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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 General Pastoral Conference - Norwegian Synod \*  
\* Vol. V.                      Cottonwood, Minn - Sept. 15, 1945                      No. 1 \*  
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\* PASTORAL CONFERENCE SUMMARY \*

I. Papers

**FIDES QUAE AND FIDES QUA -- (J.A. Moldstad)** A problem dealing with the Scripture's use of the word "faith". The Essayist quoted F. Pieper, J. T. Mueller, P.E. Kretzmann as supporting the view that it may in some passages mean the body of doctrine taught in Scripture, Fides quae creditur. The opposite view, held by Stoekhardt, was also mentioned, that "it is very questionable if the term 'faith' is ever objective." Passages in which the meaning of the word "faith" is disputed are, according to this paper, such as: Acts 16,5; Rom.12,6; and Jude 3b.

**ECCEHESIS - JAMES 2 -- (M. Galstad)** Vss 2-4. Their deed not in accordance with their creed. When people make this mistake they do not get that way in a moment; they already are that way. The moment we have doubts in a certain Scripture matter we already doubt.

Vs.13. If mercy not found for others it will not be found for self. "There are those who think that in keeping the royal law in one respect they thereby stand guiltless if they should break the royal law in some other manner." "A man may have been guilty of sins against the fifth commandment; but he would boast that he was no adulterer, he wasn't that bad." "The meaning of this section of James (5-13) for us ... is this: that we excuse bitterness, anger, stubbornness...with the contention that we are impeccable in doctrine." We are not to think that being "kosher" in one department excuses lack or laxity in another way.

Vs.18. James quotes Rockefeller and all of his ilk. Do you have faith? is the question asked by the admirers of the "four chaplains". "The attacks of these people does not need to be, and it cannot be, argued down; it can be, and it must be lived down!" - "I have works also" says James.

Vs.19. "To have a belief in God which does not come to the surface in your life makes a devil out of you, too, eventually." Vs.20. James the practical man, pinpoints the matter once more and explains himself so fully that no one should ever have argued about his doctrine compared with that of Paul. "Faith without works is barren."

Vs.21-26. Both Abraham and Rahab were justified by faith, but faith did not stand alone. With the first works were an outer justification, with the second an inner. (Cf Luther St.L. XL,1461) There is no conflict between Paul and James; the latter merely emphasizes the showing of faith now. Works are the "breath" which shows that there is life (faith) in the body.

**DISCUSSION:** Both Paul and James speak of a living faith. Need more emphasis on life in our midst; too much arrogancy on purity of doctrine... Luther - faith already doing works before the question of works comes up.... It is the natural tendency to use the Law, the Gospel is the only thing that accomplishes anything in producing a living faith.

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**HEARKEN:** Enrollment at Bethany - 140 - as of Sept. 10th

**SERMON and CRITIQUE** -- (R. Brenstad - A. Strand) Though one of the grandest parables in the Bible it is not an easy one to preach on, and so each will have his own opinion on how it ought to be done. The Critique was charitable and constructive. The reviewer's quotation from **DO YOU WANT TO WRITE** (by Margaret Widdemer) should be a point to be borne in mind by all of us. Remember you central drive, your "them-in-action" and beware of going off after another quarry than the right one. "Can't I", pleads the creative mind, "have this beautiful rabbit, and yet go on with my fox hunt?" (How often don't we do just that!)

**THE PERSONAL WORK OF THE PASTOR AMONG THE SICK AND AFFLICTED** -- (E. Hansen) Private Seel-sorge: Law and Gospel must be in private work as well as in sermons. Differentiate between bodily and spiritual afflictions. "If you want to visit a home and ask the Lord Jesus to go with you, He will have been there before you get there."

**ERASMUS AND LUTHER and THE FREEDOM OF THE WILL** -- (T.N. Teigen) The reading of this historical paper (with a definite individualistic stamp!) resulted in assigning the essayist a paper on "The Theology of the Luther-Erasmus Controversy" for the next Conference.

## II. Discussions and Resolutions

**ORDINATION** - It was very clear that we all need to do much research, study, and thinking of this vital issue. If we get at the principle, all questions related thereto will soon solve themselves.

The following theses (drawn up by a committee elected for that purpose) were presented to the Conference for discussion and as a basis for bringing in a recommendation to the next Synod meeting:

1. The accepted practice in our Synod has been that ordination was used only for those who had been called to serve as pastors or missionaries.
2. When the Board of Regents, therefore, on behalf of the Synod, in certain cases ordained men who were called to teach at our college, this was admittedly a departure from our recognized practice. Objections were raised by some brethren. We deplore that the matter was not settled objectively before the ordinations were carried out.
3. **THE QUESTION WHETHER A THEOLOGICALLY TRAINED MAN, CALLED TO TEACH AT OUR CHURCH SCHOOL, MIGHT PROPERLY BE ORDAINED OR COMMISSIONED (WHETHER UNDER NORMAL CONDITIONS OR ONLY IN AN EMERGENCY) IS ONE ON WHICH FURTHER STUDY IS REQUIRED.** to bring about unanimity in our circles. In the meantime, the Board of Regents has been asked to find, if possible, some other way to satisfy the draft board requirements with regard to theological candidates called as college teachers.

**NOTE:** Only the part appearing in Capital letters in pgrph 3 was adopted as the Conference's report to the forthcoming Synod Convention.

**AFFIRMATION DOCUMENT** -- Remarks by Pastor Burgdorf revealed that the AICM pastors have not seen the **BRIEF STATEMENT**, and that their text of the **AFFIRMATION** is different from that given out by the Missouri Synod. It may not be amiss to call attention to his remarks about observing the 8th Commandment. We are asked to do that, but the opponents turn right around and suspect us of holding to a "Mechanical Dictation" theory on Inspiration, and of teaching and "irresistible grace". We are asked to have confidence in the leaders (Mo. Synod), but they have not taken us into their confidence. Have we made an appraisal of the document after personal study?

UNION AND INTER-SYNODICAL COMMITTEES' joint report on the AFFIRMATION:#

Whereas the Preamble to the DOCTRINAL AFFIRMATION states that "the subcommittees responsible for this draft considered their task to consist chiefly in inserting into the framework of the BRIEF STATEMENT the additional truths and clarifications contained in the other documents mentioned," we find it necessary to state that we do not agree that the AFFIRMATION contains any additional truths or clarifications, nor is it made plain what in the AFFIRMATION is considered to be "additional truths" and what are "clarifications". Neither would the acceptance of the DOCTRINAL AFFIRMATION meet the request of our Synod made in 1943, (viz. to rescind the '38 resolutions).

Furthermore, whereas we consider certain sections of the AFFIRMATION to be an improvement upon the DECLARATION, e.g., the omission of the statement "God purposes to justify those who have come to faith", yet we find it necessary to object to certain statements of the AFFIRMATION, for example:

A. The addition in Paragraph 1 of the words concerning the "Mechanical process" and "Dictation theory" of Inspiration. Such a theory of inspiration has never been taught, and its inclusion here is unwarranted and misleading.

B. The definition of Unionism as given in Paragraph 29 is objectionable when it says: "Or, in other words, joint work and worship by which the truth is denied or the appearance of denial or at least of indifferentism is given." This definition of unionism opens the door for the practice of unionism while the one who practises it asserts that he is not denying the truth nor appearing to deny it. It limits Unionism to that which in the subjective judgment of the individual is Unionism.

C. Under the part "Of the Last Things", we find that the four points concerning the millenium, the Antichrist, the resurrection of the martyrs and the universal conversion of the Jews are reduced to mere exegetical problems, whereas Scripture has definite teachings on these points.

# (We have not been informed if this is the final draft of their criticism or not. - Ed.)

CONFERENCE'S LETTER OF PROTEST to Pres. J.W. Behnken and Prof. Sieck.:

In the LUTHERAN WITNESS for May 22, 1945, page 173, it is reported that at the meeting of the two theological faculties of the American Lutheran Church and the faculty of Concordia Seminary on May 4, 1945, Dr. Sieck opened the meeting with prayer.

The American Lutheran Conference and the Synodical Conference are not in doctrinal agreement. Joint prayer with such as hold a doctrinal position contrary to the Word of God and the Lutheran Confessions is unionistic because it is common worship with such as deny clear truths of the Word of God. This act of unionism is particularly reprehensible since it was done by those who have been chosen to be leaders and examples of faithfulness in the Church. And it is astounding in view of the resolution of the Synodical Conference: "That we ask the Missouri Synod not to enter into fellowship (prayer-, altar-, pulpit-fellowship) with the American Lutheran Church until matters now objected to by members of the Synodical Conference have been clarified and until the whole matter has once more been presented to another meeting of the Synodical Conference, a policy which has already been laid down by the Missouri Synod itself in the above reference." (See proceedings, 1940, page 89.)

We are forced to register our protest against this act of unionism and ask that the offense be removed.

ANNOUNCEMENTS Minnesota Valley Circuit meeting at the English Ev. Luth. Church, M.H. Otto, pastor, Cottonwood, Minn., November 13th -14th.

SPECIAL CONFERENCE to be held this winter. The officers are now making arrangements but have not yet hit upon a fixed date or place. \*\*\*\*\*

Matters to be discussed - chiefly those remaining from the summer conference. From what we can make out of the minutes they are the following: DOCTRINAL AFFIRMATION; Committee on Intersynodical Relations' report. Referred by Synod: Ordination Question, Professorship at Thiensville, Catechism (Discussion). Conference Committees: Com. to study "Ecclesia"; Com. on "Seventh Day" ques. (Somewhere along the line the question of "Liturgy" as lost in the shuffle; no doubt, that, too, ought to be on the agenda.)

--- Submitted by M.H.O.

### ATTENTION! You Book Sleuths!

The undersigned spent a day after the Conference in the Memorial Library and, cowboy fashion, cut out sets of Kirketidende and Synodal Beretninger with the following result:

Now available to be taken out of the Library (to the highest bidder shall we say?):

Kirketidende: One set 1855 to 1904 Well bound  
" " " 1871 to 1900 " "  
" " " 1881 to 1900 Well Bound, but missing '83 & '84.

Also a few bound volumes in odd years.

Synodal Beretninger: 4 near complete sets from 1864-1916 Well bound.  
Also of the same a number of copies of some years.

Copies of the Beretning in the '80's are scarce. Quite a supply of unbound copies.

For those who are interested in getting a set of the Synodical Report since 1918, we have one half dozen nuclei not to be sneezed at. Synod Book Company can fix you up with what those nuclei lack. Why not consult the Book Co.?

We make the following suggestions:

1. Those who want complete sets communicate with the undersigned pronto. (No decision has been made as to what is to decide who gets what, but early communication may mean considerable.)
2. Those who have sets with missing volumes, communicate numbers of missing links to the undersigned. He will find a way of getting your such desires satisfied according to the ability of the Library.
3. If you are at Bethany sometime peek in one the singled out sets. They are on top of the West wall shelves. The fragments are in third book stack from the South.

"Reading maketh a full man". If you read Synodal Beretninger and Kirketidende the filling won't be baloney.

--- T.N. Teigen.

### "Concerning the Collection"

With reference to the SPECIAL COLLECTION resolved upon at the last Synod, Pastors should at their coming quarterly meetings ask their congregations whether they wish to accept a solicitor provided by the Special Collection Committee, or whether they wish to raise this collection by themselves and in their own way.

SOLICITORS ARE: T.N. Teigen for Fertile, Bygland, Mayville, Ulen, Ada, Audabon, Fosston Charges; M.H. Otto, - S.W. Minn. & Dak.; C.M. Gullerud - 2 Nicollet, Mankato, Eagle Lake; O.E. Pedersen (M. Galstad) - Minneapolis, Duluth, Princeton, Redtop; G. Guldborg - Lime Creek, Lake Mills, Scarville, Center, West Prairie, Thompson, Forest City; P. Ylvisaker - Albert Lea, Northwood-Somber, Hartland, Manchester, Hayfield; H. Preus & C. Hanson - Saude, Jerico, New Hampton, Calmar, 2 Paint Creeks; Ranzau - Thornton, Story City; M. Tveit: - 2 Madison, Holy Cross, Koshkonong, Amherst Junction; M. Galstad - Eau Claire; M.O. Dale - Michigan District; N.S. Tjernagel - Chicago (3) ---M. Otto, Secy..



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THE ORDINATION QUESTION

Since the resolutions regarding Ordination, which the undersigned helped to prepare, were printed in the last Clergy Bulletin, it may be in order to discuss them briefly.

It is an historical fact that the practice in our Synod, both the old Norw. Synod and the re-organized Synod, has been to ordain "only those who had been called to serve as pastors or missionaries." It may be true that there has never been any real discussion of the question or any "accepted practice", in the sense that the Synod has at some time or other decided that it shall be done in this way and in no other. In so far the ordination question differs from that of the Liturgy. There the Synod has decided formally what liturgy the congregations which join the Synod should use, namely, that which is found in the liturgical books and hymnbooks published by the old Norwegian Synod. This has been made a part of the Constitution which all congregations and pastors accept when they join the Synod.

But both ordination and liturgy are "adiaphora". There is no iron-clad law governing our churches and pastors in these matters. The Synod is an advisory body with relation to the congregations. Thus a considerable number of pastors and congregations have felt free to do away with the liturgy adopted by the Synod and introduce something quite different. This they have done without consulting the Synod or the pastors and congregations with whom they are in fellowship. No great fuss has been made about that, although it certainly could be argued that those pastors and congregations who, without consulting others, departed from the accepted Synod practice were sinning against the law of love. It were better if such things were done only after an understanding had been reached with all the brethren. Better still, the Synod Constitution should be amended to permit of such changes in liturgy before any single congregation departs from the rule laid down in the Constitution. But these things should be settled in amity, without recriminations on either side, maintaining both Christian liberty and Christian love.

Similarly in this Ordination matter: "We deplore that the matter was not settled objectively before the ordinations (of professors) were carried out." Those who arraigned for these ordinations felt that they were acting under the pressure of an emergency which made it impracticable to wait till all objections had been removed. None of us has the right to condemn their action, if we admit that ordination is an adiaphoron and that there is no iron-clad law governing our church with regard to it; we should do no more than to deplore that a departure was made from earlier practice without the consent of all concerned, even as we may deplore that some congregations have changed their liturgy without the consent of all in our Synod.

As to whether theologically trained men who wish to serve the Church in some other capacity than as pastors or missionaries should or should not



be ordained, -- that is a question that need not be decided by precedent or tradition, -- of which more anon.

-- Geo. O. Lillegard

### BOARD OF CHRISTIAN ELEMENTARY EDUCATION

Meeting at Bethany College on August 5, 1945, the board organized as follows:

CHAIRMAN: Mr. L. Orvel Larson (Madison); SUP'T OF SCHOOLS: The Rev. C.M. Gullerud; SECRETARY: The Rev. L. Vangen.

The Board is planning to conduct a Teachers' Conference for the Christian Day School teachers of the Synod, this in accord with the recommendation of Synod (see Synod Report, 1936, p.55)

The Board is also planning for a larger Christian Day School display at the 1946 Convention of the Synod.

-- L. Vangen, Secy.

### INDEX of References to KOREN in our Church Papers

THEOLOGICAL QUARTERLY - Vol. 18, p.51 - - Review of "Samlede Skrifter"

SENTINEL - Vol. 10, 650 - - - - - At Koren's Grove, (J.A. Petersen)  
11, 557 - - - - - "Samlede Skrifter"  
11, 634 - - - - - Koren's Writings (also 691)  
11, 691, 726, 756, 795, 824  
12, 23, 60, 89, 115, 150, }-- re Man's Conduct  
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TIDENDE - Vol. 12, 204 - - - - - En gladelig nyhed (re Samlede Sk.)  
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SENTINEL - Vol. 12, 213, 245, 294, 310, )  
347, 361, 372, 403, ) re No forced Conversion  
426, 453, 471, 487 )  
  
12, 502 (also 533, 552) - Reply to Tøsseland re Conversion  
12, 531 - - - - - Article re Koren  
  
13, 78, 84, 119, 135,  
(141), 153 - - Av et Brev, re Salvation as a  
/free gift.  
Can and Ought a Christian be Certain of His Salvation  
14, 92, 117, 163 (p.337, Vol.III in Norse)  
201, 294, 356, 391  
15, 4, 55, 100, 116, 179, 331  
16, 28  
  
17, 109 - - - - - Mrs. Vilhelm Koren

LUTHERAN HERALD 5, 1222 - - - - - Obituary of Koren  
(Before '17) 6, 2, 55, 88, 103, 127 - " " "  
6, 579 - - - - - Koren's Memorial Edition.

-- C. Hanson.

What are we ourselves doing about the Special Collection? Started? Nothing?

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THE GENERAL PASTORAL CONFERENCE

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The General Pastoral Conference of the Norwegian Synod will hold a special meeting at Bethany Lutheran College, Mankato, Minnesota, Monday, January 14th, 1:00 P.M. through Wednesday evening, January 16th.

The chairman, Pastor H.A. Theiste, directs: "Pastors must plan to give full time and attention. These matters before us must be settled."

The Program consists of matters referred to the Pastoral Conference by the Norwegian Synod in June 1945. The Conference is to report its conclusions on the following subjects at the next convention of Synod:

- A. OF ORDINATION: See the Synod Report, page 15, paragraph 2.
  1. Exegesis of the following and related passages with specific reference to the Ministry: Matthew 28, 19-20; Mark 16, 15,16; Acts 1,7; 6,24; 13,1-3; I Corinthians 12,27-31. -By C.M. Gullerud
  2. References from our Confessions and Synodical Reports on this question of the Ministry and Ordination. - By C. Hanson.
  3. Report of the Conference Committee from the July meeting, 1945.
- B. CONTINUED STUDY OF THE NEW CATECHISM: See Synod Report, page 47, paragraph 3, and Report of Com. on Catechism and Explanation, p.45.
- C. OF THEOLOGICAL STUDENTS: Synod Report, page 51, paragraph 5a.
- D. OF PLACING A THEOLOGICAL PROFESSOR AT THIENSVILLE SEMINARY: See Synod report, page 51, paragraph 5,b.
- E. OF THE AFFIRMATION: Continuation from the July Pastoral Conference. (According to the Lutheran Witness, Oct.23, '45, p.354 all communications with respect to this document are to be in the hands of the Committee for Doctrinal Unity(Mo.) by March 1, 1946. - Ed.)

Pastor E. Ylvisaker has been asked to serve as Chaplain.

Additional information will be published in the near future as to who the discussion leaders will be, as to housing and meals.

-- W.C. Gullixson, Secy.

## THE SPECIAL COLLECTION, ETC.

The gift to the Synod at this time of at least \$15,000.00 worth of properties and securities by Mr. and Mrs. Carl B. Krogstad of Washougal, Washington should spur us on to make a real collection for the many purposes mentioned at the last Synod Convention.

The new booklet, "NOW CONCERNING THE COLLECTION" was promised us by the printers for about October 25. But we hope you will get it soon. With thorough work on the part of all, we believe that we can make a real success of it.

The Peace Thank-offering for new missions totals as of Nov. 13, \$2,256.65.

A joint meeting of the Finance Board, Old People's Home Board, and Synod Trustees recommended to the Synod Trustees that they purchase a certain 4½ acre tract on Marsh Street as a possible future site for an old people's home, church, school, and, perhaps, parsonage. Sufficient money to buy this tract, \$4,000.00, was recently received as a trust fund, donated by Mr. Andrew A. Fadness, Velva, North Dakota. Of this amount the interest is to go toward the Old folks' home project.

-- M. Galstad, Treas.

## MISCELLANIES

Thanksgiving Collection - for Seminary Fund. Pastors are asked to encourage their members to give this their hearty support; without the pastors taking the lead, our members cannot be expected to know why they should give for this purpose. Whatever the final solution of the Seminary question, nothing can actually be done unless there are funds with which to operate. If we therefore do our part as pastors we might for once reach the ideal of having the needed funds on hand before we start on a project.

-- Finance Com., M.H. Otto, Secy.

Lutheran Hymnaries. We have several dozen useable copies (the small book edition) on hand. The congregation will donate them to any Mission congregation, or sell them to a self-supporting congregation for a very nominal sum. For further information write your editor, whose congregation is disposing of said books.

NEWS - According to recent information Pastor Larsen is improved in health after an operation, but is still abed most of the time and may have to undergo another operation.

Pastor Moldstad of Chicago is just recovering from an operation the exact nature of which his doctors have not yet revealed to him. Let us commend both of these our brethren into the hands of our Church's Lord and Savior, that He restore their health and permit them to serve us and our Synod a while longer, especially during these critical days.

Congratulations! To Pastor and Mrs. Dorr upon the arrival of a daughter, Carla Marie, born yesterday, Nov. 14th.

The Circuit Meeting held at Cottonwood yesterday was attended by all the pastors in the circuit except one; 5 delegates from other congregations were also present. The subject for discussion, THE MEANS OF GRACE, was not concluded. Yet, the meeting ended on the happy note that the audience would like to have heard more. We do hope that we can have such discussion-meetings annually; the one yesterday was the first since 1941 in our Circuit, a fact which causes us to hang our heads in shame.

May we be so bold as to suggest that all make up their minds now to attend our Special Conf. in Mar. and that we come prepared?

--- Editor



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HOVE: Dogmatics 381  
J.P. MEYER: Dogmatics Notes III, 101  
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BOOK OF CONCORD: Apology 443-451 (Trigl.)  
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POPULAR SYMBOLICS 107  
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NORTHWESTERN LUTHERAN, Vol. 30, 262, 309, 325, 356, 373. (Prof. J.P.Meyer)  
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WALTHER: Law and Gospel, 285, 317, 34; also see Index at rear.  
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EXPLANATION # 217  
NEW MISSOURI SYNOD Catechism p.184ff  
APPELT: The Last Four Chief Parts 85  
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DAU: Outlines of Catechism 55-56  
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JACOBS: Elements of Religion 240-247  
GERBERDING: The Lutheran Pastor 17; and see 38, 69, 107  
HOPPIN: The Chr. Ministry 341, 423; also 1-23  
KOHEN: Samlede Skrifter -- Krave paa vort presteskab II, 26-47  
SENTINEL: 4, 737  
BEREYNING (1915): by Nute Bjorgo, de if pastor to work and remain where  
   he cannot work for congregation's blessing (11 points), p. 59-61.  
THEO. QUARTERLY: 6, 1, 17; 1, 271; 24, 1.  
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325 Calls and Candidates  
55, 70. 98. 115. 130. 146. 162 The Divinity of the Call(G)  
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39, 10 Die Lehre in der Schrift von dem Amt des Worts in der Kirche, der Ortsgemeinde und in der Synode (&40, 128) (Meyer)  
39, 81 Das Neutestamentliche Predigtamt u seine Gaben (&166) A. Pieper  
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4, 1 Can Luth. Church Bodies of Am. get together? (PEK) E.sp. p.7  
on Ch. & Ministry  
5, 549 Der wichtige Beruf unserer Professoren in dieser Notzeit (JTM)  
6, 864 The Walther League & teaching office of the Ministry (F  
7, 936 "What shall be done with our call system?"  
8, 56 Long pastorates and older ministers  
8, 931 Branch offices - Auxiliary offices (PEK  
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72; SMITH & CHESTNUT: Dict. of Chr. Antiquities: I, 828, 208, 221, 229;  
DAVIS' Dict.: p.444; SCHAFF-HERZOG: Ency. of Relgs Knowldg: II, 1067; III,  
1700; and 1926; CTM: 8, 67; 14, 729.

NOTICE!

If your congregation will need a subsidy for Christian Day School  
for 1946-47, you are asked to inform the Board of Christian Elementary  
Education before its April 7th meeting. At this meeting plans will be  
made for next year's program.

-- L. Vangen, Secy.

"LUTHERAN PREACHING"?

In Lutheran Herald, Sept. 11, '45, p.656 is a cabl egram from Herman E. Jor-  
gensen reading in part, "Thursday evening Bishop Berggrav addressed largely  
attended Kaj Munk Memorial Service in Cathedral." --- Luth. Pub. House,  
Blair, Neb., has published a book of sermons "By the Rivers of Babylon", by  
Kaj Munk (\$1), translated from Danish by John M. Jensen.

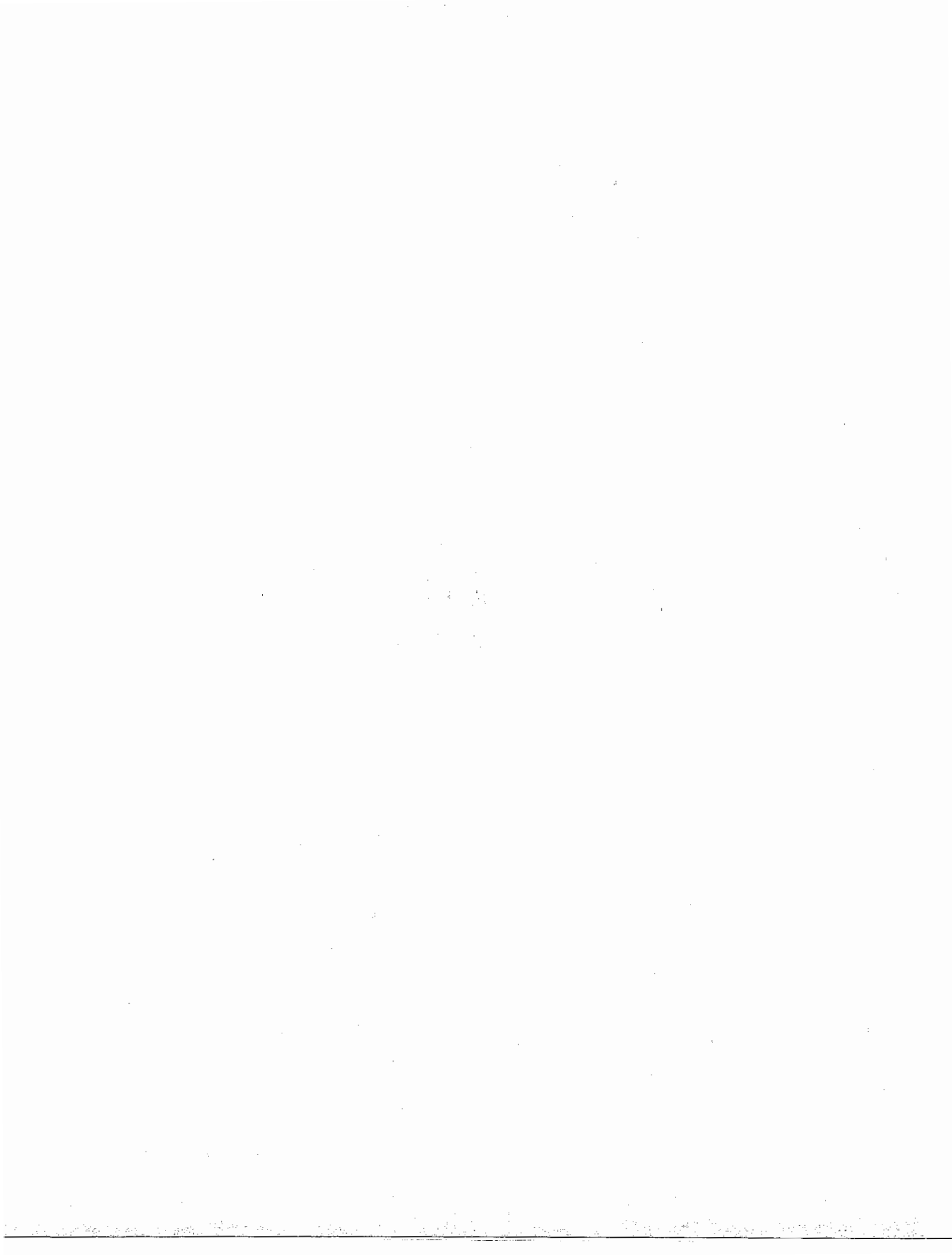
From sermon on GOOD SAMARITAN, p. 146-147, "Your neighbor is every man  
with whom you come in contact any time you have anything to do with him. This  
places you in an either/or position. Either you may be a help to your neigh-  
bor or a burden. There are some neighbors who may be helped by relieving them  
of the threats of robbers, and there are others whom we may serve by helping  
them out of this life. I mean this most literally. Niels Ebbesen and Count  
Gert are examples of that. The Bald Count had added sin upon sin to his life,  
if Niels Ebbesen had not stopped his crime by killing him, April 1, 1340. And  
if it was not an act of consideration to the Count, it was at any rate an act  
of mercy to the suppressed and suffering people."

From sermon on RICH MAN AND LAZARUS, p.80: "Did he remain in Hades  
through all eternity? Nothing is said about that."

--- Submitted by N. Oesleby.

*God grant us all a - 3 - blessed Christmastide!*





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 \* C L E R G Y   B U L L E T I N \*  
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 \* Vol. V.                      Cottonwood, Minn. - Feb. 15, 1946                      No. 5 \*  
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FROM THE PRESIDENT'S OFFICE

Let it be stated at this early date that our Synod Meeting will begin on Sunday, June 2, with a divine service in the morning and a sacred concert in the afternoon.

The secretaries of the various boards are asked to have their reports in the president's hands not later than May 3rd. Much time will thus be spared both representatives and pastors.

At the present writing (Feb. 9) the Rev. J.A. Moldstad is reported to be doing very nicely, being able to take care of most of his work in the congregation. The Rev. J.A. Petersen, who has been taking an electric shock treatment at the St. Joseph's Hospital of St. Paul, is also reporting satisfactory results.

Vice president A.M. Harstad represented the president at the meeting of the Synodical Conference special committee in Milwaukee, Feb. 5-6.

Your president will be the festival speaker at Pittsburgh, Penn., on the occasion of the anniversary of Luther's death. The Rev. W.H. McLaughlin is in charge of the festival service.

By way of a reminder: Is there any valid reason why there should not be regular family devotions in every one of our parsonages? Yes, I know that the devil will suggest all manner of excuses. But they simply will not hold in the high courts of heaven. What does Paul mean when he says: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"? I Tim. 5, 8. Yes, I may be so busy saving the world that I quite forget that little boy or girl in my own home. Billy Sunday made thousands "hit the sawdust trail" in his day, but he failed in bringing up his own boys in the nurture and admonition of the Lord - they are now in penitentiaries for life. Let us all put into practice what Landstad suggests in his matchless hymn:

"If thou hast given Him thine heart,  
 The place of honour set apart  
 For Him each night and morrow;  
 Then He the storms of life will calm,  
 Will bring for every wound a balm,  
 And change to joy thy sorrow."

--- N. A. M.

EDITORIAL NOTE: Perhaps the last words above may sound a bit harsh, but we, for one, are thereby reminded that we have not taken that matter as seriously as we should have either. Also pastors should take an occasional inventory of their habits and routines. If our readers have the Feb. issue of the CTM they will find an article there under MISCELLANEA, entitled "Stewardship of time" this is well worthy pondering.

### AUXILIARY OFFICE

From THE AUSTRALIAN LUTHERAN Vol. 52 (Aug. 16, '44), p.236

**Auxiliary offices:** Since Apostolic days it has been customary to have auxiliary offices in the Church to assist the pastors. The pastors have all the duties belonging to the God-ordained office (Acts 20,28; Col. 4,17); the assistants only such duties as are assigned to them (I Tim. 5,17). "They who labor in the Word and doctrine" were the pastors, not elders holding an office distinct from the ministry. We distinguish between those who handle the Word of God directly, such as professors and teachers at the college on the one hand, and on the other, those who are officers of the outward organization of the church, such as presidents, visitors, etc. While the former (professors and teachers) hold holy offices indeed, because they teach the Word of God, both the former (professors and teachers) and the latter (presidents and visitors, etc.) are auxiliary to the office of the ministry. These offices have been created by the church and may, therefore, also be regulated by the church both as to duties and duration. A call or appointment to any one of them (auxiliary offices) is not, therefore, quite identical with the call to the ministry. Where there is no flock there is no shepherd. Teachers of Christian Day Schools have a parental, but not a pastoral responsibility with regard to their pupils. In the case of auxiliary offices, the church issue a permanent or a limited call, or may appoint as it deems fit. Our church exercised this right at its recent convention in Melbourne and the resolution passed seems to have covered the case.

### MEANING OF ORDINATION

From THE LUTHERAN WITNESS Vol. 51, p. 224

The College of Presidents in this connection (connection not given) requested the Editors of our church papers to direct the attention of our people to the meaning of the rite of ordination. Ordination is with us not a rite by which a candidate becomes a minister. The candidate enters the holy office when he accepts a call to a Christian congregation. Ordination is simply the public acknowledgment of this fact, but does not confer anything which the candidate has not received by his call. Hence it is improper to ordain graduates who have accepted a professorship, temporary or permanent, at one of our colleges. Furthermore it is improper to ordain graduates who have only a supply call (vicarage, "internship" - it is best not to use this latter term). A temporary "call" is not properly a call. It is also to be reiterated that ordination should take place in the midst of the calling congregation, not in the home parish of the candidate. -- This is signed 'G' and is part of the Convention write-up of the 1932 Convention of the Mo. Synod held at Milwaukee, Wisc.

--- Quotations submitted by C. Hanson.

### Gathering in the SPECIAL COLLECTION

We ask your indulgence as we try to offer a suggestion or two. First, let nothing be done until the congregation itself has resolved to take part in this project and has either chosen a committee or asked the pastor to do the soliciting. (Of course, it is taken for granted that the pastor has brought it to their attention at the voters' meeting). Secondly, have the pamphlets distributed and let it be known during what period of time such solicitation is to be made. The people will then know the purpose of the solicitor's visit and will be ready for him. If the pastor has been chosen to make the rounds, he ought make no apologies when he asks for the member's gift - he is merely carrying out the resolution of the congregation; the same with a committee. And it is still a fact that no person is better suited for this soliciting than a committee or the pastor of the local congregation. We do not hesitate strongly to emphasize church-going and Bible-reading; why be timid when speaking about giving - concerning which the Bible has much to say too?

-- M. Otto





Acts 6, 24 presents the seven men as holding auxiliary offices in the church. And the "laying of of hands" is no law, but is to be determined and agreed upon by Christians without confusion.

Acts 13, 1-3 - here the significance and effect of the "laying on of hands" in New Testament times is presented. At Antioch, the Holy Ghost commanded that Barnabas and Saul be set apart for work. Thus these men were called to be missionaries and were sent forth with the laying on of hands (not overseers as yet). The significance of this act in the early church meant more than it does today; it conferred special charismatic gifts. Today we simply follow the example as an outward feature ratifying the call, and it is to be practised by common consent of the church.

Ephesians 4, 11-13: "Apostles" refers to those chosen by God, but they are not added to the church today. "Prophets" and "evangelists"; "Prophets" do not arise today with special revelations, "evangelists" are missionaries. "Pastors and teachers" refer to the one office, the same office. I Cor. 12, 29 adduced to show this.

I Cor. 12, 27-31 No distinction is to be made between presbyters and bishops; pastors are sometimes called presbyters or elders.

Titus 1, 5 shows that God has ordained that there should be pastors, and congregations have the authority to call, elect and ordain ministers.

Rom. 11, 13 shows the fruits of the ministry of the Word.

Pastor C. Hanson next began a reading of his paper on historical references from the "Triglotta" and "Synod Reports" on this question of the Ministry and Ordination.

The MONDAY EVENING SESSION of the Conference was taken up with a report on the new Seminary plans by the Board of Regents, presented by S. Dorr. The plan suggested was to start the Seminary this Fall at the College, to call a full time theological professor, to use the present theologically trained members of the faculty, to house students outside the College premises, to charge no tuition, to charge board and room at cost (estimated at \$200.00), and to teach the following subjects: O. and N.T. exegesis, and introduction, symbolics, church history, dogmatics, and homiletics, education, pastoral theology and liturgics.

Pastor C. Hanson continued his paper until the close of the session.

#### TUESDAY SESSIONS

Pastor A. Harstad read the incomplete report of the Joint Union and Intersynodical Committee on the "Doctrinal Affirmation" (see Clergy Bulletin Sept. 15, 1946); and Pastor N.A. Madson and DR. S.C. Ylvisaker gave oral reports about the Intersynodical committee meetings of August and November, 1945, and about a subcommittee meeting on January 3rd at Chicago, respectively. Dr. Ylvisaker's proposal was read, a committee was elected to study it and report back, and on Wednesday morning the following draft was adopted for presentation to Synod:

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The General Pastoral Conference of the Norwegian Synod has studied the document called the DOCTRINAL AFFIRMATION and has found it unsatisfactory as a document of agreement between the American Lutheran Church and the Missouri Synod, since it does not sufficiently defend the truth in all the doctrines which have been at issue and does not in all its parts state the biblical truths with sufficient clearness. Although we believe that the AFFIRMATION is an improvement on the DECLARATION, we believe that the BRIEF STATEMENT has been definitely weakened as a confessional basis.

It is with genuine concern for the unity of faith in the Synodical Conference that we ask our brethren of the Missouri Synod to recognize the confusion which these union endeavors have caused in its own ranks and within the Synodical Conference generally. From the STATEMENT of the forty-four sent out from Chicago in 1945, we judge that a liberal and unionistic spirit is abroad in our own midst which, if it prevails, will work havoc with sound Lutheranism. We ask our brethren of the Missouri Synod to rise up against this spirit with a renewal of the old time vigor and earnestness in contending for the faith, that we may all stand together again in the confession of the one true faith and in that strong opposition to error which a true confession demands.

NOTE: This statement is to be accompanied by a full discussion of the errors and weaknesses which we have noted in the AFFIRMATION and the STATEMENT of the "44", and is to be circulated among our pastors before the Synod Convention in 1946. (To appear in the Pre-Convention Handbook. - Ed.)

Pastor C. Hanson's paper was completed and the report of the committee on "Ordination" (see Clergy Bulletin Sept. 15, 1945) was read and discussed until the close of the afternoon session. The report was recommitted. The Seminary question was taken up in the EVENING SESSION following the Communion service, and briefly discussed.

#### WEDNESDAY SESSIONS

The Committee on "Ordination" submitted a new report and as corrected by the Conference is given herewith:

#### THE ORDINATION QUESTION

1. The ordinary practice in our Synod has been that ordination was used only for those who had been called as pastors or missionaries; circumstances have been such that the question, whether theologically trained men called as professors at our schools should be ordained, has not been raised in our circles until now.
2. When the Board of Regents, on behalf of the Synod, ordained certain men who were called to teach at our college, objections were raised by some brethren. Ordination, however, is an adiaphoron which the Church can omit or retain as may be agreed upon within it. Since this is an adiaphoron we do not wish to fault the Board for what it did in the emergency that existed.
3. The question whether theologically trained men called to teach in our college might properly be ordained (whether under normal conditions or only in an emergency) is one on which we are not ready to report at the present time. In the field of adiaphora, however, divergent practices may be tolerated, subject to the law of love and the rule that in the Church all things should be done decently and in order.

Considerable discussion centered on paragraphs one and two. One paragraph, originally submitted, was deleted. The rest of the morning session was taken up with discussing the report on the AFFIRMATION as previously reported. In the final session of the Conference the Committee on "Ordination", Pastors G.O. Lillegard, M. Gullerud, and T.N. Teigen, was instructed to prepare theses for the next pastoral conference on the "Call of Professors at our College". The Catechism committee reported, and Prof. M. Galstad was instructed to mimeograph this report and send it to pastors in Synod.

Pastor A. Harstad reported on the editors' plan of assignments for SENTINEL for 1946. The Conference commended this plan, which follows:



CHRISTIAN EDUCATION: Bethany - Dr. S.C. Ylvisaker; Elementary - L. Vangen.  
THE CHURCH OBSERVER - G.M. Gullierud; HOME MISSIONS - H. Theiste and P.  
Ylvisaker. CHARITIES - E.G. Unseth. FOREIGN MISSIONS - F.L. Wilson.  
CHURCH HISTORY - Christian Anderson. UNION MATTERS - S.C. Ylvisaker, N.A.  
Madson, and G.O. Lillegard. CURRENT EVENTS - T.N. Teigen, N.S. Tjernagel,  
and S. Dorr. GLEANINGS - J.A. Petersen. NEWS - G. Guldberg. DEVOTIONS -  
C. Hanson. SEASONAL ARTICLES - M.O. Dale. DOCTRINAL ARTICLES - M. Otto.  
YOUTH'S COMPANION - E. Ylvisaker. THE CHRISTIAN FAMILY - A. Strand.  
FINANCES - M. Tweit and M. Galstad. FEBRUARY - article on Citizenship.  
MAY - two articles concerning the Synod. JUNE - 1st issue: Army and Navy;  
2nd issue: report on Convention - S. Dorr and M. Otto.

Prof. C.A. Moldstad made a plea for articles for LUTHERSK TIDENDE.  
Attendance of non-Synodical Conference students at Bethany was discussed,  
and the Board of Regents was commended on the way it has handled this matter.  
Dr. S.C. Ylvisaker asked pastors to send in names of prospective students  
and urged an early registration of them. The Special Collection was dis-  
cussed, and it was decided that it should be completed before the next Synod  
meeting. ... Adjournment.

-- W.C. Gullixson, Secy.

#### JOTTINGS RE ROME AND HER CHILDREN

"Lord Derby said Catholicism is 'religiously corrupt and politically dangerous'. (Acton, Hist. of Freedom, p.189) As Lutheran Christians we deal with the 'religiously corrupt' Catholicism; as American citizens we deal with the 'politically dangerous' Catholicism."

William Dallmann, "Church & State",  
Theological Quarterly, 1909, p.20

If the brethren want a convenient refutation of the idea of papal infallibility from a Catholic, write to Agora Publishing Co., 229 West 48th St., New York, and ask for "Bishop Stresemeyer's Speech at Vatican Council of 1870". The price is 10 cents. Ten pages of tremendously interesting reading. About six weeks ago I sent a copy to the local priest. He tells me that he sent it on to Bishop Noll of "Our Sunday Visitor" at Huntington, Ind, and asked him to comment. The local "father" assured me that I would have a personal letter from the Bishop or the Bishop would comment on it in OSV. Silence to date.

My visit with the local priest would make an interesting story. Among other things I learned that he had no complete Bible in the house (big house, too) in any language.... Here is a wrinkle you may not have heard - We were discussing the Catholics' attitude toward Luther. He's in purgatory, of course. The priest told me that Theresa Neumann, the stigmatic of Konnersreuth, Bavaria, is reported to have had a revelation from the Lord to the effect that Luther would stay in purgatory until the schism he caused was healed.

-- T.N. Teigen

NORTHWEST PASTORAL CONFERENCE meets the first week after Easter, Wednesday and Thursday, Apr. 24th at - place still to be determined.

-- C. Hanson

NOTICE: the pages of the Clergy Bulletin are closed to no one. Send in your items, pro and con, and you shall be heard and read. -- Ed.



paid to the meaning of douleousin, just as we found in 14,18. 'Not our Lord Jesus Christ do they serve' does not mean -- as if the verb were dia-koneu -- they do not render Him the benefit of their service; but that they are not acting the part of slaves who obey as slaves, obey without question every word of 'our Lord Jesus Christ', to whom as our Lord all of us (you Romans and I) are slaves. In the very next verse Paul has the contrast: 'Your obedience' has become publicly known, i.e., you are as slaves who do obey our Lord as Lord, and it is so evident, has been proved to such an extent, that all men who at all know you know it. As we have seen, many of the Romans were actual slaves to earthly masters; this word about obeying the heavenly Lord went home to them much more effectively than it does to us, who have only heard of slaves. They know what masters did with recalcitrant slaves. These got the lash or worse. Such evil slaves are all 'such' as teach contrary to their heavenly Master."

One of the signers of A STATEMENT is Dr. T. Graebner, who in the pages of the Lutheran Witness has publicly stated that he has not changed his position. We shall leave it to the reader to draw his own conclusion -- compare what he says in A STATEMENT with the following exegesis on Romans 16, 17,18 which he gave the Middler Class in 1936-37: (said exegesis is faithful to the instructor, almost to a fault)

17) Those who make divisions and offences against the doctrine which they have been taught, as when people agree to work together in spite of their religious differences. Important text against unionism.

17,18) What kind of false teachers are meant? All those who depart from any doctrine, or those who destroy the foundation of faith, unbelievers. Here may be classed Unitarians, Christian Scientists, Mormons, etc. We also agree that the modernists are meant. But what about some like Dr. Painter (Pastor of Memorial Church, Presbyterian on Skinker Blvd.)? He is also included.

Serving the belly means a luxurious life, food, drink, all the appetites of the flesh. We could not say that of some of the worst heretics -- It must mean those who serve their temporal advantages (otherwise we have to avoid fellowship only when he serves his belly), selfish motives decide the line.

They deceive the ignorant and the innocent. This applies to false reasoning, false logic, for the support of their religion. It is possible to limit these verses against the errors of the extreme kind; not all are unChristian teachers. Paul would have no grounds after a letter like this to war against extreme errorists; so it must mean the very dangerous ones -- those correct in almost every way, but one. (Our emphasis)

The whole argument is that they do not serve Christ but their bellies; either those who do not serve him at all, or all those who serve their own ends occasionally departing from Christ, which is the better sense.

(NOTE: Those who have been in his classes will remember that this last sentence is typical of his way of speaking)

--- M.H. Otto

"In the midst of our busy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obtrusion. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always on the run and to measure our fruitfulness by our pace and by the ground we cover in the course of the week." HOW TRUE!  
(J.H.C.F. quoting Dr. Jowett in April 1937 CTM, p. 299)

-- Ed.