to those who wrote the articles and did the work for the latest "Service Issue" of the Sentinel! Come again!



## C L E R G Y   B U L L E T I N

Published by Authority of the General Pastoral Conference of the Norwegian Synod

Vol. III

Tracy, Minn., Aug. 16, 1943

No. 2

### ADDENDA TO THE CONVENTION REPORT

(This note was received before the card from the Book Co. arrived; it is included here as a sort of explanation of the omission mentioned.)

The Secretary regrets that the action of the Synod regarding the Missouri-A.L.C. Union matter was left out of the printed report. Arrangements have been made to have this material printed on a separate sheet of paper to be inserted in the Convention Report at pp. 68-69. It might be well to wait with selling the reports until this extra sheet is in hand. Where reports have already been sold or distributed, no doubt the new page can be sent out by the seller to the parties concerned.

--Geo. O. Lillegard

### BITS

A "bit" of feminine loveliness was born to Pastor & Mrs. E. G. Unseth on the morning of June 18th. The name: Karen Alice. She asks that the southwest corner room, 2nd floor, girls' dormitory, Bethany College, be reserved for her for the Fall term in the year 1957. (Authorities at Bethany, please note; - nothing like getting them young, we always say.) Mother, father, and daughter doing nicely.

Our congregation in Parkland has resolved to try to do without help from the Christian Day School Fund in its support of Concordia Lutheran School. From here it looks as though Parkland really had a heart for Christian Education. The congregation last year received \$225.00 from the Christian Day School Fund; this year it is taking nothing. Some jump!

Parkland's interest in Christian Education is further evidenced by the fact that it is sending at least five students to Bethany this year. We're wondering - are there any more parished with five students at Bethany this year?

Prof. C. S. Meyer has been canvassing in Minnesota, South Dakota, Iowa, and Wisconsin. He reports that at this date it appears that the drop in enrollment at Bethany will not be as large as had been expected.

Prof. Meyer has received a call to become principal of Luther Institute in Chicago.

We are in what may be called the season of mission festivals. Under God, the success of the mission festivals among us is largely dependent upon us pastors. We once heard of a pastor who on one Sunday morning announced for the first time that on the following Sunday his congregation would observe its annual mission festival with the usual offering to missions! Such a procedure is not only unfair to the people; it is also unbiblical. Question 199 in the "Explanation" shows that only those works are truly good ". . . which are done out of love, WITHOUT COMPULSION" . . . But if you don't prepare a man's heart for giving to missions, if you just announce the offering and then expect him to give, you are, at least, giving him an opportunity to think that he must give only because it is customary. We have always marveled at the singular naivete which some of us pastors display when we think to prepare our people for their mission offering (or any other offering) by the sermon preached on the day on which the offering is made, when our people have already decided in their hearts and in their pockets what their offering will be. - What we're trying to say here is this: Let us prepare the hearts of our people for mission offerings by relating the grace of God to those offerings. And let's do it in time!

From the July, 1943, issue of the STEWARDSHIP BULLETIN of the Northern Illinois District, Mo. Synod: "Ministers of religion are not required to pay the 20 percent withholding tax, but they must all pay their proportionate income tax. - On or before (better before) September 15, and again December 15, they must file with the Collector of Internal Revenue an estimate of their 1943 income. If their estimated income warrants it, they must already on September 15 pay one quarterly installment of the tax".

From the same source: "To all (congregational) treasurers: Did you pay the five percent (5%) Victory Tax, which you withheld from pastors, teachers, etc., prior to July 1, 1943? We hope so!"

From the same source again, something for pastors to remember: "There is that story of an Arab who whipped his dog every time the faithful animal barked. Once robbers approached his tent. The dog, bristling with intuitive apprehension, nevertheless remained dumb. The Arab died that night, and his riches were carried away. Isaiah call the prophets in his days "dumb dogs", (Is. 50, 10) who had become afraid to speak the truth because the people had 'whipped' them into the fear complex. In those days the gates of hell rejoiced".

From the same source for the fourth time: "An Indian one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, 'Why?' He said: 'One dollar for me to give to Jesus and one dollar for my wife to give'. The bishop asked him if it was all the money he had. He said, 'Yes'. The bishop was about to tell him: 'It is too much', when an Indian clergyman whispered: 'It might be too much for a white man to give but not for an Indian who has this year heard for the first time the love of Jesus'. --Selected."

We cannot keep from saying that we have the four paragraphs above because one of our pastors was considerate enough of his fellow pastors to send this bulletin mentioned above to your mimeographer so that all of us might be benefited. If only more of us, upon coming across some worthwhile information or a good thought well expressed would let us have it - - - - -.

There has been much in both the secular and religious press of late with regard to the Roman Catholic propaganda for recalling Protestant missionaries from South America for the sake of the "Good Neighbor" policy. The August, 1943, CONCORDIA THEOLOGICAL MONTHLY reprints from the WATCHMAN-EXAMINER an article by Thomas Dixon, a missionary to El Salvador. Because this article is timely and because it shows that Rome is still up to her old trick of playing both ends against the middle, we quote a few sentences from it.

"...Of course, the United States will never be very well liked by the Roman Catholic Church as long as her people do not place themselves in submission to the pope. Let me translate a paragraph that appeared in a local paper recently during the first Eucharistic Congress of Central America; here it is: 'The laity, as I have said, . . . secularized the cemeteries, established civil marriage, suppressed religious education, that is, the control of education by the Church, and made a constitution that is indifferent to the Catholic faith, which through our Spanish blood flows in our veins . . . And there is given to the face of the earth the greatest of absurdities: a secular state in a Catholic country'.

"You can see for yourself who is making the hullabaloo and why. You can also see what the Roman Catholic Church wants: control of the cemeteries, of marriage, of education, a constitution recognizing only the Roman Catholic faith, and a laity submissive to a state controlled by Rome. It is 'absurd' to this Roman Catholic spokesman for the people in these countries to control their own government - that should be left to the priests".

It is Rome's boast and our fear that she never changes. Or, as someone else said it, the more she changes, the more she remains the same.

## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod  
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### FROM BETHANY

Prof. C. S. Meyer sends the following table of registration at Bethany as of Sept. 11:

<u>Grade</u>	<u>Total</u>	<u>Old</u>	<u>New</u>	<u>Boys</u>	<u>Girls</u>	<u>Mo. Synod</u>	<u>Nor. Synod</u>	<u>Wis. Synod</u>	<u>Non-S. Cf.</u>
P. G.	1	1	0	1	0	0	1	0	0
Spec.	3	0	3	0	3	3	0	0	0
XIV	12	12	0	2	10	4	7	1	0
XIII	24	4	20	4	20	11	10	1	2
XII	11	9	2	3	8	5	2	4	0
XI	18	11	7	4	14	7	7	2	2
X	6	2	4	4	2	2	2	2	0
IX	21	0	21	8	13	9	10	2	0

Prof Meyer writes: To the total enrollment of 96 we can add six more. We are sure that these six are coming, so that the total enrollment for the year will be at least 102 - the third year straight over 100 ('41 - '42, 104; '42 - '43, 106). Note the increase in the high school department for this year, particularly the large high school freshman class.

"From Parkland, Washington, there are five. There will be five from Pastor Larsen's parish. Five are enrolled from the Bethany Congregation in Mankato.

"Prof. John W. Klotz will be ordained and installed as professor at Bethany on Tuesday evening, Sept. 28, 1943. Mr. Edward C. May is instructing in Physics and English. Mr. Juul B. Madson is teaching German and Latin and will be Director of Athletics for the coming year. Prof. A. J. Natvig is not serving on the faculty of Bethany this year, having signed a contract to teach in and be principal of a public high school at Waldorf, Minn. The undersigned will leave Mankato about October 1 to become president of Luther Institute in Chicago. Mr. Paul N. Ylvisaker will succeed the undersigned as registrar and instructor in social studies; he will assume his duties on Sept. 20.

"To the pastors who assisted in soliciting students this summer and those who received me with open-hearted hospitality while I was soliciting and gave me their full cooperation (which all of those did whom I visited) my sincere appreciation. You helped to make the summer's work a delightful experience for me. Your help meant very much in bringing our total enrollment so high".

From the BETHANY LUTHERAN CHURCH BULLETIN, C. M. Gullerud, Editor, we take the following concerning the opening exercises at Bethany: "Dr. S. C. Ylvisaker based his opening remarks on the words of Jesus, 'Before Abraham was, I am', showing that in Christ there is life, reality, and truth, and that with His presence the students may go forward into the new year with confidence and assurance. . . . The president of the synod, Pastor N. A. Madson . . . reminded the assembly of 'The Importance of Knowing One's Self'. - Know yourself in such a way that you learn to despair of yourself, finding your sufficiency only in Christ. Know where you are now. Know whither you are going. . . . One could not help feeling what a privilege it is for young people to start off their year of learning under such auspices and with the assurance that every one of the teachers have, above all, the chief concern to serve for the spiritual upbuilding of these children of God".

OUR LITURGICAL CHAOS - OBSERVATIONS OF AN ITINERANT

This has been asked for. . . . We begin, p. 3, "The Liturgical Service". . . . Nothing said about the bell; so one never knows: Will it ring, or won't it? . . . Some close the Opening Prayer, "Hear us for Jesus' sake"; it doesn't say that. Oh, yes, some pray " . . . that we may learn to repent of our sins"; it doesn't say that, either. . . . Most pastors stand at the altar for The Hymn; a few don't. . . . Most pastors stand for The Confession of Sin; some kneel; here most of us are against the rubrics. . . . The Kyrie goes pretty well, but some drag it terribly. . . . Most read the Absolution; a few face the congregation. . . . What little we've been away from home on great festival days, we have seen no place where the congregation sings "All Glory be to God on High", where the book calls for it. . . . The Collect for the Day is not always, by any means, the collect for the day. . . . (And who has the music for the real collect for the day, the Gospel collect?) . . . Seldom is the Epistle introduced as the book says, although it is more often closed rightly. . . . Seldom are both Epistle and Gospel read, as the book calls for it. . . . The pastor usually says: "Here endeth the Gospel", but it is often "Thus far the Gospel". . . . And only once have we ever heard the congregation sing, as the book says: "God be praised for His glad tidings", but it seems mighty fitting. . . . Yes, most of us say: "Let us now confess our holy Christian faith", both underlined words being emendations. . . . In most churches where the Creed is confessed, everybody sings the Amen; but here your itinerant wishes people wouldn't, for it's such a jar to shift from speaking to singing, and speaking the Amen comes so smoothly. . . . The Sermon we won't mention, except that after it some use the General Prayer; some do this for conscience' sake, being bound by their oath of office to do so, although the book which most of us have doesn't mention it. . . . Personally, we have the notion that prayers ought to be spoken from the altar, not from the pulpit. . . . And we wonder why a long prayer, other than for the guidance of the Holy Spirit, should ever precede the sermon, especially since we read that Luther says that no man can properly pray before he has read from the Word. . . . In the Collect for the Word everything is pretty uniform except that here we hear "faith, and hope, and charity", while at other places "love" is used for "charity". . . . In the Benediction the first ending is used for "and give thee peace", although we think it ought to be expunged after listening to the far better second ending, which is almost never used. But it is in connection with the benediction that our wrath has really been aroused; most of the time the sign of the cross resembles a priest's dashing of holy water; it is so un- (dis-?) gracefully thrown at the people, often with a pointed finger and a twist of the wrist. . . . For the Closing Hymn the old standards are good, but there are very, very many good ones other places in the "Hymnary" to use in closing; and the same goes for the Opening Hymn. . . . In the Closing Prayer, well, they tell that some dictionaries allow PERFECTED; so there we differ honestly, it seems. . . . And, in closing, have we a right to try the patience of people with long, dragged out, rehashed, tiresome announcements? . . . Now, may the mimeographer be kind; but this does show that we ought to get together and discuss "Liturgy", which has been on the "Casualia" for years at General Conference but has never come out of committee. Much should be said and done about chanting, but let some authority bring that up.

-- M. Galstad

SENTINEL

Five hundred extra copies of the Aug. 27 issue of the Sentinel, "In the Interest of the Truth", were printed and may be had at the Lutheran Synod Book Co., Mankato. We are still holding the type on it, and we can hold it a few more weeks. Order early so that we may know whether more copies should be printed. It is up to our pastors to see that they are distributed. Let them hand them out to the brethren at the various conferences which they may attend. Mail them to friends;

fortunately, one copy is just light enough to go for 1 $\frac{1}{2}$ ¢.

Do not neglect to "talk up" our church papers in your meetings, bulletin, etc. There has been a slack in the Sentinel's income this summer. John Anderson needs to be paid. Besides, there is the extra expense of the Aug. 27 issue. Get those delinquent and new subscriptions, and then the Treasurer will keep hands off the Synod Fund. - The Parkland Congregation has just adopted the blanket subscription plan.

--B. W. Teigen

#### BITS

From the bulletin of FAIRVIEW EV. LUTHERAN CHURCH: "The Lord has blessed Fairview parsonage home with a baby boy (Theodore Edward Theiste), born Friday afternoon (July 30)". Congratulations! And what about the reservations at Bethany?

The way it ought to be - Before they left for Mankato the Parkland delegation to Bethany (five students) had to give a party for those who had to stay at home. Ought to be, we said, because those who are prevented from attending Bethany are the unfortunate ones, the ones who need the cheering up.

"If you have the time, get hold of a copy of 'Until That Day' by Kressman Taylor. It struck me as being worthwhile reading, and I think it should be a 'must' for every Lutheran pastor. Thought it might be interesting for the brethren to hear about it. Might pass the word along in the 'Bulletin'". - H. A. Theiste.

"G. in the Lutheran Witness feels that it is significant that 'Grace for Grace' does not bring quotations to show that since the 'Merger' of 1918 (?) there has been advocacy of false doctrine in the present NLCA. This was outside the scope of the book. Our men know differently. Cf. Sentinel, 'The Most You Ever Did'. But here is another interesting quotation which the pastors may wish to review and show to their brethren in the Synodical Conference who read the Witness. Dr. Vigness says, as quoted in the Concordia Theological Monthly, Vol. IV (1933), No. 7, page 525: 'To create a new life of faith is a creative work (act) of omnipotence which God alone can perform. But this act of God can be performed only after certain conditions (prerequisites) are present. These conditions consist in this, that the sinner reads or hears the Word of God, that he gives consent (assent), that he considers it in his application to himself, that he acknowledges (admits) that he is on the wrong road (guilty), that he sees before him a dark eternity, etc. Such things the unregenerate man can do. Unless the sinner performs these spiritual acts (acts pertaining to the soul), the Spirit of God gets no opportunity to create the new spiritual life. But when the sinner "does" these things, then the Spirit of God gets the opportunity and uses it to create the life. Thus the sinner must himself provide a necessary prerequisite for God's act in the soul. If one in the concept "conversion" includes these links (steps, stages) in the chain, which, accordingly, man himself and must provide, then there will also be some truth in this, that man converts himself'. Dr. J. T. Mueller says: 'Das ist Synergismus, und nicht nur subtiler Synergismus, sondern ein sehr krasser'. - I don't know; maybe Dr. Vigness was not advocating what he wrote; maybe it was just filler material". - B. W. T.

From the BETHANY LUTHERAN CHURCH BULLETIN we learn that that congregation has thirteen pupils at Immanuel Lutheran School in Mankato this year. Any more news about our schools?





## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod  
Vol. III Tracy, Minn., Oct. 15, 1943 No. 4

### FROM BETHANY

The school and Board bade farewell to the Meyers at a reception Tuesday evening (Sept. 28). Students and faculty joined hands about a gift of silver plate, and the Board gave a gift of \$25. Pastor Anderson spoke on behalf of the Board and the undersigned on behalf of the school and family. Prof. Meyer, of course, responded. The family left for Rochester and Chicago on Thursday afternoon (Sept. 30).

The O P A has given us permission to solicit gifts of meat (presupposing that it is properly butchered and shipped), since farmers are allowed to give away up to fifty pounds each. For this we are not obliged to give stamps. We have also been permitted to buy meat from farmers who have a license to butcher, in this case giving stamps. We have thought that some of the farmers might be willing to go together about donating a hog or a young steer, and the congregation would receive credit for such gifts as cash towards the teachers' salary fund. Meat is so hard to get that we must use our heads in this way.

We shall be very glad to get gifts of eggs. Perhaps the response to this statement may be similar to what it was one year when we passed the word along that we needed eggs; we received over three hundred dozen.

The attendance at Bethany is sure to be 105, possibly 106. ... Paul Ylvisaker has taken over the work of Mr. Meyer, including the registrar's work. ... The Finance Committee met with the representatives of the Board on Wednesday afternoon (Sept. 29), agreeing upon a budget for the school year.

---S. C. Ylvisaker

### BITS

The pastors will recall that the Synod last June instructed the Christian Elementary Education Board to "mimeograph all the resolutions passed by the Synod in regard to Christian Elementary Education the past twenty-five years and mail three copies to every congregation of the Synod for their earnest consideration and enlightenment". The Board asked one of its members, Pastor C. M. Gullerud, to gather, classify, and, in some cases, translate these resolutions. They have now been mimeographed and are today being sent out to the pastors, in some cases together with this issue of the Bulletin, in other cases (where many copies go to one pastor) under separate cover. The stencils are being held until No. 1; if anyone should desire more copies of these resolutions, he should so inform your mimeographer by that date, and the copies will be forthcoming. Please note: Nov. 1.

Pastor N. Oesleby writes: "The last three Sundays at Bethel Sunday School have brought a rapid growth. First twenty-five, then thirty, then thirty-five children attended. That is good, but I am sorry to report that there are three other districts in town where we could hope for equally good, if not better, Sunday School expansion, if only we had enough Church Extension money and could be first in the field. The Missouri Synod is now working in still a fourth field, has bought a church sixty miles away, and is moving it in. ... All the pastors should be informed as to the need for additional churches here and the possibility of having them for our synod".



## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod

Vol. III

Tracy, Minn., Nov. 16, 1943

No. 5

### FROM THE PRESIDENT'S OFFICE

It will be of interest to all of our pastors to be told that the large Milwaukee Pastoral Conference of the Missouri Synod has made our memorial to the Missouri Synod its own and has asked their church body to revoke the 1938 Resolutions re union with the A L Church. So have the Sheboygan and Manitowoc Pastoral Conferences.

In a declaration to the editors of the Lutheran Witness, the Milwaukee Conference has listed the following things which prove that the controversy between Missouri and the ALC was not settled (as again and again stated by the Witness) "according to the Word of God and the Lutheran Confessions".

1. They (the editors of the Witness) have neglected to tell their readers "that Committee No. 16 in 1938 reported to the Synod that in some non-fundamental points concerning the doctrine of the last things, the Declaration of the ALC asks tolerance for certain teachings and interpretations which have been rejected in our circles". Proceedings, 1941.

2. They have neglected to tell their readers that the Synod in 1938 resolved "that we endeavor to establish full agreement and that our Committee on Lutheran Union devise ways and means of reaching that end". Proceedings 1941, page 297, paragraph 3.

3. They have neglected to tell their readers that after our convention in 1938 (i.e., Missouri's convention) it became all the more apparent that there was no doctrinal unity between our synod and the ALC and that the disunity between our synod and the ALC in doctrine assumed a wider area. Proceedings, 1941, page 298.

4. They have neglected to tell their readers that "Committee No. 3 at the Convention in 1941 suggested to continue our negotiations with the ALC in an effort to establish doctrinal unity". Proceedings, 1941, pages 301 - 302.

5. They have neglected to tell their readers that "our synod in 1941, after discussing the report of the Committee in four sessions, unanimously adopted these resolutions" and thereby declared that there was not yet doctrinal unity between our synod and the ALC and that the controversy between our synod and the A L has not yet been settled according to the Word of God and the Lutheran Confessions. Proceedings, 1941, page 303.

### Dr. P. E. Kretzmann's Recent Criticisms

In a series of recently mimeographed articles ("By Way of Clarifying Certain Points", "Trying to Force the Issue", "Altar Fellowship and Close Communion", "Say Now Shibboleth") Dr. P. E. Kretzmann gives excellent testimony to the truth. In the first of these articles he shows that the contention that Dr. Dietrich was an intuitu fidei man is simply not so. He shows how Dr. Walther called that statement "eine Unwahrheit". He also shows in this article that Dr. Walther did not make concessions to unionistic tendencies in his "Wahre Sichtbare Kirche", and, finally, that Walther did not teach that non-fundamental doctrines are not divisive of church fellowship.

In the second article he shows that harm is being done by those who would force us into a union which is not based on a true unity of faith. It is especially directed against articles which have appeared in recent issues of the "American Lutheran".

The third article discusses the un-Scriptural attitude of those men in the East who have sought to establish union by way of their rank teaching and practicing of sacramentalism.

And in the last article he makes clear that there still are so many things which separate us from the ALC, both in doctrine and practice, that union is simply out of the question. Just try to make the ALC man say "Shibboleth", and you will soon discover that they still cling to their wonted "Sibboleth".

Be sure to get these excellent articles and study them so that you may be an intelligent participant in the discussions which now will be on in earnest within our Synodical Conference. Dr. Kretzmann deserves our whole-hearted support in his fearless stand for the faith which was once delivered unto the saints. We have not misunderstood Dr. Walther after all! (Pastor Madson does not say so, but your mimeographer assumes that the articles mentioned above may be obtained by writing directly to Dr. Kretzmann at Concordia Seminary, St. Louis, and paying the costs.)

--Norman A. Madson

### RE SENTINEL

The first five hundred copies of the Lutheran Sentinel, Aug. 27, 1943, issue, "In the Interest of the Truth", have been sold out. The Book Store at Bethany has five hundred more. Get them there at 10¢ a copy; special price for mass distribution, twenty copies for a dollar. Attorney John C. Eich of Chicago ordered five hundred copies (yes, five hundred) for his own personal use, which he is mailing out to pastors in the Synodical Conference under his own name and address. His will go mostly to pastors in Illinois, Michigan, and possibly Wisconsin. It of that zeal means that you will get five copies and send them out where they will do the most good.

Many congregations renew their subscriptions in the fall and winter months. Promptness is always appreciated. "Qualis rex, talis grex", or however the old saying goes, is appropriate here. "Sapienti sat"; pastors will not be delinquent.

More. "It's with a sense of deep emotion that we approach this painful case", as Gilbert and Sullivan have so aptly phrased it. In short, it has been burning us up for some time that there are some pastors who cannot add 50¢ to their dollar and get also the Tidende. If they did that, they could at least see what the Norwegian alphabet looks like and be able to identify it, if need be; then they could also plow through that important article (among many) in the Tidende for October 5, 1943, page 148. Let it also be said that no Bethany graduate pastor will be without the Tidende, especially in view of all that we have heard about the crying need for Norwegian and the sacrifices the Synod has made to supply that need.

--B. W. Teigen

### THE PASTOR AND THINGS SOCIAL AND SECULAR

"Much time is wasted by the pastor in merely secular, social intercourse, even when going the rounds of his parish. Ostensibly, he is about the business of his profession, the care of souls; but really, he is merely acting the part of a courteous and polite gentleman. Even if he gives the subject of religion some attention, it is only at the close of his interview, after secular topics have been discussed. It may be that he shrinks from a direct address to an individual upon the concerns of his soul and, therefore, as he thinks, prepares the way, that he may broach the difficult subject indirectly. He enters into a general and miscellaneous conversation, and if he comes to the subject of religion at all, it is only late and after the energy and briskness of the conversation have flagged. Moreover, the person to be addressed is quick to detect this shrinking upon the part of his pastor, and if really unwilling to be spoken to upon the subject of religion, will adroitly lead the conversation away into other directions. The man who is averse to religious conversation and who, therefore, specially needs to be directly and

plainly addressed, is the last person to be surprised into such a conversation. His eyes are wide open, and the only true way for the pastor, when the proper time for it has come and the pastoral visit is made, is to look him in the eye and speak directly and affectionately upon the most momentous of all subjects". (Stedd. "Homiletic and Pastoral Theology, page 397.)

--Submitted by C. Hanson

### BITS

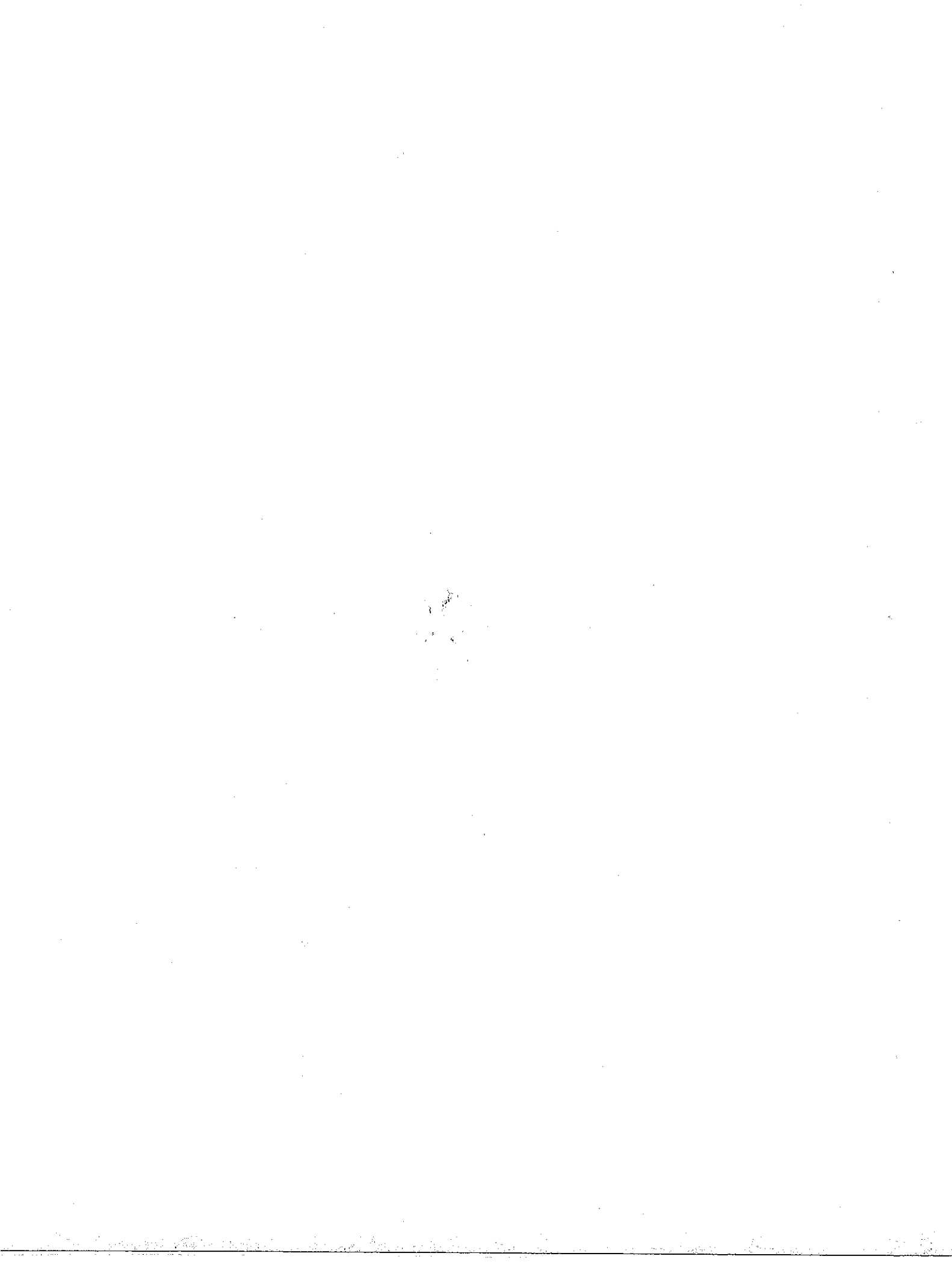
From OUR SUNDAY VISITOR, "The Popular National Catholic Action Weekly", issue of June 6, 1943, page 3, in an advertisement of "The Divine Word Missionaries": "Five \$5 bills will pay for a ciborium or chalice for one of our missionaries at home or abroad. Why not give one in atonement of your sins of the past, in thanksgiving for favors received, or to obtain a certain favor, or in memory of your dear departed ones?" Question: Is there much difference between that and John Tetzels "Sobald das Geld im Kasten klingt, Die Seele in den Himmel springt"? And yet there are people, even Lutheran pastors, who say that Rome's doctrine of work righteousness is less cross than formerly!

From the same vicious sheet, same issue, page 1, headline and subheads: "These figures don't lie. Statistics from many nations prove Catholic is least prejudiced and most tolerant of all religions. Church (Catholic) never engages in politics nor personal controversies but, like Christ, denounces error while sympathizing with the erring".

While you're choking on that, get this from TIME, issue of Nov. 1, 1943, page 79: "With the invasion of Sicily THE TABLET, official weekly of the Diocese of Brooklyn, fired the opening shot: 'In looking over the list of officials being sent to guide, if not to rule, an overwhelmingly Catholic country, we note the absence of practicing Catholics . . . It would seem not only practical and fair, but intelligent and profitable, for the United States to send some representatives who understand the religion . . . of those whom they are to direct'.

"Next the annual convention of the Knights of Columbus demanded that Catholic Italian-Americans be put in charge of occupied Italian territory: '. . . Care should be taken to avoid entrusting administrative functions to anyone who is professedly or generally known to be opposed to the general views of the Italian people on religion . . .' In short, none but Catholics should administer occupied Italian territory". - They say Joe Goebbels' hounds of propaganda don't always say the same things about the same things; looks like His Holiness' mouthpieces are in the same fix.

For those who do not have the CONCORDIA THEOLOGICAL MONTHLY: In the Nov., 1943, issue, page 815, Dr. P. E. Kretzmann, in reviewing our synod's 1943 Report, writes: ". . . This comprehensive report gives the reader a fine insight into the work of this branch of the Synodical Conference and the dogged, yet cheerful perseverance of a numerically small, yet spiritually strong group. In addition to the customary report regarding recommendations and resolutions we have here the President's message, the festival address at the Jubilee Synod, and, above all, three fine doctrinal essays on Sola Scriptura, Sola Gratia, Sola Fide, the powerful slogans, or mottoes, of the Lutheran Church. Brief as these essays are, they convey the truth in forceful form and will serve to strengthen many who may have their misgivings about the future of the Lutheran Zion in America. Among the recommendations of the convention, there is one in particular which will have to be studied carefully, namely, one which entreats the Missouri Synod at its forthcoming convention to revoke "The St. Louis Articles of Union" and thus let the "Brief Statement" stand unqualified and unsullied as our clear and joint confession!".



## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod  
Vol. III Tracy, Minn., Dec. 15, 1943 No. 6

### OUR LITURGY

(One of the functions of this bulletin, according to the discussion which preceded its inauguration at the 1941 Gen. Conference, was the mimeographing of essays (or synopses of them) presented at the smaller conferences. We here-with present one such essay. Perhaps we may in the future have such "papers" from the other small conferences also.)

The undersigned was instructed by the Iowa and So. Minn. Conference to present an essay on the subject of "Our Liturgy" to a conference which met at Mason City on Nov. 3, 1943. Because this conference has requested that the General Pastoral Conference study our liturgy further, some of the findings of this essay may be of general interest.

We have spoken of a "liturgical chaos" among ourselves. There is a good reason for it. Note the paragraph of our constitution (translation and emphasis mine) which deals with liturgy. And remember that this paragraph is unchanged from the old Norwegian Synod Constitution.

"Par. 4: In order to preserve unity in the ceremonies of worship, the Synod advises the congregations, either, as far as possible, to use the Norwegian Church Ritual of 1695 and Altarbook of 1689 or also the Altarbook accepted by the Synod at Spring Grove, Minn., June 1899, according as the individual congregation may decide."

Just how unity in our liturgical forms can be expected under such constitutional provisions is difficult to see. Our difficulties are heightened by the fact that we have now no English order of service that has ever had official sanction either from the old synod or the present synod.

The order of service for the Church of Norway which dates from 1685 corresponded quite closely to the form that we now speak of as "The Short Order". This was a most barren order of service. It contained no confession of sin or absolution, no confession of faith; it did not provide for the reading of both Gospel and Epistle; there was no Kyrie and no Gloria. An English translation of this order was in use by Synod pastors. My copy has the imprint of the Lutheran Pub. House and is dated Decorah, 1882. This order prescribed that the Lord's Prayer be said three times, the Benediction twice.

The order of service adopted at Spring Grove in 1899 remedied the shortcomings of the Church of Norway. At least some of the shortcomings. But it added (or perhaps merely perpetuated) the liturgical error of the prayer ex corde in the pulpit and the reading of the General Prayer from the pulpit.

The order of our present English hymnal (Lutheran Hymnary), as stated above, has no official standing, since it was never adopted by the old Norwegian Synod and has not been adopted by our present synod. It corrected the liturgical errors of the Spring Grove order. One important element not contained in this order is the Introit. The Gradual, less important in this writer's opinion, is also missing. By the way, the Offertory is also missing; this is a rather serious omission.

The Common Service was placed in our hymnal (page 21, tune edition) by its compilers. Therefore it has at least as much standing as our own order as commonly used. This order of service is the result of many years labor on the part of the most eminent liturgists of the Lutheran Churches in the East (General Synod, U.L.C., General Council). It made its appearance in its present form in 1888. Since then it has been adopted by the Ohio Synod and other Lutheran bodies. With the publication of the New Synodical Conference Hymnal it became official also for the Missouri and Wisconsin Synods. Both latter named have given up their own distinctive orders of service in favor of the Common Service.

The question we must soon decide is whether we are going to give up our distinctive order of service in favor of the Common Service. Many of us will feel that in many respects, especially in the matter of musical settings, and in other points, the first order in our present English hymnal is superior to the Common Service. Against our preference in this matter we shall have to weigh the advantage of uniformity in the order of service in Synodical Conference churches.

However, every well informed person will admit that the Common Service contains all the elements of good liturgical usage. The fact that our order of service omits some of these elements will weigh somewhat against it.

The principle point in all this is this: The Synod ought soon to make up its mind what its English order of service is to be. And when the Synod has decided, we ought all to make every effort to follow the Synod's recommendations. If the order that is contained in our hymnal is to be our official order, then we should use that. I doubt if half a dozen congregations are doing so at the present time. And above all, there should be an end to the use of the barren and impoverished "Short Order". Let us not talk about the beauty of our order of service so long as some of us are using an order so utterly devoid of all liturgical form and substance.

--N. S. Tjernagel

Here is the resolution adopted by the Iowa and So. Minn. Conference which is mentioned in the first paragraph of the above article: "Inasmuch as there is considerable confusion in the matter of liturgy, we ask the General Pastoral Conference to study this matter with a view to bringing a recommendation to the Synod".

The Minnesota Conference at its meeting on Nov. 30 & Dec. 1 adopted a resolution requesting the officers of the Gen. Conference to seek to get a paper on liturgy read at the 1944 meeting of the Conference. (Mimeographer's note.)

#### THE PLIGHT OF MAN and the POWER OF GOD

Such is the title of a book which recently appeared and which is definitely worth reading. Written by D. Martyn Lloyd-Jones, it is published by the Abingdon-Cokesbury Press, New York and Nashville (1943).

This book of 120 pages is a frank discussion of the problem facing the church; it is the author's answer to the question: Why is the preaching of the Gospel such an urgent matter? The contents are based on Romans I, 21, 18, 28, 32, 16.

The author starts with the premise "that there are times when we have to 'be cruel to be kind'". "We must speak a word to the world that none else can speak". Men have had an altogether false view of their relationship to God, overlooking the inherent rebelliousness in man's nature. "Man must be convinced and convicted of his sin".

In the past morality has been placed above religion, having no place for God in man's salvation. And "Ungodliness always led to unrighteousness". This view is an insult to both God and man.

"The most significant fact concerning the modern view is that it makes no mention at all of sin in the sight of God. It never uses the word 'guilt' and is quite unaware of that fact that sin is primarily transgression". - - - I am not at all sure but that the supreme need of the present hour is preaching which will proclaim and announce 'the wrath of God against all ungodliness and sin' without any argument or appeal".

The last and longest chapter shows that "Though our Gospel is timeless and changeless, it nevertheless is always contemporary". - - - "The Gospel alone faces and exposed the fundamental problem of man and his needs. It alone has the right view of man as he is. It alone diagnoses accurately ("Gospel" in these statements must mean "the Word of God" - mimeographer's note); it alone has the remedy". - - - "The Gospel is God's way of salvation; it works, for it is the power of God!; it works for everyone, and anyone, for all."



There was only one instance where the reviewer questioned the author's mode of expression. It is a book eminently worth reading and studying; yes, it should cause us to analyze the effectiveness of our own preaching.

--M. V. Otto

#### LUTHER INSTITUTE

At the request of your genial (mimeographer's note: ?) editor I am submitting a little information about Luther Institute. He seems to feel that others might want to know something about this institution in Chicago, and I am glad to comply with his request.

Luther Institute was founded in 1909. It is controlled by the Luther Institute Association, a group of thirty-nine Missouri Synod congregations in Chicago. The building, which is adequate for some three hundred students, today accommodates four hundred fifty. Because of these crowded conditions an expansion drive has been inaugurated to raise two hundred thousand dollars for additional facilities. The Association meets twice yearly, the Board of Trustees monthly.

The academic program of the school includes the usual courses for a general education on the high school level. There is also a college preparatory course. The commercial department is strong. The technical department offers courses in Shop, Electricity, and Mechanical Drawing. The faculty consists of eighteen teachers. The annual budget of the school calls for an expenditure of \$40,000, most of which is raised through tuition.

--Carl S. Meyer

#### BITS

The manager of our 1943 Wheatridge Seals Sale Campaign, Mr. G. Guldberg of Scarville, Iowa, makes this request to all pastors: Send all your Wheatridge money to M. Galstad, treasurer of the Synod; he will give your congregation credit for it and send you a receipt; thereupon he will forward the money to the seals sale manager, who will forward it to Chicago. We say it again: Every congregation is requested to send all its Wheatridge money to the treasurer of the Synod.

Brother pastors: Have you done everything in your power to put the Second Jubilee Drive over? It's up to us, and we can do it. The people are willing. - Thankoffering Committee.

Births: To Prof. & Mrs. J. Klotz of Bethany a child (we don't know the sex) about the second week of November (we don't know the exact date.) - To Pastor & Mrs. M. E. Tweit on Nov. 30 (we think) a - child; we don't know the sex of this one, either; we do know this, however: The arrival of this child in the Tweit family evens the score between the sexes; so those who know the family well will know the gender of the latest arrival. - To Pastor & Mrs. M. Otto on Dec. 7 a daughter; this is definite. Congratulations to all three couples! And an observation - it looks as though the U. S. Census Bureau did not count the births in the parsonages of the Synod when it reported a declining birth rate.

A reminder: We welcome "purple passages" for this bulletin; when you come across some in your reading, let us have them.

And a blessed Christmas to every pastor and his family!



## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod  
Vol. III Tracy, Minn., Jan. 17, 1944 No. 7

### FROM THE PRESIDENT'S OFFICE

While we do not wish to make the pastors' bulletin a means of conveying only personal greetings, we do wish to wish all our brother pastors God's richest blessings on all their work in 1944.

This is nothing new, but it is worth repeating. - I know of certain pastors among us whose parishioners ask the very pertinent question: "Why does not also our pastor write occasionally for our church papers?" What does such a question imply? Two things: 1) That they are satisfied that their pastor could write well; 2) that they are convinced that he should write. So what to do about it? WRITE!

The final word from Washington is to the effect that to start a seminary now at Bethany College is out of the question. That does not mean that we give up the idea of our own seminary, but it means that we make use of the time thus given us (for the "duration") to prepare our people for the inevitable - our own seminary.

Dr. Behnken is seeking to arrange for a meeting of men from our synod and men from Missouri's editorial committee during the latter part of January. The meeting will very likely be held in Chicago. A meeting has already been held with men from the Wisconsin Synod.

While our Jubilee Fund is not "over the top" so far as our total debt is concerned, it has shown us what can be done when a real effort is put forth. We need not be ashamed of our offering. Even the LUTHERAN HERALD has to admit when speaking of liberal giving: "It should be stated, however, that no member of the 'Big Five' carries away the laurels for liberal giving to the church at large. The Norwegian Synod has that honor" (Dec. 14, 1943, issue, page 1060). Let that honor continue to be ours!

--Norman A. Madson

### DEEDS, NOT CREEDS

That has been the war-cry of many of the sectarians for many years. They would have us understand that what a man believes is of little or no importance at all in comparison with what he does. To one who knows anything at all about human beings, this slogan is nothing short of ridiculous, since a man's deeds are based on his creeds, expressed or unexpressed. Even in the case of an individual human being the slogan above means nothing.

In the case of a group or an organization or a union of men it makes even less sense. It lies in the nature of an organization that a creed must be expressed in order to form the group. A nation is an example of this fact; our nation came into being when its creed, the Constitution, was expressed and established; humanly speaking, our nation is what it is because of its creed, its constitution. Other nations give striking examples of the close relations between creeds and deeds. We wonder what the creeds-not-deeds people said when A. Hitler and his cohorts began teaching their creed; perhaps they see now that a group of people working together do what they do because of what they believe in common.

But a government is concerned only with a man's body; a false governmental creed can by itself harm a man only in this life; its harm stops at the grave. The creed of a church organization, however, is important for both time and eternity. What a church body teaches and believes can affect millions of men either for eternal weal or eternal woe. The creed of a church body, then, is important first of all because upon that creed depends the eternal salvation of many souls.

But the creed of a church body is important also because it affects the

facts of the members of that church body in the here and now: generally speaking, the members of a given church body do what they do because of the official creed of that organization. There is such a close relation between creeds and deeds that you cannot speak of one without speaking of the other. Creeds not absolutely in accordance with Scripture are sooner or later going to bring about unscriptural acts; and unscriptural deeds are sooner or later going to bring about unscriptural creeds. - Our synod has constantly drawn attention to this fact, especially also in the present union movements among Lutherans; it has often become our duty to call attention to the fact that while a Lutheran synod may officially subscribe to a proper statement of doctrine, yet its practise is erroneous, not in accordance with that doctrine. In other words, our synod has been saying, "Creeds AND deeds".

Consider an example. Who has not heard of men within the Norwegian Merger who have said that at heart they are with our synod, that they themselves do not really believe the false doctrines officially taught by their church? To them we say: Let your deeds harmonize with your creed. We say even more than that; we say: If you do not separate yourself from the church body of which you say that it teaches false doctrine, then your personal creed is not sound, either; somewhere in what you believe there is a serious flaw.

Take another example closer to home. Because our synod accepts the whole Word of God, we accept also these words of Jesus: "Go ye, therefore, and make disciples of all the nations"; "Go ye into all the world and preach the Gospel to every creature". In other words, a part of our creed is this: We believe that we who have the Gospel have also the Christ-given duty of bringing that same Gospel to those who do not yet have it. That is so much a part of our creed that every year we have mission festivals to emphasize the fact; we do a lot of talking about this part of our creed. We say much about zeal for souls; we speak eloquently about the fact that loving our neighbors as ourselves means first and foremost a desire for his eternal salvation ("Explanation", Question 56). And yet, where are the deeds that fit that creed? Which pastor will say that he has made use of every opportunity which God has given him for bringing the Gospel of Christ to unbelievers? Who will say that he has made good use of such opportunities? And what about our missionary deeds as a synod? Every year our conventions adopt beautiful words about mission work; but when it comes right down to cases, are we jumping at chances to do missionary work? Do our missionary deeds begin to match our missionary creed? - Let there be no argumenta ad hominem in weighing these questions. Let them be answered only on the basis of this principle which the experience of all men of all time has demonstrated: Just as creeds sooner or later result in deeds that harmonize with these creeds, so also deeds sooner or later bring about creeds that explain those deeds.

--S. Dorr

#### BITS

"Can you top this?" asks our Michigan Missionary, E. G. Unsoth; "on the two days of December 25 & 26 I conducted five services and besides drove more than 175 miles between places. Now who will go me one better. There are times at Christmas when it occurs to me how nice it was to be a happy, carefree youngster".

"Give is His command; not Buy and Sell" is the title of a pamphlet published by the American Lutheran Publicity Bureau that is very much worthwhile. We pastors ought to have it on hand to give to any members of ours who have or get the idea that our congregations can help themselves by putting on public bazaars and suppers. One statement on page six of the pamphlet, regarding tithing, strikes us as being Scripturally unproved. Otherwise we say: Get the pamphlet and have it ready.

## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod  
Vol. III Tracy, Minn., Mar. 15, 1944 No. 8

### THESES ON THE MINISTRY AND THE CHURCH

(At the 1943 General Pastoral Conference it was resolved to ask the faculty of the seminary at Thiensville, Wis., for a statement of the doctrine of the Wisconsin Synod as to the Ministry and the Church. Through the good offices of Pastor C. M. Gullerud the following theses have been received from Prof. J. P. Meyer of Thiensville. Prof. Meyer writes: "The source of the enclosed theses is indicated the translation is my own, unauthorized and unofficial". We present herewith both the Original German and Prof. Meyer's English translation.)

#### Six Theses on the Ministry

(Presumably By Aug. Pieper Date?)

1. Das einzige von Christo gestiftete Amt ist das Amt des Neuen Testaments, das goettliche Predigtamt, das den Geist gibt, das Amt, das die Versoehnung predigt, summa: das Amt des Wortes und der heiligen Sakramente.

1. The only office (administration) that was instituted by Christ is the office of the New Testament, the divine ministry, the office which gives us the Spirit, the office which proclaims reconciliation; in fine, the office of the Word and of the holy Sacraments.

2. Die Personen, denen Christus dieses Amt urspruenglich und unmittelbar uebergeben hat, sind die Christen, jeder einzelne Christ und darum auch jede Vereinigung von Christen, die in Christi Namen versammelt sind.

2. The persons to whom Christ gave this office primarily and directly are the Christians -- every individual Christian, and accordingly, every association of Christians that are gathered together in the name of Christ.

3. Die oeffentliche Verwaltung des Predigtamts innerhalb der Christenheit ist ein Gemeinschaftsrecht der Christen und ist daher, weil Gott ein Gott der Ordnung ist, von der betreffenden Christengemeinde durch gueltige und rechtmassige Berufung geeigneten Personen zu uebertragen.

3. The public exercise of the ministerial functions within the Christian Church is a community right of the Christians, which, since God is a God of order, must be committed by the respective Christian body to a capable person by means of a valid, legitimate call.

4. Die Einrichtung und Gestaltung des Gemeindeamtes ist von Gott nicht vorgeschrieben, sondern steht in der christlichen Freiheit der Gemeinden.

4. The arrangement in detail of this community office was not prescribed by God but is a matter of Christian liberty for the communities of believers.

5. Die Personen, die das Predigtamt oeffentlich und von gemeinschaftswegen verwalten, sind Gaben des erhoeheten Christus, als solche vom Heiligen Geist gesetzt, Christi Diener und Haushalter ueber Gottes Geheimnisse.

5. The persons who conduct the ministry publicly in the name of the community are gifts of the exalted Christ, "set" as such by the Holy Ghost, ministers of Christ and stewards of the mysteries of God.

6. Das Pfarramt im engen Sinn unterscheidet sich im Wesen nicht von irgend einem kirchlichen Amt, das unmittelbar oder mittelbar aus der Predigt des Evangeliums fliesst und von groesseren oder kleineren Christenverbindungen fuer den Dienst am Wort eingerichtet wird.

6. The pastorate in particular does not differ in essence from any other ecclesiastical office that flows, directly or indirectly, from the administration of the Gospel, as established by larger or smaller bodies of Christians for purposes of proclaiming the Word.

- 2 -

Concerning the Doctrine of the Church and its Office, with  
Special Application to the Synod and its Discipline.  
(Aug. Pieper, "Quartalschrift", Oct. 1929)

I. Niemand kann auch nur ein Wort der biblischen Lehre von der Kirche und ihrem Amt verstehen, der nicht fest im Auge behält, dass das Wort Kirche im Neuen Testament nie etwas anderes bedeutet als Gemeinde der Heiligen oder Gläubigen.

I. No one can understand even a word of the Biblical doctrine on the church and its office unless he firmly keeps in mind that the term church in the New Testament never has any other meaning than communion of saints or believers.

II. Es ist die Kirche im eigentlichen Sinn, d. h., die Gemeinde der Heiligen, welcher als solcher (oder als heiligen Personen) der Herr die Predigt des Evangeliums und damit die Schlüssel des Himmelreichs anvertraut und befohlen hat, nicht die Kirche im sogenannten uneigentlichen oder synekdochischen Sinn, d. h., sofern dieser andere Personen als Gläubige mitbetrifft oder Sachen mit gläubigen Personen zusammenfasst.

II. It is the church in this strict sense, i. e., the communion of saints, to which as such (or in so far as they are holy persons) the Lord entrusted and committed the Gospel message, and therewith the keys of the kingdom of heaven; not the church in a tropic or synecdochical sense, i. e., in so far as it includes also other persons together with the believers, or covers both persons and modes of organization.

III. Ob die Synode die Gewalt der Schlüssel habe, hängt allein davon ab, ob die Kirche im eigentlichen Sinn des Wortes, d. h., Gemeinde der Heiligen ist. Und ob sie das ist, entscheidet sich an der Frage, ob sie die Kennzeichen der wahren Kirche hat.

III. Whether the synod possesses the power of the keys depends entirely on the question whether it is a church in the proper sense of the word, i. e., a communion of saints. And this question, in turn, is decided by the other, whether a synod has the characteristic marks of the true church.

IV. Die Synode ist Kirche im eigentlichen Sinn des Wortes.

IV. The synod is a church in the original sense of the word.

V. Ist die Synode Kirche im eigentlichen Sinn des Wortes, so hat sie die Schlüsselgewalt nicht nur, sondern muss sie auch an ihren sündigenden und in der Lehre irregehenden Gliedern ausüben.

V. If the synod is a church in the true sense of the word, it not only possesses the power of the keys, but is duty-bound to exercise it on sinning members and on such as err in doctrinal matters.

VI. Die Synode darf mit ihrer Ausübung der Schlüsselgewalt nicht in ein fremd Amt, und das heisst hier: in das Amt der zu ihr gehörenden Ortsgemeinden, greifen. I Pet. 4, 15.

VI. The synod in its exercise of the keys dare not become a "busybody in other men's matters" (I Pet. 4, 15), meaning in this case, dare not infringe on the prerogatives of its constituent congregations.

(These theses are presented here so that our pastors may study them thoroughly before the 1944 General Pastoral Conference, where these doctrines will again be discussed. It would be wise if every pastor took this copy of the BULLETIN along to the conference.)

ANNOUNCEMENT

According to present plans, the General Pastoral Conference will hold its 1944 meeting at Bethany Lutheran College, Aug. 8-11. This date has been chosen because the Synodical Conference holds its convention the previous week, and a report of the actions of that Convention will thus be available at the Conference.

- 3 -  
THOSE STATISTICAL REPORTS

A few of the statistical reports have been received by your Secretary; the rest should be sent promptly. Let me remind you again that the figures for contributions to Home Purposes should include everything raised by the congregation and its societies for the work in the home congregation - festival offerings, special collections for building fund or debt reduction, etc. And that "Other Purposes" includes all collections for missions, Jubilee Fund, Whestridge Sanitarium, Bethany, etc. Our synod could head the list of Lutheran synods for per capita contributions, if our finances were reported correctly and in full. It should not be impossible for us to get a complete and correct report.

- Geo. Lillegard

SENTINEL AND TIDENDE

Here is a letter received by the Rev. B. W. Teigen, Bus. Mgr. of the SENTINEL AND TIDENDE: "Dear brother: For the enclosed \$1.50 please renew my subscription for the SENTINEL and kindly include the TIDENDE. I have dabbled a bit in Norwegian and believe the reading of a periodical like yours will help increase my vocabulary in addition to furnishing me with worthwhile reading matter. "I, too, abhor 'testimonials' in a church paper, yet feel constrained to add my voice to the encouraging remarks of your readers as you reproduced them in the issue received today. I pray that our Norwegian brethren may be granted wisdom and courage to continue to hold high the banner of true Lutheranism and keep on lifting up their voice in the wilderness of unionism. Sincerely yours (Wisconsin Synod pastor). B. W. Teigen adds: "On the basis of that first paragraph we are optimistic enough to ask John Anderson to increase the run of the TIDENDE. Brethren, the subscription line for the TIDENDE forms at the right and no crowding, please!"

"I take it that we are all interested in our church papers and are not ashamed to go out and 'plug' them. This excerpt should provide a little moral support: 'In the Missouri Synod we have gone picture crazy. Now some of the people will only look at the pictures and not read the paper. And not all of the pictures which have appeared are worthy of being published in a church paper. I have reference to some of the candid camera pictures. Officials are taken in undignified positions. Some of your people may wish to see an occasional cut in your paper. I can understand that. As for me, I am so fed up with pictures that I like your paper just as it is. You have good orthodox articles. What more could your people want? They are richly blest. May God always keep the LUTHERAN SENTINEL in the old paths. Fraternally yours, (Missouri Synod Pastor)'"

Another such "testimonial" is submitted by B. W. Teigen: "Enclosed please find one dollar for which please enter my subscription to the LUTHERAN SENTINEL. I anticipate finding in the LUTHERAN SENTINEL some clear and correct writing on the "Lutheran Union" question, such as I have found in the special edition of past Aug. 27 by Dr. Ylvisaker and in the CONFESSIONAL LUTHERAN. I am afraid that I shall not be able to attend the Saginaw Synod next summer, but I certainly wholeheartedly favor acceding to your synod's appeal to revoke the St. Louis 'Union Resolutions' of 1938, and I shall never accept the Declaration of the ALC commissioners. Wishing you and your synod every blessing in your testimony for the Truth, I am faithfully yours, Wallace H. McLaughlin, Pittsburgh, Pa."

\* \* \* \* \*

From the NORTHERN ILLINOIS MESSENGER (Mo. Synod) we take the following: "Please write up your Memorial Wreaths as they appear in the column: - Name of deceased, name of institution or mission, amount. Names of donors are not printed, so - save your time and mine".





## CLERGY BULLETIN

Published by Authority of the General Pastoral Conference of the Norwegian Synod

Vol. III Tracy, Minn., Apr. 17, 1944

No. 9

### THOSE STATISTICAL REPORTS

(The following note was intended for the March Bulletin but was omitted because of lack of space. It is being used this month because we rather suspect that even at this late date it is timely.)

A few of the statistical reports have been received by your Secretary, the rest should be sent promptly. Let me remind you again that the figures for contributions to Home Purposes should include everything raised by the congregation and its societies for the work in the home congregation - festival offerings, special collections for building fund or debt reduction, etc. And that "Other Purposes" includes all collections for missions, Jubilee Fund, Wheatridge Sanitarium, Bethany, etc. Our synod could head the list of Lutheran Synods for per capita contributions, if our finances were reported correctly and in full. It should not be impossible for us to get a complete and correct report.

—Geo. O. Lillegard

### THE LOCAL CHRISTIAN CONGREGATION AS REPRESENTATIVE OF ECCLESIA

(The following brief essay should be read in connection with the sets of theses on the Wisconsin Synod doctrine of the Church and Ministry as presented in last month's bulletin. This brief essay was originally written by Dr. Kretzmann in the language of Luther and was done into English by MEO. — We suggest that both the March and the April, 1944 bulletins be brought to the Gen. Conf. this summer. — Mimeographer's note.)

1. The word ecclesia is in Scripture used in a threefold sense: a) of the assembly of the citizens of a town in the interest of their common welfare, Acts 19, 32-41; b) of the one holy Christian Church, whose essence and peculiar characteristics are especially described in the captivity letters of Paul, e.g., Eph. 1, 22; 5, 23; Col. 1, 19, 24, essentially that the Holy Christian Church "properly is the congregation of saints and true believers" (Ang. Conf. Art. VIII); c) of a communion of people who profess the Christian faith, reside in one locality and exercise certain God-given rights or privileges. The definition of ecclesia in the sense of a local congregation (lokal oder Ortsgemeinde) is clearly indicated in more than ninety places in the New Testament, e.g., Acts 5, 11; 8, 3; 1 Cor. 4, 17; Phil. 4, 15; 1 Cor. 1, 2; 2 Cor. 1, 1; in Thessalonica, 1 Thess. 1, 1; 2 Thess. 1, 1; Co. Rev. 2, 1, 8, 12, 18; 3, 1, 7, 14. Ecclesia in the sense of "local congregation" is most decidedly established in the almost forty passages where the word is used in the plural, as Acts 15, 41; 13, 5; Rom. 16, 16; 1 Cor. 7, 17; 2 Cor. 8, 18f; 23f; Gal. 1, 22; 1 Thess. 2, 14; 1 Cor. 16, 1, 19; 2 Cor. 8, 1; especially also in Acts 14, 23 (co. Tit. 1, 5).

2. By virtue of the more than ninety pertinent New Testament passages the local Christian congregation is not just an occasional or temporary, much less a more or less accidentally meeting of Christians, but denotes the God-ordained association of Christians who are resident at a particular place for an extended period of time, for the purpose of exercising the rights of the spiritual priesthood in their communion. When we speak of the local Christian congregation in this sense, we do so, fully conscious of the difference between the invisible and the visible Church (the Church in the literal and in the "improper" sense), as also the fact that the actual membership of the Church in both instances consists of true believers only. All questions of the organization of the congregation, including the formal exercising of its authority, the number of pastors and other

servants of the Word, the whole management of the corporate body, belong to his-  
torical development.

3. That this conception of the essence of the local congregation is in complete harmony with the Word of God and carries out His appointed (established) order definitely, follows, apart from the points already mentioned, from the following facts:

- a. that the Word of God presupposes a more extended period of time for the continuance and for the functions of a Christian congregation, especially the description of the growth of a congregation, Acts 2, 47c; 6, 7; 21, 20.
- b. that the work connected with the establishing and building up of a congregation demanded a longer time, whether one of the apostles or another teacher was serving it, Acts 11, 26; 14, 23; 18, 11, 20, 18, 31.
- c. that the individual congregations were provided with servants of the Word, Acts 14, 23; Tit. 1, 5, and that individual congregations chose representatives who constituted an assisting committee, Acts 20, 4, 5; 1 Cor. 16, 3.
- d. that the names given in Scripture for the incumbents of God's established service of the Word clearly demonstrate that God's arrangement provides for the local congregation: a "pastor" or "shepherd", Acts 20, 29; 1 Pet. 5, 2, presupposes a definite flock; a "servant", 2 Cor. 3, 6 ("minister"), a definite family or group to whom he renders service; the presbyteroi, like the episkopoi, were expressly connected with local congregations, Tit. 1, 5; Heb. 13, 17; the "steward" 1 Cor. 4, 2, presupposes a definite stewardship; the bishop evidently stands before a separate local congregation, 1 Tim. 3, 15, and when the size of the congregation requires more servants of the Word, these were still bound to the one local congregation, Acts 20, 17, 28.
- e. that in the celebration of the Lord's Supper the superintending of the individual congregation is provided for and demanded, 1 Cor. 11, 18-20ff, not an occasional assembly of Christians.
- f. that in cases of church discipline only an assembly of Christians existing at a certain place over an extended period of time can act in conformity with the instructions of Scripture, Matth. 18, 17; 1 Cor. 5, 2-13b; 2 Cor. 2, 5-10.
- g. that already in the apostolic times a letter of recommendation for a brother was directed to an individual congregation, 2 John 9; Col. 4, 10.

On the basis of these and other clear passages we cannot conclude and judge otherwise than that it is God's will and arrangement that the local congregation be the possessors of the Power of the Keys, and that in a literal sense, only these can and should establish the ministry (predigtamt), as it is prescribed in God's Word. We make a very clear distinction between the authority of the universal priesthood, which comes into consideration in the Christian home, in the association of Christians one with another, in carrying out the Mission Command outside of the congregation, and the functions which the Christian congregation carries on through the call extended by it to the servant of the Word (and his assistants) chosen by it, namely, the administration of the Means of Grace for the corporate good. For the establishing of larger church communions we have neither a divine command nor definite examples in the Scripture; rather, they are with all recognition of their relative necessity and their high worth, still only human arrangements.

E. E. Kretzmann, D. D.

REGARDING FINANCES

Anyone desiring Synod offering envelopes (for 1944) in addition to those already received will please write to the undersigned. Please state which envelopes you desire and the number required. Envelopes for the remainder of 1944 are Convention, Mission Fest, Church Extension, Thanksgiving, and Christmas (Christian Day Schools).

All pastors are requested to remind their treasurers that the fiscal year closes on April 30 and that, therefore, all contributions intended for the current fiscal year should reach the Treasurer of the Synod by that time.

— M. E. Tweit

#### REORGANIZATION OF CURRICULA AT BETHANY

By this time, no doubt, most of the brethren have received the "Bethany Bulletin" and have had opportunity to study the Four Year Junior College Plan. We believe that the proposed reorganization will prove advantageous in a number of ways. It will advance the gifted student, make possible a fuller utilization of our faculty and a wider course offering. No additional teachers will be needed; indeed, it seems that we shall need more teachers next year if we are to continue the present program. The program has been developing for fourteen years now, and we believe that it can profitably be begun next September.

We are particularly interested in the pre-theological curriculum. Here we are looking forward to the day when we shall have our own seminary. To some it may appear that the program is deficient in languages. But it should be remembered that language requirements in the Missouri Synod curriculum have been lowered since 1935. Moreover, in the proposed curriculum all classes will be taught on a college level. In general, one year of language on a college level is equivalent to two years' work on the high school level.

The ninth and tenth years under the present program have been made uniform so that students may complete those two years elsewhere if they care to do so. A number of parochial schools are hoping to extend into the 9th and 10th grades, and we should like to encourage that program. Under the proposed program their work can be integrated with ours, and their graduates can enter the Four Year Junior College without delay.

One of the problems that such a reorganization involves is the problem of the student of average ability. We recognize that we have a duty also over against such. Special provision for these will be made by offering some courses in non-academic subjects and by a system of minimum essentials, whereby a student who is not so gifted will receive credit for the course, but will not be recommended for advanced college work.

We are anxious to have the reaction of our pastors to the program. The Board of Regents has decided to submit the program to the Synod meeting in June for approval before inaugurating it in September. A Business Reply envelope is enclosed, please use it to let us have your reactions and comments or for any questions that you may have.

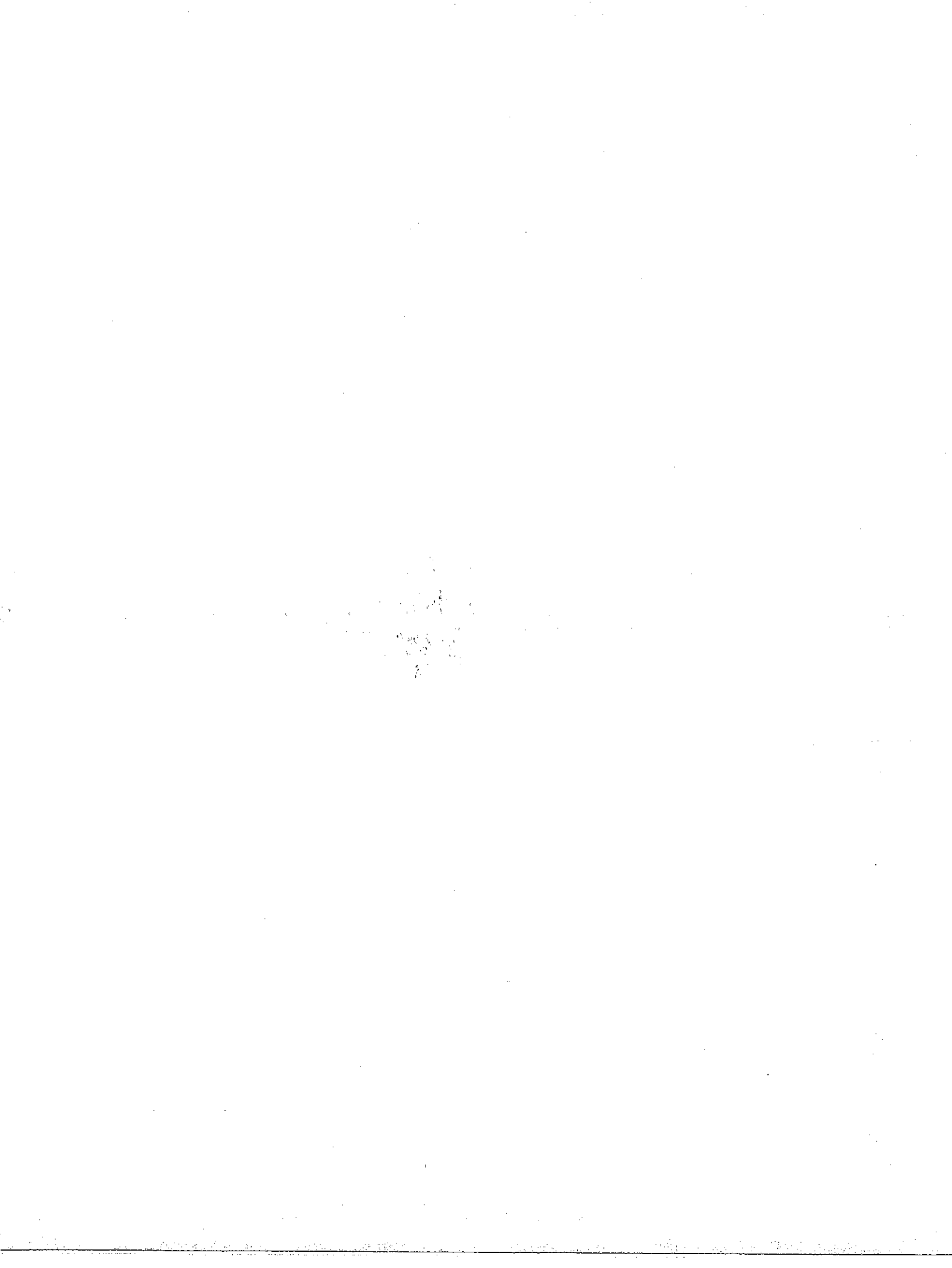
— S. C. Y.

#### NEWS

Just now we have received word that Mrs. Joseph Runholt passed away this afternoon (Monday, April 17). We are sure that we are speaking for all our pastors when we extend to Brother Runholt our sincere sympathy and express our wish that the Savior Jesus Christ may Himself be his Comfort and Stay.

Pastor C. Hansen of Fertale, Minn., writes this note: "In the next 'Bulletin' put in a good word of encouragement for Dr. P. E. Kretzmann's mimeographed work on The Atonement entitled 'For Us' (81 pages, cost, \$1.00.) Over 300 passages examined. Order from the Seminary Mimeograph Co. at St. Louis. No careful reader will be disappointed."

According to a new Selective Service ruling no pretheological student will be deferred after July 1, 1944; every theological student must actually be studying at a recognized seminary by July 1. At its April, '44, meeting the Northwest Conference made this suggestion and asked that it be published here: That all our pastors (and others interested) write to their Congressmen and protest against



## CLERGY BULLETIN

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### CHURCH AND MINISTRY

Following are three sets of theses regarding the doctrine of the Church and Ministry. The source and date is indicated in each case. All three sets are here given in the original language. We present these three sets of theses here so that our pastors may better understand the status controversiae between the Missouri and the Wisconsin Synods.

#### THESES ADOPTED BY REPRESENTATIVES OF CONCORDIA SEMINARY AND WAUWATOSA AT CHICAGO DEC. 20-21, 1916

1. Die Kirche im eigentlichen Sinn ist die Gesamtheit aller derer, die durch das Evangelium zum Glauben an Christum gekommen sind.
2. Ortsgemeinden sind Verbindungen von Christen, die sich dem Willen Gottes gemäss, nach Ort und Umstaenden zur oeffentlichen Handhabung der Gnadenmittel und zu gemeinsamer Arbeit am Reiche Gottes zusammengeschlossen haben. Sie sind von Gott gewollte Verbindungen. Gelegentliches und zufaelliges Beisammen sein von Christen, auch im Namen Jesu, ist keine Ortsgemeinde in diesem Sinne.
3. Das Pfarramt ist das von der Gemeinde dazu taechtigen Personen uebertragene Dienst, die Rechte des geistlichen Priestertums aller Christen von gemeinschaftswegen auszuueben.
4. Dies Amt ist goettlicher Ordnung, und seine Funktionen sind in Gottes Wort genau bestimmt. Die Aufrichtung dieses Amtes steht daher nicht in dem Belieben der Christen. Die aeuessere Form und Einrichtung dieses Amtes hat Gott der Weisheit und Freiheit der Christen unter der Leitung seines Geistes ueberlassen.

#### THESES ADOPTED BY COMMITTEE OF CONCORDIA SEMINARY AND TRENSVILLE FACULTY FEB. 21, 1931, AND BY FACULTY OF CONCORDIA SEMINARY MARCH 30, 1931.

1. Es ist, wie wir aus der Heiligen Schrift erkennen, Gottes Wille und Ordnung, dass Christen, die zusammen wohnen, auch aeuesserlich in Verbindung treten und Ortsgemeinden bilden, in denen sie gemeinschaftlich ihre Pflichten des geistlichen Priestertums ausueben.
2. Es ist, wie wir aus der Heiligen Schrift erkennen, ferner Gottes Wille und Ordnung, dass christliche Ortsgemeinden Hirten und Lehrer haben, die von gemeinschaftswegen das Amt des Wortes in ihrer Mitte ausrichten.
3. Es ist, wie wir aus der Schrift erkennen, Gottes Wille und Ordnung, dass christliche Ortsgemeinden ihre Glaubenseinigkeit mit andern Gemeinden zum Ausdruck bringen und die Reichgottesarbeit auch ausserhalb ihres eigenen Kreises verrichten helfen, etwa wie das bei uns in der freien Form der Synode geschieht.

#### THESES ADEPTEED ON APRIL 16, 1932, IN TRENSVILLE, WIS., BY THE FACULTY OF THE SEMINARY THERE AND BY REPRESENTATIVES OF THE ST. LOUIS FACULTY AND BY THE PRESIDENTS OF THE WISCONSIN & MISSOURI SYNODS

1. Es ist Gottes Wille und Ordnung, wie wir aus der Heiligen Schrift erkennen, dass Christen, die zusammen wohnen, auch aeuesserlich in Verbindung treten, um gemeinschaftlich die Pflichten ihres geistlichen Priestertums auszuueben.
2. Es ist, wie wir aus der Heiligen Schrift erkennen, ferner Gottes Wille und Ordnung, dass solche christliche Ortsgemeinden Hirten und Lehrer haben, die von gemeinschaftswegen das Amt des Wortes in ihrer Mitte ausrichten.

3. Es ist auch Gottes Wille und Ordnung, wie wir aus der Heiligen Schrift erkennen, dass christliche Ortsgemeinden ihre Glaubenseinigkeit mit andern Gemeinden zum Ausdruck bringen und die Reichgottesarbeit auch ausserhalb ihres eigenen Kreises mit ihnen gemeinschaftlich verrichten, etwa wie das bei uns in der freien Form der Synode geschieht.

4. Weil jeder Christ die Schlüssel des Himmelreichs besitzt, so gilt ein von einem einzelnen oder auch mehreren Christen in irgendwelcher Zusammensetzung nach Gottes Wort ausgesprochenes Urteil auch im Himmel. Doch ist es, wie wir aus der Heiligen Schrift erkennen, Gottes Wille und Ordnung, das ein Vorgehen gegen einen suendigenden Bruder nicht als zum Abschluss gekommen angesehen werde, bis seine Ortsgemeinde gehandelt hat. Die Zucht der Lokalgemeinde und die Synodalzucht koennen, wenn es recht zugeht, nicht in Konflikt miteinander geraten, weil die Lokalgemeinde von der Lokalgemeinde und nicht von der Synode, und die Synode von der Synode und nicht von der Lokalgemeinde ausschliesst.

BITS

At the April, 1944, meeting of the Northwest Conference, M. Otto and your mimeographer were elected to try to get information regarding the Service Men's organizations, particularly the American Legion and V.F.W. and to publish such information here. We therefore ask any and all of our pastors to send us any information regarding such organizations which they may receive. - From a letter from Pastor H. Theiste we take the following: "The Minnetonka Conf. (Mo. Synod, Minn. Dis.) discussed the matter in much the same way that we had done and then passed a resolution urging each pastor to get in touch with his local post of the V.F.W. and explain to the post commander the position of the Mo. Synod and the Syn. Conf. in general and prevail upon the commander to take the matter up with the post to the end that they petition their national encampment to either omit the prayers and ritual altogether, or at least to take measures similar to the American Legion. They were encouraged to do this by the Synodical Committee on Lodge and by the fact that several of the brethren had followed that procedure with singular success. Now if enough posts can be persuaded to petition the state encampment and the state encampment again be moved to petition the national, etc., there is a possibility that this particularly objectionable feature of the V.F.W. can be eliminated to the protection of our young men. For while we would counsel our boys to remain free from this alliance, we nevertheless can make up our minds to the fact that we are going to have them joining up, and it certainly is going to be better to have them join an organization that will be free of the damnable lodge religion."

Some news: Arrived: On April 25, 1944, a daughter at 675 - 2nd St., Tracy, Minn.

We have not been requested to do so, but we herewith submit some reminders in connection with the coming synodical convention.

1) Make your reservations with the Koskonong Congregation NOW. It is always poor business to make late reservations when it can be avoided, and it is doubly so in war time. There is nothing orthodox about being tardy.

2) Synodical Committees should have their annual reports in ahead of time. This goal has been announced many times but never reached, to our knowledge.

3) Try to have your congregation participate in the equalization of delegates' traveling expenses as explained in the letter from Mr. John Eich. This is a good plan, but it will fall flat if only a few congregations participate.

And may the Lord God guide us all so that this 1944 convention of our synod may seek only His glory.

## NOTES ON THE AMERICAN LEGION

(Report of the Committee on Veterans' Organizations, elected at the  
(N. W. Spring Conf.)

This is not a comprehensive report, but it should be sufficient to give an idea of the principles involved.

First, let it be noted that the Legion is a political organization, having as early as 1919 advocated legislation for the benefit of veterans.

Secondly, it is definitely a religious organization, too, in that it has a chaplain, prayers, and rituals for various services or ceremonies. And when one remembers that the American Legion Ritual was drawn up by a Presbyterian clergyman, a Roman Catholic Priest, and a Jewish rabbi, one will know what kind of a composite religion it is.

Generally speaking, the Legion is patterned after the lodges, with initiation of members. (though there is nothing to be condemned in the initiation itself, there may be extra-curricular features added to it) unionistic and unitarian religious features, and the opening and closing of meetings and initiations behind closed doors. Also, the Legion is slightly presumptuous in its ideals and purposes, but that can be overlooked.

Unless your local Commander is a member of yours, you stand little chance of seeing the manual of ceremonies because of the following stipulations in the same:

1) "One copy of the Manual of Ceremonies is furnished to each Post Commander, and \_\_\_\_\_ is provided for his exclusive use. Oratorical parts of other officials should be copied and furnished them on cards.

2) "The Manual and cards will be under the sole charge of the Post Commander, and he shall be held responsible for their safe-keeping.

3) "Should any officer or comrade who has been intrusted with the cards allow the same to get into the possession of any person not duly authorized to receive them, it shall be considered sufficient cause for his suspension."

However, the following facts should be of some value to those who are interested:

1) In their Manual of Ceremonies this statement appears no less than four times in the various rituals: "If any member of the Post objects on conscientious grounds the prayer shall be omitted and thirty seconds' silence in honor of the dead observed, provided it is so ordered by a majority of the members present!"

2) There is no such permission to object mentioned in regard to the Chaplain's pronouncing the Benediction.

3) In regard to funeral services:

a) The very first paragraph states: "The American Legion service is non-sectarian. Therefore, it may be varied according to the religious belief of the deceased comrade. The wish of the family of the deceased and of the officiating pastor should be respected."

b) Almost every statement in this ritual except definite military commands is devoid of all Christianity and definitely filled with self-righteousness and morality as the way to heaven. - These prayers are definitely out!

c) There is no paragraph that states that the Chaplain should at the cemetery give way to a clergyman, though it can be understood from "a)!"

## WHAT TO DO

1) It isn't enough merely to object to prayers where such objection

is permitted. (It may only bring persecution if there are but one or two who oppose the same.)

2) The only remedy is to beseech each local, state, and the National Legion Posts to drop entirely their office of chaplain and all religious features. - Only that step would preclude any possibility of unionism.

3) With respect to funerals, the Legion should have no participation beyond that of serving as pall-bearers (perhaps as an escort, too) and what pertains to the military honors at the grave-site. - Some of our churches just do not have the room to reserve a special section for Legion members, the majority of whom may not even be members of ours. - Let's get over our timidity and remember that our first obligation is to the family involved; next to the congregation and fellow-believers, and not to fellow-citizens at the expense of our members.

4) Lastly, we should instruct our service men in the principles of separating all religious features from any such organization BEFORE they join. Their refusal to join until such features are entirely removed from local, state, and National rituals will have much more force than for them to object after they have joined.

(The Committee will pass on any more worthwhile information on which it happens.)

#### NOT TO BE TREATED INDIFFERENTLY

Not long ago the undersigned assisted at an installation service, in which he conducted the liturgy. After the service an elderly humble Christian woman approached him and thanked him for what he in the service did for her and the congregation. The one thanked was at first inclined to think but lightly of that remark, but it would not leave him that easily.

The moral is self-evident, and it applies to the writer of these lines as well as anyone else - we should remember that it is the Lord speaking in the liturgy as well as in the sermon. How often do we not go through the liturgy in a sort of haphazard way as if it were a purely mechanical affair. (By that we are not accusing anyone but are merely expressing the thought that the temptation to conduct the liturgy in this manner is ever present, especially when one is under a strain.) If it is God who speaks in the entire service, not only in the sermon, we should make certain that we do not in any part of the service muffle the divine voice.

Accordingly, the mere rote reading of a lesson or of a part of the liturgy is "out". For, if God speaks through His Word, we should let Him speak. Why must His Word in any part of the service be read in a monotonous tone (often a monotone, at that) without any expression or feeling? (We disagree with that school of thought which maintains that one should merely read a lesson without putting any emphasis or modulation of the voice into the reading. We know it can be overdone, but that should not deter one from correctly using the natural qualities of the voice.)

God's Word is a living Word; it is the voice of God; we should, therefore, let nothing prevent that voice from being heard in all its pristine power and glory!

--M. E. Otto

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A reminder: It will facilitate discussion of the paper on the doctrine of the Church & Ministry at the Conference in August if all of us have our copies of the "Bulletin" in which some of the theses in question appeared.

Newsnote: The mixed conference (Syn. Conf. pastors) announced in the "Sentinel" recently and held at Tracy, Minn., was well attended also by men of our own synod. We cannot keep from remarking that if all the pastors in the Syn. Conf. had the same attitude toward Lutheran union as the members of this conference, then all would indeed be well.