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 * C L E R G Y B U L L E T I N *
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 *
 Published by authority of the General Pastoral Conference of the Norwegian Synod
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 * Vol. IV. Cottonwood, Minn. - Sept. 14, 1944 No. 1 *
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IN THE LANGUAGE OF THE PEOPLE: AN OBSERVATION

When, under God, Luther reformed the Church, he saw to it that worship in the churches was conducted in the language of the people. It does not require a great amount of intelligence to see the correctness of his position; though people may receive an esthetic thrill out of hearing a service chanted in Latin, they cannot thereby be instructed unless they themselves understand what they hear.

Luther's principle needs re-emphasizing and re-application also today. Sermons may be preached in the language of the land and still not be preached in the language of the people. Though a sermon is dogmatically sound and artistically beautiful, yet, if it is not preached in the language of the people, it misses the mark. It is possible to preach a sermon in English that will not be well understood just as it is possible to preach one in Latin that will be little understood.

There are some, of course, who suppose that it requires unusual words to express unusual thoughts, who assume that depth of thought requires involved linguistic form for its proper expression. That is an almost childish idea; it is the high school pupil who takes his "thesaurus" and searches for "jawbreakers" to be used in the place of well-known words. A corollary of this mistaken idea is this: When you hear a sermon preached in simple, everyday English, it does not contain much depth of thought. And the corollary is just as unrounded as the theorem. The language of Scripture itself is an example of the fact that the deepest of thoughts can be put into the simplest of language. E.g., "God was manifest in the flesh". The human mind can think nothing "deeper" than that, and yet the words could not be simpler.

It was, we are told, a professor at the old Luther College who, when he was speaking of Ralph Waldo Emerson, said that there may be two reasons for which one cannot see the bottom of a river: 1) The river may be deep; 2) the river may be muddy. Involved and complicated English is no guarantee that the thoughts behind it are deep.

It is easier for a thorough-going Lutheran pastor to preach a sermon the language of which goes over the head of a great part of the congregation than it is for him to preach one which all can understand. For him it requires more skill and painstaking care and more artistry to preach in the language of the people than it does to speak in the language of the theologian. One who six days of the week browses around in the works of the great theologians will not find it easy to clothe those same sublime thoughts in the language of the people when he is in the pulpit on Sunday. But that is his assignment, and to that end he must work. Recently the editor of "The Christian Parent" wrote that when the average pastor supposes that he has made his language simple, just at that point the simplification must begin; it would seem that the editor is nearly right, if not altogether so.

The example for the Lutheran minister must ever be the Lord Jesus Himself,

Who certainly did speak in the language of the people. Jesus is Himself the answer to those who suppose that speaking in the language of the people is synonymous with becoming cheap and sensational. To put the thoughts of God into the language of the people - that is the very thing for which we are called as pastors.

--- S. Dorr

ANNOUNCEMENTS

"The Board of Christian Elementary Education has a number of school-desks which are available for any school of our Synod that may need them. There is also a set of maps (with stand) on the Explorations and Discoveries. Anyone interested please write to --- C.M:Cullerud."

"The Finance Committee asks ALL Synodical Boards to submit the estimates of their respective financial needs to them by the end of September." M.E. Tweit.

Under the date of Sept. 6th, we received the following communication from the Rev. H.A. Preus: "Last night we had a congregation meeting here at which they resolved 58 to 34 that I should terminate my services of pastor here Oct. 1, 1944; but they would pay my salary up to Jan. 1, 1945. So that's how things stand here now. Some of our men talked of starting a Synod mission. That remains to be seen."

OUR Bethany College

A card from Dr. Ylvisaker gives the following information: "The enrollment now stands at 144, counting those from last year whom we are sure will come. We have managed to buy beds finally, and most of the other furniture that we need will gradually be on hand. The season is still too busy to break the above figure down by synods and states." (We hope to be able to present that more complete picture next time. - Ed.) (We never thought that we would see the day when the Pres. of Bethany would dread to see applications from students coming in too great a volume, but the fact of the matter is that we did! - Ed.)

Your editor was present at the opening exercises of the new school-year and humbly submits a brief resume of the opening devotion. The same was conducted by Pres. S.C. Ylvisaker and was based on St. Matthew's oft repeated word, "That the Scriptures might be fulfilled" --- On the basis of every word and act in the O.T. Christ had to and must do this or that at the time of His manifestation....However, the Bible speaks not only of Christ, but also of us.

The Bible speaks of us as sinners. It pictures the ideal and the weak Christian. The picture of the ideal humbles us...He who has faced Scripture and can still be proud does not know Scripture, and that is all.

But, when the Bible speaks of the weak Christian - then we are at home. It lists a long catalog of sins, sins of which believers have been guilty.... It, however, urges the sinner to repent - when we believe, then we are along in fulfilling the promises of Scripture, as receiving the forgiveness of our sins.... Furthermore the Bible describes the Christian not only as one who will sin, but also as one who will battle against sin and bring forth other fruits of faith.

Finally, through faith we are promised a most blessed end....Bethany exists to teach that the Scripture might be fulfilled in that respect....As at that first Bethany, so let us here be eager to learn - that the Scripture might be fulfilled in and among us.

At the close of the opening service, Tress. M. Galstad announced that in the days just previous to the opening of the school-year the last of the Bethany bonds had been retired. Thus, Bethany is now really and wholly our own. To this Dr. Ylvisaker aptly responded, "The promises of God stand fulfilled before our very eyes."

To have been able to acquire, under God's blessing, such an institution in a relatively short period of 16 years and to have made it one of the finest Christian schools in the country (the best in its field) is indeed a cause for rejoicing and thanksgiving to God. May the blessings of God which attended that bold venture of faith be with us and Our Bethany also in the future!

Student Registration - BETHANY LUTHERAN COLLEGE

Grade	Total	Boys	Girls	Mo. Synod	Norw. Synod	Wisc. Synod	Ill. Synod
XIV	16	2	14	7	7	1	1
XIII	32	4	28	25	5	2	0
TOTAL							
Jr. Collg	<u>48</u>	<u>6</u>	<u>42</u>	<u>32</u>	<u>12</u>	<u>3</u>	<u>1</u>
XII	21	6	15	7	10	3	1
XI	16	7	9	6	6	2	2
X	28	6	22	13	13	2	0
IX	32	16	16	11	15	5	1
TOTAL							
H. S.	<u>97</u>	<u>35</u>	<u>62</u>	<u>37</u>	<u>44</u>	<u>12</u>	<u>4</u>
GRAND TOTAL	<u>145</u>	<u>41</u>	<u>104</u>	<u>69</u>	<u>56</u>	<u>15</u>	<u>5</u>

Junior College Department

Boys	6
Girls	42
Missouri Synod	32
Norwegian Synod	12
Wisconsin Synod	3
Outside Synd. Conf.	1
Total Enrollment	48
From Minnesota	24
From Wisconsin	6
From Illinois	8
From Iowa	7
From S. Dakota	2
From Washington	1
Total number of students	145
Total number of boys	41
Total number of girls	104
Total from Missouri Synod	69
Total from NORWEGIAN Synod	56
Total from Wisconsin Synod	15
Total outside Synd. Conf.	5
Total from Minnesota	98
Total from Iowa	14
Total from Wisconsin	11
Total from Illinois	12
Total from S. Dakota	3
Total from N. Dakota	2
Total from Michigan	2
Total from Washington	2
Total from Massachusetts	1

High School Department

Boys	35
Girls	62
Missouri Synod	37
Norwegian Synod	44
Wisconsin Synod	12
Outside Synd. Conf.	4
Total Enrollment	97
From Minnesota	74
From Illinois	4
From Wisconsin	5
From Iowa	7
From N. Dak.	2
From S. Dak.	1
From Washington	1
From Michigan	2
From Massachusetts	1

Total in Junior College Department; 48
 Total in High School Department . 97
 TOTAL ENROLLMENT 145

---By courtesy of Prof. J.W. Klotz, Registrar, who reports that a girl from Iowa, Mo. Synod is expected to enter the 14th grade, making it 146.

It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand to listen to everything, - on condition of forgetting all. (A noted Western preacher.)

No sermon is of any value or likely to be useful which has not the three R's in it: ruin by the fall, redemption by Christ, and regeneration by the Holy Spirit. (Ryland)

The NEW ULM MEETING

The Sentinel will carry the official report, submitted by the secretary of that meeting and approved by the committee on arrangements. But there are a few side-lights which might be worthy of a little space.

The "Doctrinal Affirmation" has been approved only by the SUB-committee of the A.L.Ch Commission and the Missouri Synod Com. on Doctrinal matters. The Mo. Synod is asking its members to do the same thing the ALCh asks of its own - to criticize, approve, or disapprove of the "Affirmation". Thus Dr. Fritz also commended, "if you think some clarification is needed, bring it." There was evidence enough given to show that the Mo. Synod Com. has in the past listened to such constructive criticisms. And, we ought not forget that this document is not in its final form or wording; therefore, now is the time to suggest changes, etc.

Why not the Brief Statement alone? According to Dr. Fritz, because the Mo. Synod itself in 1938 had decided on more than the Brief Statement as a doctrinal basis for future church fellowship (as, report of Com. # 16, action of Synod, etc). The "Doctrinal Affirmation" is, then, more or less a combination of all these things, including the A.L.Ch "Declaration", i.e. one document containing all the points of these other documents and reports; the Mo. Syn. com. maintains that it has not yielded a single point of the truth in favor of error. Unless we have evidence to the contrary we ought to believe Dr. Fritz's remark that the Mo. Synod men and those of the A.L.Ch were not so pressed that they had to state things so that both sides could agree to it. He pointed out several times that the singular or plural form, the absence or presence of the article, a particular adjective, etc. that none of these things had occasioned any argument at all in the drafting of the "affirmation". In this connection Dr. Fritz asked the assembly to think of LUTHERAN UNITY rather than UNION; unity is what we want first.

This New Ulm gathering should move those who were there to go home and carefully to study the whole matter through from beginning to end. We can all obtain the document now; it would be a tragedy if we would not study it nor offer our criticisms, our approval or disapproval to the Union Committee. Now is the time to act, before the document is put into its final form and wording!

Concerning prayerfellowship - the 1941 Synodical Conference spoke against joint prayer at meetings like the A.L.Ch-Mo. Syn. gatherings. It had been maintained that praying with others of a different faith was prayerfellowship and was forbidden in Scripture. Others hold that prayerfellowship and joint prayer are not the same thing; also, that one can make no rule to or not to pray with others. Now the LUTHERAN STANDARD (ALCh) comes along and says "the Missouri Synod did officially approve of joint prayer at intersynodical conferences of Lutheran pastors" (in 1944 -Saginaw). It would appear, then, that Saginaw did after all make a rule "to"; at least, so those outside our communion seem to understand it. (Dr. Behnken led the discussion on this point).

In regard to publicity on Lutheran Union matters, Dr. Greebner reported that of the 132 articles on this subject in the WITNESS in the 1939-42 period, 70 of them were in defense of strict doctrine or a reproof of unionism. When we remember that some things are given preference over others because of their value as news we can understand a few of the things that have long been troubling us in matters of publicity. The editorial staff tries to follow the example of Dr. Walther who wished to recognize as many as orthodox as possible, to be friendly toward other Lutheran bodies because they were Lutheran. If, then, any such body does make some improvement that fact will be made public, because it is news; but if we keep in mind that what we hear as news is not always the whole story, we might be able to keep ourselves on a somewhat even keel. Unfortunately, the time at this meeting was much too short to give this subject the thorough discussion and airing it merited. --- M.H. Otto (all additions and corrections will be printed in forthcoming issues, provided the readers submit their appraisals too).

FOR 10 ¢

Paper read at the Madison-Chicago Pastoral Conf., Oct. 1944 on THE DOCTRINE OF THE CALL; to the Ministry; to Auxiliary Offices; Ordination. A.M. Harstad, the author of said paper, has had it mimeographed and herewith offers it to all who are interested (7 pages, single-spaced) - for 10¢ in advance - postpaid. --- Ad.

The following is part of a mission essay delivered recently at a circuit meeting in Northwood - by N.S. Tjernagel ---

At the outset we must confess that established congregations have not always had the eagerness that they should have shown in supporting mission stations in their own cities and communities. There has not always been the feeling of responsibility that congregations ought to feel toward the work near them. A true missionary spirit will readily rectify this shortcoming.

A glance into the booklet, "Thy people shall be willing", which was prepared for our Jubilee anniversary, shows that in the work of home missions we have truly accomplished much, under God's guidance, during the first 25 years of our history. But there has been a certain lack of cohesion and direction in our work.... Growing in experience, we have stumbled along somehow, and have done a great deal in spite of a lack of direction, and without a definite policy.

One of our problems is posed by the fact that there are a number of small congregations in our Synod which cannot be considered fields for mission work. We have gone on year after year supporting those congregations out of mission funds. They are congregations which are not large enough to support a pastor alone, and which offer no prospect of becoming self-supporting, and offer no prospect of missionary growth.... It hardly seems proper to solicit funds from our people for mission work, and then to use that money in locations where there are no mission opportunities.... If we are to continue to support such stations indefinitely, then perhaps a support fund should be established, so that mission funds can be used for mission work and not merely for charity.

Another problem has grown out of the fact that in past years it would appear that...in their enthusiasm Synodical officials have sometimes urged greater loans on congregations than they could handle.... Excessive debts have also, doubtless, had the effect of making new members reluctant to join a congregation carrying an excessive debt. The final result has sometimes been a lack of a proper feeling of responsibility of congregations toward their debt.

The statistics on our financial dealings in some missions would suggest that a good policy might be that the Synod, after having with great care determined that a proposed field is suitable, build a chapel for the proposed mission congregation out of mission funds, and permit the new mission station to proceed from there on. That the new congregation be urged to do its utmost to support its pastor, and to make provisions on its own for enlarging their place of worship when the time comes.

There will still remain an ample field for service on the part of our Church Extension Fund. But that Fund should be kept a revolving loan fund. To that end no loan should be made that is larger than it is reasonable to expect that the congregation can repay. It is my opinion that it should be a settled policy not to loan any amount in excess of, say, one hundred dollars per communicant member. ... The matter of loans and subsidies to mission congregations are so closely connected that we believe a duplication of effort could be avoided if these loans and subsidies were made by the same Synodical body. The Mission Board is in possession of the facts in regard to any field.... The Synod should give careful consideration to the suggestion that has been made before (1944 Conv. ---Ed.) that the Ch. Ext. Com. be dissolved and its duties assumed by the Home Mission Board, (Condensed by Ed.)

Undoubtedly, there are papers and the like from other circuit meetings and sectional conferences which ought to be worth reading by all. Their authors are hereby invited to condense them sufficiently and to send them to your editor who will gladly do his part ⁱⁿ making it possible to have their contents studied.

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Let us watch our heart and not regard the fact that we are preachers of the Gospel as proof positive of our own salvation. Let us not be like the scaffolding, which is useful in building the house, but is afterwards taken down and cast aside. --- (Author unknown)

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 * CLERGY BULLETIN *
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ARE WE BOLD ENOUGH TO GIVE OUR CHILDREN
 A CHRISTIAN EDUCATION?

This is a topic that has been given much space and time in recent years, but how much have we accomplished? At the risk of repeating what has been said before, and perhaps better too, we shall give it a little more space.

In the first place, it is getting to the point where the public schools are forcing us to educate our children under our own auspices. The State is helpless when it comes to teaching the child to respect its elders and authority in general. We ourselves have seen how, within a few months after it entered a consolidated school, a child has become most disrespectful and worldly. The reason - the secular schools lack the means, namely, the Gospel of a Savior born to set the sinner free, to inculcate Christian attitudes, to build Christian character, and to foster Christian ideals.

But you say, "We are not asking the State to instruct our children in Christian principles." That is just the point. If our children are not receiving an education that furthers their growth in Christian knowledge and in Christian living, they have no business in that kind of school. The fact of the matter is that the public school of today is gradually giving our children an un-Christian, yes anti-Christian, training. For example, a local teacher in History recently stated that she herself did believe that the earth came into being by falling off from the sun and that the earth was millions of years old; as the history-text stated; yet, she told her class to give the answer supplied by their text in their examination. Even principles are sacrificed in such teaching. How then can a child come to respect its teachers, the superintendents of education, or his government, when his teachers don't show him how? #

Furthermore, public schools do teach religion. During these last weeks before Christmas the children have been learning hymns and carols, interspersed with secular nonsensical rhymes and recitations. The religious parts are taught them without comment - something every one of us wouldn't even think of in his instruction classes. Besides, the religious and secular features are put on a par. Again we ask, how can such children learn the true value of things and their relation to matters spiritual with such programs?

"It is time for a change", also in the field of Christian education. The children in many schools today don't even learn how to study, yet they manage to be promoted annually - the curse of an accredited school system. But the worst feature of letting the public school train our children is that they are given the impression that religion, Christianity if you will, is but a one-day-a-week affair. And, may God have mercy on us for causing them to come to that conclusion! We can preach till doom's day that a child's religious training is the most important part of his education, but we shall get nowhere because we in practice deny what we preach.

See the Dec. issue of the CONCORDIA THEOLOGICAL MONTHLY for a review of C.H. Meehlmen's "School and Church: the American Way". That is the philosophy we must contend with in public-supported institutions.

Consider also that the schools are taking up most of the after-school hours too. How often does it not happen that a Young People's meeting, or a Sunday School Teachers' meeting, or some other service or meeting, must be changed because the public school has something to keep the young people away? And the children in the grades are getting to be affected as much as those in high school, especially in country charges.

Consequently, and in view of all this, it is only a full-time Christian Day School that can solve our problems. The fact that a few children here and there turn out "bad" although they attended a Christian school is no more reason to accuse the system than to call all bankers "crooks" or all doctors "quacks" just because an occasional one is an embezzler or a fake. Only in a Christian Day school can a child learn the truth, even in secular things; only in such a school is everything taught, not in addition to, but in the light of God's Word; only in such a school can it learn to apply the Word of God to every condition in life; only such a school that is Christian throughout can give our children an education in and governed by Christian principles; only such a school can teach them common decency, honor and respect. Surely, that is the kind of school every one of us wants for his own children and for those of his congregation.

Of course, such a school cannot be established over night. That takes much thought and planning. It seems to us, however, that this is where most of us stop, because just thinking about it frightens us. Now, if we would go just one step farther - pray over the matter and ask the Lord to bless us with wisdom and guidance from on High and then go to work - then we are quite sure of the final outcome --- we'll have such a Christian school.

Now is the time to do our postwar planning; so we are told. Much of ours ought to be centered about the Christian education of our children. Nor do we mean elementary schooling only. If even, or perhaps it is especially, the High schools of today are more and more and more leading our children away from their spiritual moorings, we must include something for them too in our planning. Why cannot a central grade and high school be established in different localities to which the congregations in the vicinity can send their children for a thorough Christian training from beginning to end for time and eternity? Our children in the country are in many places already being transported to town schools by bus, so that will be nothing new. And, we know of places where it works, for example, our own school in Parkland, Wash. In that particular instance children must travel 12 miles and more out of Tacoma; and 12 miles in the city is farther than 12 miles in the open country.

The trouble with too many of us is that we are too timid, too afraid to take God at His Word, where He promises that what we do and ask in His name shall receive His blessing. If we pastors do not take the lead in this, if we ourselves don't dare put our implicit trust in what we know is a God-pleasing undertaking, we certainly cannot expect our people, whom we are supposed to lead, to do so.

Until such time as we are able to institute a full-time course of Christian education, we must make the best possible use of the facilities we have. The Concordia Publishing House Sunday School lessons fill the need quite well, as they have an assignment for every day of the week. Yet, at best, the Sunday School, even when supplemented by Saturday instruction, is but a makeshift agency. The Christian Day school may not be a divine institution, but it certainly is the best means yet devised for the indoctrination of our children. Until we have tried it, we cannot well argue against it.

A FAITH that will dare to trust the Lord's promises, that is bold enough to venture out with nothing but His Word to go on, that faith will find a way to solve the problem - it shall not be put to shame.

--- M.H. Otto

ON LISTING OF NAMES OF CONTRIBUTIONS in SENTINEL

We underscore every word of our Treasurer on the first page of the last issue of the Clergy Bulletin; it is something which has irked us for a long time. It has been our observation in the local NLCA Church that all names (and often the amounts) of those who bring memorial gifts are publicly read in the funeral service; we have good reason to believe on the basis of what we ourselves have seen there that that is about the only time some people give, when they publicly get credit for it.

And to show how far that can go --- At a funeral service in our church several years ago we read no names (we never do), and sent our synodical Treasurer the gross sum and the list of the various purpose for which the memorial gifts had been designated. For months people in our neighborhood (members of the NLCA) wondered why Ebenezer Home and other places had not sent them a special "thank you" card for their donation (in some cases for less than a dollar too). The charges brought against our congregation by the grape-vine were not pleasant. In fact, our Synod Treasurer was himself drawn into the squabble. Now, it is that kind of pharasaism we do not want to foster. The bereaved family can be given a detailed list; they can make the proper acknowledgements, etc., so no one need be overlooked. But why in the name of all that is decent and orderly should names of donors (and many times they are such as otherwise have no love for our Synod) be read at funerals or printed in our church papers? God help our Synod if the support of our people depends on whether their names appear in the official organs or not whenever they make a contribution?

The last issue of Sentinel (Nov. 27th) contains almost three full pages of names and dollars and cents. If memory serves us right, almost a full column was needed to acknowledge a sum of about \$75. To us it cheapens the appearance of our otherwise remarkable little papers. The fact that it has always been done so is no argument for it at all. With the cost of paper and printing going up almost daily we ought to reserve such space for timely and instructive articles. If we pastors take the lead in making a change we should not find it such a difficult problem. Acknowledging receipts of congregations, and gross figures for Memorial Gifts is in order and proper. Why not let it go at that?

--- M.H. Otto

(Ed. note: perhaps some of the remarks made will appear uncalled for, or that the writer is trying to "reform" the Synod. However, we will be frank enough to say that such are our opinions. If anyone is of a different opinion, let him speak his mind too; but let him send it in so that others may get the benefit of it. In that connection, there was nothing else on hand, so we had to make the best of the situation by supplying something.)

PAPER SHORTAGE - In 1943 the largest grant of book paper to a religious book publisher was 367 tons to the Watch Tower Bible and Tract Society of the Jehovah's Witnesses Cult. In contrast the American Bible Society received 72 tons. - Revelation (Quoted in "The Minnesota Gideon News Bulletin")

With three things the preacher must preach: with his heart, with his lips, and with his life. His life must prove what his mouth speaks, and his mouth must speak what his heart believes. -(H. Mueller)

God grant all our readers a blessed Christmas through the knowledge that a Savior has been born to free us and our people from their sins. May His Holy Spirit touch our hearts and lips so that we may impart to our listeners the glad tidings of this saving Gospel. - (Ed.)

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 * C L E R G Y B U L L E T I N *
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THOSE STATISTICAL REPORTS AGAIN

The statistical blanks have been mailed to all our pastors, and the Secretary devoutly hopes that they will all be returned in due time. Kindly try to fill in all the rubrics, so that our annual report may be more complete; and remember that "Contributions for Home Purposes" includes all sums raised for local purposes by the congregation and its societies --- also the Festival offerings, which are a part of the pastor's salary; and that for "Outside Purposes" includes all sums sent to various missions by the congregation and its societies --- Wheatridge, Syn. Conf. missions and charities, etc.. The Secretary recognizes that it is sometimes a pretty tough proposition to get all these facts and figures. But let "per aspera ad astra" be our motto, and we will get there somehow!

--- Geo. O. Lillegard

ESSAY ON CHURCH AND SYNOD

The paper read before last summer's Pastoral Conference on "Church and Synod" has now been mimeographed; extra copies may be had at or from the Lutheran Synod Book Co., Mankato, Minn. The Conference ordered this essay mimeographed in order that all members might study it and be prepared for the further discussion of this topic at our next summer's Conference.

--- Geo. O. Lillegard

FROM THE PUBLICATIONS' COMMITTEE

Under the date of Dec. 15 the following announcement was received with the request that it be printed here:

The Publications' Committee met last Tuesday. They resolved that pastors should be urged to promote in their congregations the placing of a copy of "Grace for Grace" in the hands of every catechumen, as a gift or otherwise, and to use said book for study to learn about our Synod. And it is also urged that "Grace for Grace" be used as a text book by students at Bethany College, so that they learn to know our Synod.

--- H.A. Preus, Sec.

(Incidentally, the Rev. Preus has prepared a concise, factual, end to-the-point history of the Calmar Lutheran Church from 1920-1944; it consists of but two pages, and he may have some left for those interested. --Ed.)

ANNOUNCEMENT

If a pastor will drop a card to one of his Congressmen he may ask that he send him free of charge 3 large Vols. called "Religious Bodies -- Statistics, History, Doctrine, Organization, and Work". Put out in 1936 and obtained through Dept. of Commerce (Bureau of Census).

--- C. Hanson

CONGRATULATIONS

to Rev. and Mrs. T.N. Teigen on the birth of a daughter last December 19th!

PARKLAND, WASH.

(OR, News from a congregation about which we may know very little -----)

The Parkland Ev. Lutheran Church showed its eagerness for a new church building by offering \$871.60 at the recent Christmas Festival Service. In 1944 the local building fund grew from \$1300 to \$8300 cash. The latter figure includes the receipts from the sales of two properties owned by the congregation, \$1550 and \$3200. The new site for the church, 200X300 feet was purchased for \$1000; it is situated on the South West corner of the 19 acre "Harstad Estate". The Rev. A.M. Harstad graciously offered to exchange a corner frontage of 100X300 feet on the Mountain Highway for a like-sized piece of land facing East.

\$1000 was placed in the 1944 budget for the Building Fund, but \$2250 came in. This in spite of the fact that the congregation oversubscribed Synod by \$200 (i.e. according to Communicant membership) and raised the Concordia School allotment to \$1250, besides the local expenses and salaries. The total year's budget amounted to \$5496.20, and by God's grace this amount was raised.

N.B. - Brethren, these facts are not stated to blow "our horn", nor to lord it over others, but to ask you to rejoice with the members of the Parkland Congregation in the spirit of Paul.

Eight adults were instructed and admitted into the congregation during the past year. Norwegian, German, Scotch, and Irish - Catholic, Baptist, Methodist, Christian, Lutheran and no faith were represented in this group. Six of the eight became acquainted with our Church through the Christian Day School. At present five adults are being instructed for membership, one a Russian and former Baptist --- all contacted through the Sunday School and Vacation Bible School.

By the way, don't breathe a word of this to any of your laymen, much less to your voting members! The undersigned at one of the Pastoral Conferences was "stared down" or "scorned with silence" (probably because he was too "Missourish") for suggesting that the Festival offerings as practised in most congregations of our Synod might be changed, but here is "proof of the pudding". From 1940-1943 the pastor was grateful for the Festival offerings presented to him, which averaged some \$65.00. When the congregation, by request of the pastor, changed his call, omitting the Festival offerings, it was found that last Easter \$461.33 was offered; on Pentecost \$162.41, and last December 25th \$871.16. The cause was selfish - for the local building fund; but it does prove to the undersigned that our Lutheran people will give and want to give generously to the work of the kingdom (objectively), and not subjectively to an individual pastor in the public worship. Thoughts and expressions such as "did you make a good haul?" will not be placed in the people's minds, if the offerings are designated for the Church Treasury and the pastor receives his regular salary check from the treasurer. As further proof, the members of the congregation remembered the pastor with his first vacation of two weeks along with a gift of \$200 to enjoy it, besides seasonal gifts included in greetings to twice the amount formerly received "on the altar". But, don't be regimented into thinking that the work of the Kingdom may be advanced.

--- W.C. Gullixson.

(There are other congregations where the experience mentioned in the last paragraph was repeated; that's why we gave the above the space we did. --Ed.)

When we leave the Bible stories in Palestine, all is well; the congregation can sleep safely and murmur, "Never touched me." It is when we move the Good Samaritan from the Jericho Road to Main Street, just around the corner, or move the Rich Fool from Judaea to our own neighborhood in Nebraska or Texas, or move Judas into our own congregation, that the trouble begins; and that is when real preaching begins. --- A quote in the November GIDEON News Bulletin (Minnesota).

CLERGY BULLETIN

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

Vol. IV Cottonwood, Minn. - Feb. 15, 1945 No. 6

FROM THE PRESIDENT'S OFFICE

According to the latest reports, we shall not be permitted to hold our annual convention this spring. But we ought to have complete reports from the various standing committees, which can be published in a special edition of our Lutheran Sentinel. Let the chairmen and secretaries of these committees bear this in mind, and have their reports in betimes - not later than June 1st.

The editors of the Missouri Synod official organs met with men representing our official papers in Chicago, Ill., Jan. 19th. Chief topic for discussion was the review which had been given our book, "Grace for Grace." After lengthy discussion re the Lutheran Witness statement that our fears of 25 years age had not been realized in the Norwegian Merger, Dr. Graebner stated that this statement would be taken under advisement again by the editors of that paper. Dr. Graebner also said that he was ready to withdraw his statement re "giving that which is holy unto the dogs, or casting pearls before swine," when he was told that Dr. Ylvisaker had not had the ALC in mind when he wrote that statement in his article "In the Interest of the Truth." Before the close of the meeting the President of the Norwegian Synod asked why we could not have a factual report of the Doctrinal Affirmation in the columns of the Lutheran Witness. To which Dr. Graebner replied that it was all due to a mistake. The work had been assigned to certain students, and they had "made a botch of it." This would be corrected, we were assured. Another meeting of the same editors will be held in St. Louis on March 16th.

We would urge upon all of our pastors that they make a thorough study of the doctrinal Affirmation and to state in clear language what their objections are to the same. The Brief Statement has been compromised.

Within the month you will be asked to bring a free-will offering dedicated to the erection of a Dr. V. Koren Memorial Chapel in Calmar, Iowa. We trust that it will meet with the congregations' whole-hearted approval.

--- Norman A. Madson

FESTIVAL OFFERINGS AGAIN

There is no good reason why a pastor and congregation should not decide to devote the festival offerings to Missions or some other Church purpose, if they wish. However, no pastor should feel that he is being made an object of charity any more when he receives an offering on the three festivals of the year than when he receives his salary check. It is an old Norwegian custom to make the festival offerings a part of the pastor's salary. And there are certain advantages with that custom which should be pointed out in answer to the argument that the offerings would be larger if devoted to some purpose other than the pastor's personal income. When times are good and prices are high, the offerings are likely to be larger, so that the pastor gets a salary raise automatically, without having to ask the congregation for it. When times are

hard and prices are low, the offerings are likely to be considerably smaller; thus the congregation automatically reduces its expenses also without going through the rather difficult procedure of lowering the pastor's salary. The congregation is usually a pretty good judge of the pastor's needs, and the people will take them into account when bringing their offerings. The young pastor without a family should not expect large offerings, -- the older pastor with a large family can expect more. There may be local circumstances which would make it advisable to do away with the Norwegian custom in this respect. But there is no reason for claiming any superior virtue if those offerings are taken away from the pastor's income and turned into the congregational treasury, nor for believing that the offerings will then in every case be larger. In brief, let us remember that change does not always spell progress and that old established customs should not be broken without considering all the factors in the case.

--- G.O. Lillegard

BETHANY NOTES

With the beginning of the second semester our enrollment for 1944-45 has reached an all-time high of 155 - 46 more than last year, our previous high. However, five students have withdrawn, so that we have 150 students in attendance. Two of these withdrew because of ill health, one boy has been drafted, and two boys have withdrawn because their father has moved to a distant city where they will attend another Synodical Conference High School.

Another teacher has joined our faculty for the second semester. He is Candidate of Theology Alfred Fremder, a January graduate from St. Louis. He has been called permanently to head our Music Department. Prof. Fremder established an enviable reputation as a concert pianist both in St. Louis and in other cities where he has presented recitals.

Our pastors are no doubt very much interested in our pre-theological curriculum. We have always been very conscious of the fact that it is only at Bethany that our students receive specific training for their work in our Synod and for that reason have stressed its history and background. "Grace for Grace" is read by all students in the collage Christianity class. Our pre-theological students read theological literature in the advanced Norse class. This year because of Selective Service regulations our students must study through the summer, and we have arranged for them an eight credit course in the "History and Background of the Norwegian Synod." The course will be conducted by Prof. Moldstad.

We are also discussing the introduction of a course covering the same field as a permanent addition to our pre-theological curriculum. The course would be conducted as a seminar for one hour a week and would be required of all pre-theological students during their last two years at Bethany. From time to time we would like to invite one of our pastors to conduct this seminar.

--- John W. Kletz

* * * * *

Dr. John Brown once said to his theological students: "Young gentlemen, three things are necessary to the ministry: grace, learning, and common sense. If you have not grace, God can give it to you; if you have not learning, man can give it to you; but if you have not common sense, neither God nor man can give it to you, and you will be fools forever."---Selected. (Yet Solomon prayed for a wise and understanding heart and God gave it to him too. --Ed.)

The essay on Church and Synod was sent out and its printing cost borne by the CLERGY BULLETIN. Thus, it does have possibilities. The smaller conferences within our Synod are again reminded to give the brethren the benefit of their hard work through this medium. Otherwise we may have to dun our readers for articles.

We wish all a profitable and God-pleasing Lententide. -- M.H.O

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 * C L E R G Y B U L L E T I N *
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 Published by authority of the General Pastoral Conference of the Norwegian Synod
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 * Vol. IV. Cottonwood, Minn. - Mar. 15, 1945 No. 7 *
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FROM THE PRESIDENT'S OFFICE

1. While we have as yet (March 12) not received the "green light" from the ODT. at Washington on our contemplated synod meeting in June, we have reason to believe that the convention may be held nevertheless. If those pastors who live within a hundred mile radius of Mankato, and who can manage to get to the meeting on their regular gas ration cards, will take their delegates with them, there will not be the prohibited "more than fifty" to be listed against our meeting. We are preparing to hold the convention. The date will be announced be-times. But let all committees have their reports in the hands of the president the week before the convention begins.

2. We are not going to have so many papers read before the convention that it will be impossible to have a thorough discussion of them. The spoken word must not be underestimated - when they who speak know what they are talking about.

3. There will be a meeting of the Mo-Nor. editors in St. Louis on March 16th.

4. A meeting of the Syn. Conf presidents together with two men from each constituent synod within the Conference has been called by Pres. E. Benj. Schlueter at Milwaukee, Wis., for April 3 & 4. The members representing the Norwegian Synod are: A.M. Harstad and C.M. Gullerud. For this Committee on Inter-synodical Relations and its work we refer you to page 103 of the Thirty-Eighth Convention of the Synodical Conference (Cleveland, O., 1944)

5. Candidate of theology, Joseph Petersen, has accepted the call extended to him by the Pinehurst Lutheran congregation of Eau Claire, Wis., and will enter upon his work shortly after his graduation from the Thiensville Seminary this month.

6. When you receive a communication from the president of the Concordia Seminary, St. Louis, asking whether or no you can make use of a theological student from our circles during a part of the coming summer, be courteous enough to acknowledge its receipt.

N. A. M.

FROM BETHANY

A number of our pastors have not yet responded to our request for the names of possible prospects from their congregations. We should like to have these names as soon as possible. We have reason to believe that we may be crowded for space next year. Naturally, if we must turn some students away, we should like to be certain that those who are turned away are not from our Synod. However, we can give our students first choice only if we know who they are and if their applica-tions are received in time. Rooms can be reserved only for those students whose applications we have. We should appreciate hearing from our pastors as soon as possible so that we may get in touch with all the prospective students from our Synod.

Present enrollment figures are as follows: Total enrollment, 1944-45, 156; present attendance: 151

John W. Klotz

SERMON STUDIES IN C.T.M. FROM VOL. I. THROUGH VOL. XVI. NO. 3 (March 1945)

<u>Luke</u>	<u>I Timothy</u>
17:21 (15:730 Bretscher, Article	1:12-17 (1:664
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4:1-12 (12:510	6:6-12 (2:520
4:32-35 (6:432	<u>II Timothy</u>
5:34-42 (9:506	2:8-13 (5:305
8:26-40 (6:515	4:5-8 (10:96
16:9-15 (3:605	<u>Hebrews</u>
16:16-32 (1:759	1:1-6 (12:913
20:17-38 (3:518	4:4-16 (1:199
<u>Romans</u>	4:9-13 (8:763
8:24-38 (12:23	10:19-25 (9:834
8:29-32 (13:40	10:32-39 (5:854
8:33-39 (8:516	12:1-6 (16:169
10:1-15 (13:442	12:18-24 (8:685
11:26 (12:641 Bartling. Article	13:1-9 (9:751
14:1-9 (13:757	<u>James</u>
16:17f (4:413 P.E.K. Article	2:10-17 (3:686
<u>I Corinthians</u>	4:13-17 (9:32
1:21-31 (2:115	5:13-20 (9:678
2:6-16 (1:53	<u>I Peter</u>
9:9-10 (3:329	1:3-9 (9:279
10:16-17 (10:262	1:10-12 (5:192 Arndt. Article
15:12-20 (14:179	1:13-16 (2:204
<u>II Corinthians</u>	1:17-25 (9:182
3:12-18 (14:96	2:1-10 (6:754
4:3-6 (7:30	<u>I John</u>
5:14-21 (12:271	1:1-4 (15:829
7:4-10 (7:194	2:12-17 (9:123
<u>Galatians</u>	3:1-5 (8:916
3:24 (6:192 Wohlfeil. Article	4:9-11 (8:272
<u>Ephesians</u>	4:12-14 (8:453
2:4-10 (2:273 Wenger	<u>Hosea</u>
2:19-22 (1:434 "	Chaps 1-3 (2:909; 3:33,120,187,262
2:19-22 (9:441	<u>Haggai</u> (Laetsch
6:1-9 (14:643	2:7-10 (2:920 A. Loth
<u>Philippians</u>	<u>Malachai</u>
1:12-21 (7:126	3:1-6 (4:927
1:27-2:4 (1:123 Niedner	<u>Isaiah</u>
<u>Colossians</u>	Chap 65 (5:29 Heerboth. Article
3:1-4 (9:364	<u>Psalms</u>
<u>II Thessalonians</u>	90th (13:841 Schroth. Article
3:6-14 (9:609	

* Studies not marked are by Prof. Laetsch

--- Submitted by C. Hanson

S. O. S.

The cost of printing Sentinel & Tidende has been raised to \$600 per year - (\$15 per issue of Sent, \$10 for Tid.) We must do something to meet that extra cost; let's all pick up some extra subscriptions! Let every congregation try to be %100. Some of the congregations which have the blanket subscription could possibly pay the full one dollar, and that would go a long way in taking care of the coming deficit. Let's not go back to draining the Synod fund to take care of the Sentinel & Tidende Fund. Printing 2700/month now, about 800 for Service men.

--- B.W. Teigen

ANNOUNCEMENT: N.W. Pastoral conference meets at Bethany College, April 4 & 5th, beginning 10:30 on Wednesday morning. Be prepared to eat some meals "outside"!

--- T.N. Teigen

Dr. V. Koren Memorial Chapel.

This is an appeal to all of the congregations within our Norwegian Synod to set aside a certain Sunday on which they will bring an offering for the specific purpose of erecting a Dr. V. Koren Memorial Chapel in Calmar, Iowa.

To his dying day Koren was an inveterate enemy of all sham and hypocrisy. That is why he, in his annual message to the Iowa District meeting at Bode, Iowa, in 1910, warned against the union which was impending, but which the synodical vice president shamefully omitted when he read Koren's message to that meeting. And while that omission is still being passed over in silence by those who claim to be Koren's spiritual successors, it has not been forgotten by those of his former parishioners who have now protested against the unionistic Norwegian Merger, and have asked to be admitted into fellowship with our Synod. This request we shall most gladly grant on the basis of their forthright Lutheran confession, a confession which would have gladdened the heart of Koren, had he been with us today.

While the constitution of the Calmar Lutheran congregation was violated when it decided to ask for admission to the Norwegian Merger (for matters of doctrine cannot be decided by majority votes), and while those who cast those votes refused to consider a pro rata division of the property, those who remained faithful to the Scripture truths which Dr. Koren had always championed nevertheless decided in favor of the truth, though they had to suffer the loss of property.

They have shown that they are in dead earnest by the action they have taken following the division of the congregation. A modern home for their pastor has been secured, as well as a suitable building lot for the house of worship they hope to see reared. At present Trinity congregation (its present name) is worshipping in a public hall. But we want to assure the members of this congregation that we stand with them in their courageous defence of an unconditioned Gospel. And by bringing an offering dedicated to the erection of a Dr. V. Koren Memorial Chapel we shall be encouraging them in a most heartening way.

Send your offering to the Rev. M. Galstad, Northwood, Iowa.

Princeton, Minn., March 12, 1945.

Norman A. Madson.



close, but intensifies the infinite distance and eternal abyss which separates man from God. Read again the account of the rich man in hell and know what the law effects. To man in his fallen estate the law breathes damnation and a curse. So far as fallen man is concerned the law is as the lightning and thunder which played on Mt. Sinai, wreaking vengeance, striking terror, causing fear, - there is no pity there, no love as from God to men, no hope that man can reach, no gladness to cheer - the Law is in itself a bright light, but it only reveals the darkness which is man's and does not rescue him from it.

b) We do not forget when we say this that there is a law spoken by a loving God to His loving children - cf. even Mt. Sinai: "thou wilt not kill" - and Luther was not wrong when he explains: we should fear, love and trust in God, revealing the relationship of loving trust which should exist as the very basis or foundation for a proper keeping of the law. But the situation is still the same: the law demands this loving trust, does not produce it; it curses and condemns if it is not there; and can only show the bitter fruits of disobedience.

d) Then consider what the Gospel is and does: for the Gospel makes glad, cheers, gives hope, saves, forgives, shows mercy, extends pity. The Gospel binds up what is broken, heals what is sick, laves what is unclean, raises up what is faint, brings new life where death reigns. The Gospel is the voice of the Good Shepherd to bring back what was lost; it is the power of God to erect that temple in the heavens where the weary and heavy-laden, the hungry and thirsting, the despised and despairing, may find rest and safe refuge. The gospel brings God very near, draws us to Him, reveals Him in ever new and startling beauty, loving compassion, tender grace, holding out to the most unworthy the rich mercy which only He knows to give. The gospel opens wide the glory of heaven, clothes the meanest sinner with the righteousness which Christ has wrought as a heavenly garment - unsullied, seamless, pure, bright, fit for heaven. The gospel breathes hope as a life-giving breath, and causes the water of life to spring forth among men to refresh and renew to eternal life.

e) To preach the law and the gospel means more than to speak of them, describe them, point to them. Then any half-hearted mentioning of law and gospel would be preaching the same. It is not, and we say that to the great discomfiture of many, even ourselves. It means mathestetein - didaskein - keertitein - euaggelizsein. It means marturein - parakalein and the rest, words and expressions by which God describes and so fills the office of gospel preaching full of meaning and responsibility that the preacher is tempted to cry: woe is me, for I cannot. We do not blame a Moses and other prophets for hesitating when called to this serious work - and yet, when we consider the contrast between this and the preaching of the law, who would not greatly desire and long for it? --- To preach the gospel, then, is more than talking about it. It is more than an objective statement of the doctrines involved, no matter how carefully exact, orthodox and biblical such statements may be. The gospel is that green pasture of which the Bible speaks. It is that banquet table of Christ, that living water with which Christ identifies Himself - in other words, to preach the gospel is to preach Christ.

In this preaching we are to be the mouthpiece of very God - to convince, to invite, to confess, to urge, - we are the servants to place the heavenly food of the Gospel before our hearers, the ambassadors sent by Christ to bring the greatest news of all. We come as physicians to the dying, on an urgent errand of mercy, we come as undershepherds to save the lost. We cannot imagine Jesus saying listlessly those life-giving words to the malefactor, to Zacchaeus, to Peter; nor can we imagine a Sermon on the Mount delivered as a dry doctrinal discourse. There is an earnest intensity about the sermon of Peter on Pentecost, of Paul in his discourse before Festus. We may say as much as we please that it is not a man's voice, effort, demeanor or style that lends effectiveness to the preaching - but it must be said that preacher by his person,

speech, lack of serious effort, etc., can lay many a stumbling block in the way of the preaching to reduce its effectiveness and even render it fruitless. Let us emphasize this only more and more that the preaching must be preaching indeed in the sense of the expressions used in Scripture itself.

18. The moot question of the right proportion between law and gospel will be decided by many considerations:

a) As for the pastor, if he is a gospel preacher - and that is the only true pastor - the preaching of the law will be as a foreign and a dread work, even as it was to Christ. He knows it is necessary, but he will show in every sermon that his anxious concern is to reach his main goal, to preaching Christ, to evangelize, to comfort.

b) As for the congregation, the preacher has a right to consider that the great need there, too, is the comfort and saving grace of the gospel. The law kills - the gospel alone saves. A Christian congregation, so long as it may be looked upon as Christian, i.e. made up of Christians, presents the picture of those who hunger and thirst after the gospel, who are weary and heavy laden with the burden of sin, whose cry goes up to high heaven: How long? - and we dare not, for Christ's sake who redeemed them, hold back from them the riches of God's grace. Why invite them to church as to a banquet table, if we come to serve only sparingly? It is God who has provided for all the abundance of His blessing. Should we not give as freely and richly as God has provided?

c) It is disturbing to note that some preach the law as if they loved that law preaching, as if they found it easier to preach, as if they made it a greater concern. Before they know it, they have so filled their sermon with law that there is barely time and space for a prefatory mention of the gospel - they must not forget to slip that in that it may be said that they preached law and gospel. This is but a first step toward modernism which has made of Christ a forgotten man.

d) No matter how important it may be to include in every sermon the threat of the law as the directive of the law - even to the extent that it may be necessary that the bulk of the sermon, counting words, lines, minutes, be an expounding of the law - a sermon is not truly biblical which fails to preach Christ. The hearer should in every case, without exception, be forced to admit and rejoice to exclaim: Today I have seen Christ... .

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"CHRISTIAN BURIAL"

The pamphlet on "Christian Burial" by J.A.P. is now available at our Book Co. The price is 15¢ per copy, \$1.50 per dozen, & \$10 per 100. One congregation has already distributed 100 copies among its members. Order now while the supply is ample. It may save a lot of trouble in the congregation at some future time by giving the people an opportunity to read this fine article on this important subject. It will let them know that there are times when a pastor must refuse to bury someone.

--- S.E. Lee (Pub. Com.)

A REMINDER

The Secretary of Synod, the Rev. G.O. Lillegard asks "those who have not yet sent in their statistical reports to do so promptly."

FROM THE PRESIDENT'S OFFICE

There will, D.v., be a synod meeting this year. It will begin on Sunday morning, June 3, and will continue through June 7th.

We are asking that all standing committees have their reports (with accompanying recommendations) in the hands of the president not later than May 17th. If this is done, it will be possible to have these reports mimeographed and put into the hands of each pastor and delegate before they leave for the Synod meeting at Bethany. This will save us considerable time,....and, it is nothing new.--N.A.M.

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14:1-9 (13:757)	<u>James</u>
16:17f (4:413 P.E.K. Article)	2:10-17 (3:686)
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1:12-21 (7:126)	3:1-6 (4:927)
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<u>Colossians</u>	Chap 65 (5:29 Heerboth, Article)
3:1-4 (9:364)	<u>Psalms</u>
<u>II Thessalonians</u>	90th (13:841 Schroth, Article)
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* Studies not marked are by Prof. Laetsch

--- Submitted by C. Hanson

S. O. S.

The cost of printing Sermon Studies is about \$100 per issue. The cost of the paper is about \$100 per issue. The cost of the ink is about \$100 per issue. The cost of the binding is about \$100 per issue. The cost of the postage is about \$100 per issue. The cost of the advertising is about \$100 per issue. The cost of the distribution is about \$100 per issue. The cost of the circulation is about \$100 per issue. The cost of the subscription is about \$100 per issue. The cost of the membership is about \$100 per issue. The cost of the fellowship is about \$100 per issue. The cost of the service is about \$100 per issue. The cost of the mission is about \$100 per issue. The cost of the evangelism is about \$100 per issue. The cost of the discipleship is about \$100 per issue. The cost of the stewardship is about \$100 per issue. The cost of the witness is about \$100 per issue. The cost of the prayer is about \$100 per issue. The cost of the praise is about \$100 per issue. The cost of the thanksgiving is about \$100 per issue. The cost of the confession is about \$100 per issue. The cost of the repentance is about \$100 per issue. The cost of the forgiveness is about \$100 per issue. The cost of the redemption is about \$100 per issue. The cost of the liberation is about \$100 per issue. The cost of the freedom is about \$100 per issue. The cost of the justice is about \$100 per issue. The cost of the peace is about \$100 per issue. The cost of the love is about \$100 per issue. The cost of the mercy is about \$100 per issue. The cost of the grace is about \$100 per issue. The cost of the kindness is about \$100 per issue. The cost of the gentleness is about \$100 per issue. The cost of the patience is about \$100 per issue. The cost of the self-control is about \$100 per issue. The cost of the faith is about \$100 per issue. The cost of the hope is about \$100 per issue. The cost of the charity is about \$100 per issue. The cost of the wisdom is about \$100 per issue. The cost of the understanding is about \$100 per issue. The cost of the knowledge is about \$100 per issue. The cost of the skill is about \$100 per issue. The cost of the strength is about \$100 per issue. The cost of the power is about \$100 per issue. The cost of the authority is about \$100 per issue. The cost of the leadership is about \$100 per issue. The cost of the influence is about \$100 per issue. The cost of the impact is about \$100 per issue. The cost of the legacy is about \$100 per issue. The cost of the heritage is about \$100 per issue. The cost of the tradition is about \$100 per issue. The cost of the culture is about \$100 per issue. The cost of the civilization is about \$100 per issue. The cost of the society is about \$100 per issue. The cost of the community is about \$100 per issue. The cost of the nation is about \$100 per issue. The cost of the world is about \$100 per issue. The cost of the universe is about \$100 per issue. The cost of the cosmos is about \$100 per issue. The cost of the earth is about \$100 per issue. The cost of the sky is about \$100 per issue. The cost of the sea is about \$100 per issue. The cost of the land is about \$100 per issue. The cost of the air is about \$100 per issue. The cost of the fire is about \$100 per issue. The cost of the water is about \$100 per issue. The cost of the earth is about \$100 per issue. The cost of the sky is about \$100 per issue. The cost of the sea is about \$100 per issue. The cost of the land is about \$100 per issue. The cost of the air is about \$100 per issue. The cost of the fire is about \$100 per issue. The cost of the water is about \$100 per issue.

ANYONE WHO: N.W. Pastoral conference held at Bethany College, April 4 & 5th, beginning 10:30 on Wednesday morning. Be prepared to eat some meals 'outside'!

--- E.W. Teigen

--- T.W. Teigen

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 * C L E R G Y B U L L E T I N *
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T H E A C T I V E O B E D I E N C E O F C H R I S T

(Excerpts from a paper read before the N.W. Pastoral Conference
 by the Rev. S.A. Dorr)

I. THE DOCTRINE

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The Active Obedience - A Necessary Thing

By means of His active obedience Christ mediated between God and man, did something to make peace between God and man. In other words, Christ's active obedience was a thing necessary for our salvation. It is a fact that many have held that Christ's passive obedience was all that was required for our full justification, and in support of this claim they cite those passages which speak of our being redeemed by the blood of Christ, the life of Christ, etc. But the same Scripture that says that we are justified by the blood, etc., of Christ, also says that we are justified by Christ's obedience to the Law. Rom. 5, 18.19: "As by the offence of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And lest anyone should say that this passage refers to the Passive Obedience, then let him read it in its context, where it becomes clear that the Apostle is speaking of those things which Christ did in accord with the Law in contrast with those things which Adam (and, with him, all of us) have not done in accord with the same Law. In other words, this passage clearly deals with what we call the Active Obedience and states definitely that by that active obedience of Christ we are justified. The simple truth is that Scripture says that we are justified both by Christ's holy life and by His innocent death; in one place Scripture speaks of one, in another the other, and in some places of both. For both were necessary.

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Objections to the Doctrine

Some would wave the doctrine of the Active Obedience aside by saying: The Law demands either obedience or punishment but not both. That is, if Christ endured the punishment for our sin, that is enough: it was not necessary for Him also to be our Substitute in keeping the Law for which He was punished in our stead. Doctor Pieper meets this by saying: "This objection, which seeks to handle the matter according to reason, is not even in harmony with human reason. Even according to human reason the bearing of punishment for the transgression of the Law is no fulfilling of the Law. A thief who has borne the legal punishment for his theft does not thereby become a man who has kept the Law . . . Much less is the bearing of punishment for the transgression of the divine Law a fulfilling of the Law before God. Who

would say of the damned in hell, who bear the punishment for the transgression of the Law, that they are thereby fulfilling the Law of God, the sum of which is: Love the Lord thy God with all thy heart and thy neighbor as thyself?" And that is what God does demand, a perfect fulfilling of the Law, in order to be saved; "This do, and thou shalt live". - By His passive obedience Christ has taken away the guilt of our sin; by His active obedience He has given us righteousness to take the place of our guilt, a righteousness on account of which God can only admit us into His Kingdom.

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Which Law?

When we say, "Christ kept the Law of God for us", we must ask: Which Law? Are we thinking of moral, political, or ceremonial law? As to the Moral Law, there can be no argument; of course Christ kept the Moral Law in our stead, as our Substitute. But what about the Ceremonial Law? We in the days of the New Testament are not bound by the Ceremonial Law; was it necessary for Christ to keep that for us? The answer: Yes, most certainly, for this reason: Christ was put under the Old Covenant, which was still in force among the Israelites in His day. If Christ had not kept the Ceremonial Law, He would have been breaking the Moral Law. The First Commandment says: "Thou shalt have no other gods before me"; in other words, the First Commandment requires that we worship God. Now all that the Ceremonial Law did was to show how God under the Old Covenant wished to be worshiped; so, then, the Israelites who did not keep the Ceremonial Law was violating the First Commandment of the Moral Law. Thus Christ did observe the Ceremonial Law, as the Gospels show in many places; He observed the Sabbath, the Passover, etc. This Christ did for us in order that He might render a perfect obedience to God in our place.

As to the Political Law - all that needs to be said is this: At the time of Christ's dwelling visibly among men the Jews were no longer an independent nation; the political law under which they lived was Roman Law. That Law Christ kept in obedience to the Fourth Commandment of the Moral Law.

In general: "Christ was in all points tempted like as we are, yet without sin". The devil and the world tempted Christ to violate the will of God just as they tempt us; but Christ perfectly fulfilled the will of God. And that He did for us. "By the obedience of one shall many be made righteous."

II. THE USE OF THIS DOCTRINE

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Usus Didascalicus

"All Scripture" - therefore also that which teaches the Active Obedience - ". . . is profitable for doctrine". We are as pastors to teach the doctrine of the Active Obedience. This we should do, in our sermons as well as in our catechetical instruction. Would it be saying too much to suggest that we often by-pass this doctrine in our sermons when we should treat it? We are constantly saying - as in the Lenten Season just past - this, that Christ became our Savior by suffering and dying in our stead. But do we with as much detail and persistence teach the doctrine of the Active Obedience? The one is just as important as the other; one without the other is of no value. To be cleansed of guilt by the blood of Christ would be of no value unless we were presented with a righteousness that avails before God. In our sermons we shall not preach the whole truth unless we also constantly teach the Active Obedience.

This we shall have occasion to do in one way or another in just about every single sermon that we preach; but we should not be satisfied with that. Even as we devote a whole season, Lent, to the teaching of the Passive Obedi-

ence, so we ought, now and then, to devote a sermon to just this one thing, the active obedience of Christ, and teach the doctrine in detail. There are, of course, many texts which lend themselves well to this purpose; we think here of one example, the Ancient Gospel for the 6th Sunday after Trinity, where Christ says: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." You cannot preach on that text and preach the truth without teaching the doctrine of the Active Obedience in considerable detail.

Let this doctrine be taught from our pulpits, in our confirmation classes, Y P S, etc., so that our Christians learn to KNOW about how Christ became our Savior by fulfilling the Law of God for us, for "This is life eternal, that they might know thee, the only true God, and Jesus Christ, Whom Thou hast sent." And you cannot KNOW Christ aright unless you know the doctrine of the Active Obedience, whether you call it by that name or another.

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Usus Paracleticus

"Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scripture might have hope." Rom. 15, 4. Concerning this usus Dr. Fritz (page 79) says: "While the doctrine of the Word of God must form the basis of every sermon, the comfort which the Word of God gives must be its ultimate purpose." "Comfort ye, comfort ye my people; thus saith your God." Not matter what the Christian pastor says, no matter what his text or theme may be, his ultimate purpose must be this: To give the comfort of the Scriptures. Even when he wounds with the Law he does so only that he may comfort with the Gospel. Certainly, then, this is his aim in preaching and teaching the Active Obedience. Here, of course, we are at the heart and core of the Gospel: we can never preach and preach rightly without in one or more ways showing how Christ has fulfilled the Law for us, thus bringing the comfort of the Gospel. In this usus are summed up the other four: we indoctrinate, we refute error, we reprove sin, we admonish only that we may comfort, that we may apply the sweet and eternal comfort of the Gospel of Christ, this: Christ has not only taken away my guilt (Passive Obedience), but (Active Obedience) He has also given me a righteousness that avails before God, a righteousness that is greater than the righteousness of man because it is the righteousness of the God-man, Jesus Christ, the righteousness that admits us into the Kingdom. "For faith justifies, not for this cause and reason that it is so good a work and so fair a virtue, but because it lays hold of and accepts the merit of Christ in the promise of the Holy Gospel; for this must be applied and appropriated to us by faith, if we are to be justified thereby." (F.C. III, T.D., 13)

N. B.: All standing committees are again reminded of the President's announcement in the April issue of this Bulletin that they have their annual reports (for the Synod Convention) in his hands not later than May 17th. Said reports are to be mimeographed on May 24th. There isn't much time left, and committee members may save themselves some embarrassment by acting at once.-Ed.

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As we reflect upon the present state of affairs within and without the Church, let this be our prayer, especially for our forthcoming Convention: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." (Acts 4, 29)

CHURCH AND SYNOD

The Pastoral Conference has asked me to discuss the doctrine of the Church and the Ministry, with special reference to the questions: "1) Must the word ekklesia in Math. 18, 17, necessarily be understood as meaning the local congregation? 2) Do the Scriptures demand that the public administration of the office of the Keys be exercised exclusively by the local congregation?"

As these questions lie at the root of the controversy between the Missouri and Wisconsin Synods regarding the respective powers of local congregation and synodical organizations or meetings, it will be necessary to state the position which each of these Synods has taken hitherto and to review the arguments on each side. The Missouri Synod position is quite familiar to us all, being that which the Norwegian Synod also has occupied in theory through most of its history. Dr. J. F. C. Fritz puts it as follows in his "Pastoral Theology", p. 24 ff:

The Christian congregation (Ortsgemeinde) by which and to which the pastor is called is a divine institution.

1. When speaking of the Christian congregation, or the local church as being a divine institution, we have not in mind the organized congregation (constitution, officers) nor the legally incorporated congregation--for organization and incorporation are human expedients, --but we have in mind a body or an assembly or a congregation of Christians who have united for the purpose of having the Word of God preached and the Sacraments administered to them by a pastor whom they have called.

4. God has directed that the Christian Church (the body of believers) should exercise its God-given rights through the local church, or congregation. That the three thousand who were converted on the Day of Pentecost were added to the church at Jerusalem and that they "continued in fellowship" in that church was not merely a matter of expediency or a mere arrangement of the apostles, but in accordance with God's will; for we read: "The Lord added to the church daily such as should be saved." Acts 2, 41-2, 47. To "the church that was at Antioch--the Holy Ghost said, Separate we Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13, 2,3. After one who has given offense has been fruitlessly admonished, the Lord says: "Tell it unto the church (the local church, of course, for it would be impossible either to tell all believers in the world or to get any action from them); but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Math, 18, 17-18; I Cor. 5, 13.---Also the divine

arrangement that a congregation shall have its own pastor or pastors (at Ephesus: "over which the Holy Ghost hath made you overseers", Acts 20, 17-28; Titus 1, 5) goes to prove that the local church is a divine institution and that therefore membership in a local church is not optional, but is divinely commanded.

---A synod as an organization is not a divine, but a human institution. While the Lord directs Christians to the local church and its pastor, there is nothing in Scripture which enjoins Christians to form what is called a synodical organization. What is a synod? A number of congregations which have united to do on a larger scale and therefore more effectively, that work which every congregation is called to do: building up Christ's kingdom by means of preaching the Gospel. A synod, in the very nature of its constitution, does not take the place of the local church nor act independently of the local church, but operates through the local church. The work, however, which a synod does is that which God has commanded His Church to do, and it is in accordance with the will of God, that Christian congregations, together with other Christian congregations, give evidence of their unity of faith and also join in doing the work of the Lord. While a synod may and should state the conditions of membership in its organization (e. g. orthodoxy) and should refuse admittance to, or dismiss, such as do not measure up to its standards, it may not do that which is the prerogative of every local church, e. g. a) the calling of pastors and teachers for itself; synodical officers as such are not pastors, but executive officials; theological professors as such are not pastors, but theologians called to prepare men for the ministry; b) baptize and administer the Lord's Supper; when the Lord's Supper is administered during a session of a synod or conference, it is administered in the midst of the congregation where the synod or the conference convenes, and to the pastor of that church, not to the president of the synod, the Communion announcements are made; c) excommunicate; a synod may and should, if necessary, discipline its members and even dismiss them from its organization, but it can neither excommunicate an entire congregation nor an individual; for Christ Himself says that the Christian congregation should do that, Math. 18, and not any body of Christians. The words of Christ spoken in that connection: "Where two or three are gathered to ether in My name, there am I in the midst of them," do not mean that any two or three Christians may anywhere and at any time do whatever the Lord commands His church to do, but rather say that, if done in the way in which the Lord has specified, it is valid. Nevertheless, because every Christian is in possession of the Office of the Keys, any Christian or any group of Christians may tell an impenitent sinner that he has excluded himself from the kingdom of God, and such a verdict is valid before God Himself. Yet, in accordance with the Word of God, a case against a sinning brother shall not be considered to have been disposed of until his own local congregation shall have taken a tion. According to established usage in the Church the expulsion of a member from a Christian congregation is called excommunication (Bann). Objectives of a synod are such as the conservation and promotion of the true faith, Eph. 4, 3-6; I Cor. 1, 10, and a united defense against schism and sectarianism, Rom. 16, 17; the joint extension of the kingdom of God; the training of ministers and teachers for service in the Evangelical

Lutheran Church; the publication and distribution of Bibles, church-books, school-books, religious periodicals, and other books and literature; the endeavor to bring about the largest possible uniformity in church practice, church customs, and, in general, in congregational affairs; the furtherance of Christian parish-schools and of a thorough instruction for confirmation; the supervision of the ministers and teachers of the synod with regard to the performance of their official duties; the protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights. A synod, however, has no right to interfere with the work and the rights of the local church, e. g. the calling of pastors and teachers, the building of churches and schools, the acquiring of church property, etc., but can act only in an advisory capacity in reference to such things.*----Nor should a Christian congregation without good reason refuse to do the work of the synod which through its own representatives it has decided to do

*Article VII. Relation of the Synod to its Members.--In its relation to its members the Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of the Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned.--lo. Syn. Handbook, 1924, p. 4.

The Office of the Ministry

The office of the ministry, or the pastoral office (Pfarramt) is a divine institution.-----Those who have been called by Christian congregations to serve as their pastors are Christ's undershepherds, Christ Himself being the one Lord and Pastor, Matth. 23, 3.----the means of grace were given by God to the Christian congregation, which calls certain men to administer them for the Christian congregation, thus making them ministrantes inter Christianos. (See Pieper, Chr. Dogm. III, p. 520 f.) The Church, of course, has the right to use all the gifts which God has given it, and as an outflow of the universal priesthood of believers to ask men to serve as professors, synodical officers, etc., and especially to commission missionaries to preach the Gospel to the heathen and unchurched.

It may be well to quote here also what Dr. Fr. Pieper says about the local congregations as divinely instituted, in his Chr. Dogmatik, III p. 484 ff.: (Tr. from the German.)

We must say: 1) Since it is God's will and command that the Christians found in a certain place should not only read God's Word for themselves, but also enter into external fellowship with one another, hear God's Word in public preaching and thus establish the public ministry in their midst and, where it is established, use it; 2) Since not only the individual Christian but also the whole local congregation is commanded to practice Christian discipline on its members (Matth. 18, 17; I Cor. 5, 13; II Cor. 2, 8.); 3) since especially the celebration of the Lord's Supper is not merely an ecclesiastical, but a divine institution for the establishment of fraternal communion, (I Cor. 10, 17; 11, 17-21, 33.)

therefore also the organization of Christian local congregations and adherence to them is not a human, but a divine arrangement. On this is based our church practice that we do not accept any "resignation" from membership in the Christian congregation, since neither individual persons in the congregation nor the whole congregation have the power to absolve one from a divine arrangement (institution). On the other hand, the uniting of local congregations into larger church societies (Conferences, synods, etc.) is not to be called a "divine" arrangement. The command: "Tell it to the church" refers according to the context to the local church, and is not to be applied as a divine institution (order) beyond this (outside of this). "Tell it to the Synod", etc., is a human arrangement. Walther says therefore correctly: "That a church-governing union of several congregations into a larger church body, e. g. by a Synod with power of visitation by a so called "superior church college", a Consistorium, a Bishop, etc., is not by divine, but by human right only, and is therefore not absolutely necessary, -- of this there can be no doubt, since there is no command for it." On this is based our synodical practice, that we accept resignations from membership in the Synod, when a congregation stands by the declaration that it under its circumstances should give up its synodical membership, in spite of the consultations that have been had with it.

The Wisconsin Synod position is less known among us and is often misunderstood. It has been presented particularly by Prof. Aug. Pieper in a series of articles in Theol. Quart. Schrift., 1911 to 1929, which few of us, presumably, have read. The first article was a discussion of "Menschenherrschaft in der Kirche," -- "Human Tyranny in the Church" -- and warned particularly against the abuse of power to which a synod and its officials were inclined, in the matter of "suspending" pastors or congregations from the Synod or severing fraternal relations with them. He argued that such acts of suspension meant a breaking of faith-fellowship because of sins in doctrine or life and should be carried out only where there was open, public offense; that they in practice were essentially the same as excommunication, involved a serious charge against those excluded and should be as carefully and conscientiously carried out as excommunication proceedings in a congregation accordingly. It should be noted that the controversy between the Wisconsin Synod and the Missouri Synod had its origin, then, not in any attempt on the part of the Wisconsin Synod to arrogate to the Synod larger powers than the Missouri Synod would accord it, but in the desire to warn against misuse and abuse of the powers both Synods customarily exercised. What the one called "suspension" from a mere human organization, the other called "excommunication" from the Christian Church.

"Missouri" objected that only a local congregation could excommunicate, since it alone was a church in the Biblical sense. "Wisconsin" answered that a synod also was a church in the true sense of the word; and thus the issue was joined. The controversy remains unsettled to this day, though several efforts have been made to arrive at agreement by the familiar method of adopting theses which leave both parties with the "same opinions still". Since there is no brief statement of the Wisconsin Synod position corresponding to that quoted above from Dr. Fritz and Dr. Pieper,

it may be best to present the Wisconsin Synod's position by considering the Missouri statements one by one and giving Wisconsin's counter-arguments.

Wisconsin agrees that the Christian congregation with its pastor is a divine institution, but objects to the strict limitation of the category of divine institutions to the local congregation. It contends that any group or association of Christians gathered for the purpose of preaching the Gospel and furthering the cause of Christ's kingdom of grace is a church in the Biblical sense and has all the rights and powers ascribed to the church. It objects similarly to the idea that it is only the pastor of a local congregation who can be considered as having a divine call to serve a divinely instituted organization of Christians, and contends that the professors, missionaries and executive officers called by a Synod are ministers of the Word in the Biblical sense just as much as those who serve local congregations. It argues that Scripture nowhere defines the kind of organization which Christians should effect in order to carry out the work the Lord of the Church has assigned to them, but leaves it to them to organize in whatever way they find most serviceable. It agrees that the local congregation is the primary, the most important and essential type of organization; but contends that synods or other larger associations of Christians and Christian churches, organized to carry on those branches of the Christian work which the local congregation cannot very well carry on all alone, also come under the heading "Church", as the word is used in the Bible, and should be considered divinely instituted in so far as they carry out the divine commission. It is not essential that such a larger group or synod have a pastor to serve it, as the local pastor serves his congregation, since the Lord has given His church many kinds of servants, e. g. those listed in Ephes. 4, -"apostles, prophets, evangelists, pastors, teachers"; and in I Cor. 12, also "miracles, gifts of healings, helps, governments, diversities of tongues." The officers elected or called by a Synod, theological professors, missionaries and other servants of the Word who have no local congregations to serve are no less divinely called and are no less directly serving a divinely intended part of the Christian Church than local pastors are. C. F. Walther's Brosamen, p 346.

Wisconsin would then supplement Dr. Fritz's statement so as to make it read: "God has directed that the Christian Church (the body of believers) should exercise its God-given rights through the local church, or congregation, and whatever other organizations it finds necessary for the work of the Church." To the examples adduced by Dr. Fritz, it would add the account of the church council at Jerusalem, Acts 15, as an assembly that was of the first importance for the growth of the church. To the contention that the word "ekklesia" means either the church universal, or the local congregation, it would answer that the word in itself means simply any kind of assembly; that the word "synod" means just the same; and that although the first churches were in the nature of the case local congregations, so that the word "church" is in the main used for such congregations in the New Testament, yet the Christian Church was from the beginning looked upon as a unit also outwardly, the several, scattered congregations being bound together

by a common faith in mutual love. Furthermore, it is not only the local churches whose pastors have been set over them by a divine arrangement (Acts 20, 28), but also the church at large which the apostles and "prophets" were appointed to serve in a way that the local pastors could not do. Thus there are passages where the context does not necessarily limit the meaning of the word Ekklesia to the local congregation. When Christ says: "Tell it to the church", that means in the first place the local congregation; but it means also other congregations which stand in fellowship with it. For it is recognised practice among Christians to accept the action of one true Christian congregation in disciplining or excommunicating one of its members as valid for all congregations, unless that action can be shown to be wrong.

Consequently Prof. Aug. Pieper contradicts flatly the statement of his brother by birth and in the faith, Dr. Franz Pieper, that "the command: Tell it to the church, refers according to the context to the local church, and is not to be applied as a divine institution beyond this. Tell it to the Synod, etc. is a human arrangement." He argues that if an offence has been committed before the Synod, or by members of the Synod who are not under the jurisdiction of any local congregation, such as missionaries and certain other servants of the Synod, then it is the duty of the Synod as such to discipline the offender, whether in the public assembly or by its representatives, the synodical officials. He says: "Obviously 'Tell it to the church' means the local church, not the church universal; but not, however, the external institution--one cannot tell it as an external thing anything." (Q. S., 1929, p. 225) The essential thing is that the admonition of an erring brother be carried out, first by one in private, then with two or three witnesses, then by a larger number, whether the whole congregation or not. Cf. II Cor. 2, 6: "Sufficient to such a man is this punishment, which was inflicted of many." It is in any case only a small part of the congregation that does the admonishing, namely the voting members, and perhaps, only a part of them, but their action stands as the action of the whole congregation, since they represent it. So also the representative body we call a Synod can discipline its members, as surely as it is an "ekklesia", a gathering or meeting, in the Biblical sense, of believing Christians. Dr. Fritz admits as much when he says: "Because every Christian is in possession of the Office of the Keys, any Christian or any group of Christians may tell an impenitent sinner that he has excluded himself from the kingdom of God, and such a verdict is valid before God Himself." This in reality contradicts his earlier statement: "A Synod may and should, if necessary, discipline its members and even dismiss them from its organization, but it can neither excommunicate an entire congregation nor an individual; for Christ Himself says that the Christian congregation should do that, Matth. 18, and not any body of Christians." The essential thing in excommunication is that Christians tell an impenitent sinner that his sins exclude him from the kingdom of God and deny him their fraternal fellowship, not that they pass motions in certain organised groups according to parliamentary rules of order.

When Dr. Fritz, then, says: "There is nothing in Scripture which enjoins Christians to form what is called a synodical organization", with the emphasis on "enjoins", "forms" and "organization", Wisconsin answers: "There is nothing in Scripture which enjoins Christians to form what is called a congregational organization either", if the emphasis is on the external forms and institutions such as are found among us today. Congregations, however, are formed in response to the many explicit commands which Christ gives his disciples and which they can carry out properly only by forming some sort of congregation. And the same applies to synods. As surely as "the work which a synod does is that which God has commanded His church to do, etc." (Fritz), so surely are synodical organizations to be considered divinely instituted, in so far as they are necessary to the proper functioning of the Christian congregations in all the duties laid upon them. Cf. Walther's "Brosamen", p 39). Wisconsin's position is a protest against any form of externalism in the church, the tendency to give any external office or organization divine authorization apart from the spiritual tasks which alone do give them any divine character. Thus Prof. J. P. Meyer says, in connection with a discussion of II Cor. 5, 11-17: "When anyone today lays so much stress --in determining the validity of an office--on the question of what kind of gathering of Christians has issued a call, whether a small or a large body, whether a single local congregation or a group of such local congregations, whether by election or by appointment, and whatever other such questions there may be, he is in danger of disregarding Paul's warning not to look at externals, but to look at the heart of the matter." (Q. S. Jan. 1942, p. 16). Again the same writer says: "When Christians, spiritually joined together by their common faith, externally drawn toward one another by the community of their interests in the world, activated by their God-implanted new life, found themselves living together in the same locality: what was more natural than that they formed local congregations? We never hear the apostles prescribe to newly converted Christians that it is their solemn duty to organize congregations: congregations spontaneously sprang into being. With the birth of two or more Christians in the same locality is born the local congregation. Nor is its size and mode of organization in any way fixed by laws and ordinances. Thus we have today, besides local congregations of every description, conferences, synods, synodical conferences, and the like, all born of the same spirit.----We are here dealing merely with the question of institution: Does Christ prescribe any particular form in which His Church, which He places into this world governed by the forms of space and time and causality, should manifest itself? And our answer on the basis of Scripture evidence is: As the individual Christian is a creation of God and, as his color, nationality, social standing, political affiliation, etc., etc., have no bearing whatsoever on his Christianity as such: so also is the Church a creation of God, called into being through the same means of grace through which a Christian is born, and the outward form in which the Church manifests itself in this world is a matter of indifference so far as the spiritual character of the resulting church body is concerned." (Q. S. 1928, p200-1)

The most common criticism of the Wisconsin position is that it gives the Synod too much authority and power. But the fact of the matter is that Wisconsin's position is such that it could hardly become guilty of excluding a pastor and his congregation merely for disregarding some of the rules and regulations which the Synod itself had adopted when no false doctrine or immoral conduct is charged against those excluded as has happened in other churches. And Wisconsin guards very definitely against any interference with the rights of the local congregation, as also against the tendency to ascribe too much importance to the synodical organization. Thus Prof. Meyer says in the same article quoted above:

"We are not concerned with the question of precedence. It is evident that the local congregation is the primary formation while the synod, being constituted of local congregations, naturally is secondary. Nor is this a question of the scope of function. Again it is clear that a local congregation may engage in all the activities arising out of the commission to preach the Gospel, while a synod has a more limited field, being generally restricted to: preparing servants of the Word: mission work, home or heathen, outside the confines of a local congregation; publication of desirable literature, books and periodicals; visitation; care for invalid servants of the Church; general eleemosynary work; and the like. Nor is it a question of relative importance. The local congregation, being the primary formation and more comprehensive in the scope of its activity, is comparatively speaking more important than the synod, which is a secondary formation with a rather limited field of operation. Least of all can there be any question of authority. The synod, being a secondary formation, cannot assume any authority except such as was conferred on it by the constituent congregations either directly or by implication." (Q. S., 1928, p. 200.)

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And Prof. A. Pieper says: "The local congregation is the supreme judge under God's Word and fraternal love in its circle. It is subject to no human or ecclesiastical rule in matters of faith and life. No other church body, no other local congregation and no synod can command it in any particular. Even as it itself has no shadow of authority over the least of its members, so it is subject to none but its Lord alone. We Christians have as individuals and as a communion one right in relation to one another: the right of brotherly love, and that is both right and duty, since one individual with another and one congregation with the other are members of Christ's body." (P.S. 1929, p.237) As for synodical discipline, he says: "Synodical discipline, together with synodical suspension, does not with us take the place of discipline by the local congregation, but is in and by itself merely synodical discipline, valid only for the synodical fellowship, and needs the ratification of the congregation in order to be binding on it,--whereby every infringement upon the rights of the local congregation is a priori excluded." (Q.S.1929, p.248.)

Prof. A. Pieper summarized the areas of agreement between Missouri and Wisconsin as follows: "Between the two sides there is full agreement with regard to the derivation in essence of the public preaching office from the spiritual priesthood of all believers: the so-called transference doctrine. Both sides insist on the divine institution of the public preaching office; but one affirms a special institution of the preaching office in the local congregation and derives all synodical teaching offices from it and calls them also in so far divine; while the other maintains that the special institution of the local pastoral office is not proved, and derives it as well as all synodical or general church offices from the general institution of the public ministry, as it is given in Matth. 28, 18-20; Mark 16, 15-16; Luke 24, 46 f; Ephes. 4, 11 ff; I Cor. 12, x; II Cor. 3 and other passages. Likewise there is full agreement with regard to the doctrine of the church in this that the church in the proper sense of the word is nothing else than the communion of saints, and that it is this (church) and not any definite external church organization, to which God has given the command to preach the Gospel and therewith the Office of the Keys." (Q.S.1929, p.205.) He expresses the hope: "Proceeding from this common ground, if we maintain mutual love, we should be able to settle all remaining uncleanness and differences in the doctrine of the nature and the power of the synod, of its relation to the local congregation, of synodical discipline, of suspension, of exclusion from synodical fellowship; whether and when the latter is of the same power and effect as the same acts of the local congregation, etc." (p.205.)

However, Missouri still continues in such publications as the new Symbolics by Engelder, Graebner and Arndt, to emphasize the divine character of the local congregation and the mere human character of the synod. And Prof. Aug. Pieper says emphatically: "The statements: that the synod is a mere human arrangement as compared with the divinely instituted local congregation, and is therefore not a church in the strict sense of the word and does not possess the power of the keys; that synodical discipline is not

church discipline, but a matter of human right; that in particular suspension and exclusion from a synod on account of impenitence and false doctrine do not have the same validity and divine character as the same acts carried out by a local congregation,--these should cease to be made among us. They are essentially incorrect and have only caused harm." (Q.S. 1929, p. 238.) It would seem, then, that both parties are as far apart as ever on the disputed questions. The theses that have been adopted, and which you have before you, do not really enter into the disputed points specifically enough to settle the debate. Since those adopted on April 16th, 1932, contain everything essential in the theses adopted earlier, I shall quote only them here in English translation:

1) It is God's will and plan (arrangement), as we see from Holy Scripture, that Christians who live together should associate with one another also externally, in order to carry out together the duties of their spiritual priesthood.

2) It is further, as we see from Holy Scripture, God's will and plan, that such Christian local congregations should have shepherds and teachers who on behalf of the congregation exercise the office of the word in their midst.

3) It is also God's will and plan, as we see from Holy Scripture that Christian local congregations should express their unity in the faith with other congregations and carry on the work of the kingdom of God also outside of their own circle together with them, in some such way as is done among us in the free form of the synod.

4) Since every Christian possesses the Keys of the kingdom of heaven, therefore every judgment expressed in accordance with the Word of God by a single Christian, or by several Christians in any kind of organization whatsoever, is valid also in heaven. However, it is God's will and plan, as we see from Holy Scripture, that proceedings against a sinning brother shall not be considered as concluded until his local congregation has acted. The discipline of the local congregation and synodical discipline cannot, when properly conducted, come into conflict with each other, since the local congregation excludes (excommunicates) from the local congregation and not from the Synod, and the Synod excludes from the Synod and not from the local congregation.

Footnote. The exclusion carried out by a local congregation we call, in accordance with ecclesiastical linguistic usage, excommunication. (Bann.)

These theses seem to agree in all fundamental points with the Wisconsin Synod position as I have outlined it above. Yet Prof. P.E. Kretzmann concludes his brief essay on "The Local Congregation as the Representative of Ekklesia" with: "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." This would seem to contradict theses 3.) above; for if it is in accordance with God's will that congregations should express their unity of faith with other congregations and

work together with them in some such way as is done in our synodical organizations, then it is too much to say that "we have no divine command" for establishing them. The manner or form in which God's will on this point is carried out may be a "mere human arrangement". But that Christian congregations should seek to work together is as clearly demanded by Scripture as that Christians should seek to work together.

The theses written by Prof. Aug. Pieper on the Ministry and the Church would be accepted by Missouri, no doubt, except in some of their implications. Theses 3, 4 & 6 on the Ministry read:-

3) The public exercise of the ministerial office within Christendom is a community right of the Christians, and therefore, since God is a God of order, it is to be committed by the respective Christian group to qualified persons by a valid and legitimate call.

4) The arrangement in detail and form of the congregational office is not prescribed by God, but is left to the Christian liberty of the congregations.

6) The local pastoral office, in the narrow sense, does not differ in essence from any other ecclesiastical office that flows, directly or indirectly, from the preaching of the Gospel, and that is established by larger or smaller groups of Christians for the ministry of the Word.

These theses give a synod as much right to issue a divine call as the local congregation, something which Missouri still disputes, except in so far as the synod or its officials have been authorized by the congregations to issue calls.

The theses 3, 4 and 5 on the Church read:

3) 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.

4) The synod is a church in the proper sense of the word.

5) If the synod is a church in the proper sense of the word, it not only possesses the power of the keys, but is in duty bound to exercise it on sinning members and on such as err in doctrine.

The Missouri Synod disputes the statement that a synod is a church in the Biblical sense, but it gives the synod the same right to exercise discipline that Wisconsin claims, avoiding, however, the term excommunication (Bann), in describing it.

Is the dispute, then, a mere quarrel about words, After as thorough a study of the literature I have found on the subject as I could give to it, I believe that there is a real issue between the two synods, though not one which should cause any break in the fraternal relations between them. The practice in the two synods is essentially the same; the theory on which that practice is

based differs. Missouri puts the pastor in a local congregation in a class by himself, separating all other church offices from it as only secondary, deriving their authority at second hand, from the local pastor. Wisconsin puts all called servants of the Word, whether pastors, theological professors, or missionaries, etc., in the same class, deriving the authority of all of these offices directly from the same source. Missouri puts the local congregation in a class by itself, as a divinely instituted external organization, and derives all other church organizations from it as from their source. Wisconsin puts all church organizations, whether local congregation or synod, in the same class, and considers them all divinely instituted in so far as they carry out the divine commission Christ gave to His disciples. The issue between them is not what powers shall be given the respective offices and organizations, but on what basis the powers given to them shall be explained and defended from Scripture. Missouri exalts the local congregation and its pastor, in theory, above all other church offices and organizations. But does it in practice? Wisconsin puts them all on the same plane, in theory. Yet it has had more trouble keeping its local congregations and pastors loyal to the synod than Missouri has.

(In order to make sure that the Wisconsin position was correctly presented in the above, a copy of the essay up to this point was sent to Thiensville for criticism. It was approved by the Faculty there without any change. We believe that there are extremists on both sides who go farther than either Wisconsin or Missouri do officially in their statements on this question, and that much of the trouble comes from this circumstance, rather than from the actual differences between them.)

I have given the arguments on both sides as fully as I could without going into too great detail for a Conference paper. What are my conclusions? Or what shall we in the Norwegian Synod say to these things? To begin with I thought the Missouri Synod position the only correct one, since our Norwegian Synod was founded on that basis. But the more I have studied the matter, the more I have been forced to admit that the Wisconsin Synod has had the better of the argument, so far as Scripture teaching is concerned. For there is in reality nothing in Scripture which justifies the sharp distinction which Missouri makes between the local congregation and other church organizations, as regards their divine institution, and between the office of a local pastor and other church offices, as if only the former had direct divine authorization. Assertions do not constitute proof. The Wisconsin position accords with Scripture when it brings out that missionaries, theological professors, etc., have a divine call on a par with that of the local pastor, Missouri's assertions to the contrary notwithstanding. For Paul and Barnabas were sent out by the congregation at Antioch, with the laying on of hands, to preach the Gospel as missionaries to the Gentiles,--the "ordination" of missionaries this being as directly established by Scripture as the ordination of local pastors. The early Christian Church was a unit in every way that counts, although there was no formal organization into a synod with regular meetings such as we have now. But neither can we show that there was any formal organization of congregations such as we have now. The fact remains that the apostles and other traveling

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Christian leaders performed the same functions for the church at large that our visitors and bishops do today, and that discipline was exercised in doctrinal and other matters, not only by the local congregations (Acts 5), but also by councils or assemblies representing several congregations (Acts 15.) The essential point in the Wisconsin position, that all matters of organization were left to the Christians to work out according to what seemed most practical, that we accordingly can point to no direct command to organize local congregations any more than we can point to such commands to organize synods, is in harmony with Scripture. We have only the general commands which, to be carried out, necessitate some sort of organization, first locally, and ordinarily also on a larger scale.

As for the particular points regarding church discipline referred to in the subject of this paper, the discussion in the first part of this paper should be enough to show that both synodical and congregational discipline come under Matth. 18, 17. The word "ekklesia", as used in Scripture, had the general meaning of "assembly", without the specific connotation which the word "congregation" has for us today, so that the latter meaning should not be imported into it in passages such as Matth. 18, 17, spoken at a time when there was no local congregation of believers. The corresponding word in the Old Testament refers generally to the whole people of Israel rather than to any local group of believers. The fact that in the great majority of passages where "ekklesia" is used in the New Testament the reference ~~is~~ is to a local congregation, does not force us thus to limit the meaning of the term in other passages where there is no definite reference to a local church. Nor do the Scriptures demand that the public administration of the Office of the Keys be exercised exclusively by the local congregation. It seldom has been, even in the most "anti-Wisconsin" circles.

But the fact remains that our Lutheran synods, including the Wisconsin Synod, were organized by local congregations on the assumption that the congregations were sovereign and independent, that they joined together in a synod only for certain practical purposes, as stated in their constitutions, that no congregation was looked upon as a merely human expedient to further the larger work of the church. (Cf. the statement quoted by Dr. Pieper from Dr. Walther above.) This, I say, is historically the basis on which our synods were founded. The records show that the Wisconsin Synod to begin with held the same view of this matter as the Missouri Synod did. Thus Rev. Adolf Toepel wrote in Q.S., April, 1906, an article on the question whether suspension from a synod meant the breaking of faith-fellowship or fraternal relations, in which he expressed thoroughly Missourian views on the controverted points. Under the free conditions in pioneer America, congregations were formed as sovereign units which only gradually were brought together into larger groups. In Norwegian circles especially, many congregations refused or failed to join any synod, for various reasons, and those that did join were assured that they lost no rights or privileges thereby. And we would have no right to fault congregations for insisting thus on their independence, although we would have a right to criticize them, if

they failed to do their share in the larger work of the church--missions, charities, etc..

This is the point that should be stressed--not whether congregations, locally organized, are the only divinely instituted organizations, but whether they can do the work they should do according to Scripture without joining some sort of synod. There is a church in Boston, Park St. Congregational, which conducts a considerable foreign mission endeavor, raising ca. \$20,000.00 annually for that purpose; it publishes literature, such as the sermons of its pastor; it conducts charitable and Home-mission work in various ways; and, in short, is a synod by itself. There is only one reason why it should join some synod, viz. to express its unity of faith with other churches. But this it does in the free way customary among Congregational Churches, without joining any particular body. But there are, of course, few churches that could do their full duty in this way, since circumstances make it impossible for them to grow large and wealthy enough to do so. However, the principle holds that Scripture does not require congregations to join a synod, if only they do the work that the Lord has assigned to them.

None could say, then, that it was wrong to organize synods in the way and on the assumptions that our synods actually were organized. In accordance with the Wisconsin position also, all matters of organization are free, so that synods could be organized in such a way as to reserve to the local congregations all those powers and rights included in the call to the ministry, the disciplining of church members, etc.. We might argue that it would be inexpedient or unnecessary thus to limit the powers of a synod, but not that it would be wrong or contrary to Scripture, so long as the work that Scripture requires Christians to carry on is not hindered or hampered. We can, then, continue as we in our Synod have done hitherto, looking upon the Synod as a free organization of local congregations, to which the congregations have delegated certain rights and duties, while retaining their full independence and sovereignty. We can look upon the synod as a mere human organization, denying to it some of the rights and powers that Scripture gives to the "ekklesia" on the ground that we want to reserve them to the local congregations. But we should not claim that this is the only way that a Synod can or should be formed, nor that it would be going beyond Scripture to call a synod a divine institution and to give it the right to call professors, missionaries, etc., without employing elaborate syllogisms deriving that right from the local congregations; and to recognize that its exercise of fraternal discipline fulfills the directions in Matth. 18 as directly as does that of the local congregation.

I would say, then, that in this controversy Wisconsin has presented the Scripture principles correctly; but that Missouri has presented the facts correctly with regard to the manner in which our synods were organized historically. Wisconsin would be wrong if it asserted that a synod could not properly be organized on the basis our synods actually were organized. Missouri would be wrong if it asserted that only our sort of synodical organization is in

accordance with Scripture. Agreement could be reached, it seems to me, by accepting the Scriptural principle that all matters of external church organization are to be settled and arranged so as to enable Christians to carry out their duties as Christians, "og dermed punktum."

It is another question whether our synods today carry out in practice the principles which they in their constitutions profess. Prof. A. Pieper's articles in Q.S. from 1911 on marked a break with the statements of Rev. Toepel, before referred to, as well as with those of the Missouri Synod. And I would explain the development of Prof. A. Pieper's thought on this question as the result of analyzing, on the basis of Scripture, the practice which had grown up in our Lutheran synods, Missouri as well as Wisconsin, a practice which departs more and more from the theory on which our synods were originally founded. I refer to the strong and growing "synodical consciousness" among us, which makes us think of the synod or the church at large rather than the local congregation when we speak of "our church"; to the tendency to refer difficulties and problems in the local congregations to the Synod, as if to a higher court; to the universal trend toward centralization of power and authority which is felt also in our democratically organized synods; and to the decline of the desire for independence and complete self-government in our congregations, which was so strong in earlier years. To be consistent, then, we ought to revise our practice, if we want to insist on our early ideas with regard to synodical organization as the only correct ones. Or else, if our teachings are to keep pace with the historical development of the practice in our congregations and synods, we should adopt the Wisconsin views which afford a better "rationalization" or Scripture basis for that practice, and revise our constitutions accordingly.

The danger that we have to face in this connection is that our synods will go much farther than they should according to Scripture principles, by making the Synod not merely a co-ordinate body with the local congregations, but a governing body over them. Against such a trend, strong as it is in all synods, we also should be on our guard. We may not want to make any changes in our constitution or rules and by-laws. But then we should be sure that we carry out in practice both the letter and the spirit of their provisions regarding the relations of congregation and synod to each other, lest we get into the spiritually weakening rut of professing one thing while doing another.

I believe that the analysis I have given above indicates correctly how the views of Missouri and Wisconsin can be reconciled, if extremist positions and statements on both sides are avoided. It is my fervent hope that there will be at least some among us who will agree with me in this; if we study the points at issue with an open mind, accepting Scripture alone as our authority, it should be possible to come to a full agreement on such matters as these here discussed.

Mankato, Minn., August 9th, 1944.

Geo. O. Lillegard.

Exegetical Notes on Ekklesia.

H.A.W. Meyer, (tr. by Dickson & Stewart, 1879), on Matth. 18,17:

The Ekklesia is not to be understood of the Jewish synagogue, which is never called by this name, and any reference to which would be contrary to the meaning of Jesus; but it is to be taken as referring to the community of believers on Jesus, which is as yet, regarded as one body with the apostles included (v.18.) There is here no allusion to individual congregations in different localities, since these could come into existence only at a later period; neither, for this reason, can there be any allusion to presbyters and bishops, or to those whom they have invested, as their representatives, with spiritual jurisdiction. There is, further, nothing to warrant the assumption of an historical prolepsis, for the truth is, the kahal of believers was actually existing; while, in the terms of this passage, there is no direct reference to individual congregations. But as Jesus had already spoken elsewhere of His Kahal (16,18), it was impossible for the disciples to misunderstand the allusion. The warrant for regarding the judgment of the church as final in regard to the elengksis lies in the moral power which belongs to the unity of the Holy Spirit, and consequently, to true understanding, faith, earnest effort, prayer, etc., the existence of all which in the church is pre-supposed. It is not inconsistent with this passage to suppose that, under the more developed circumstances of a later period, when local congregations sprung up as offshoots from the kahal, there may have been some representative body, composed of individuals chosen for the purpose of maintaining discipline, but the choice would necessarily be founded on such conditions and qualifications as were in keeping, so far as it was possible for man to judge, with the original principle of entrusting such matters only to those who were actual believers and had been truly regenerated."

Riddervold, 1887, (Tr. from the Norwegian by E.O.L.): "If he does not hear them, the congregation, i.e. the assembly of the Christian brethren, shall know it, in order that the one who has sinned may be brought under the influence of the whole congregation's disciplinary power.--The power to loose and to bind, which in 16,19 was given to Peter and in him to all the apostles, is here given to the whole congregation, the church in general. Keil says: 'This congregation of Christ's confessors is thought of as a unity, but in such a way that the prescribed procedure should be carried out by the local congregations, when these were formed in the different cities and districts by the further spread of Christian unity!'"

Smith's Bible Dictionary, ed. by Hackett, 4 vol.s, 1896, under Church: "At this time (Pentecost) the church was not only morally but actually one congregation. Soon, however, its numbers grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became therefore an aggregate of congregations. But its essential unity was not affected by the accidental necessity of meeting in separate rooms

for public worship; the bond of cohesion was still the same."

Various other authorities also call attention to the fact that "the church" at Jerusalem, Corinth, Rome, etc. was made up of several groups, or congregations. Cf. I Cor. 1,2; II Cor. 1,1; Col.4,15; Rom.16,1 etc..

CORRECTION:

The first sentence of the last paragraph on p. 13 should read:

"But the fact remains that our Lutheran synods, including the Wisconsin Synod, were organized by local congregations on the assumption that the congregations were sovereign and independent, that they joined together in a synod only for certain practical purposes, as stated in their constitutions, that no congregation was to be faulted if it did not join the synod, and that the synod was looked upon as a merely human expedient to further the larger work of the church."

(Kindly note that the underlined sentence was omitted in the body of the paper.)



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ADDENDA TO "CHURCH AND SYNOD #"

A number of comments on, and criticisms of, my Conference Essay on "Church and Synod" have been received this year, which I have not been able to answer in full in letters to the individuals concerned. I wish now to discuss them all at one time and shall try to have copies sent to those interested.

First let me say, in general, that I began my study of the Missouri-Wisconsin controversy in question with a considerable prejudice against the Wisconsin position, having the impression from what I had heard about it that the Wisconsin Synod's arguments pointed toward hierarchism and papism in the Church. I studied Prof. A. Pieper's writings with the aim of finding the flaws in his argument and pointing them out. However, I found that I had misunderstood the whole matter and that the flaws were, if anything, to be found on the Missouri side of the argument. I sought to clarify the matter in my Conference paper and to show how the opposing parties could be reconciled without yielding anything essential in their respective positions, if they would confine themselves to what the Scriptures and the Confessions clearly taught. Thus I cannot agree with those who find that either Missouri or Wisconsin have erred in doctrine, but believe that the differences can readily be settled if there is a modicum of good will on both sides.

I shall take up various points that have been mentioned without trying to arrange them all in logical order:

Missouri says that a Christian is in duty bound to join a congregation and cannot refuse to do so without sin; but a congregation is not in duty bound to join a Synod; while Wisconsin would affirm the duty of a congregation also to join a synod and deplore the emphasis on a synod as "a mere human institution" which congregations accordingly can ignore or not as they may wish.

But the fact is that in both cases everything will depend on the circumstances. I have met Christians who lived most of their life in China in communities where there were no Christian congregations which they could join. If they maintained membership in some congregation in their homeland, such membership was meaningless so far as any use of the Means of Grace was concerned. The men in question had to rely on their occasional meetings with other Christians for whatever spiritual fellowship they enjoyed. It is thus quite possible for an individual Christian to remain a Christian without belonging formally to a certain local congregation. Ordinarily, however, Christians will and should belong to a congregation some place, whether near at hand or at a considerable distance. So, too, a Christian congregation may be a truly Christian congregation though it stands alone, without any church connections with other congregations. But ordinarily it will, and should, belong to whatever synodical or church organization confesses the same faith it holds. For a local congregation to refuse to join hands with other congregations that confess the true faith would be a sin against the plain admonitions of God's Word. It might not be necessary to belong formally to an

external organization; but every true Christian congregation should support the missions, the schools and charities conducted by other orthodox congregations as far as its circumstances permit, and should manifest its doctrinal unity with them in some way, if only by fraternal greetings. The manner in which a Synod is organized, all the externals of its organization, ---- this is "a mere human institution". But the united confession of the same faith, the work of missions, etc., is as definitely divinely ordained in the case of a synod as in the case of a local congregation. And the manner in which a congregation is organized, all the externals of its organization, -- this also is a "mere human institution", and can vary widely without offence against the Word of God. There is no unity among orthodox Lutherans with regard to these externals in either congregations or synods. But the essential work of the Church must be made the responsibility of all Christians and all congregations, whether they belong to certain external organizations or not. Thus we find that as a matter of practice those congregations which have not formally joined a synod are expected to take part in the work of the synod. they or their pastor favor, just as much as regular members do. Any refusal on their part to do so would be a plain neglect of their Christian duty.

Some make much of the fact that a congregation can be shown to be a divinely intended organization, while other "mere occasional or fortuitous assemblies of Christians in any place" cannot. From this circumstance, P.E.K. e.g., concludes that "the local congregation shall be the possessors of the Power of the Keys" and that "only it can and should establish the ministry." Then he makes the further deduction that the work of "carrying out the Mission Command outside of the congregation" must be distinguished, as resting on the authority of the Universal Priesthood, from "the functions which the Christian congregation carries on through the call extended by it to the servant of the Word chosen by it." When such statements refer to synods as contrasted with local congregations, they rest on some very faulty deductions. For a synod is not a "mere occasional assembly of Christians", but is a meeting of many congregations which come together, whether in their total membership or by properly elected representatives, in order to carry on the work that rests upon all the congregations. The congregation is acting just as definitely through a synod as it is through its own local congregation meetings. Under our representative system, the synod acts for the congregations in matters specifically authorized by the congregations. When the Synod calls professors, missionaries and other workers found necessary for its various tasks it is the congregations which, in the last analysis, do the calling. To argue, as some do, that those called by a synod are not possessors of a divine call in the same sense as those called by a congregation to work in a congregation (local) is to miss the essential point that all are called equally by a congregation or several congregations, though the tasks assigned to each may differ greatly.

It is certainly a mistake to put missionaries sent out to heathen lands or new fields in a different category from those called to a settled, organized congregation. Some speak of "commissioning" such workers instead of "ordaining" them, as if ordination was a rite that belonged only to the pastorate of a local congregation. One correspondent admits that the congregation at Antioch sent out Paul and Barnabas on their first missionary journey and "ordained" them for that work, but questions the statement that this establishes a precedent for us. But this is not the only case in point. The congregation at Jerusalem sent Barnabas to Antioch, (Acts 11,22) to carry on the mission work there. The congregation at Antioch sent Paul and Silas out on their second missionary journey (Acts 15,40). The congregation at Ephesus sent Apollos out to preach the Word. (Acts 18,27) In Rom. 10,15, Paul asks: "And how shall they preach, except they be sent?" The implication is that the work of preaching the Gospel to every creature is not one that rests merely on each individual in accordance with his rights and duties as a spiritual

priest, but one that rests on the congregations who are to send out and support qualified workers in distant fields as well as the home congregations. It is, if any thing, more essential to have really qualified men go out as missionaries than into the local congregational work. And the call by a congregation or group of congregations is demanded by Scripture and the Confessions just as much in the case of missionaries as in that of pastors. It is, I believe, something new in the Church to maintain as Fritz does, that "a man who is sent by the Church at large, directly or through its official boards, as a missionary to home or foreign fields, is, according to our use of terms, commissioned, not ordained." There is no Biblical or historical basis for this distinction between "commissioning" and "ordaining". In practice it becomes a "distinction without a difference", an unworthy quibbling about terms. It seems to rest on a misinterpretation of the Confessions where they speak about the rights and authority of the congregations "to call, elect and ordain ministers." Dean Fritz and others conclude from the fact that the local congregation has the authority to call ministers that it is only when a man is called to a local congregation that he should be ordained. But the Confessions say nothing of the sort. They say that it is the call by a congregation which is the essential thing. Fritz says: "In accordance with our Confessions our Lutheran Church holds that ordination is merely a custom of the Church and that its purpose is the public ratification of the call to a Christian congregation." Change the "to" to "by", and the statement is correct. I suppose it never entered the minds of the writers of the Confessions that it was only the call to a single congregation which constituted a divine call on the basis of which a man might be ordained. Certainly the practice in their days was something quite different, the Church then as now ordaining men to various offices in the Church quite distinct from the local pastorate, -- teachers, professors of theology, missionaries, etc. Neither has there ever been any question in the Norwegian church circles but that missionaries should be ordained as well as local pastors. They too were given their calls by the congregations, acting through the Synod or Missionary Societies, and were ordained on that call. The Scriptural proof for the correctness of this practice is to be found in those passages on which the divine institution of the ministerial office is based, such as Matth. 28, 19-20; I Cor. 12, 28; Eph. 4, 11; Rom. 10, 15; Matth. 9, 38; etc., -- all of which speak in the first instance of missionaries and missionary work, which logically must come first before there can be any local congregations for pastors to serve; cf. Acts 20, 28. It is true that every Christian, as a spiritual priest, has the duty to carry on mission work among friends and acquaintances; and he may, on occasion, arrange to go out to foreign lands to bring the Gospel to the heathen on his own responsibility. But if he expects the Church to support him in his work, the Church should exercise the same control over his efforts as it does over those who work in the local congregations -- seeing to that he is properly trained for the work and then calling and ordaining him to the work in the public manner his important work demands.

One correspondent puts synods and synodical officials in the same category as Walther Leagues, Ladies' Aids, etc., and their officers. He forgets the essential point with regard to synods, that they represent, or are, the congregations taken collectively. This cannot be said of such groups as the societies formed within a local church which represent nobody but themselves and should never be allowed to lose their essential character of "aids" to the work of the local churches. They become a public nuisance when they seek to become "national" or "international" organizations which are responsible to nobody and represent nobody.

As for the status of the "auxiliary officers" in the Church: It is true that the pastor of a church has all the functions of the ministry of the Word resting upon him in most cases. Yet the congregation has the right and authority, as we see from the history of the first congregation in Jerusalem,

to divide the work among different men, assigning certain kinds of work to one man, other kinds to another man. Thus there soon were "elders" and "Deacons" in the church there as well as "apostles", -- a word which means the same as "missionaries" or "messengers" and is so used in 2 Cor. 8,32 and Phil. 2,25. But it is a mistake, resting apparently upon a confusion of thought, to say that the various auxiliary offices are "derived from" the local pastoral office and hence are subordinates to it. They are derived from the congregation, resting upon the authority given to it to call such workers as it needs for carrying out its God-given duties. The local pastor often fills all the offices in the church from that of preacher to janitor; but that does not prove that the office of janitory is to be "derived from" the office of pastor; nor does the office of a teacher have to be derived from the office of the pastor; the congregation can establish that office as a separate office from that of the preacher or that of the deacon, etc. All these offices are the gift of God to the Church, I Cor. 12,28; Eph. 4,11. I can see no basis in Scripture for the Missourian contention that the auxiliary officers, such as theological professor, synodical college professors, etc., have "a divine call" only in "the secondary sense." They, too, serve the congregations in a most important part of the Christian work, and are called by them in the same way in all essentials as the local pastors. They are responsible to the congregations also for the manner in which they fulfill their duties. In this connection, let us not forget that our college teachers are called to educate our young people, not only teaching them certain subjects in class, but also training them morally and exercising supervision over their daily life. These young people while at college remain members of their home churches and are to be considered only as guests or visitors at the churches they attend in their college town. Thus the pastor there has no direct responsibility for them; it is the college authorities whom the parents and home congregation would hold responsible for the care of their young people, not the pastor or pastors near the college. It is these, then, who act not only "in loco parentis", but also in the place of the pastor of the home congregation or of that congregation itself while the young people are at college. It is true, the student body does not constitute a Christian congregation; but this does not change the fact that it is the college teachers and officers whom the congregations (Synod) have called and directed to care for their young while at school.

As for Church Discipline -- not much more needs to be said than is already contained in my original essay. Let me emphasize the fact that there is no difference between Missouri and Wisconsin as to the actual practice, since both exercise "synodical" as well as "congregational" discipline. It becomes necessary for the synod to act when it is its officers and servants who are concerned, since these servants are subject to the supervision of all the congregations, not merely one. Missionaries in foreign fields may keep membership in a home congregation, but this becomes meaningless so far as discipline is concerned, since the congregation at home knows nothing about the conduct of its absent member. It must be the Missionary Conference or the Synodical authorities, acting on behalf of all the congregations, who will carry out the necessary discipline. Any ratification of their discipline by the home congregation would be only a formality. Although a Synod has its meetings only for a few days annually or even less often, this does not prevent it from exercising discipline in cases which extend "over a long period of time." For the Synod acts continuously through its officers and boards and committees, even as a congregation also must do.

It should not be forgotten either that even cases of Church Discipline in a local congregation do concern all congregations that belong to the same fellowship. For excommunication from one true Christian congregation on valid grounds carries with it excommunication from all congregations. The local

congregation becomes in this sense merely the agent for carrying out a Christian duty which rests upon all congregations. Matth. 18, 17 must, therefore, not be understood as referring only to the local congregation. "Tell it to the Church" means "tell it to the whole body of Christians" eventually, as any excommunicated person should soon find out if he tried to join some other congregation. One correspondent asks: "Why did Jesus refer the final judgment in matters of discipline to the local congregation and not likewise to synods or other organizations?" The answer is that Jesus nowhere distinguished between the local congregation and the Church at large in this way, there being no local congregations at the time He spoke, any more than there were organized synods. The essential thing is for Christians to see to it that they do exercise fraternal Christian discipline not only in the local congregations, but also in their synodical unions of congregations, and not only over those who are members of local congregations, but also those whose work or activities put them entirely beyond the reach of any single congregation and its pastor. I could easily point to cases in our fellowship where I believe church discipline is needed, but where it would be entirely useless to expect a local congregation to act; while it is the plain duty of synodical officials to act, -- a duty which they neglect, perhaps under the mistaken plea that discipline must be carried out by the congregation and it alone. It is thus that "great men in the Church" are allowed to bring ruin and corruption to the Church unchecked.

Let me add, in closing, that there are many Missourians who agree with Wisconsin in these matters, even as there are Wisconsin men who agree with Missouri. Dr. J.F. Boerger, whom we know as a thorough and sound theologian of the old school, has written me, "I can't tell you how glad I am to see -- how clearly and completely you have grasped the salient point in the Wis.-Mo. controversy on the public ministry or office of the ministry, and how whole-heartedly I can agree with you. I hope and pray that the Lord may help you to convince your and my brethren in your Synod of the soundness of the Wis. position. It's Luther's and the Confessions' position too."

There are many points, of course, which could be elaborated upon with profit. But this will have to be enough for the nonce. I trust that we can find time at our forthcoming Pastoral Conference to study these questions thoroughly "sine ira et studio".

Cambridge, Mass.
June 20th, 1945

Fraternally,
Geo. O. Lillegard

ADDENDUM to the Above "ADDENDA"

The question: "Do you know of any office in the Church, the functions of which are not yet included in the ministerial office originally instituted by Christ?" reminds me of A. Pieper's statement to the effect that both Wis. and Mo. base their contentions on Walther, including his thesis: "The ministry is the highest office in the Church from which, as its stem, all other offices of the Church issue." The difference between Wis. and Mo. is rooted in a different understanding of the words used by Walther, particularly the word "ministry". Some identify that term with "pastor of a local congregation". So far as I can see Walther gives it a wider meaning, since he equates it with the office of the apostles who combined the work of missionaries, pastors, theological professors and synodical officials (to begin with even that of deacons) all in one. A missionary on the foreign field today has to attend to all these branches of the work also, being both missionary, pastor, professor for the native helpers, etc.. "For with the apostolate the Lord has established in the Church only one office, which embraces all offices of the Church and by which the congregation of God is to be provided for in every respect. -- Therefore every other public office in the Church is merely a part of the office of the ministry, or an auxiliary office. --" (Walther and

the Church, p.79) Most pastors of local congregations are missionaries as well as pastors, perhaps also teachers and deacons. But just for that reason I object to this business of putting missionaries, professors, etc., in another class than pastors of local congregations. The point is that as soon as you being dividing up the work that belongs originally to one office, making one person a missionary, another a local pastor, another a theological professor, etc., all of these derive their authority equally from the one "ministerial office", -- not the missionary from the local pastor or vice versa. And so far as their call is concerned, all must be called in the same way by the congregations, so that their office rests in a similar manner and to an equal degree upon the rights and powers God has given to the Christian congregation.

It seems to me, then, that Missouri errs in putting such extreme emphasis upon the local pastorate as over against missionaries, professors, etc.. The only servants of the Church who should be exalted as having the "highest office" in the Church are those missionaries and pastors who do combine all the functions of the divine ministry in one after the model of the original apostles. There can be no valid reason for putting a local pastor who does no missionary work nor theological teaching nor charity work above the man who does only missionary work, or only theological school work, etc.. All of these are fulfilling only a part of the "one ministerial office", and the missionary or the theological professor may, in a given case, be doing a more important work than the local pastor whose field is limited to pastoral care alone.

To my mind, it would be correct to speak of "branching off" the various offices in the Church from the original apostolate -- always insisting, however, that it is the congregation that must do the "branching off", not the minister -- but it is confusing to speak of branching off those offices from that of the local pastor. In practice, it is the Church, or the congregation, which establish these various offices, in accordance with the examples set in Scripture itself. Walther wanted to guard against setting up any hierarchy in the Church to rule over the local pastors, for which reason he showed that there is no higher office in the Church than that of the public ministry. But he also wanted to guard against making the pastor a pope in his own congregation, for which reason he showed that all spiritual rights and duties are given to the individual Christians and congregations, whom the pastors and other officers are to serve.

-- G.O. Lillegard.

(Perhaps it would be well to re-read "Church and Synod" and study this "Addendum" before the coming Pastoral Conference - to be held July 31-Aug.3.)

ADVERTISEMENT

Without anybody's authorization we are taking the liberty to call attention to a pamphlet which at least our pastors should want to have and study. Title: WHAT ABOUT THE STATUS OF A LUTHERAN WHO HAS SIGNED THE ROMAN CATHOLIC MARRIAGE VOW? published by the Yellow Bank Conference of the Minn. District, Mo. Synod. -- The same includes a brief history on the Roman development of its Marriage Laws, "Contract for Mixed Marriages in the Roman Catholic Church-- Ante-Nuptial Agreement (to be signed by both parties)"; in addition an "Ante-nuptial Agreement to be signed by the Catholic party only"; what the status of a Lutheran is who signs that, and how he shall repudiate the same.

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-- With this your editor considers his work for the year finished.--