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C L E R G Y B U L L E T I N

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THE DOCTRINE OF THE MINISTRY *

The assignment given the essayist calls for the exegesis of the following and related passages with specific reference to the ministry: Matth. 28, 18-20. Mark 16, 15-16. Acts 1,8; 6, 2-4; 13,1-3. Eph. 4, 11-13. I Cor. 12, 27-31. Tit. 1,5. and Rom. 11,13. Since the exegetical study of these passages is to be made with specific reference to the ministry it is well that it be clearly determined at the very outset what has been understood in our church by the term "ministry". We cannot make specific reference to a thing which in itself is uncertain and undefined. The best way to determine what has been understood in our church by the term "ministry" is to examine the definitions offered by those who have been the teachers (personally or by their writings) of our pastors. We bring the following quotations:

Hove: CHRISTIAN DOCTRINE, p.383, # 214: "The public ministry is the office by which the means of G race are publicly administered in the name of the congregation, on behalf of the congregation. For this purpose a special call is required." # 215: "As among the rights and duties of the general spiritual priesthood are included the right and duty to provide for the establishment and maintenance of the public ministry, the ministry is indeed based on the spiritual priesthood, but is at the same time a divine institution, and accordingly not a mere ecclesiastical arrangement, which depends on the pleasure of the congregation." p.384. " 'Evangelists' correspond probably most nearly to the men who we call 'missionaries'. 'Pastors' and {teachers', 'elders', and 'bishops' are only different names to designate the permanently established ministers of the Word in the organized local churches. These men could be found in all churches (Acts 14,23; Titus 1,5) and through these men, who were all originally alike in dignity, the ministry was continued." p.387

A..L. Graebner: DOCTRINAL THEOLOGY, # 163: "For the public performance of the privilege and duties of the Church in preaching the Gospel and administering the sacraments Christ has instituted the ministerial office in the Church." # 164: "The ministerial office is conferred upon its incumbents by God, by the Holy Spirit, by Christ, the Head and Archbishop of His Church, through the congregations which, by the call extended through them, delegate or transfer upon men thus call the public exercise of those functions of the priesthood of all believers, which, by virtue of such call, the ministers of Christ and of the Church perform in the name of the congregation and of Christ, Who mediately called thrm through the congregation." #168: "Though the ministerial office in the Church is but one, yet by the will of the congregations and with the consent of the incumbents of the whole ministerial office certain functions of this office may be delegated to assistant functionaries in the service of the congregation."

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F. Pieper, CHRISTLICHE DOGMATIK, III, pp. 501-502: "Das Wort 'Predigtamt' wird sowohl in der Schrift als im kirchlichen Sprachgebrauch in einem allgemeinen und in einem besonderen oder engeren Sinn genommen. Im allgemeinen Sinn genommen, bezeichnet es jede Weise der Verkündigung des Evangeliums oder der Handhabung der Gnadenmittel, einerlei, ob sie von allen Christen, denen das Evangelium oder die Gnadenmittel ursprünglich und unmittelbar gegeben und befohlen sind, oder von erwählten öffentlichen Dienern (ministri ecclesiae) im Auftrag der Christen geschieht. Wir verstehen hier unter dem öffentlichen Predigtamt das Amt in engeren Sinne, nämlich das Amt durch welches die den Christen ursprünglich und unveräusserlich anvertrauten Gnadenmittel im Auftrage der Christen, also von Gemeinschaftswegen, verwaltet werden. Das Predigtamt in diesem Sinne setzt die Existenz von Christlichen Gemeinden voraus. Nur wo vorher eine Gemeinde ist, kann von ihr das öffentliche Predigtamt aufgerichtet werden... 'Öffentlich' werden daher dieses Amt und die Funktionen desselben genannt, nicht vom Ort, wo sie geschehen, sondern im Sinne von: im Auftrag und Dienst der Gemeinde und an der Gemeinde, gerade wie wir im bürgerlichen Leben von öffentlichen Beamten und vom öffentlichen Dienst (public servants, public service) bei demselben reden, die im Dienst eines Gemeinwesens stehen."

Theo. Engelder, DOGMATIC NOTES, # 2: "The public ministry is the office by which the rights and duties of the spiritual priesthood of the Christians, the administration of the means of grace, which cannot and must not be publicly exercised by all, are executed by order and in the name of the local congregation, by men chosen to that office." # 3: "The term ministry is used in a wider sense to denote the means of grace in whatever way they are preached and applied, whether by laymen or a called minister, by word of mouth or otherwise. This has also been termed the ministry in the abstract. In the narrow sense it denotes the public ministry, the administration of the Means of Grace by the pastor, in the name of the local congregation. Ministry in the concrete."

C.F.W. Walther: KIRCHE UND AMT. Thesis VII: "Das heiligen Predigtamt ist die von Gott durch die Gemeinde als Inhaberin des Priestertums und aller Kirchengewalt übertragene Gewalt, die Rechte des geistlichen Priestertums in öffentlichen Amte von Gemeinschaftswegen auszuüben."

With specific reference to the "ministry" thus defined we proceed to the exegesis of the Scripture passages assigned.

Matth. 28, 18-20: JESUS COMING FORWARD, SPAKE UNTO THEM SAYING, ALL AUTHORITY HAS BEEN GIVEN TO ME IN HEAVEN AND UPON THE EARTH. GOING, THEREFORE, DISCIPLE ALL THE NATIONS, BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST, TEACHING THEM TO OBSERVE ALL WHATSOEVER I COMMANDED YOU; AND BEHOLD I AM WITH YOU ALL THE DAYS TILL THE END OF THE AGE.

The immediate context of this Scripture portion reveals that the 11 disciples were directly addressed. The meeting occurred by previous appointment as may be seen from verse 16 THEN THE ELEVEN DISCIPLES WENT AWAY INTO GALILEE INTO A MOUNTAIN WHERE JESUS HAD APPOINTED THEM. The importance of this meeting is shown by the care with which Jesus arranged it. It was on the Mount of Olives, after they had sung a hymn together that Jesus said ALL YE SHALL BE OFFENDED BECAUSE OF ME THIS NIGHT; FOR IT IS WRITTEN, I WILL SMITE THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED ABROAD. BUT AFTER I AM RISEN AGAIN, I WILL GO BEFORE YOU INTO GALILEE. (Matt. 26, 31-32) Here was an implied invitation for the disciples to gather at the appointed place after His resurrection. There would be a scattering of the flock at Jesus' apprehension but in contrast thereto the meeting at Galilee was mentioned as a rallying point for the dispersed and frightened sheep. closer details concerning the purpose of the meeting were not given at this time.

The importance of this meeting is further revealed by the words of the angel at the tomb on Easter morning: GO QUICKLY, AND TELL HIS DISCIPLES THAT HE IS RISEN FROM THE DEAD; AND BEHOLD, HE GOETH BEFORE YOU INTO GALILEE; THERE SHALL YE SEE HIM; LO I HAVE TOLD YOU. Later the risen Lord Himself met the faithful women and said to them BE NOT AFRID; GO TELL MY BRETHREN THAT THEY GO INTO GALILEE AND THERE SHALL THEY SEE ME. This meeting then in Galilee was by divine appointment and greatest care was taken that the disciples would keep the appointment without fail. When the time came the disciples were on hand and Jesus drew nigh unto them. As we carefully examine the words that Jesus spoke to His disciples on that memorable occasion, we note that they bring a message of the deepest importance for the Christian Church of the entire New Testament era which extends to the end of the world. While indeed the Lord was specifically addressing Himself to the eleven before Him, His words were intended not only for their ears but they were ringing forth to all those who would receive Him as their triumphant Lord for all time to come. We are assured that He is here speaking to us and every child of God. For He closes His short but pregnant message with the words which have brought strength to many trembling hearts: LO I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. That Jesus spoke here not only to the eleven but to the Christians of all times is seen also from the fact that the object of the mattheusate is not merely ta ethnes but panta ta ethnes "all the nations". By this all-embrasive expression is shown the broad scope of the command which extended beyond the activity of the Eleven disciples in their lifetime to the activity of Christians to the end of time.

The conclusion cannot escape us that this mattheusate panta ta ethnes was not a command given to the apostles as something which was by them to be handed down by means of an apostolic succession but a commission given to the whole Christian Church on earth. This commission has the same audience as the words which Jesus spoke to Peter and yet not to Peter only but to the twelve and yet not to the twelve only but to the whole Christian Church: I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN; AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. (Matt.16,19) Concerning this passage under consideration Dr. F. Pieper in His Dogmatik says: "Dass Matth. 16, 18-20 nicht bloss den Aposteln für ihre Person, sondern den Christen bis an den Jüngsten Tag, Wort und Taufe befohlen werden, geht aus den Schlussworten hervor: 'Und siehe ich bin bei euch alle Tage bis an der Welt Ende.'" (Vol. III, p.515) J. Ylvisaker in the "Gospels" has this to say: "His discourse is directed more especially to the eleven but the command which he gives them to preach the Gospel to every creature and to make all nations His disciples through baptism and instruction is not given to the apostles as His official representatives, so that it should apply to them only, insofar as they were incumbents in office. The injunction is given to the Church. This is Jesus' last verbal will and testament to his kingdom on earth. It shall be a missionary kingdom until the end of the world." (P.780) Referring to the promise "Lo I am with you always, even unto the end of the world" Stoekhardt in his Biblische Geschichte, N.T. says, "Daraus ersieht man, dass nicht nur den Aposteln, sondern den Jüngern aller Zeit, allen Gläubigen von Christo die Vollmacht gegeben ist, zu predigen, zu lehren und zu Taufen." (pp.329-330).

As a word addressed to the whole Christian Church on earth setting forth every Christian's right, privilege and duty, this text Matth.28,18-20 cannot be adduced as a proof text for the institution of the Public Ministry in the narrower sense. It is of course true that called ministers of the Gospel will in this passage find outlined work that they are to perform -- baptizantes -- didaskontes -- but we cannot on that account find the institution of the ministry in the concrete here set forth.

Mark 16, 15-16 What has here been stated concerning Matth. 28, 18-20 applies also to Mark 16, 15-16 which reads: AND HE SAID TO THEM, GOING INTO ALL THE WORLD PREACH THE GOSPEL TO EVERY CREATURE. HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, BUT HE THAT BELIEVETH NOT SHALL BE DAMNED. It will have been noticed from the quotation from Ylvisaker's "Gospels" that he treats of this command in the same way as the command in Matth. 28, 18-20.

ACTS 1, 8: BUT YE SHALL RECEIVE THE POWER OF THE HOLY GHOST COMING DOWN UPON YOU AND YE SHALL BE MY WITNESSES IN JERUSALEM AND IN ALL JUDAEA AND IN SAMARIA AND UNTO THE EXTREMITY OF THE EARTH,

These words were spoken by Jesus to His apostles immediately before His ascension. That these words have a more specific application to the apostles than the foregoing Scripture texts may be seen from the fact that Jesus designates the territory in which they are to work -- Jerusalem, all Judaea and Samaria, and also from the fact that specific reference is made to the outpouring of the Holy Ghost which took place on the day of Pentecost. When the Holy Ghost should be poured out upon them they should receive the strength and power which should be necessary for the carrying out of their calling. This strength no doubt refers to the boldness with which they spoke and may also include the ability to speak in the different tongues of the nations represented at Jerusalem at the Festival.

martyres -- They were to be witnesses of what they had heard and seen of the teaching, work, and life of Jesus, WITNESS OF HIS RESURRECTION, (Acts 1,22) Peter in preaching to Cornelius' household said: WE ARE WITNESSES OF ALL THINGS WHICH HE DID BOTH IN THE LAND OF THE JEWS AND IN JERUSALEM, WHOM THEY SLEW AND HANGED ON A TREE; HIM GOD RAISED UP THE THIRD DAY AND SHEWED HIM OPENLY; NOT TO ALL THE PEOPLE BUT UNTO WITNESSES CHOSEN BEFORE OF GOD EVEN TO US, WHO DID EAT AND DRINK WITH HIM BEFORE HE ROSE FROM THE DEAD. AND HE COMMANDED US TO PREACH UNTO THE PEOPLE AND TO TESTIFY THAT IT IS HE WHICH WAS ORDAINED OF GOD TO BE THE JUDGE OF QUICK AND DEAD. (Acts 10,39-42) To the apostles, after His Resurrection, Jesus Said: THUS IT IS WRITTEN AND THUS IT BEHOVED CHRIST TO SUFFER AND TO RISE FROM THE DEAD THE THIRD DAY: AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM. AND YE ARE WITNESSES OF THESE THINGS. (Luk 24, 46-48) -- AND YE ALSO SHALL BEAR WITNESS BECAUSE YE HAVE BEEN WITH ME FROM THE BEGINNING. (John 15,27) And also we know that through the writings of the Apostles given by inspiration of the Holy Ghost, their testimony has gone out to the end of the earth. -- While this passage does specifically refer to the apostles we may well say that the work they were here commissioned to do is the work which is to be carried out in the Church today. It is a work of bearing testimony. We are witnesses of Christ. It gives the true content of right Christian preaching and teaching.

Acts 6, 2-4 THAT THE TWELVE HAVING CALLED FORTH THE MULTITUDE OF THE DISCIPLES SAID, IT IS NOT ACCEPTABLE THAT WE SHOULD LEAVE THE WORD OF GOD TO WAIT ON TABLES. WHEREFORE, BRETHREN, EXAMINE SEVEN MEN FROM AMONG YOU WHO HAVE BEEN BORNE WITNESS TO, FULL OF THE SPIRIT AND OF WISDOM WHOM WE MAY APPOINT OVER THIS SERVICE; THEN WE SHALL PERSEVERE IN PRAYER AND IN THE SERVICE OF THE WORLD.

In the Church at Jerusalem the care of the poor and in particular of the widows was regarded as a responsibility resting upon the congregation. Because the apostles found that the administration of this work imposed upon them a task which they were unable to perform without infringing on their regular duties as pastors of the flock (proseuche kai diakonia tou laou) they asked the congregation to select seven qualified men who could be appointed over this service. The congregation (the whole multitude) acceded to the wishes of the apostles and elected (exelexanto) seven spirit-filled

men for the work. These were brought to the apostles who, when they had prayed, laid their hands on them (epetheekan autois tas cheiras).

The men thus appointed have been called deacons (diakonoi - ministers) although this term is neither here nor elsewhere in Scripture specifically referred to these men. Just in passing we may say that two of these men, Stephan and Philip, not only performed miracles (Acts 6, 8; 8,6) but also proclaimed the Word of God in no case, however, imposing on the stated work of the apostles in the congregation at Jerusalem. These seven men occupied offices in the church which have rightly been called auxiliary offices (Hilfsämter) offices of assistance to the apostles in their work. When calling upon the congregation to create these offices, the apostles did not present the matter as a command of God, but showed that the exigency of the circumstances made this procedure advisable. It was the neglect in the daily ministrations for the widows that called forth this arrangement. With the consent of the congregation and by their election the offices occupied by the seven men came into being. While the offices here created had to do specifically with the ministrations of widows, this Scripture portion has ever been referred to as the directive for all so-called auxiliary offices in the Church as may for instance be seen from Walther's Kirche und Amt, Thesis VIII. From the example of the early Christian Church as given in Acts 6, 2-4 it may be seen that auxiliary offices (Hilfsämter) may be created as the need arises. But from this it cannot be argued that the Church is bound by God under all circumstances to establish and maintain such offices until the end of time. The need and exigencies of the situation will determine whether or not such offices should be established. In this, all auxiliary offices in the Church differ from the Pastoral office, the establishment of which is not left to the choice of Christians in any given locality. To the establishment of the Pastoral Office Christians of any given locality are bound. With regard to auxiliary offices in the Church it may be said that any Church or group of churches of a common faith may establish and maintain such offices jointly as is done for instance in connection with the establishment of Christian Day Schools and Lutheran High Schools throughout the length and breadth of our Synodical Conference. Every Congregation whether alone or together with other congregations is not under every circumstance bound to establish the office of Christian Day School Teacher for instance. Dr. Walther in treating of Acts 6, 2-4 in his Kirche und Amt under Thesis VIII speaks of these offices as auxiliary offices attached to the ministry and preaching and speaks of the office of school teachers who have to teach the Word of God in their schools as a sacred office of the Church in which a part of the one office of the Church is exercised.

As far as the ecclesiastical custom of inducting into office with the laying on of hands of those who are elected and called to fill auxiliary offices in the Church is concerned we may see that Scriptural precedent may be adduced in its favor. However, since here is no law, this matter must be determined and agreed upon by the congregation or congregations concerned and nothing should be done in this respect which would create confusion and disturbance in the Church. In this matter as in the case of all adiaphora, the decision rests with the majority with the proviso, of course, that any breach or harm is to be avoided. Thus Walther in his "Proper form of a Lutheran Congregation" states: "As a rule, all matters not determined, enjoined or prohibited by the Word of God, should be decided by a majority vote — a rule which 'nature teaches", I Cor. 11,14. But if it should become apparent that forcing the decision of the majority might, because of the infirmity of many, cause a breach or some other harm, the majority should, for the sake of love and peace, yield to the minority. 2 Cor. 10,8." #45

The specific significance and effect of the 'laying on of hands' in the early Christian church will be treated in connection with the exegesis of Acts 13, 1-3 which follows:

ACTS 13, 1-3: THERE WERE IN ANTIOCH IN THE EXISTING CHURCH, PROPHETS AND TEACHERS AS BARNABAS AND SIMEON WHO WAS CALLED NIGER, AND LUCIUS OF CYRENE AND MANAEN WHO HAD BEEN BROUGHT UP WITH HEROD THE TETRARCH, AND SAUL. WHILE THESE WERE MINISTERING AND FASTING THE HOLY GHOST SAID, SET APART UNTO ME, BARNABAS AND SAUL FOR THE WORK FOR WHICH I HAVE CALLED THEM; WHEN THEY HAD FASTED AND PRAYED AND LAID THEIR HANDS ON THEM, THEY RELEASED THEM.

Just what is meant here by prophets and teachers will be treated more specifically under the treatment of I Cor. 12, 27-31 and Eph. 4, 11-13. Suffice it to say that the men here separated for a specific work, the work of bringing the Gospel especially to the Gentiles, were to begin with serving the church in Antioch with their gifts of prophecy and teaching. They were in fact ministering to the Lord at the time when the directing words of the Holy Ghost came to the church at Antioch. The word here used for "ministering" (leitourgountoon) is the usual word used to designate the temple service of the priest. Through an immediate call of the Holy Ghost Barnabas and Paul were to be set apart by the church at Antioch for a specific work designated by the Holy Ghost. From the account which follows we learn that their call was to carry them on an extended missionary journey to Salamis and throughout the whole Isle of Paphos, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe. Through their preaching of Christ in the synagogues and elsewhere they were to be instruments in the hands of the Lord in gaining many converts. After this call had come and the designated men had been separated for the work, those who ministered at Antioch fasted and prayed and laid their hands upon them (epithentes tas cheiras autois) and so released them. There can be no question that these men were called to be missionaries and were sent forth with the laying on of hands. They could not yet be regarded as episkopoi -- overseers -- since there was no flock of God over which they were at this time set as overseers by their call. Yet the laying on of hands was not denied them. Just what was the significance of the laying on of hands which is here referred to? There is Scriptural ground for saying that this laying on of hands meant more in the early church than it does today in our church custom of laying on of hands at ordination. From our confessions which should establish for us what we mean by the laying on of hands at ordination today we learn that it is nothing more than the public ratification of the call which has been received and accepted. (As before stated under the treatment of Acts 6, 2-4, the common consent of the church must determine today when this ecclesiastical custom is to be practised). But what was the significance of the laying on of hands in the early church? This can be determined only by studying the passages which refer to this practise. Paul in writing to his coworker, Timothy, reminds him of the gift which was conferred upon him by the laying on of hands, NEGLECT NOT THE GIFT THAT IS IN THEE, WHICH WAS GIVEN THEE BY PROPHECY, WITH THE LAYING ON OF HANDS OF THE PRESBYTERY - (meta epitheseos toon cheiron). Also in his second epistle to Timothy he refers to this in the following words, WHEREFORE I PUT THEE IN REMEMBRANCE THAT THOU STIR UP THE GIFT OF GOD, WHICH IS IN THEE BY THE PUTTING ON OF MY HANDS - (dia toos epitheseos toon cheiron my). The dia is here plainly instrumental. Concerning certain disciples in Ephesus we are told in Acts 19, 5,6, THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS. AND WHEN PAUL HAD LAID HIS HANDS UPON THEM (epithentes autois tou Paulous cheiras). THE HOLY GHOST CAME UPON THEM; AND THEY SPAKE WITH TONGUES AND PROPHESIED. In Acts 8, 18 we read that SIMON SAW THAT THROUGH LAYING ON OF THE APOSTLES HANDS (dia tees epitheseos toon cheiron toon apostolon) THE HOLY GHOST WAS GIVEN. Again we have the instrumental dia. Concerning the deacons at Jerusalem who had received the laying on of hands we read especially of Stephen and Philip that they performed great wonders and miracles among the people. (Acts 6,8; 8,6) Of Barnabas and Saul we read after the laying on of hands at Antioch, that

they performed signs and wonders. (Acts 14,3) The conclusion is inescapable that the laying on of hands in the early Christian church was connected with the conferring of special charismata, yes that it had a fuller significance than the laying on of hands in ordination today. The passages, therefore, which refer to the laying on of hands in the New Testament should not be unduly pressed to determine any specific practice with regard to the laying on of hands in the church today. The most that can be said is that by the laying on of hands at ordination today we are following an example given in the early church, as far as the external feature of this practice is concerned. We also follow this example that the laying on of hands occurs when a call to the ministry has been received and accepted. That which makes of our ordination more than an empty ceremony is, as Walther says, the fact that it is joined with prayer of the church in answer to which truly heavenly gifts are poured out on the person ordained. This of course would be the case, with or without the laying on of hands. In which case the church of today should or should not practise the laying on of hands, commonly known among us as ordination, cannot be determined from Scripture but must be decided by common consent of the church. And we in the Lutheran Church will desire to follow the practice outlined in our Confessions and will attach no further significance to it than that which is there outlined.

EPH. 4, 11-13 AND HE GAVE SOME AS APOSTLES, SOME AS PROPHETS, SOME AS EVANGELISTS, SOME AS PASTORS AND TEACHERS, WITH A VIEW TO THE PERFECTING OF THE SAINTS FOR THE WORK OF THE MINISTRY, FOR EDIFICATION OF THE BODY OF CHRIST UNTIL WE ALL SHALL ARRIVE AT THE UNITY OF THE FAITH AND OF THE FULL KNOWLEDGE OF THE SON OF GOD, UNTO A COMPLETE MAN, UNTO MEASURE OF MANHOOD OF THE FULNESS OF CHRIST

The verses under study are found in a setting which stresses and treats unity, the oneness to be found in the Holy Christian Church, the Communion of Saints and then also the need of preserving this unity and of bringing others into the unity of the saving faith. With this in mind we proceed to the study of the portion under consideration which tells us that the ascended Lord has bestowed certain gifts. He gave some as apostles, some as prophets, some as Evangelists, some as pastors and teachers. It is significant and important to note that the edocken is the aorist tense which tense does not distinguish between complete or incomplete action but may be used of either. Thus the verb "he gave" may be used of gifts that were bestowed in the past and also of gifts that are being bestowed now and will be bestowed in the future. Thus the verb edocken very adequately covers the gifts that God bestowed particularly in the primitive church as well as gifts bestowed in the church of today.

Christ gave some as apostles. The apostles are those who were chosen by God as the special messengers and witnesses of Christ's resurrection, as may be seen when the place of Judas Iscariot was to be filled, WHEREFORE OF THOSE MEN WHICH HAVE ACCOMPANIED WITH US ALL THE TIME THAT THE LORD JESUS WENT IN AND OUT AMONG US, BEGINNING FROM THE BAPTISM OF JOHN, UNTO THAT SAME DAY THAT HE WAS TAKEN UP FROM US, MUST ONE BE ORDAINED TO BE A WITNESS WITH US OF HIS RESURRECTION. Consequently it may be seen that apostles are not being added to the church today. However, the apostles through the infallible doctrine, Word, transmitted by them to us, continue to be teachers of all Christendom.

Christ gave some as prophets and evangelists. These are as Stoeckhardt says "besondere dona der ecclesia primitiva." There were prophets in the early Christian church who received special revelations which they transmitted to the church. Besides being men who exhorted and confirmed the brethren (Acts 15,32) they also had the special gift of foretelling future events as may be seen from Acts 11, 27-28, AND IN THESE DAYS CAME PROPHETS FROM JERUSALEM UNTO ANTIOCH, AND THERE STOOD UP ONE OF THEM NAMED AGAEBUS,

AND SIGNIFIED BY THE SPIRIT THAT THERE SHOULD BE GREAT DEATH THROUGHOUT THE WORLD; WHICH CAME TO PASS IN THE DAYS OF CLAUDIUS CAESAR. There is no Scripture which gives us any reason to expect that such prophets are being given to the church today or will be given to the church in the future.

Christ gave some as "evangelists". This term is used in only two other places in Scripture, Acts 21,8 and 2 Tim. 4,5. From the work of Philip who is the only one in Scripture specifically called an Evangelist (Acts 21,8) we learn that it entailed the preaching of the Gospel in various places (periontes ekeerytton - Theodorot) in places not reached by the apostles, Acts 8. His work corresponded to the work of the missionaries of our day. Wholly unwarranted is the contention of many false Lutherans who hold that this is the divine establishment of the office of Evangelists called to go about in established churches, having their own pastors, for the purpose of effecting a special awakening among the members. This notion has no foundation in Scripture and a reference to Eph. 4,11 cannot be adduced in its favor as has been shown from the Scriptural explanation of the term euangelistas.

Christ gave some as "pastors and teachers" (tois de poimenas kai didaskalous). As the use of only one article here shows the two expressions "pastors and teachers" here refer to the same office. Two phases of the work of the episkopos are here considered. The shepherding as here distinguished from the teaching has special reference to the shepherd's care and application of the Word to the individual members of the folk commonly called --Seelsorge-- while the didaskalous no doubt refers to his work of instructing by means of preaching and other forms of teaching.

EXCURSUS: -- It is evident that here as well as in I Cor. 12,29 didaskalos embraces the pastor's teaching activity in whatever form it is carried out whether by preaching or otherwise. Thus every episkopos is required to be didaktikos. While preaching certainly involves teaching, not all teaching of religion can be called preaching. Thus we find a number of places in Scripture where the teaching of religion is distinguished from preaching, Matth. 4,23 AND JESUS WENT ABOUT ALL GALILEE TEACHING IN THEIR SYNAGOGUES AND PREACHING THE GOSPEL OF THE KINGDOM AND HEALING ALL MANNER OF SICKNESSES, AND ALL MANNER OF DISEASE AMONG THE PEOPLE. Here three phases of Christ's ministry are mentioned, his teaching in the synagogues or schools of the Jews, His preaching of the Gospel and His healing of the sick. Similar distinctions made between preaching and the teaching of religion are found in the following passages: Matth. 11,1; I Tim. 2,7; 2 Tim. 1, 11. This distinction between preaching and the teaching of religion is also commonly drawn among us. Thus for instance we do not call the religious instruction in our Christian schools, Sunday Schools, Confirmation classes, etc. -- preaching. Much of this work in the Christian Schools and Sunday Schools is carried on by women and yet we would be far from saying that we believe in women preachers. Of the Godly woman Priscilla we are told that she together with her husband Aquila took Apollos aside and expounded unto him the Word of God more perfectly. This was teaching but we would not call it preaching, Scripture then does make a distinction between preaching and the teaching of religion.

Concerning the office of those who are called teachers of religion in our Higher Schools of learning we find that the following distinctions have been drawn between their work as teachers and the regular work of a Pastor. Dr. Walther at the installation of two College professors one of whom was to be Director said: "Wir sollen also zwar nicht selbst vermöge unseres Amtes Seelen retten, aber die Seelenretter erziehen; wir sollen zwar nicht selbst vermöge unseres Amtes die Welt öffentlich lehren, aber die Lehrer für dieselbe ausrüsten; wir sollen zwar nicht selbst vermöge unseres Amtes die Gemeinde Gottes leiten, aber die Leiter für Unterte von Gemeinden ausbilden; wir sollen zwar nicht selbst vermöge unseres Amtes Christi

schlachten schlagen, aber seine Krieger ihm werben, waffen und die göttliche Kriegführungskunst sie lehren." (Brosamen, p.351) Walther did not omit to mention that they had a divine call for their work and that their work was a branch of the one office given by Christ when He gave the church the power of the keys. His sermon is filled with assurances of the importance of their office and the glorious nature of their work. This matter is treated in the Synodical Proceedings of the Nebraska District of the Missouri Synod, 1934, which was later approved by the Synodical Conference. We quote: "The preceding list of auxiliary offices refers chiefly to the work of the congregation, while the following paragraphs are concerned with synodical offices. Although synod as an organization is entirely a human institution, yet the cooperation of congregations in a synodical organization does not exclude the divinity of the call in the secondary sense as long as the offices concerned are dealing with certain functions of public teaching under the auspices of the congregations concerned. These offices cannot demand for themselves the standing of the full ministry of the Word, but they are certainly included in the special gifts of the Lord to His Church and their work consists in serving the Gospel. Professors in church institutions are performing a part of the regular work of the ministry and of the Christian congregation, since the training of future teachers of the Church is a duty which cannot be set aside." (Under Thesis VII). Dr. Theo. Engelder taught his students at Concordia Seminary as follows: "The offices of the representative church (synod) too, exist only jure humano, and derive their importance from the service they render the congregation in the performance of their joint work, the counsel and aid given the individual congregation and pastor (visitor) and the need of training men for the office of the ministry. (professor)." Dr. L. Fuerbringer did not consider his office of professor at Concordia Seminary as being the office of the ministry as generally understood among us, as may be seen from his book "Eighty Eventful Years", p.255. "I am glad that I was privileged to be in the ministry for eight years and I still regard the ministry as the highest calling." Dr. Fuerbringer referred to the years preceding his professorship when he served as a pastor. These are public expressions made among us regarding this matter and they are placed here as a matter of record.)

To come back to the expression of our text "pastors and teachers" we note that this embraces the office of the ministry with all of its functions. This does not exclude the fact that parts of this ministry may be delegated to others who then perform whatever part of that ministry has been delegated to them. But this text refers to the ministry as it is found in the pastoral office. Thus Dr. Walther in preaching on this text said: "Christus habe — etliche zu Hirten und Lehrern, das ist, zu mittelbar berufenen Predigern bestimmter Ortsgemeinde eingesetzt." (Brosamen, p.421) This passage Eph.4,11 has with perfect right been used as a proof that the pastoral office is of divine institution and that the public ministry is not a human arrangement dictated merely by certain needs and exigencies arising.

It is God's will that every Congregation should have a pastor and now in Verse 12 is given the purpose for which God's gift of a pastor has been bestowed. This passage reads literally: WITH A VIEW TO THE PERFECTING OF THE SAINTS FOR THE WORK OF MINISTRY, FOR EDIFICATION OF THE BODY OF CHRIST." It is generally admitted among exegetes that the comma which is placed after agloon in the Textus Receptus is to be omitted and the phrase WITH A VIEW TO THE PERFECTING OF THE SAINTS FOR WORK OF MINISTRY should be read without pause. There are chiefly two interpretations of this verse both of which are admissible from the standpoint of construction. The interpretation generally accepted among us is the following: -- The gifts of Christ mentioned in verse 11 are bestowed for the work of the ministry which service is the edification of the body of Christ, the Church, through preaching and

teaching. The purpose of this service is THE PERFECTING OF THE SAINTS, the supplying of the things that are wanting in the spiritual condition due to natural weakness or attacks from without. The other interpretation makes the two clauses with eis dependent on katartismos so that the sense would be FOR THE QUALIFYING OF BELIEVERS THAT THEY MAY IN EACH AND EVERY WAY THEMSELVES LABOR FOR THE ADVANCEMENT AND EDIFICATION OF THE CHURCH." "To make individual Christians jointly and severally meet for cooperating to the furtherance of the church." This latter interpretation in the opinion of the essayist has much in its favor especially when we consider the following verse and the final purpose to be gained. According to this, the particular purpose of the pastor's work here stressed would be the making of all his members, personal missionaries, in order that through their activity as well as his own, the final purpose of verse 13 might be reached.

The final purpose is expressed as follows: UNTIL WE ALL SHALL ARRIVE AT THE UNITY OF THE FAITH AND OF THE FULL KNOWLEDGE OF THE SON OF GOD, UNTO A COMPLETE MAN, UNTO MEASURE OF MANHOOD OF THE FULLNESS OF CHRIST. Since the purpose here stated looks upon the attainment of the goal as future, yet incomplete, but certain and to be reached, it should be clear that what is here meant is the final gathering of all the elect of God into the household of faith and finally into the glory of heaven. Then the Church shall stand as a complete, full-grown man. Then the fullness of the Gentiles has come in and all Israel has been saved. And when all these have been received into heaven then the measure of the fullness of Christ has been reached. This will not be understood in a Calvinistic sense by those who correctly teach universal grace and the complete atonement of Christ for all the world.

I COR. 12, 27-31: The interpretation of I Cor. 12, 27-31 need present no particular difficulty if we bear in mind what has been said in connection with the exegesis of Eph. 4, 11-13.

YOU ARE BODY OF CHRIST, AND MEMBERS ACCORDING TO PARTS. AND SOME GOD SET IN THE CHURCH, FIRST APOSTLES, SECOND PROPHETS, THIRD TEACHERS, THEN MIRACLES, THEN GIFTS OF HEALING, HELPS, GOVERNINGS, KINDS OF TONGUES. ALL ARE NOT APOSTLES ARE THEY? ALL ARE NOT PROPHETS ARE THEY? ALL ARE NOT TEACHERS ARE THEY? ALL ARE NOT POWERS ARE THEY? ALL DO NOT HAVE GIFTS OF TONGUES DO THEY? ALL DO NOT SPEAK IN TONGUES DO THEY? ALL DO NOT INTERPRET DO THEY? SEEK THE GREATER GIFTS. AND YET I SHOW TO YOU A SURPASSING WAY.

The apostle after having described in previous verses the functions of the various members and organs of the human body and the needs that they supply now applies what he has said to the church saying in verse 27, YOU ARE BODY OF CHRIST AND MEMBERS ACCORDING TO PARTS. In the following verse the force of the aorist etheto should be born in mind so as to avoid the false interpretation of those who hold that not one of the following offices are required in the church of today. The fact is that some of the offices and gifts mentioned are no longer found in the church today while for instance the office of didaskalos will be required in the church at all times wherever a number of Christians live together in the same vicinity so that it is possible for them to gather for public worship. When such Christians, according to the Word of God, and in accordance with their heart's desire make arrangements for public worship they will not all claim the office of teachers, remembering that not all are teachers but that God Himself has set some in the church as didaskaloi. The Christian will observe this as a divinely established arrangement and will not in an arrogant spirit say, "If I am not a teacher, I am not of the body of Christ." Nor will he with an unwarranted independence say to someone holding a different office than his own, say, "I have no need of thee." The Lord warns against this spirit in the preceding analogy thus: Verses 14-26 (READ). Whether we hold the office of pastor or some auxiliary office (antilempsis) in

the church the attitude of each toward the other should be one of mutual recognition of the service being rendered and there should be no spirit of personal pride or of sinful independence. Where a pastor for instance enjoys the assistance of a godly Christian Day School teacher he should thank God for this on bended knee and make the carrying out of his work as pleasant and profitable as possible by encouragement and assistance wherever needed. He will guard against any undue interference with the work and activity of the teacher who faithfully carries out his work. On the other hand the Christian Day School Teacher should also be duly thankful for the regular pastoral care administered to the flock he is teaching and train the children so to honor the pastoral office that they may grow up to seek the diakonia of their pastor and hold him in love for his work's sake. For it is true that while the children will not always be under the instruction of the Christian Day School teacher they will always be under the instruction and care of the pastor. In all these matters we should observe the more excellent way which is the way of love so wonderfully set forth in the 13th chapter.

As far as the other gifts mentioned in the verses under consideration are concerned, these do not necessarily come under the scope of this paper and had better be left for some future paper.

TITUS 1, 5: FOR THIS CAUSE I LEFT YOU IN CRETE THAT YOU SHOULD THOROUGHLY SET IN ORDER THE THINGS LACKING, NAMELY THAT YOU SHOULD APPOINT ELDERS IN EVERY CITY.

Paul had been with Titus in Crete preaching the Gospel but before all things could be set in order in the congregations there established, he had to leave. He therefore left Titus in Crete in order that he might after his departure set in order and arrange for those things that were lacking. This was to be done in a thorough manner as the dia in the verb epidiortoosee shows. It was to be done after Paul's departure as is shown by the epi in the same verb. The kai is exegetical and is translated "NAMELY" thus introducing a further explanation of ta leiponta -- the things lacking. That, then, which was lacking was this what up until Paul's departure elders had not been appointed for the congregations in Crete. From verse 7 where the qualifications of an episkopos are given it is clear that by the presbyteroi here referred to, are meant pastors or overseers of the flock who are called to feed the church of God over which they have been given the oversight. The call and work of such pastors is set forth in Acts 20, 28 where Paul in addressing the elders presbyteroi of Ephesus says: TAKE HEED THEREFORE UNTO YOURSELVES AND TO ALL THE FLOCK OVER THE WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS, TO FEED THE CHURCH OF GOD WHICH HE HATH PURCHASED WITH HIS OWN BLOOD. It should be clear that those do err who at this point make a distinction between presbyters and bishops. These presbyters are bishops (overseers) and vice versa the bishops or pastors are sometimes called presbuters or elders.

From Titus 1, 5 it should be clear that it is not a matter of man's choice whether or not congregations should have pastors but it is a matter of God's choice. The fact that the Holy Ghost caused Paul to call it a thing lacking that there were not elders in the churches in Crete shows clearly that it is God's will and command that every congregation should have its own pastor. Presbyters were to be appointed kata polin -- in every city. Kata is used distributively.

How were these pastors to be appointed? From the verb katasteesees it might appear that Titus had a delegated authority from Paul to make the appointments. However, such an interpretation would pass by the meaning and force of the words hoos egoo soi diataxameen (as I have given thee charge). The hoos does not merely refer to the order to appoint elders but also the manner in which this was to be done. If we would learn of

Paul's practice in the appointing of elders we turn to such passages as Acts 14, 23 where we are told THEY ORDAINED THEM ELDERS IN EVERY CITY --- (cheirotoneesantes de autois kat' ekklesian presbyterous). The cheirotoneesantes indicates that this was done by a show of hands, by a vote of the congregation involved. This in accord with the doctrine of Scripture which teaches that the congregation has the power of the keys and therefore the right and power to call the pastors who are to administer the means of grace in their name and on their behalf. This then was the manner in which Titus was to set in order the things which were lacking in Crete namely the appointment of pastors in every city. Luther says, "Gleich Paulus dem Titus befiehlt, dass er Priester ordne, so folgt doch daraus nicht, dass es Titus allein aus eigener Macht getan, sondern dass er sie nach dem Beispiel der Apostel durch des Volkes Abstimmung eingesetzt habe; sonst würde die Worte Pauli mit dem Exempel der Apostel streiten." Thus our Confessions put it, "Wherever the church is, there is the authority to administer the Gospel. Therefore it is necessary for the church to retain the authority to call, elect, and ordain ministers. And the authority is a gift which is given to the church which no human power can wrest from the church." Trig. p. 523.

ROMANS 11, 13: I SPEAK TO YOU GENTILES. INASMUCH AS I AM AN APOSTLE OF GENTILES, I MAGNIFY MY OFFICE.

In these words Paul addresses the Gentile Christians at Rome stating that he glorifies his ministry as an apostle to the Gentiles not only because through his service Gentiles would be gained for His kingdom but also because by the results of this ministry among the Gentiles, Jews might be provoked to a jealousy which would result in their giving heed to the Word from which they had turned aside, and so be saved.

From this we may see that Paul's magnifying of his office was not a glorying over any personal distinction which might accrue to him because of his calling but because of the glorious results of his ministrations among the Gentiles and indirectly among the Jews. This is a worthy example for all who are serving in the Lord's vineyard. By it we are, as it were, directed away from any sinful glorying, in personal honor and intreated rather to have our minds set on the fruits of the ministry of the Word. "All glory to God" this should be the watchword of our ministry.

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--- C.M. Gullerud.

By resolution of the 1946 July General Pastoral Conference this paper was to be distributed among our pastors and studied by them in preparation for further discussion on the same topic at the coming special General Conference this winter. - Ed.

Anyone desiring additional copies of this paper may obtain the same from Pastor Gullerud, or your editor, for 10c each to cover cost and postage.

SUBSCRIPTION PRICE for C L E R G Y B U L L E T I N is 25¢ this year. Any one desiring future issues who as yet has not paid his quarter will please remit same to the undersigned ---

M.H. Otto,
Lawler, Iowa

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COMMENTS ON 2 THESS. 2, 4.

The following comments are, in a sense, the result of the current prominence of the Doctrine regarding the Antichrist and past correspondence of some length between the writer of these lines and a pastor who denied that the Papacy is the Antichrist. We offer these comments for what they are worth.

1. panta legomenon theon.

The K.J. Version reproduces this with "everything that is called God." Commentaries usually include God in "everything that is called God." But it seems unlikely to us that St. Paul meant to refer to God at all with such an unusual expression. And we are strengthened in this opinion by another translation which we believe to be as good, if not better than, the K.J.

Panta legomenon theon may be translated: "every called God." In this case, not only panta (which is primarily an adjective), but even legomenon, are construed as adjectives modifying theon. In defense of this construction of legomenon, we appeal to 1 Cor. 8,5 (legomenoi theoi) and Acts 17, 26 (prostetagenous kairous), passages in which participles are used as adjectives in the same way. We believe that our construction is to be preferred to that of the K.J. Version which regards legomenon theon as a participial clause modifying panta as a noun. For, usually (though not always), the article governs a participial clause which modifies a noun. We believe that the article before legomenon would be all the more necessary here, had Paul intended legomenon theon as a participial clause modifying panta, just because panta is primarily an adjective. In other words, were the K.J. Version correct, we would expect St. Paul to have written panta TON legomenon theon. (Even in this case the translation should be "every-one that is called God.")

"Every called god" is poor English because we don't use the word "called" as it is used here. But we don't know a better word which expresses the Greek idea. We believe that the expression does not refer to God at all, but to lesser beings who are only called gods. However, we believe that it does not refer to idols here (because of the context), but rather to human beings whom Scripture calls gods because they perform some divine function by divine right. We believe that the expression denotes every earthly ruler (Ps. 82; Ex. 22, 23) and every prophet and apostle (Ex. 4, 16; 7, 1; John 10, 35 even though the last passage refers to Ps. 82). In other words, panta, etc. refers to the highest authorities, under God, in Church and State throughout the world.

Our construction is not overthrown by the words e sebasma which follow theon in the Greek text. Although sebasma stands in apposition to theon, yet sebasma does not necessarily denote an object of divine worship. It is derived from sebomai which is synonymous with timae ("honor", Matt. 15, 8.9). Sebasma may denote an object of high honor, such as an earthly ruler. Even if one follows the K.J. Version here ("or that is worshiped"), reference to Luke 14,10 ("thou shalt have worship in the presence of them that sit at meat with thee") will show that divine worship is not necessarily meant.

Our construction makes it much simpler to show that the Papacy is the Man of sin. For the Pope openly claims supremacy over earthly governments and over the Bible (apostles and prophets). His purpose in so doing is nicely described in the following.

2. Hoste auton eis ton naon tou theou kathisai.

Here the K.J. Version ("so that he ... sitteth in the temple of God") presents insurmountable difficulties. "The temple of God" is certainly nothing else than the invisible Church, all of it, not part of it, much less the visible church or a part of it, according to Scripture. To "sit" in this temple is not to be in it, but to rule over it. (On this sense of "sit" see Ps. 2,4; 29,10; Dan.7,26) The K.J. Version thus becomes impossible at this point. For it reproduces the hoste-clause as though it described the actual result of the opposition and self-exaltation of the Man of sin. But it is utterly impossible for anyone except Christ "to sit in the temple of God", to rule over the invisible Church. This makes it necessary for us to study the use of hoste-clause in the New Testament Greek. We find that although hoste, with the aorist infinitive, usually describes result, yet this is not always the case; it sometimes describes purpose. See Matt. 15,33; 27, 1; Luke 4,29. Here it must denote purpose simply because the Man of sin or anyone else can never actually usurp Christ's place in the Holy Christian Church. Therefore the whole clause should be translated "so that he may sit in the temple of God" or "in order to sit in the temple of God." That is, the Man of sin opposes and exalts himself above all divinely ordained authorities in Church and State, with the intention of becoming Head of the Holy Christian Church, of usurping Christ's position, who rules the Church and, in the interests of the Church, also the world. The Man of sin is truly the Anti-Christ, that is, the one who is not only against Christ, but who would also be instead of (anti) Christ.

-- D.L. Pfeiffer

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THIS AND THAT... Though it is not an official word, we have it on good authority that the Special Winter Conference (if there is one) will not be held at Tracy.... This year's synodical budget calls for an average per communicant contribution of \$6 $\frac{1}{2}$; we pastors will then have to do some "stewardship" preaching, which is not accomplished by merely saying "we have to raise so much for Synod or go into debt"; now is the time to explain what "giving" really means, for leaner days are sure to come, and perhaps soon.... If our readers want this bulletin to appear regularly this must also help supply the material that is to go into it; it's a shame that a man who just came to work in our Synod has to be the only contributor this month.

Undoubtedly almost everyone knows of the arrival of another set of twins (boy and girl) at the T.M. Teigens; the G. Guldbergs are said to have a son. The Rev. J.R. Runholt home again has a wife and mother. -- Our congratulations and God's richest blessings on all three homes.

Exegetical Paper: Lev. 13, 1-19 - R. Branstad
 Biographical: F.A. Schmidt - Chr. Anderson
 H.A. Preus - A. Strand
 The Parsonage - J.A. Petersen
 Brotherly Love - W.C. Gullixson
 Report on the Revised Standard version of the New Testament - L. Vangen
 Technique of Creating the Attitude of Chastity among our Young People - S.C. Ylvisaker
 Sermon - A. Harstad
 Critique - P. Ylvisaker
 Confessional Address - N.A. Madson

"We view with favor the possibility of holding our General Pastoral Conference in our Boston congregation."

The conference resolved to retain the Explanation as Synod's official text for the time being, not to disapprove of the use of the Concordia catechism, and recommended that Synod revise our present Explanation. A temporary committee of three were elected to begin work on the revision and report to the next Synod. Prof. M. Galstad, chairman; Pastors E. Ylvisaker and Prof. N.A. Madson were elected.

Pastors A. Strand and G.O. Lillegard were elected editors of SENTINEL and TIDENDE, respectively; and Mr. H. Bergengren was elected Asst. Bus. Mgr. of SENTINEL and TIDENDE.

The conference decided to hold a special meeting in January, 1947, at which the subject of "The Doctrine of the Church" is to be studied. Pastor P. Ylvisaker was elected to study both Wisconsin and Missouri Synod positions, and to lead discussions of both at the January conference. Mimeographed copies of both Prof. Kowalke's and Prof. P.E. Kretzmann's papers to be sent beforehand to each member of the conference. Pastor Gullerud's exegetical paper of last January is to be printed in the Clergy Bulletin. (See Sept. 1946 issue, Vol. VI., No.1)

Regarding the Work of the Visitor, the conference resolved that the President of the Synod and the visitors meet and agree on rules to follow, and present these to the January conference. These rules are to be printed and distributed before conference convenes.

The President of Synod, A. Harstad, was instructed to elect a committee of three pastors to prepare an Agenda, recommend changes in Synod's constitution, and to report as soon as possible to the Pastoral Conference.

Appointments to Synod's Army and Navy Commission were announced by the President of Synod: 1 year, G.A.R. Gullixson; 2 years J.B. Madson; 3 years G. Guldborg.

Two additional members were elected to the Catechism committee to bring a definite recommendation to the next Synod meeting. Pastors M. Tveit and Dr. S.C. Ylvisaker were elected. Pastor M. Galstad is chairman of this committee also.

-- From resume of W.C. Gullixson, Secy.

"At its meeting on Nov. 18th the Board of Regents voted to give a bonus to the teachers at Bethany for the year 1946-47 as follows: To all married teachers (with the exception of the Dean of the Seminary and the President of the College), \$200; to all unmarried teachers, men and women, \$75. The much-publicized rise in the cost of living made this raise desirable. Thus \$1800 were added to Bethany's 'outgo' for the year. It would help considerably if this fact were made known generally so that it may be borne in mind when contributions are made to the Bethany College Fund."

-- S. Dorr, Secy.

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 * C L E R G Y B U L L E T I N *
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NOTE! In accordance with the request of the General Pastoral Conference, the visitors of the Synod met to draw up rules which are to serve as a guide for the visitors in their work. These are to be considered at the next Pastoral Conference and are eventually to be presented to the Synod for adoption. The rules which follow are an adaptation of the rules for visitors found in the Missouri Synod Synodical Handbook.

REGULATIONS FOR THE VISITORS

1. A visitor and an alternate visitor are to be elected ^{by Synod} for each circuit for a term of four years. In the event that the office of visitor is left vacant, the President of the Synod shall have the authority to fill the vacancy by appointment.

2. Visitations are to be held in each parish at least once every four years. The President of the Synod is to conduct the visitations in the visitors' congregations as well as in congregations lying outside the regular visitation circuits.

3. The visitor shall announce his coming to the pastor and congregation a reasonable time prior to his visit. If for some reason the congregation finds the time suggested unfavorable, the visitor shall be apprised of this together with the reasons for desiring postponement.

4. The visitor shall be authorized to draw upon the Synod Fund for the portion of his expenses which has not been covered by the congregations he has visited.

5. The purpose of visitations shall be to render service, under God, in the preservation of doctrinal purity, Scriptural practice, and the unity of the Spirit in the bond of peace. The visitor shall be ready to give advice in difficult matters as well as in the calling of pastors when the congregations desire it. The President of the Synod shall see to it that the visitors do their work and shall, each year, receive from them a report of their activity which shall in turn be reported by him to the Synod.

6. In order that the visitations may serve their purpose,
- a) The Visitor shall, if possible, hear the pastor preach a sermon in the church service or ask the pastor to submit to him a few sermon manuscripts.
 - b) The Visitor shall ascertain whether the pastor rightly divides the Word of Truth (Law and Gospel); whether he teaches the Gospel of salvation in all its truth and purity; whether he uses simple, clear, and unmistakable language in his sermons; whether he properly correlates the teaching of doctrine and the giving of admoni-

tion; whether he not only teaches the true doctrine, but also duly warns against existing false doctrines, doing so not because of carnal zeal, but because of love for the truth.

c) Wherever catechizations, catechetical instruction of catechumens Sunday Schools, and Bible Classes are held, the Visitor shall, if possible, attend such and ascertain whether the children and the catechumens are required to learn by heart the text of Luther's small Catechism, and whether they understand the meaning and are able to cite proof-texts from the Bible to show its agreement with Scriptures.

d) The Visitor shall also ascertain how liturgical forms and ceremonies are being used in the churches of his circuit, and whether the church books and official lists of the churches are well kept.

e) The Visitor shall ascertain whether services are being held on Sunday afternoon, s on Sunday evenings, or during the week, how these are conducted, and whether the pastor also preaches on the Catechism.

f) The Visitor shall inquire how the pastor applies the Law and Gospel in his cure of souls and when exercising church discipline. If requested, the Visitor shall advise the pastor as to particular cases. The Visitor shall also ask the pastor and his congregation with reference to such things as attendance at services, at Communion, and at the voters' meetings, the salaries of pastors and teachers, the participation of the congregation in the work of the Church at large and in mission-work, reading the Bible, family devotions, bringing up the children in the home in a Christian manner, announcements for communion, the kind of reading-matter and religious books found in the homes, reading the church-papers, schismatic tendencies, conventicles, lodges, or secret societies, and similar anti-Christian organizations. The Visitor shall also inquire whether there have been any excommunications, and if there have been such, he shall read the minutes referring to them.

7. The Visitor shall inquire which troublesome sects or secret societies or other anti-Christian organizations are found in the territory of the congregation, and what is being done to guard the members against the evil influences of such.

8. As far as the pastor himself is concerned, the Visitor shall in a manner becoming a brother, speak with him, as to his own spiritual life and as to his studies.

9. When visiting the school of the congregation, the Visitor shall give his attention to ---

- a) The general course of instruction;
- b) The teaching of the Catechism and Bible History;
- c) School attendance;
- d) Discipline.

10. The Visitor is advised to be careful not to create the impression, when performing his official duties, that he is resorting to legalistic measures; he should, on the contrary, at all times diligently seek to proceed in a truly evangelical manner and show that he is functioning merely in an advisory capacity.

11. The Visitor's report to the President, as well as the President's report to the Synod, should contain nothing which would offend against true Christian charity and the instruction which Christ Himself has given us, Matt. 18, 15-17. Such a report, therefore, must never contain any confidential information which may have been given to the Visitor or to the President.

--- Respectfully submitted by C.M. Gullerud,
On behalf of the Visitors of the Synod.

But we do not stop there. This is but the beginning. We present the cause to our Ladies' Aids, our Y.P.S., and any other organizations that we might have. We also make mention of it in our sermons. This preparing of the ground in advance is of great importance, as it more than likely will spell the difference between a meager and a generous response.

Then we start calling upon our individual homes. Again timidity and hesitation assert themselves, but we ask God to give us courage, and to prepare in advance the hearts of our people for the cause of His Kingdom.

We sit down and leisurely talk things over with our members. We do not hurry things. We believe it advisable to take plenty of time with our people, even though we may fail to make more than a half dozen calls a day. Sure, it takes time, and energy, and gasoline too, but they are not wasted, but pay off big dividends, and in more ways than just in dollars and cents.

We do not make demands. We resort to no high pressure methods. That is below the dignity of church work. We recall what ex-President Madson said on one occasion: "We can't afford to ask our people for more than they are willing to give." It does not pay to argue with people, for then "one may win the argument, but lose the sale."

Our people receive us kindly. Their willingness and generosity put us to shame. We rejoice over these fruits of the Gospel.

And as we go from home to home our confidence gains momentum. And confidence is an indispensable asset. For how can we convince others of the importance and blessing of our church work unless we are convinced ourselves? How can those persuade who themselves are not persuaded?

Then a few closing remarks.

Ordinarily, we believe that the pastor himself can most effectively solicit his people. He knows his people, and they know him.

Nor does it hinder the spirit of giving among our people when they see that the pastor himself is a generous giver, in proportion to his means.

My experiences in soliciting my people in the interest of the "special collection" convince me that with patient, persistent, personal work we can, as stated by com. chairman Galstad, "duplicate our Jubilee ingathering." But it will be difficult, if not impossible, to attain this much-to-be-desired goal unless all our pastors and all our congregations -- and even our mission congregations may surprise us -- do their best.

The present offers us an unusual opportunity. Our people generally have more means than they have had for years. Let us make the most of it. "The Lord hath need of them"! This is the year. Let us make use of the golden NOW. Next year may be too late. The King's business requires haste. Cf. I Sam. 21, 8.

"Valeat quantum valere potest." And to God alone the glory!

--- J. A. P.

EDITORIAL COMMENT :: We say AMEN to every word of Pastor Petersen's article. Such was also our experience in our former parish. It was an experience we would not have robbed ourselves of for anything. To this we add a confession -- here and there we (your editor) do not succeed as he hoped. And why? Just because we failed to observe some of the very things the above writer asks us to bear in mind. But you will not succeed nor believe much of what is written above, unless you yourself try it. "Thy People Shall be Willing" and are, also in 1947! -- Your editor is no solicitor either, but he felt he had to underscore J.A.P.'s remarks, but that was his experience too, not his fancy.

AN EARNEST APPEAL

On Monday of this week (Jan. 27th) the Synod's Finance Board held a long meeting studying the state of each synodical fund (as to receipts and expenditures) and what will still have to be made available before the end of April, the end of the Synod's fiscal year. In general, the Synod's finances present a fair picture. However, there are two large black spots to mar the otherwise favorable situation.

First, the BETHANY COLLEGE FUND is in a rather sick condition. This fund had a deficit of \$900 on May 1, 1945, and one of \$1814 on May 1, 1946. The Convention Offering is the COLLEGE FUND's main source of revenue from the Synod. Since July 1, 1946 [the beginning of the College's fiscal year] the college has received nothing from the Synod -- though it was promised about \$7000 (which includes the Convention Offering) for its work. In order to make up last year's deficit and to avoid an even greater one this year, the Synod will, in the next 3 months, have to raise approximately \$4500 for Bethany College -- and that without benefit of any special offering.

Secondly -- the same situation is found with respect to the SYNOD FUND, which covers many items, which has no special offering at any time, and which this year has an added load. This fund had a \$2478 deficit as of May 1, 1946. To erase that and to fulfill all this year's obligations about \$4600 is still needed -- and that in the next 3 months.

This, plus the amount BETHANY COLLEGE needs, means we still have about \$9100 to gather in for just these two purposes before May 1 of this year. It has to be raised, for that amount will be spent. How much wiser is it not to raise it now instead of adding a big burden to next year's needs by way of a deficit in these two departments?

But why bring this to the pastors? Because they will remember that the Synod at its last Convention resolved to pay an amount equal to the rent paid by the College on the professors' residences in order to speed up the liquidation of the debt still remaining on them. That accounts for about \$3000 of the \$4600 that the Synod Fund still needs. It was in the interest of economy and as a safe-guard against leaner days to come that this "extra" rent was suggested. Have our pastors brought this to the attention of their people?

Further, are there congregations that have not sent in all the funds in their treasury designated for Synod? The writer finds that one of his charges has about \$500 still on hand that is due the Synod. How about all of us checking up on that?

Then, do our congregational treasurers remember the request of the Synod's treasurer of several years ago -- not to " earmark " such remittances as have not been received for any specific fund or purpose? The Synod's treasurer can then allocate such "undesignated" receipts to the funds with the greatest needs.

Finally, there is in the end no shortcut or easy way of helping out the BETHANY COLLEGE and SYNOD Funds except by facing the cold fact that we have to raise this amount by asking our people for larger contributions for these purposes. You will recall that after the meeting of the Finance Board with representatives of all the other Synodical boards that operate with funds, it in the pages of SENTINEL was reported that the average contribution for Synodical purposes would this fiscal year have to be about \$6.50, and not the \$3 figure we have operated with in recent years. All of us have had our annual meetings by now -- did the amount for Synod raised by our congregations last year average \$6.50 per communicant? If not, we should

seek to bring it up to that, because this is an honest need -- our people have the means -- and the cost of living has gone up considerably for the Synod too.

Our people will respond and gladly so if we but put the facts before them and give the necessary explanation. Pick up your November SENTINEL containing the article "A Financial Explanation", which contains the necessary information and acquaint yourselves with the situation first. And do not hesitate to speak up -- our people as a rule want the facts -- want to pay their honest debts -- and will do so. (Remember what you just read with respect to Pastor Petersen's experience). By way of another example, though we hesitate to "beat on our own drum" again -- the undersigned spent an afternoon and evening last week soliciting larger contributions for a special synodical project and in that time obtained well nigh a thousand dollars. Surely if all of us ask all of our people for just a little more than the usual nominal contributions for Synodical purposes we -- and let's remember that WE includes everyone of us pastors and everyone of our members, for we all make up the Synod -- WE (all of us) as a Synod can end the year above board financially in these two departments specifically mentioned as well as in all the others. Let us present the facts, and we'll get the results.

If we all put forth a little extra effort (along the lines suggested by Pastor Petersen in the first article) we can reach our goal. We have to raise this extra money sometime anyway -- for it is needed, and it will be spent -- how much wiser and easier to do so before we incur a heavy debt first.

May God give you and me the necessary boldness to "speak up" and the gift to plead with our people that "the Lord hath need" of their gifts!

--- On behalf of the Finance Board,
M.H. Otto, Secy.

NOTICE TO ALL SYNODICAL BOARDS

At the afore-mentioned Finance Board meeting a request was considered to adjust the mileage allowance for committee and board members. It was resolved to allow 2³/₄ per mile each way for those finding it necessary to go by car to attend their meetings.

Re the REGULATIONS FOR THE VISITORS (see December "Clergy Bulletin") -- if we remember correctly, the Iowa-Southern Minn. Pastoral Conference suggested that each Circuit elect its own visitor, instead of the Synod. That would be much more democratic; and, the delegates and pastors of a Circuit would best know which pastor would make the best visitor for them, whereas they could not easily say who would make the best one for another circuit of which they are not a member. Perhaps our present visitors might entertain this suggestion when presenting their "rules" to the coming Synod convention. (We are sure the President of Synod will give our Circuit the right to make this suggestion and the undersigned the liberty to print it.)ED.

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ANNOUNCEMENT: The Iowa-Southern Minnesota CIRCUIT will meet in the Saude congregation on May 1, 1947. The Conference will likely be one-day before or after. Further announcements will be forthcoming from Secy. J. Madison.

ETC: Student Grant Quill-Margaret Hansen marriage Dec. '46 by G.A.R. Gullixson ... T.N. Teigen accepted Call to Sioux Falls... Home Mission Board "information" meeting at Madison, Wisc. in Jan; other such meetings planned. FINIS.

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 * **C L E R G Y B U L L E T I N** *
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FROM THE PRESIDENT'S OFFICE

Pastors are requested to report to the President of the Synod the names of the delegates from their parish to the Synod Convention, June 7-12 at Bethany College -- report these names by May 1, if at all possible. If a change must be made later on in the delegate(s), nevertheless report those elected and of whom there is a reasonable chance that they may go. Would the pastors also include with this report a little note as to the qualifications of the delegates so that we may have some idea as to where the delegates would do the most effective work, on the Finance Committee, the Higher Education Committee; etc.? We want the business of the Convention to get under way as quickly as possible so that we may have the more time to devote to the doctrinal papers. By the way, the papers should be very profitable and timely when you consider that Brother Paul Ylvisaker will present one on The Christian Home and Dr. S.C. Ylvisaker one on Christian Prayer taking into consideration the present confusion in some quarters in the matter of prayer fellowship and related questions.

-- A.M.H.

ANNOUNCEMENTS

NORTHWEST PASTORAL CONFERENCE will meet at Bethany College on Tuesday and Wednesday, April 22nd & 23rd, beginning at 10:30 A.M., the 22nd.

-- C. Hanson

THE IOWA-SOUTHERN MINN. Circuit will meet at the Saude Church (Lawler, Iowa) on May 1st, beginning at 10:00 A.M.; topic for discussion The Christian School, led by Pastor F. Weyland. Let's have as splendid a turn out as we did last fall.

THE IOWA-SOUTHERN MINN. Conference will meet on Friday, May 2nd, at the Trinity Luth. Church, Calmar, Iowa, Rev. Preus, Pastor, at 9:00 A.M.

-- M.H. Otto

Anyone having a number of copies of the 1941 Synod Report on hand is asked to get in touch with Prof. M. Galstad, who would like to get hold of a number of copies of said report.

-- M.G.

What have our pastors done with respect to the threatening deficit in the Bethany College and Synod Fund's? As of March 24th about \$3000 were still needed for Bethany College, and approximately \$4000 for the Synod Fund. We know of one congregation which took a special offering for just these purposes.... If we can't make our way without a deficit in these more abundant times, what are we going to do when our people's prosperity begins to wane? Remember - just one more month left in this fiscal year.

-- Finance Board.

PROPOSITIONS OF AGREEMENT

(After discussion of the paper by P.E. Kretzmann, Forest Park, Ill., on the theme "Is there a Scriptural Relation between the Church, a Synod, and a Local Congregation?", read before the Twin Cities Mixed Pastoral Conference, February 4, 1947, at Trinity Lutheran Church, St. Paul, Minnesota.)

1. We agree that the word Church, when used in the Scriptures, always indicates the Invisible Church (UNA SANCTA).
2. Since only true believers are true members of the Church and thus also members of the Una Sancta, therefore local congregations are only parts of the Church.
3. To the Church, that is to the believers, each one individually, God has entrusted the Office of the Keys.
4. NORMALLY the public function of the Office of the Keys is in charge of the local congregation.
5. The functions of any larger group of Christians, such as, for instance a Synodical convention or a pastoral conference, are by delegated authority only another method of performing acts or obligations of the spiritual priesthood which individual Christians or local congregations cannot adequately perform because of scope or magnitude or for other reasons.
6. We find these truths expressed in Dr. Kretzmann's essay.

* * * * *

These articles of agreement were unanimously adopted by the Conference.

-- Submitted by H.A. Theiste

"Die wahre Union ist stets nur als A usdruck vorhandener Bruderliebe denkbar, nicht als Mittel ihrer Herstellung." --Gottlob Mayer.

FURTHER ANNOUNCEMENTS

The undersigned has been asked to print the PRE-CONVENTION HANDBOOK again this year. In order to do so in a reasonable time before the Convention (so that pastors and delegates may study its contents) it will be necessary for all board and committee secretaries to have their reports to the Synod in the hands of the President by May 7th - with May 10th as the absolute deadline. It has been suggested that said Handbook be sent directly to the delegates elected to represent the congregations at the Convention. The pastors are therefor also asked to send along the mailing address of their delegates when reporting their names to the President. In order to have pastors and delegates come prepared for what is to be discussed all the reports to the Synod have to be in that Handbook. Let's not make the rut deeper which we created last year when 4 boards or committees had no reports in that booklet. The reports will have to be written anyway; they can just as well be written on time.

-- M.H. Otto

For some easy, wholesome, interesting, and profitable reading get the 1946 Report of the IOWA DISTRICT EAST CONVENTION; the essay therein is entitled, The Lutheran Congregation (A Digest of our (Mo.) Synod's Teaching Drawn from the Earlier Publications of our Church) by G.H. Perlich. --C.P.H.

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 * C L E R G Y B U L L E T I N *
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FROM THE PRESIDENT'S OFFICE

About the Synod Convention.... Let's have all pastors and delegates present at the very opening of the Synod Convention on Saturday morning, 10:30 A.M., June 7. The opening sermon will be preached by Pastor S. Dorr. On Saturday afternoon the Christian Day School will be the subject of consideration, introduced by Pastor Luther Vangen. Come prepared with some good thoughts on the subject of Christian Education to deliver at the Saturday afternoon session. On Sunday afternoon, June 8, Pres. J.W. Behnken has promised to be with us and speak in connection with the Centennial of the Missouri Synod. Sunday morning Pastor Eivind Unseth will be the festival speaker. Have your delegates bring the Convention offering with them to this service. God grant us a profitable Convention!

NOTE: Secretaries of Pastoral conferences are reminded to bring along the Records (Secretary's) to the Synod Convention.

A.M. Harstad.

ANNOUNCEMENT:

All requests for subsidies for Christian Day Schools for the school year 47-48 should be sent to the Board of Christian Elementary Education by August 1-st.

L. Vangen, Secy.

SYNOD'S CHRISTIAN DAY SCHOOL
 BULLETIN

At long last we have such a bulletin in our midst. The credit for its inauguration goes to one of our teachers this past year, St. of Theol, Theo. Asberg, and to the Superintendent, Pastor C.M. Gullerud. After two issues we have sufficient evidence for the fact that it can be a very useful medium for the exchange of ideas, etc. etc.

What we would call attention to especially at this time is the suggestions made in the last issue (May) for Vacation Bible Schools. There are two things there which can be put to good use. The ART PACKETS from Augsburg Publishing house have been used to good advantage in our local school during the past year -- most of the pictures are of a religious nature. Very good for extra busy work.

We have also seen the Concordia Publishing House workbooks -graded. They may appear a little expensive, but they do present some unified and practical lesson units. Almost all the teaching can be woven around the particular Bible Story for the day. Give them a try. Perhaps only a packet or two of Art Work would do for a beginning.

M.H. Otto

THE SUMMER PASTORAL CONFERENCE

(This has nothing to do with the place of meeting - although we could say somethings about that too). This is in regard to the program for the Conference.

Let's not forget that we have the program of the postponed "winter conference" to take care of too. The main subject of that was the CHURCH and THE MINISTRY. We believe that a good way to prepare for an intelligent discussion of said subject would be to procure the Abiding Word, one of the Missouri Synod's Centennial books. (\$2.00 list, \$1.60 with discount).

On the fly-leaf it is stated; "The twenty-seven doctrinal essays contained in the present volume of The Abiding Word (there is to be a second volume in 1948 -Ed.) were originally delivered at church conventions in 1945." -- They are really a re-working of a number of essays on the various topics, the original essays having been delivered as far back as 1850's. The following are some of the titles of the re-worked essays:

The Holy Christian Church (L.W. Spitz), Stellhorn (F.W.), F. Pieper, Stoeckhardt, et alii some of the original essayists.

The Lutheran Church, the True Visible Church (P.F. Koehneke) Original writers such men as F. Pieper, C.F. W. Walther, P. Brand, J.F. Boerger, Theological Quarterly 14:95.

Universal Priesthood of Believers (L.W. Spitz) - First by Pardieck, Stoeckhardt, R. Schroth.

Office of the Keys (Curt Stephan) essays from 1858 on incorporated.

Call into the Holy Ministry (P.F. Koehneke) with such writers as P. Brand, M. Guenther, F. Pieper, et alii.

The Lutheran Pastor (Mark J. Steege) from Contributions to the LEHRE UND WEHRE by men like TH.J. Brohm, W. Sihler, and other sources. (This essay delivered in Iowa East, with the Lutheran Congregation in '46)

Authority in the Church (H. Studtmann) based on originals by Craemer, Schwan, Guenther, Walther, F. Bente, et alii.

(There are 20 more essays in this book on other topics - worth having!)
(Pardon. Prof. Theo. Laetsch, compiler of above essays)

-- Ed.

ON FINANCES

Can we tolerate another word? We still have some deficits, even in these better times. What will we do when incomes decline? Is it not about time that we institute some regular system of giving for Synodical purposes in our congregations? If the Special offerings, as we know them, are the only ones taken for Synod, we can't look for very good days ahead for our Synod; that amounts to only about 6 offerings per year for Synod. And that is not enough.

We think that it is high time that we train our people in regular giving for Synod - even if the amounts be not as high at first. Whether it be through the use of duplex (double) envelopes, a special monthly envelope for Synod, or just one Sunday (or festival) set aside each month for Synodical offerings. The Synod has regular expenses, so should enjoy a regular income. And, of this we can be sure - our chief support in the leaner days to come is going to be through the regular, though smaller, contributions, than through several occasional offerings in the year, though they be somewhat larger, which is not so easy in lean days. It is Scriptural to give regularly -- also for our Church-work at large.

-- M.H. Otto.

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 * C L E R G Y B U L L E T I N *
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ANNOUNCEMENT

- 1) It is most URGENT that all Synodical Boards requesting funds to carry on their work have their budget requests in the hand of the undersigned by July 11th. (i.e. for funds needed till end of fiscal year, Apr. 30th '48)
- 2) All said boards are likewise asked to have a representative at a general meeting with the Finance Board on July 30th, 1:00 P.M. at Bethany.

NOTE: We dare not postpone either deadline.

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

The PROGRAM for GENERAL PASTORAL CONFERENCE

July 30 - Aug. 6

THURSDAY (morning in College Chapel)

- 10:00 - 10:15 Devotion by Chaplain, S.A. Dorr
- 10:15 - 11:00 Preliminaries::
- a) Roll Call
 - b) Program and Committee Proposals --
 - *Committee to review minutes: C. Hanson and U.L. Larsen
 - Excuse Committee: G.A.R. Gullixson, and M.O. Dale
 - Miscellaneous Committee: M. Gullerud, Guttebo, Guldborg
 - Program Committee: Pfeiffer, Weyland, Otto (also to pass
 - Bell ringers: Officers (on this program.)
 - c) Listing of casuistry questions
 - d) Time of sessions 8:30 - 12:00 A.M. (Recess 10:15-10:35)
 1:30 - 5:00 P.M. (Recess 3:15- 3:45)

11:00 - 12:00 Sermon (by Harstad) and critique (by Theiste).

THURSDAY Afternoon

- 1:30 - 1:40 Devotion
- 1:40 - 1:45 Prelims (Com. reports)
- 1:45 - 3:15 "Church" - P. Ylvisaker
- 3:45 - 4:55 Biog. H.A. Preus -Strand
- 4:55 - 5:00 Announc. & Closing
- 7:30 P.M. Communion Serv (N.A. Madson)

FRIDAY

- 8:30 - 8:45 Devotion (SC Ylvisaker)
- 8:45 - 9:00 Prelims (Program, minutes etc.)
- 9:00 - 10:15 Lev. 18, 1-19 -Branstad
- 10:35 - 12:00 "Church" - P. Ylvisaker
- 1:30 - 1:40 Devotion
- 1:40 - 2:30 Vetrns Orgnztns (E. Ylvskr)
- 2:30 - 3:15 Luthrn Hour (S.E. Lee)
- 3:45 - 4:45 Y. P. S. (Officers)
- 4:45 - 5:00 Closing

(NOTE * - because no minutes were read at last year's conference).

SATURDAY

8:30 - 8:45 Devotion (J. Madson)
 8:45 - 9:00 Preliminaries
 9:00 - 9:45 Lev. 18
 9:45 - 10:15 Casuistry
 10:35 - 12:00 "Church"
 1:30 - 1:40 Devotion
 1:40 - 1:50 Preliminaries
 1:50 - 3:15 Theological Publications
 3:45 - 4:45 Biog. F.A. Schmidt (Andrsn)
 4:45 - 5:00 Closing

TUESDAY

8:30 - 8:45 Devotion (Chr Anderson)
 8:45 - 9:00 Preliminaries
 9:00 - 10:15 Brotherly Love
 10:35 - 12:00 Chastity (S.C. Ylvsaker)
 1:30 - 1:40 Devotion
 1:40 - 1:50 Preliminaries
 1:50 - 3:15 Unfinished Business
 3:45 - 4:30 N.T. Revision (Vangen)
 4:30 - 4:55 Casuistry
 4:55 - 5:00 Closing

MONDAY

9:00 - 9:15 Devotion (W. Gullixson)
 9:15 - 9:30 Preliminaries
 9:30 - 10:30 Our Ritual, if any (Com.)
 10:50 - 12:00 Brotherly Love (W. Gullixsn)
 1:30 - 1:40 Devotion
 1:40 - 1:50 Preliminaries
 1:50 - 3:15 Boy Scouts (Unseth)
 3:45 - 4:55 Unfinished Business &
 Casuistry
 4:55 - 5:00 Closing.

WEDNESDAY

8:30 - 8:45 Devotion (G.O. Lillegard)
 8:45 - 9:15 Prelim (program for next
 year)
 9:15 - 10:15 Unfinished Business
 10:35 - 11:45 Unfinished Business &
 Casuistry
 11:45 - 12:00 Announc. & Closing.
