

CLERGY BULLETIN

Pub. by auth. of Pastrl Conf.- Nor. Synod  
Vol. VII      Lawler, Iowa, - Sept. 1947      No. 1  
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Southeast Minnesota and Iowa Mixed Pastoral Conference  
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Date: September 23-24, 1947

Place: Trinity Lutheran Church, Center Street and 3 Avenue, S.W.,  
Rochester, Minn., M. Weinhold and W.W. Eifert, pastors.

Program:

1. Exegesis of I Tim., by Rev. Karl Gurgel, Caledonia, Minn.
2. Par.1 of Art.I of Brief Statement - W. Eifert, Rochester, Mn.
3. Round Table Discussion on Boy Scoutism.
4. Brief History of the Synodical Conference, - G. Scheitel, Elgin, Mn.
5. How Far May a Christian, resp. a Christian Minister, Take an Active Part in Politics - A.L. Mennicke, Winona, Minn.

The Conference is to open with a Communion service at 10:30 A.M., Sept. 23, Pastor M. Weinhold will deliver the confessional address; Rev. A. Sauer, Winona, alternate.

Accommodations: Each pastor is to care for his own meals. Lodging will be furnished only those coming from a distance.

(Favored by our Pastoral Conf. held just last month in Mko.)

Iowa and Southeran Minnesota Pastoral Conference (Nor. S.)  
" "

Date: October 1, 1947, - 9:30 A.M.

Place: Lake Mills Synod Lutheran Church, L. Vangen, Pastor.

Program:

1. Continuation of Rev. J.A. Petersen's essay on "The Spiritual Care of the Sick, based on Heuch."
2. Exegesis of Galations 6, 6 by M.H. Otto
3. "The Names of God in the Old Testament", by J.B. Madson.
4. "The New Heaven and the New Earth", by Arvid Gullerud.
5. "Characteristics that Differentiate the ULC from the Synodical Conference", by H.L. Bremer.

The Conference will open with a Communion service at 9:30 A.M.; The Rev. M.H. Otto will deliver the confessional address.

-- F.R. Weyland, Secy.

Iowa and Southern Minnesota Circuit Meeting  
" "

Date: Tassday, Sept. 30th - 10:00 A.M.      Place: Lime Creek Church

Topic: "The Christian Church", introduced by Pastor H.A. Preus.

-- L.V.

CO-OPERATION IN EXTERNALS  
- - - - -

In view of the confusion in Synodical Conference circles in regard to so-called co-operation in externals we present the following propositions, suggesting that they be carefully studied by the individual pastors in our Synod, who will let the result of their studies be submitted to the essayist appointed by the president of Synod for the writing of the paper on this question, and present the same to the next general pastoral conference for final action.

1. Unionism is joint worship or joint church work with those who do not confess the true faith in all respects. Rom.16, 17; Matt. 7, 15; 2 John 10.11; Titus 3, 10.

2. If orthodox Lutherans cooperate or associate with heterodox Lutherans in any phase of the Church's work such as education, missions, charities, etc., they disregard the fact that joint church work with false teachers is unionism just as much as is joint worship. Ezra 4, 1-3; 2 John 10.11.

3. The test of so-called externals in church work is, whether they may properly be carried on with all manner of churches and religious or civic organizations.

4. Since the National Lutheran Council as well as the Lutheran World Federation was organized to promote co-operation in church work between all Lutherans, without regard to doctrinal differences, we object to them as unionistic organizations, and refuse to take any part in their activities.

George O. Lillegard  
Past. Conf. Committee: Robert Preus  
Norman A. Madson.

(Adopted by the General Pastoral Conference of the Norwegian Synod, Mankato, Minnesota, Aug. 6, 1947)

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P.S. - A Proud father reports, "Naomi Louise...arrived the other night (about a week ago now) ...Olaila & she are both fine." That's the Vengen's of Lake Mills, Iowa. Congratulations and God be with you!

This bulletin's appearances depends on the amount of material received.-Ed.

## THE BETHANY THANKOFFERING

The 1947 convention of the Synod resolved to have a synod-wide observance of the fact that BLC has been under the control of our Synod for 20 years and asked the Board of Regents to make proper arrangements for such a celebration.

It is planned that an early issue of the SENTINEL will be devoted to the cause of BLC; this will carry details about the 20 years, the celebration as planned, the thankoffering in connection with it, etc.

Right here we should like to emphasize the fact that the success of the thankoffering will, under God, be largely up to us pastors. This is to say that each of us ought to seek to present this matter in the proper light. And that is to say that we need to keep our people informed about the urgency of the work that Bethany is doing in connection with the facts of what it costs in money to do that work.

E.G., the Synod this year voted necessary repairs and improvements; this thankoffering could go far to pay for these things. Again - what is wrong with mentioning the fact that the value of the synodical dollar has gone down just as much as the value of the dollar that buys bread and butter for the family table? (We ought to emphasize that in connection with all synodical offerings, not only this one. ((Ditto from the Finance Board -Ed.))-). It is true that our synodical offerings have not risen in proportion to the rise in the cost of living, and there can be nothing wrong in mentioning that simple fact. No doubt the mere mention of that fact will help much, for our Christians do not deliberately hold back the work of the Church.

In general - let us endeavor to show our people how BLC fits into our scheme of Christian Education - how it actually has been and is preparing teachers and pastors, and how it offers a Christian education also to others. And may we do this with all the enthusiasm that genuine thanksgiving to God will produce.

For the Board,  
S. Dorr --

## THIS AND THAT

Pages 1 & 2 of this bulletin have been ready since Sept. 1st, but we waited for the above material - then, a funeral delayed its publication. ... How many of the pastors have approached their congregations with respect to a monthly envelope system? To date we have received an order for said envelopes from just one. CPH has our copy already -- get your orders in!! to the undersigned... Our BLC has 224 students in attendance, 5 of these in the Seminary; short half a teacher, as Mrs. Hoerber would have taught half time in the Commercial Department... There are now 2 schools in the Saude-Jerico parish... That financial summary on the back page of our SENTINEL is for a purpose. --- M.H. Otto.



CLERGY BULLETIN

Pub. by auth. of Pastrl Conf.- Nor. Synod

Vol. VII      Lawler, Iowa, - Oct., 1947      No. 2

ANOTHER WORD ON FINANCES

1) By means of a monthly summary of the Synod's Treasury the Finance Board seeks to keep our members informed concerning the Synod's finances. Unfortunately, the September Summary did not appear in the recent issue of SENTINEL. We are adding it here in hopes that can still do some good.

FUND	ESTIMATED NEEDS FOR FISCAL YEAR	RECEIVED TO DATE	BALANCE NEEDED FOR FISCAL YR
Bethany College	9172.00	4107.12	5064.88
Christian Day School	2000.00	152.76	1847.24
Church Extension	2000.00	6678.52	-----
Home Missions	14129.00	3615.00	10514.00
Colore Missions	1500.00	615.51	884.49
Old People's Home	7000.00	499.35	6500.65
Indigent Pastors	1500.00	311.70	1188.30
Student Aid	200.00	30.00	170.00
Seminary Fund	5000.00	293.94	4706.06
Synod Fund	10607.00	1610.07	8996.93

--Sept. 30, '47, H.G. Olson

2) Today is the 20th of October and we have received exactly 4 requests for the monthly envelope sets which the Finance Board (with your approval) has decided to introduce this year. Gentlemen -- we have to have all your orders on hand by Nov. 10th as the absolute deadline, OR you will be receiving no envelopes for synodical offerings for the coming year. Please, cooperate by asking your congregation whether they will not try such a sytem for a year (or permanently, too). To our best judgment this is the most practical way for us to support our Synod's work. Let's not have things bog down simply because we have been negligent in asking our memberships for their consent and approval. Again, have your orders in to the undersigned BY NOV. 10th - (the 12 monthly envelopes constitute a set -- state how many such sets you want). We are providing no other envelopes this coming year. NOW, whether such a system works out depends on each one of you -- who at present have no other system for regular giving to the Synod's needs. PLEASE!

3) A little arithmetic shows that in the 7 months that still remain in this fiscal year (and that includes October which is almost gone) our Synod has to raise a total of \$39,873 - OR go into debt again. WHICH means we have raised only about 13 to \$14,000 in the first 5 months. It's later than you think... Let's all go after this budget together and we'll make it yet.

Courtesy H.G. Olson, "The Bethany offering received here last Sunday was \$586.31. There have been a few receipts by mail since then. Two or three congregations have reported. Quite a number of alumni responded from the letters which were sent to them."

-- M.H. Otto

Several pastors have asked about a good, modern, practical book in English Composition. We are happy to recommend Porter J. Perrin's Writer's Guide and Index to English (Scott and Foresman, 1942; 801 pages; price, \$2.40 postpaid). Mr. Perrin, who is president of the National Council of Teachers in English, has prepared an up-to-date, scholarly, yet extremely readable manual. The book is divided into two parts. The first part is the Writer's Guide, which consists of thirteen chapters on the various aspects of writing. These are some of the chapter headings: "Varieties of English", "Good English", "Kinds of Paragraphs", "Qualities of Sentences", "Qualities of Words", "The Writing Process", "The Research Paper", etc. Every one ought to make a careful study of the first two chapters. The second part is an Index to English. You will find there, listed alphabetically, just about every problem that will confront you in writing. Do you say "an useful fact" or "a useful fact"? See the Index. You have often used the proverb, "The exception proves the rule", but are you sure that you know what it means? Some of you may find some startling information if you look under Epigrams. All of you, some time or other, prepare manuscript for the printer. You would save the editor of the Sentinel a good deal of time by consulting Perrin on some of the mechanics. You may get the book from the Bethany Book Store. Harry Olson can fill some of your orders immediately. He also has a shipment on order, but the book is so popular that it takes considerable time to have the order filled.

Perhaps you would like a refresher course in public speaking at the same time. Mr. Olson also has on hand a few copies of Speaking in Public, by Prof. W.M. Parrish of the University of Illinois (Charles Scribner's Sons, 1947; 461 pages; price, \$2.95 postpaid). It is a practical book in public speaking, intended for freshman and sophomore college students. It avoids the technical vocabularies of phonetics, psychology, physiology, education, and semantics. Mr. Parrish gives good, commonsense suggestions for the improvement of public speaking, freely admitting that he has borrowed from Aristotle, Cicero, Augustine, Bacon, et. al. In the chapter on Delivery, he discusses "reading from Manuscript", "Verbal Memorization", "Extemporaneous Speaking". Just a few quotations: "For the average speaker there is little that can be said for reading from manuscript. Rare indeed is the man who can read a speech in such a way as to make it sound real, vital and personal." "Fixing the exact wording of a speech in advance, and delivering it as memorized word for word, a common method of delivery among the Ancients as well as among professional Lyceum and Chautauqua lecturers of the last century, is a practice seldom followed nowadays except in oratorical contests. And that is a cause for regret. If a speech is important, it ought to be carefully phrased, and any one can give more fitting expression to his thought in the leisure of his study than amid the nervous tensions of the platform." "If the occasion for the speech is an important one, and if all the conditions under which one will speak can be foreseen, there is no reason why every detail of the speech should not be prepared in advance or why it should not be memorized word for word". (Doesn't that fit sermonizing?) He also has an excellent discussion of extemporaneous speaking, something the pastor needs to be proficient in. Many pastors have a copy of Robert's Rules of Order, but that is not to say that all those have studied and understood the underlying principles of parliamentary procedure. Appendix I contains a good discussion of the subject, including a chart of motions which shows what motions have precedence (see Webster's for correct pronunciation) over others. ----BWT.

What will you contribute to next month's issue of the Clergy Bulletin? Professors, students, pastors - any and all grist for all mill accepted. MHO

*P.S. Inform Rev. Sweet if you plan to attend Triennial conf. at Norwalk, Nov. 7. - how many coming - if (x) when want lodging -- if x when transportation from depot. Table # 22 out of St. Peter to Norwalk.*

ALUMNI BULLETIN

Pub. by auth. of Pastrl Conf:- Nor. Synod

Vol. VII

Lawler, Iowa, -- Jan., 1948

No. 3

At long last the "C.B." comes to your door again. First, lack of material; secondly, awaiting "outcomes" of certain meetings; and thirdly, an unusual amount of unexpected and extra work locally -- all combined to delay its appearance. If its resurrection from an almost fatal death is to be permanent we beg our readers to help us out with an occasional contribution in regard to material. That's the thought with which we begin the New Year, in hopes that some consciences will be pricked enough to inspire some action that will materialize in concrete results... Now to the business at hand.

THE ALUMNI & BETHANY

Most of our pastors know of the speculation on the part of the alumni (especially after their last two annual meetings) with regard to doing something about raising funds towards a boys' dorm at Bethany, or a gym, or both. All likewise remember Dr. Ylvisaker's expressions at several recent Synod meetings, that the housing facilities at BLC were just too inadequate and the crowded conditions not conducive to good morals or effective studying. (Tho, we must add that disciplinary problems have been far below the number expected.)

Now the Alumni addressed a request to the Board of Regents, to wit: Would there be any objection to their trying to see what they could do in the line of raising some funds from among their own membership (and perhaps from interested members in Synod in due time) towards such a building project? If not enough could be raised, or if the Synod declined to take up the project the money collected could still be used for BLC purposes. The house (or is it "housing") committee at BLC is of the definite opinion that both are needed, a dorm and a gym; but that's neither here nor there just now.

The Board of Regents was not willing to take the full responsibility of answering that request. So, they asked the Synod's Trustees, President, Vice-Pres., and Treasurer, and the Finance Board to consider the matter together with them. All were present except the President, who we understand is now teaching the Day School in his parish.

RESULT. Not wishing to commit the Synod on something on which it had not opportunity to act, the joint meeting resolved that it did not oppose the project the alumni were proposing to undertake -- with the understanding that it be confined to their own group, and if other members within our congregations were approached for some contribution or pledge, it would be with the knowledge and consent of the local pastor.

The present plan is that each of the 500 more active alumni be responsible for raising \$200, personally or otherwise, a total then of \$100,000 towards the project. (This meeting was held Jan. 12th, i.e. of the Regents, et alii.) Tentative plans include asking one of their number, Prof. M. Galstad (consent of the Board of Regents given) to spend the remainder of the time before the Synod meeting in directing and assisting them in carrying out their project. The alumni to stand the cost of two extra instructors hired to take his place; the other over-worked professors and instructors to take on part of it too.

With respect to the project spoken of on the foregoing page -- a full report will appear in the Convention Handbook before the Convention, so everyone will have a chance to study the matter -- and know what the alumni have accomplished up to that time. --- (Reported by your Editor).

### FINANCES -- (Again??)

The article over the signature of the Sec. of the Finance Board that appeared in the Jan. 12th issue of SENTINEL was written for the Dec. 27th issue. Some of the statements then have to be modified accordingly.

As things stood Dec. 31, 1947, our Synod has to raise about \$17,152. by the end of April to come out on top. The major funds in need of help are: Missions, Seminary, Synod Fund and perhaps BLC. The Mission Fund has the Lenten Offering to help it out -- the others no special offering in the remaining four (now almost 3) months left.

However, it can be done -- formerly many congregations would be having but one offering before the end of the fiscal year (Apr. 30th). Now at least 11 (or 12) of them will have 1 offering each month for synodical purposes -- which in their case means 4 instead of 1. Others have duplex envelopes or other arrangements. If each confirmed member in our Synod gave just one dollar per month for the remaining four months we can reach our goal, yes, go over the top.

Let's give our members a boost and ourselves be the first ones to go over. A commanding officer in the rear of his men giving the word to attack won't have the following and respect that the one leading his men in the attack has. Tempus fugit... So let's go to work, each one of us, directing and leading in the attack as local circumstances permit. Everybody out for a balanced budget!

THOSE ENVELOPES::: Those of you who ordered the monthly sets of envelopes for Synod have received them. Some may be left "out in the cold" now for having forgotten or neglected to ask their congregations about instituting such a system for synodical contributions. And, there will be no more envelopes ordered by the Finance Board this year. However, we shall try to bring you out of the cold by offering the following suggestion and data:::

If you want envelopes for just special offerings, you can get them from CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis, 18, Mo. These are stock envelopes; they have the type of offering printed on them, an appropriate seasonal design and Scripture verse -- in two-color effect at 30¢ a 100 net. If you have no catalog here are page and numbers:

No. C-11 Lenten	No. C-12 Mission Festival	No. C-16 Thanksgiving
No. C-5 Christmas	No. C-14 Pentecost (for Convention offering),	and
No. C-3 Building Fund (for Church Extension)	---All page 417.	

If you prefer a somber colored Lenten Coin Folder to the envelope, order (page 354) No. 20-L (20 dimes) at \$3 per 100;  
or No. 40-L (40 dimes) at \$4.75 per 100 (we suggest this *type*)

Surely, your congregations can defray the small expense connected with these envelopes, and thus, by saving the Synod something, be indirectly contributing towards it too. Just think! a congregation of 100 communicants can have these 6 envelopes for \$1.80 plus postage. Let's not insult the Synod by asking it to provide these envelopes, when their cost is so very nominal... We ought to soon see the day when every congregation will take care of its own envelopes for Synodical offerings. Here's a chance to "break them in". .... Now then, no one can say he has been left out in the cold..... --Editor.

A baby girl has arrived at the Grant Quills -- Mrs. A.J. Torgerson has reached her eternal home. -- Alf Merseth is supposed to have taken call to Fertile -- and Joe Petersen supplying Eau Claire for the time being.



Pastor Weyland sends us the following Lenten Outlines, which he has developed. The original outlines were by Pastor Otto Klett, now of Dakota, Minn., who has given his permission to their developing and publication.

A SERIES OF LENTEN OUTLINES AND NOTES, BASED ON THE HYMN STANZA:

Jesus, Thy blood and Righteousness  
My beauty are, my GLORIOUS DRESS;  
Midst flaming worlds, in These arrayed,  
With joy shall I lift up my head.

Note: The center of devotion is a unique jewel of God's Word, woven by the Holy Ghost into a most ineffably sublime fabric, so touchingly, tenderly, and appealingly expressed in the hymn just wafted to the Throne of the Lamb of God most Holy! "LORD JESUS, Thy Blood and Righteousness, etc."

To multitudes of living and dying Christians this poetic gem has given comfort, consolation, and has proven itself a triumphant victory over Death, Decl, and Hell. We do well to make the thoughts emanating from this Hymn of Victory our own life's experience. Before we are aware of it, also we must walk through the valley of the shadow of death.

I. ASH WEDNESDAY, Genesis 3, 7-9.15.21: "Aprons of Fig Leaves Replaced with Coats of Skins."

- I. Not a single unconverted sinner is clothed in Jesus' blood and righteousness.
  - A. Man's attempts to cover his shame and disgrace. (ness.)
  - B. These human attempts are futile before the piercing eye of the most Holy God, the Righteous Judge.
- II. The Righteous Judge tears off the self-applied aprons of fig leaves, --
- III. And clothes man with coats of skins.
  - A. A type of the Lamb of God for sinners slain.
  - B. Return to general theme.

II. Second SERMON, Isaiah 63, 1-5; "Isaiah's Vision of the Conquering Avenger"

- I. Isaiah's question:
    - .. A. Who is this Conquering Hero that cometh from Edom,
    - B. With dyed garments?
  - II. The Conquering Avenger's answer:
    - A. "I that speak in righteousness,
    - B. I am mighty to save
    - C. I have trodden the winepress as the avenger
    - D. And I have trodden the winepress ~~at~~ ALONE.
  - III. The Lord Jesus fought the most decisive battle of the ages ALONE.
    - A. For the time of redemption had come.
    - B. What Christ has done for us unworthy sinners.
- Conclusion: Therefore, it is meet and right that we praise the Lord for His goodness toward us. v.7-8

NOTE: Because of space we put No. 4 next; # 3 follows on next page --Ed.)

IV. FOURTH SERMON, St. Luke 22, 63-65 and St. Matthew 26, 57-66:

"CHRIST BLINDBOLDED - THE LIGHT OF THE WORLD."

- I. The Divinely ordained High Priest of God's Holy Church Rends his garments, Matt. 26, 57-66
- II. Some mentally misguided religious Fanatics blindfolded Jesus, the Light of the World. Lk. 22, 63-65

III. THIRD SERMON, St. Matthew 3, 1-4: "How is THIS God-pleasing Lenten Observance to be Accomplished within our Hearts and within our Congregation? The text replies: THROUGH REPENTANCE AND SELF-DENIAL."

I. Through Repentance

- A. Detrimental Repentance
- B. Revivalism
- C. Effectual Repentance

II. Through Self-Denial

- A. Practised by John the Baptist
- B. Demanded by John the Baptist as a Fruit of Faith
- C. Remarkable results of self-denial.

NOTE: Always keep the general theme, "LORD JESUS, THY BLOOD ETC." in the foreground! This is very important for a correct evaluation. Every one of these sermons is built on the idea of clothes, garments, robes.

V. FIFTH SERMON, St. Luke 23, 8-12: "WHITE ROBE - INNOCENCY."

I. Why did Herod put a white robe upon Christ?

- A. To register his contempt for Jesus
- B. To ridicule Christ's claim to Jewish Kingship
- C. Historicity of the Herodians.

II. Unwittingly Herod proclaimed Christ's Innocency.

- A. Herod had the opportunity to wash his scarlet sins in Jesus' Blood and Righteousness.
- B. God grant that none of us pass up the same opportunity!

VI. SIXTH SERMON, St. Matthew 27, 24-31: "BEHOLD YOUR SAVIOR WEARING THE PURPLE ROBE OF GUILT!"

- I. Pilate's heroic attempt to liberate Jesus
- II. The mock coronation of the soldiers
- III. Behold your Savior wearing the Scarlet robe! (Guilt - royalty).

VII. PALM SUNDAY, Luke 19, 35-36: "THE GARMENTS OF BARTIMEUS AND OF THE DISABLES INCITE US TO COMPLY WITH THE PALM SUNDAY PROCLAMATION: CAST YOUR TROPHIES AT CHRIST'S FEET!"

Introduction: Blind Bartimeus casts his garment aside to follow Jesus

- I. Christ's kingly entrance into Jerusalem on the Sunday of Palms.
- II. In what way are we to spread Trophies at Christ's feet and crown Him Lord of all? (L.H. 405, st. 6)

VIII. MAUNDY THURSDAY, I Corinth. 11, 17-34 and Isaiah 61, 10: "CHRIST'S BODY AND BLOOD - THE REAL GARMENT."

- I. Not our own garments of sin -
  - A. Greed and envy from which dissension arise in the Church.
  - B. Dissensions in the Church disrupt the unity of faith.
  - C. Anyone guilty of causing dissensions in the Church, and who then partakes of the Lord's Supper, is guilty of the Body and Blood of X.
- II. But - CHRIST'S BODY AND BLOOD IS THE REAL GARMENT.
  - A. Charity toward the brethren, which covereth a multitude of sins, makes us worthy guests.
  - B. For that gift we need the Garment of Salvation and the Robe of Righteousness.
  - C. Thus clothed, when partaking Christ's Body and Blood in the Sacrament, we are worthy guests at the Lord's Table.

IX. GOOD FRIDAY, St. Matthew 27, 57-61: "CHRIST'S BURIAL IN JOSEPH'S TOMB."  
(Unfinished)

X. HOLY EASTER, St. John 20, 1-10: "THE TOMB IS OPEN AND DESERTED - BUT NOT ENTIRELY EMPTY."

- I. The linen wrappings as proof of the Resurrection.
  - A. The linen bands do not contain the Body
  - B. The head-cloth is neatly folded
  - C. These silent witnesses create a silent faith in John.
  - D. The more sure witness is Scripture.
- II. He was raised for our Justification
  - A. Scripture proofs of Christ's Resurrection and the Divine Purpose in His Resurrection.
  - B. To declare us righteous before God.  
"LORD JESUS, THY BLOOD AND RIGHTEOUSNESS..."

XI. ASCENSION DAY, Revelation 7, 9-17: "WITH JOY WE LIFT UP OUR HEADS AND BEHOLD THE GREAT WHITE HOST." (Use L.H. 656)

- I. The Great White Host before the Throne of the Lamb
  - A. Their number
  - B. Their apparel
  - C. Their song of praise
- II. Who are these which are arrayed in white robes?
  - A. They are the saints who came out of great tribulation
  - B. Who have washed their robes white in the BLOOD of the LAMB
  - C. Now they are before the Throne of God, and serve Him day and night in His Temple.
  - D. Never shall they suffer hurt, for the Lamb is their Shepherd.

ATTACH to Second Sermon, p.3.

### OUR SAVIOR'S PASSION

All through our Savior's Passion there  
runs this undertone:  
"Christ came to tread the winepress, and  
trod it all alone."  
Alone in the Garden Christ knelt in fervent  
prayer,  
And of His friends and people not one was  
with Him there.  
Alone within the palace Christ bore the  
taunt of shame  
While Peter in the courtyard denied His  
Master's name.  
Alone Christ walked the pavement where all  
the rabble cried:  
"We have no king but Caesar! Let Christ be  
crucified!"  
Alone Christ came to Calvary, His garments  
stained with red;  
No ram was in the thicket to take His  
place and stead.  
Alone, with no one helping to carry out  
God's plan,  
Christ's perfect work was finished without  
the work of man.  
No other name can save us, no other Hope  
is known  
Than CHRIST, who trod the winepress, and  
trod it ALL ALONE!

— W.M. Czamanske

XII. PENTECOST, 2 Kings 2, 8-15 and Isaiah 52, 1. 7-10: "The UNBROKEN CONTINUITY OF THE HOLY CHRISTIAN MINISTRY."

- I. Who established the Holy Ministry?
  - A. Not man, group of men, local congregation, Mission Board, not theological faculty, not Synod, not by installation of pastor into local Christian congregation; BUT
  - B. God Almighty Himself. (2 Kings 2, 2; 2, 4; 2, 6, etc.)
  - C. John the Baptist was called by God. Christ called His apostles, I Cor. 12, 29-30 and 28; 2 Cor. 5, 18-20
- II. What is the Official Badge, the Divinely appointed insignia of the Holy Christian ministry?
  - A. 2 Kings 2, 8
  - B. As all Levites, priests and similar servants of God were clad in divinely prescribed apparel, so Elijah wore a mantle, as his divinely appointed insignia, official badge.
  - C. Has also the New Testament Holy Ministry an official badge, a Divinely Appointed Insignia?
    1. St. John the Baptist's. St. Paul mentions 2 Tim. 4, 13. Our people somehow sense in the properly "Robed Pastor" the continuity of the Holy Christian Ministry. Isaiah 52, 1 Exodus 31, 10
  - D. How did Elisha, the successor of Elijah, preserve the continuity of the Holy Christian Ministry at the ascension of Elijah into heaven? vv. 12-14 and 15.

APPLICATION: can we claim that for our Lutheran Ministry? The mantle of Elijah and of Elisha no more is within our midst. Not even the mantle worn by our Lord. We associate the Lutheran Ministry as part and parcel within the Continuity of the Holy Christian Ministry on a foundation more substantial than that.

LORD JESUS, THY BLOOD AND RIGHTEOUSNESS  
MY BEAUTY ARE, MY GLORIOUS DRESS...

XIII. TRINITY SUNDAY, Isaiah 6, 1-8: "~~Holy, holy, Holy!~~"  
"HOLY, HOLY?, HOLY!"

Cf. "Let us make man..." (Unfinished)

NOTE: created in the image of God -- righteousness and true holiness.

--Klett-Weyland.

Very likely many will not approve these outlines. Nor do you have too. Neither would all approve anyone else's. These have been presented here so that we might find some helpful suggestions, or that we might try to improve upon what has been presented. Lenski considered himself quite a homiletician, and still he asked those who read his sermon studies and outlines to improve upon the ones he suggested. That's just what our brother had in mind when he sent the above ones to your editor.---ED.

Do we have to say, "A Dr. Pieper," "A Luther," etc.? In other words should we use the indefinite article before proper names so often in the SENTINEL that it is becoming a mannerism? This use of the indefinite article is proper, of course, but when the indefinite article is so used too often it appears as an affectation.

-- A brother, Anon.

And so we put the C.B. and ourselves to bed. Now, you write.

A Word from the Secretary

The statistical blanks for the 1947 "parochial report" were sent out the middle of January, along with delegates' credentials blanks. If any of the brethren failed to receive theirs or require more delegates' credentials blanks, please let me know. Some inquiries received of late regarding the statistical blanks indicate that a few of the letters may have gone astray. Mail service in these parts has been rather poor much of the time since before Christmas, no doubt because of the many storms and the unusual amount of snow with which we have been visited.

Your Secretary has been quite thrilled to note the interest some of the brethren manifest in getting their parochial reports sent in! When all the Norwegian Synod's pastors get their reports in by the date set, March 1st, we should celebrate the event in some worthy fashion. How about making the last one to report "stand the treats"?

— G.O. Lillegard, Sec.

Conference Announcement

The Iowa and Southern Minnesota Pastoral Conference of the Norwegian Synod will meet, E.v., Wednesday, April 14, 1948, at Richland Lutheran Church, Thornton, Iowa (F.R. Weyland, pastor). Conference will open with a pastoral communion service at 9:00 A.M. Confessional address by the Rev. Justin A. Petersen.

ESSAYS: "The Spiritual Care of the Sick, Based on Heuch", continued by J.A. Petersen.

Exegesis of Galatians 6,6, by M.H. Otto.

"Proselyting", by P. Ylvisaker.

"The New Heaven and the New Earth", by A. Gallerud.

"History of the Union Movement in the Norwegian Synod, esp. 1908-17", by H. Ingebritson.

Night's lodging for Tuesday night and meals will be furnished.

Kindly register your intention with the host pastor.

— F.R. Weyland, Sec.

From the Dean

You may announce in your next bulletin that there will be published (before the Easter season, we hope) a book of devotions from the college under the title: "EVENING BELLS AT BETHANY." It will be a book of approximately 200 pages, and will be priced at \$1.50. NAM. is the author. Perhaps it would be well not to mention that. (but we did! Ed.) The reason for publishing it is this: A number of students requested that those evening devotionals might be made available in book form. When this was brought to the attention of the student body, it voted un-animously that it wanted this done, und daher --. The book will be nicely bound in light green, and will have an excellent picture of Bethany College in the fore prt of the book. We are of course hoping that

there will be some sale for it outside the student body, for if not, Norman A. will be sunk deeper than a dud. He had to order 1000 copies printed on the first edition in order to get the price down that low.

Then you might call attention to the fact that Dr. Y's excellent discussion on "Prayer" is now out in a neat pamphlet form, 6 inches by 4 inches, 42 pages, and is priced at 25 cents per copy. It may be had at the Synod book Company. This pamphlet ought to get wide distribution, to serve as an antidote to that wretched mess which G. gave us on "Prayerfellowship."

There is also this to report from Bethany that Norman A. at the request of the students, is conducting a class on Monday evenings, 9:00 - 9:50, on doctrinal matters, attended by 60-70 students. At present they are reviewing Mo's Brief statement. So you see, our students are not indifferent to doctrinal matters. They want to be informed. And it is that kind of a laity ( an enlightened one ) which we want to have in all of our congregations.

-- N.A. Madson

#### You guessed it -- Finances

The Feb. 12th SENTINEL will show the financial status of our Synod as of Jan. 31. While Bethany College will be listed as having reached its budget figure, it still has \$1012.00 to go -- reason: the salary increases allowed last fall were not included in the original budget. The total to be raised in the remaining 2  $\frac{1}{2}$  months is \$12,849.00. Of that amount the SYNOD FUND accounts for about half; the remainder for HOME MISSIONS and the SEMINARY FUND.

This has usually been the slack season for Synod financially. Yet, the above figure shows that we dare not be slack if we are to come out on top by the end of April. There may be congregations that have not adopted any system for regularly monthly offerings. However, they still have a responsibility over against those \$12,849., and it is up to us pastors to bring that responsibility to their attention. (I for one shall, even though we have a monthly collection-for-Synod system.) \$2 from each communicant during the remaining part of the fiscal year will carry us through nicely.

-- Behalf of Finance Board, ME Otto

FLASH: Linda Cathleen came to the J.B. Madson's Jan. 30th - Congratulations!

We recently heard of a paper written by one of our pastors, which we thought should be practical enough to merit some attention. After obtaining a copy of the same we believe that it deserves to be given some space in our usual rather anemic bulletin. It was the paper, not the author, that moved us to make that decision.

Therefore, with your indulgence, and with a sort of "imprimatur" stamped on the same, we shall during this and several successive issues give you the following paper complete: (It will be so arranged that when the last page is written you can put them all together for the complete copy.) But, we may not always break off at a logical dividing place.

Subject: The Religious Indifference of Our Parishioners, Especially in Their Attitude Toward Luther's not in Fellowship with Us.

Essayist: Pastor S.A. Dorr -- prepared for the Mixed Conference of which he is a member and read before them at their meeting in Echo, Minnesota, in January of this year.

The Religious Indifference of Our Parishioners, Especially in Their Attitude toward Lutherans not in Fellowship with Us: by S.A. Dorr.

This title has for its background, very likely, the supposition that there is such an indifference among our parishioners. And that there is. No doubt there is some such indifference in every congregation, in some congregations a little of it, in others more of it, but in all of them some of it. Nor ought that surprise us. Moses found his people worshiping the golden calf only a short time after they had promised never-dying loyalty to Jehovah; Joshua said: "Choose you this day whom ye will serve" (Josh. 24, 15); Elijah asked: "How long halt ye between two opinions?" (I Kings 18, 21) St. Paul marveled at the fact that some of his people were so soon turning aside after another gospel, which really was not another gospel. And the history of the church on earth since the days of the apostles is, in large part, the history of religious indifference. More still, the story of the Church of the Reformation is filled with the history of the waxing and waning of indifference. So, it is no new problem that confronts us as pastors today; for wherever the Gospel of Christ is preached in all its truth and purity, there the devil will always be at work to seek to lead men to believe that truth and purity are only relative ideas, so far as that very Gospel is concerned; and that is religious indifference.

Taking for granted, that there always has and always will be such a thing as religious indifference, we shall, nevertheless, do well to note the signs, the evidences, of it among ourselves and our own parishioners. Noting the signs, we shall note the thing itself and shall be in a position to attack it.

One common sign of religious indifference among our parishioners is the rather loose talk we sometimes hear in regard to other denominations and the faith for which they stand. We often hear talk about the good which such and such a church has done, without a balancing statement of the evil which its teachings, contrary to Scripture, have done. We hear it said that a false faith is better than no faith at all. We hear talk about the sincerity of a sectarian in his faith, as though his sincerity established the foundation for his faith. We hear some of our own people ask: Does it make so much difference, after all, what a man believes, so long as he is sincere in what he believes? or, Any church is all right, so long as you really practice what that church teaches. Etc.

Now we are not saying that there are no true Christians among the sects or even among the Pope's followers. Our church has never said that; rather, our church has emphasized all along that wherever there is one who believes in Christ as his only Savior from sin, there is a Christian. And we err if we admit that grudgingly; the very angels in heaven rejoice over one sinner that repenteth. But here is what we are saying: Loose talk of the type which we have sought to describe, talk that ignores the fact that God's truth is one, that God does not have two or more sets of truths, each one at odds with the others, talk that emphasizes the good which God may have accomplished within or by means of an heterodox communion, without a balancing statement of the evil which is wrought by heterodoxy, is a sign of religious indifference.

Another such sign is the fact that many within our congregations often take part in meetings which have a religious coloring, where prayers are offered by a group made up of people of all kinds of faiths or of no positive faith at all. And when we say "take part", we mean "continue to take part"; we have no reference here to the fact that one or the other of our people may unwittingly stumble into a place where promiscuous prayer is being offered.

We are thinking here of veterans' organizations which insist on their religious ceremonies, of attendance upon baccalaureate services in connection with the graduation of high school classes, etc. To submit without protest, to continue to submit without correction, to surroundings which make it appear that the difference between the true faith and another faith is of no vital importance is surely a sign of religious indifference.

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Still another sign is the growing number of promiscuous marriages of our people to non-Lutherans. We say "promiscuous" because we are here not referring to those cases in which one of our people intends to marry a non-Lutheran but first sees to it that the other person is instructed and confirmed in the true faith so that when the two are married, they are married as persons of the same faith. We mean the countless cases in which one of our people marries a non-Lutheran, perhaps even a non-Christian, and you discover that they have not even talked about their religious differences; or where the non-Lutheran person nonchalantly promises to "join" the Lutheran's church without understanding, or ever having had it explained to him, what that "joining" involves; or where such a promise is given and where it takes a decade or a score and more years to carry it out. It is painfully clear that at least a great many of such marriages would never take place if there were not quite a bit of religious indifference among our people.

But we were to speak with special reference to the attitude of our people over toward Lutherans not in fellowship with us. And we understand the term, "Lutherans not in fellowship with us", to mean nothing more than this: Lutherans who teach falsely on this or that doctrine of Scripture, fundamental or non-fundamental.

One evidence of indifference in this regard is the way in which the word "Lutheran" is being used, also among us. The word has become a fetish to so many. There is a fearful amount of words being made about the "need for all Lutherans to unite". And there you have sectarianism; for why should there be so much talk among us about uniting all professing Lutherans when it is Jesus! will that all Christians be of the same mind one toward another, that they all speak the same thing? To speak a great deal about uniting all Lutherans while at the same time saying little about Christ's wish that <sup>the</sup> inward unity of all Christians be expressed also outwardly very often, we fear, betrays the spirit of sectarianism. Some Lutherans speak as though there were something about that name "Lutheran" which guaranteed something good, and it does not; it does not at all. Some thoroughly un-Christian unbiblical things are being said in Lutheran pulpits and printed in magazines bearing the Lutheran name. Also with regard to Lutherans the warning of the Apostle John applies: "Beloved, believe not every spirit, but try the spirits whether they are of God" (I John 4, 1). Also with regard to Lutherans, you and me included, these words are spoken: "To the law and to the testimony! If they speak not according to this word, it is because there is no light in them." (Is. 8, 20) God's Law, God's Testimony - these are the things that decide with whom we shall have fellowship, not the name "Lutheran". To talk as though the discovery that a man who is a Lutheran in name makes him a brother in the faith is evidence of religious indifference; and it is a strange fact that religious indifference is one of the chief causes of sectarianism.

Here also this must be mentioned: Also among our people and among us it is repeatedly being said that we must lay more emphasis on what unites us with other Lutherans and less on what divides us from them. Now, of course, when a heterodox Christian, Lutheran or non-Lutheran, teaches a certain doctrine properly, we rejoice in that fact; we may even make use of that fact, under God, to win him for the whole truth. But to say that we must "go easy"

(C.B.p4)



in pointing out the differences, very often, we fear, betrays religious indifference. That was the song which the adversaries of Judah and Benjamin sang to Zerubbabel while he was rebuilding the temple: they said: "Let us build with you, for we seek your God, as ye do." (Ezra 4, 2) And the fact that they did not seek Jehovah as the Jews did became as clear as clear could be when those same adversaries went after the Jews with swords and spears after Zerubbabel had denied their request. Only too often the statement that we must not continue to speak about those things that divide the Lutherans into various camps means only this much: The person who says it is more or less indifferent to the truth, and he does not wish to make much ado about the truth, not the whole truth, at least.

More, a great deal more, could be said about the evidences of religious indifference among our parishioners and among ourselves; but let this suffice for now. And let us get on to ask ourselves the question: What is the cause of this religious indifference among us?

## II

The basic cause of religious indifference, among us as well as anywhere else, is evident; it is a simple failure or hesitancy to believe that God means what He says when He says it. The trouble that besets us is the question which Satan posed to Eve: "Yea, hath God said . . .?" (Gen. 3, 1) For when one believes that God hath said thus and so and also believes that whatever God says is of the highest importance, then it becomes of the highest importance to one to cling to what God says, and that in a most careful manner. But when a man doubts that the Bible is, indeed, the Word of God in all its parts, in fact, the verbally inspired Word of God, then he does not at all mind an indifferent attitude over toward this or that part of Scripture, parts which are under a cloud of doubt, so far as he is concerned.

That is stating it simply, but the matter is just that simple. There is no point in searching for all sorts of involved reasons for religious indifference among ourselves or anywhere else; that indifference can have its source only in this: failure or hesitancy to believe that the whole Bible is the very Word of God.

When that is clear, then we are in a position to look at those things which may contribute to the breakdown of a complete faith in the Word of God; and having found those things, we have found the contributing cause of religious indifference among us.

The underlying causes of all contributing causes of religious indifference are the devil, the world, and our flesh, of course. The devil is still active in the world, and he can still make use of all sorts of agencies in the world for creating in our hearts the doubt that God hath, indeed, said so and so. And here Scripture gives a clear-cut rule and a simple one: "Without faith it is impossible to please him." (Heb. 11, 6) Whatever the Christian cannot do or does not do in faith in Christ, according to the Word, is sin, a vehicle of the devil. And whatever in the world the Christian cannot or does not use in faith in Christ becomes a vehicle of the devil. That which may be ever so good in itself can and often does become a means by which Satan destroys faith in God and in His Word. A common example is money, which in itself is a gift of God, but which, when used apart from faith in the Savior, has destroyed many a person's faith. By means of this illustration we wish to emphasize this: That everything in the world can be used by Satan to tear down faith in Christ and eventually in the Word which brings us that Christ.

Another thing which contributes to the undermining of unquestioning faith in the Word of God, and, therefore, to religious indifference among our

parishioners is present in the hearts of every one of them; that is the Old Adam with his cringing plea for peace at any price. Pilate ordered Jesus of Nazareth crucified, even though he publicly stated: "I find in him no fault at all." (John 18, 38); and he did so because he believed that that would bring him peace with the mobbing Jews. Our Old Adam and the Old Adam of our parishioners is every ready to have us sacrifice that which our sanctified conscience knows to be the truth of God, if by so doing we can gain the good will of those about us. It is no easy thing to stand up for God's truth when that truth goes against the natural will of men about us; it takes that courage which is born of God. But the Old Adam does not deal in terms of the divine; "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2, 14)

So, then; not only the manifestly evil things but also the apparently good things, used apart from faith, or in opposition to faith in Christ, are vehicles of the devil, the world, and our flesh. That is the general truth. By way of particularizing, let us single out one thing, viz., the educational system of the world, which has a great effect upon us and our parishioners and their children.

Perhaps this subject, that of formal education, is of more importance to us, in our day than it has been to other Lutherans in other days, for a schooling of one kind or another has among us become the common thing; every child in the United States (as far as we know) is required by law to obtain a certain amount of formal education. The amount (amount, that is, in terms of the time spent in getting it) of formal education which each person receives is constantly rising; where once an eight-grade education was considered to be the usual thing, now a high school education is considered to be the usual thing, and a college education has, perhaps, become as common as a high school education used to be.

That fact by itself is not something dangerous. But here is what is dangerous: The schools which our parishioners, our Lutheran Christians, attend are not, in the main, schools which educate them in the Gospel of Christ. For no education is a neutral thing, being neither for Christ nor against Him, neither deepening and strengthening faith in the Word of God nor making it shallower and weaker. Here is what no less a one than Jesus says: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." (Matth. 12, 30) We live in a fools' paradise if we suppose that the young among our parishioners can constantly, five days a week, nine months a year, for eight, twelve, sixteen, or even more years, be subjected to a training in which there is no biblical Christ without having some indifference toward Christ become a part of their education. It amounts to sheer arrogance over toward God to suppose that we can give our children an education in which the written Word is not regarded as the final authority without creating more or less indifference in their hearts over toward what that Word says. "The soul of education is the education of the soul"; and that is more than a clever turn of words; it is the simple fact. Among us there has been far too little recognition of that fact, far too little understanding of that fact, far too little testifying publicly to that fact.

The fact, then, that there is among our parishioners a growing indifference in regard to religious matters, to the written Word, and to Christ, is hardly a matter of accident; it is the result of training. We are not saying that this is the only cause of religious indifference among our parishioners; nor are we saying that in other ages there have not been other agencies of which the devil has made just as effective use. But we are saying this: In our day, in our country, among our parishioners, a main

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cause, if not the main cause, of religious indifference is the failure on the part of our church, especially of those who watch for souls as they that must give account, to train the people in a Christian, a truly evangelical attitude toward formal education.

But we shall miss the point entirely and fail in the purpose for which this paper was assigned if we do not recognize the fact that the blame for the growing indifference among our parishioners must in some measure, larger or smaller, be laid on our doorsteps, the doorsteps of us pastors. Brethren, I say that, not as one who wishes to make himself an all-knowing judge of you, but as one who must examine his own Seelsorge, who must with you give an account, either with grief or with joy. You and I have the Old Adam in no less a measure than do our parishioners; the natural will in us fights just as hard against the things of God as does anyone's Old Adam. And the Old Adam in pastors gets things done, just as he does in anyone else.

Is this question out of place: Has there not been a growing tendency among us not to point out, publicly in the pulpit and otherwise, the errors which militate against the truth of God? Is it not true that a pastor who carefully, evangelically, but definitely warns his congregation against this or that error, and that in terms which admit of no misunderstanding, is all too often by his fellow pastors, as well as by his congregation, adjudged as one who is tearing down the walls of Zion and not building them up? The fact that he may be putting those whom the Holy Spirit has already entrusted to his care on guard against spiritual dangers is often lost sight of in the saying of this, that he is driving people away from the church. We recognize that truth is, first of all, a positive thing, and that he who is forever warning against false doctrine, without preaching enough of the true doctrine in an evangelical way, may well fail in his purpose, however sincere he may be. But we also recognize this, that Scripture brings the positive into clear relief by exposing the negative. The Savior Himself did that, and that in a way which could be understood by anyone who understood the language which He spoke. E.G., Jesus did not say: "Beware of certain kind of leaven, which I shall now describe to you, but the source of which I shall not name." He said: "Beware of the leaven of the Pharisees and the Sadducees." (Matth. 16, 6) He named names. And is it totally without significance for our work as guardians of souls that the Lord, in teaching the positive truth of the Moral Law, used the negative in eight out of ten commandments?

Is it out of place to suggest that we, out of a zeal which has not always been according to knowledge, have failed to point out errors, together with the sources of those errors, to our people? This question is certainly in place in connection with our parishioners' attitude toward heterodox Lutherans. Even a cursory reading of the periodicals of our church bodies in former years and of books of sermons published by men in our synods in former years will show that our fathers considered it their duty, not only to present the truth, but to point out that which is contrary to the truth and to warn also against the sources of those false doctrines.

It would be easy, very easy, of course, simply to preach the truth publicly and teach it privately without teaching and preaching against errors and the source of errors. And yet that would not be the "whole counsel of God", nor would it be according to Scripture. Here is what the Lord had to say about Zion's watchmen in the days of the Prophet Isaiah: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." (Is. 56, 10.11) Brethren, before we say: This is not addressed to us at (C.B. 3-48, p.5)

all, let us take a good, long, intimate look at the Old Adam within ourselves and see for sure whether or not this applies to us in any degree. - A watchdog is supposed to bark when there is danger; a dumb watchdog is no good. A watchman on the walls of Zion - and that means us - is supposed to cry out when danger is approaching, and that not in a general way but in a definite, particular way, a way that really points to the danger and to its source. The Lord through Isaiah complained bitterly about those of His watchmen who do not cry out against danger. - And before we say that these words: "They all look to their own way, every one for his gain", cannot apply to us, Let us search and see whether or not our Old Adam has ever made us take the easy path by not pointing out danger at all (a certain, definite danger), or by pointing in all directions at once so that no one who heard us could tell for sure from where the danger was coming.

For we do recognize that there is a growing religious indifference among our parishioners; and we are interested in the causes which contribute to that fact. We should be unfaithful stewards if we did not first look to ourselves and our own attitude toward consistent testimony to the written Truth. Even Chaucer said of his parson:

"This noble ensample to his sheep he yaf,  
That first he wroghte, and afterwards he taughte;  
Out of the gospel he tho wordes caughte;  
And this figure he added eek there-to,  
That if gold ruste, what shal iren do?"  
(Cant. Tales, Prologue, lines 496-500)

### III

When we ask ourselves: What is the cure for religious indifference among our parishioners? there can be only one answer, and that is St. Paul's inspired direction to Pastor Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4, 2) There is only one stool which the Lord has given us, the laborers in His vineyard, and that is His Word. The better we know that Word ourselves and the more unhesitatingly we believe it ourselves, the better shall we be equipped to meet religious indifference, that is, indifference to the written Word.

That Word is made up of Law and Gospel; these two doctrines are as different from each other as day is from night. We cannot learn that fact too well for ourselves, nor can we too well make use of that fact in our ministry. For it can easily be shown that the basic trouble of those sectarians who still maintain that the Bible is the Word of God is just this, that they confuse Law and Gospel. Because they do that, the Law loses its demanding, threatening, condemning character, and the Gospel loses equally as much of its saving power. Thus the salvation of man is made by the sectarians to depend in some degree or other, upon man himself; the doctrines of the sects have finally the same common denominator as Romanism - salvation by works. If we begin to fail in sharply distinguishing between Law and Gospel, we are reducing our doctrine to the same level; there will be less and less difference between our doctrine and that of the sects. We may be preaching nothing but the truth but be preaching it in a confused manner so that our Law is made into a kind of Gospel and our Gospel into a kind of Law, so that finally we have neither.

So, when we ask: "What is the cure for religious indifference?" we say only: Let us preach the Law as Law and the Gospel as Gospel; let us never mingle the two. And let us beseech the Holy Spirit to guide us aright so that we never misapply either Law or Gospel. - Here we can do no better

than to urge one another to read and reread and study and restudy what our confessions have to say about the distinction between Law and Gospel and, especially, also, Dr. Walther's gem, "Law and Gospel". The pastor does not live who has drained that work of Dr. Walther dry of the Water of Life.

Let us, then, preach the Law. And in the Law the First Table still comes first. It is foolish to begin speaking about what God demands of man over toward man until we have well taught that which God demands of us over toward Himself.

Here, then, is the First Commandment: "Thou shalt have no other gods before ME", and this still means: We should fear, love, and trust in God above all things." We need to keep this before our people: That whatever militates against undivided fear, love and trust in the Triune God is sin. And we need to make this plain: That God desires, demands, in fact, that He be feared, loved, and trusted according to the written Word. Any proposed system of fearing, loving, and trusting God which is apart from that Word is sin. We must say that, say it fearlessly, say it publicly. We must preach this commandment as that which it is - Law. It condemns any departure from that faith in God which He Himself has revealed. That is to say, it condemns indifferentism; it makes religious indifference to be sin. We must say that.

And here is the Second Commandment: "Thou shalt not take the name of the Lord, thy God, in vain", and that still means: "We should . . . call upon it (God's name) in every trouble, pray, praise, and give thanks." This commandment is likewise only Law, not Gospel at all. It condemns any praying to any name other than the Name which is above every name. It rules out such a thing as promiscuous prayer; it makes it a sin for our people to join with those who do not recognize Jesus as the Son of God and the only Savior. It is strictly against that attitude which we have mentioned, this: That any religion is all right, so long as one is sincere in it. For it is the written Word of God which tells us what the Name of God is, revealing the true God to us. In other words, to pray to God, or worship some god, apart from that Word is sin; there is nothing good in it at all. We must keep on saying that; to fight against religious indifference among our parishioners we must keep on preaching the Second Commandment as that which it is - Law, nothing but Law, which condemns religious indifference.

And here is the Third Commandment: "Remember the Sabbath Day to keep it holy"; and this still means: "We should . . . deem it (God's Word) holy and gladly hear and learn it." This is Law, too. It condemns an attitude like this: Let us have peace among the denominations in the church; what if we must yield a point here and there? For that Word is holy; it is sacred. It is not for us to tamper with; we fly straight in the face of God Himself, if we presume to cut and trim the holy Word according to what we may think to be the desirable minimum. And that means the whole Word. -- Here is where we may make special reference to the indifferent attitude of our parishioners toward heterodox Lutheranism. For it does not lie within our province to say: We may recognize as brethren those who err in perhaps one or two non-fundamental doctrines; that is strictly a sin according to this Third Commandment. We must, as surely as we recognize that God here demands a holy awe for all His Word, denounce as sin any doctrine which goes against any part of His Word; and that means that we must call religious indifference by its right name - sin. We must continue to preach and teach the Third Commandment for what it is - Law, the whole way through.

We can so teach the First Table in the confirmation classes (both children's and adults!); we must continue to build on the foundation laid in the confirmation instruction. Here we can make use of the pulpit, the voters' (C.B. 4-48, p.3)

meetings, the ladies' aid meetings, the young people's meetings, etc. So that this may be clear; We are not urging that any pastor harp on the false doctrines of other denominations, Lutheran or non-Lutheran, so much of the time that his parishioners never have a chance to find out what the true doctrine is and to appreciate it. And it goes without saying (we are speaking to Christians) that love, both for the one to whom we speak and for those about whom we speak, will always be our guide when we speak of false doctrine and of those who teach it. What we are saying is this: We must point out those false doctrines that tempt especially our people, and we must make clear to them the source of those doctrines, and we must, on the basis of the First Table of the Law, condemn those false doctrines.

Having thus taught aright the First Table, we can safely go on to the Second, and show that God demands of us love for our neighbor, love which is according to knowledge, knowledge of the Word.

And we must keep on preaching the Gospel in all its sweetness; we can not remove religious indifference one bit if we flavor the sweetness of the Gospel with the acrid taste of the Law. If we ape the sects and make of the Gospel of salvation a social Gospel, one some degree or another, we shall be making our doctrine like theirs, and we shall be fostering, not fighting, religious indifference.

This means that it is our duty to preach God's love in Christ in such a manner as to cause a man, when the Holy Spirit has led him to believe that which we preach, to desire nothing else but that. The Gospel is good news; it is all good news. There is no burden laid on us in the Gospel, and we must be ever on our guard lest we make it appear that the Gospel does lay on our parishioners a burden to carry. No, it takes the burden of sin away. When Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matth. 11, 28), He was inviting us to give Him our load of sin, to let Him do the labor that attaches to sin. This is to say that we cannot be too careful in regard to the language which we use to present the Gospel to our people; for with the best of intentions we can make it appear that the Gospel is a new kind of law, a higher kind, perhaps, but a law still, as though through the Gospel God were making some kind of demand of us. No, the message of the Gospel is just this: That all of God's demands have been met, ~~HAVE~~ BEEN met. Here, in the Gospel, is the Christ of the Active Obedience; He has satisfied, in our place, every demand which God has ever made of us through His Law; "Christ is the end of the Law for righteousness". (Rom. 10, 4) And here is the Christ of the Passive Obedience; He has satisfied every demand which God's Law has ever made with regard to our punishment for sin: "There is no more offering for sin." (Heb. 10, 18) Here is the whole Christ offered to us in the Gospel; here He is, with the good news that all of God's demands have been met for us, that peace with God has been perfected.

This is how we must preach the Gospel, so that those who hear us understand that God is satisfied with them, perfectly satisfied with them, in Christ.

We ought to take special note of that with regard to our preaching of sanctification. For it is the Gospel, not the Law, which produces the sanctified Christian life. E.g., when we speak these words of Christ: "If any man will come after me, let him deny himself and take up his cross and follow me", (Matth. 16, 24) we must present the central thought of those words as that which it really is, as Gospel, good news, not as a demand. For here Christ is inviting us to walk in His company; and that is an easy yoke; that is a light burden. When we exhort our people to flee the world that would deceive them, we must present that as that which it really is - Gospel; for here Christ is actually offering our people this boon, through faith in Him, that they are spared the deceit of the world, spared the world's punishment, and receive, instead, the inheritance of a son. When we urge our

people to serve Christ, to do whatsoever they do to the glory of God, we must offer that as that which it is - Gospel; we must say it this way: The Gospel, the good news from God, is so complete that God is actually giving you, sinner that you are, the privilege of serving the Living God; God is cutting you off, through faith in Jesus, from the service of sin, and putting you into the service of righteousness. And that is Gospel; that is good news.

When the Gospel is thus presented, and when it is thus believed, then it becomes a joy for the believer to uphold that Gospel. He wishes nothing to come in and take away any sweetness from it; he desires no admixture of any kind. He is not indifferent to that kind of Gospel. To him it becomes, not a burden, but a privilege to be on guard against anything that would in the smallest degree take away the fullness of the good news in Christ. -- The thing is just that simple; where there is growing faith in the Gospel, there there will be lessening religious indifference.

And, we ought to add, let our sermons be written with prayer; let our preaching and teaching be done with prayer, the prayer that the Holy Spirit will take our poor fumbling words and make them the very vessels of grace, the grace of God in Jesus Christ.

Having taught and preached in this way, let us seek, under God, to put the Gospel to work (it is the power of God) in our parishioners' whole life. The Gospel is there for all the days of the week, not only for Sunday. The Gospel is for all that we think and say and do, not only for that which is put directly into the service of God in the Church. We testify to that Gospel, we build a rampart against religious indifference, not only by our vocal testimony to the Gospel, but also by walking in the gracious light of the Gospel in all that we think and say and do.

Here we cannot keep from reverting to a subject mentioned on a previous page. Let us put this Gospel to work (it is the power of God) in the formal education of our children. Let us endeavor, under God, through faith in this very Gospel, to train our children the whole way in this Gospel. Put negatively - let us cease, please God, giving our children a training that is indifferent to the Word of God and then expecting unswerving loyalty to that Word of God from them. Let us stop thinking and acting as though the Gospel of Christ were something that is to be added to other things, a kind of frosting on the cake. No, the Gospel is the first ingredient of the Christian life; the "adding" is done to the other things. This is what Jesus Himself says: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." (Matth. 6, 33) Here is what the Lord said to the Israelites in the day of Moses: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6, 6.7) To do that for our children is the privilege of one who believes the Gospel, not a burden for him; to keep our children remembering the Gospel all the time is a part of the yoke that is easy and the burden that is light. But how shall we do this, if we give a major part of our children's training over to a system in which the Gospel of Christ does not, can not, reign supreme? Are we not trying to gather grapes of thorns and figs of thistles when we do not seek to put the whole training of our children under the influence of the Gospel?

We are here pleading the cause of the Christian Day School, and we are saying that that system, used aright, is one of the mightiest agencies which we have for combating religious indifference. Let us not, brethren, make the mistake of hesitating to urge the cause of the Christian Day School in our congregations because of mistakes which others may have made in connection with this system, or because of an apparent failure of such-and such a school to do.

(C.B. 4-48, p.5)

the work which we thought it should do. For one thing, the teaching of God's Word is never a failure. And for another, we are here talking about the teaching of the GOSPEL. Let us use that Gospel (it is the power of God) to correct and improve our schools. Nor ought we shrink from establishing and maintaining such schools because the world around us may not happen to like them. The maintaining of Christian schools does not create the difference between the Christian and the world; it simply brings that difference into bolder relief. As certainly as we wish to fight against religious indifference among our parishioners, let us not tremble and fear in this matter, but let us, through faith in the very Gospel which we wish to advance, take the necessary steps. That Gospel promise is still there which tells us that faith can move mountains. Faith, faith in the Gospel which we preach - that is the thing which we need.

And we are also pleading the cause of Christian high schools and Christian colleges. For does a child cease to be a child when it graduates from the eighth grade, and does the need for the Gospel wane when one possesses a high school diploma? Where is the Christian parent who, when he thinks it through, does not desire that his children receive their whole formal education under the life-giving rays of the Gospel? And where is the Christian, the Lutheran, pastor who, when he thinks it through, will not agree that one of the best things which he can do, under God, to combat religious indifference is to work for such Christian training? It is a thing not at all apart from his calling; it is not foreign to his field. It is, in fact, a part of his calling, of his God-given work. For if it be a pastor's duty (and it is) to warn his people against worldliness, how much is it not his duty to warn against the worldliness of a Christless education? And how much is it not his duty to pray and work for Christian education?

We are aware that there are many hindrances to such work; some could be listed here, however, we all know them well. But brethren, we approach this thing as those who have the Gospel (it is the power of God), as those who believe in that Gospel. We view this thing as those who pray the Holy Spirit to make these words of Jesus come true in our lives: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Let us not make the mistake of Peter, who looked at the wave and forgot, momentarily, about the mighty Savior behind it; let us not count our weaknesses so much that we forget the power of the Gospel which we preach; it is the power of God. Let us not count the hindrances so much that we forget that we, even now, possess the best that there is as an overcomer of hindrances, the Gospel of Christ. Let us recognize that a thoroughly Christian, thoroughly biblical, and therefore, a thoroughly Lutheran education is just about the best means we have right now of fighting religious indifference. And then let us go to work for that thing in faith in the Gospel of Christ.

Indeed, in the past and in the present many of our pastors have been working for this very thing. But we make bold to say that we have barely scratched the surface of our field of Christian education. What, brethren, if we should all dig deeply? What gold, silver, and precious stones should we not find! What if all the pastors in this conference would go home and begin to sound, and continue to sound the note of the Gospel, the clear, sweet, heartening, encouraging note of the Gospel of Jesus, in connection with Christian education? Why, brethren, the mountain of hindrances that we see would move as a molehill, and the moving of that seeming mountain would be as the cutting of a blade of grass compared to the felling of a mighty redwood.

God grant that we become and remain, all of us, faithful heralds of God's Word among our parishioners, in all that we do; that we speak the Law faithfully so that our people may know what the Law condemns and that it condemns them; that we speak the Gospel faithfully and joyfully so that they may know that it has freed them perfectly from all condemnation. Having thus grounded our people on the one Foundation, which is already laid, we shall have done all that there is to do in combating religious indifference among our parishioners.

SOLI DEO GLORIA

-- S.A. Dorr



A Tribute to the Rev. J.R. Runholt

No doubt most, if not all, our readers have been made acquainted with the fact that our co-laborer, the Rev. J.R. Runholt, has been translated to the Church Triumphant. Pastor Runholt was in rather poor health about seven years ago - his ailment heart trouble. But, by carefully regulating his activities he in time managed to rally to the point where he could carry on his work without any serious effects - so it seemed. However, the strain of the unusual amount of effort which he put forth, especially during the last two years, proved to be too much for him, so that he late Tuesday night, March 2nd, after several severe attacks, was graciously relieved of all further suffering. He had suffered a serious attack several weeks before, but no one knew of it except one of his members. Yet, his passing away was a surprise to even his doctor, whom he had just consulted on the afternoon before his final attacks. He had attained to the age of but forty-six years.

Having served the congregation from whence the deceased went forth into the ministry, we came to know him rather well. He was one of those pastors in our midst who put out a prodigious amount of work and with the least fanfare. We frequently had occasion to have a long and informal chat with him, and by piecing together remarks made here and there we came to see that the work in his field called for a tremendous amount of effort and energy. Few people were aware of the hardships with which he had to contend, both with respect to the lack of this world's goods and in regard to the difficulties presented by the rugged country in which he labored. He would not have been able to make ends meet, had it not been for the repeated generous assistance on the part of his brothers and sisters. While heart trouble was the immediate cause of his death -- to us untimely -- the indirect cause was over-work, which we can say without fear of contradiction. For example, during one period shortly before his end he conducted 15 services and traveled between 2300 and 2400 miles in carrying out his duties in just 8 days. He literally gave his all in his work.

Those acquainted with Pastor Runholt's ministry will agree that he was conservative to the core, denouncing the very shadow and semblance of sin, and yet so charitable and evangelical as to give comfort and sustaining hope to the most wretched of sinners. May the Lord make us all such faithful heralds of the Gospel. And, may He further move us not only to pray "the Lord of the harvest that he would send forth laborers into his harvest", but also to do our utmost to encourage talented and consecrated young men to devote their lives to the harvesting. We simply have to recruit more laborers for the King's business, especially now, or we shall be hastening to their end more of our pastors, who will find themselves in places and situations where the demands on their time and strength are too exhausting for the preservation of their health and for the adequate performance of all the services required by their particular charges. It certainly behoves us to budget our time and to expend ourselves wisely.

May the memory and example of our fellow-laborer spur us on to "make full proof of our ministry."  
M.H. Otto

## Preparing for the Convention

By authority of our President, A.M. Harstad, we make the following announcement:

All board and committee reports to the Synod should be in the hands of the President by not later than May 7th, so that they may be printed in the Convention Handbook in the following week. Pastors are likewise asked to send him the names of their delegates by May 15th. (Handbooks for the delegates will be sent to the respective pastors).

## Hither and Yon

"To keep pace with the younger set, we wish to announce the birth of a son, John Raymond, January 15th. In this way the clergy may be informed that we are still here, living and prospering", quoting Pastor R. Branstad. ... Another pastor informs us that Mrs. C.J. Quill has likewise entered into her eternal rest to join her sainted pastor-husband... It might interest the brethren to know that Pastor L. Vangen has accepted the call to the mission in Tacoma, Washington, very likely moving there after Easter; Pastor Merseeth will then take up his work in the Fertile parish.... Concerning Dr. Ylvisaker's "Behold He prayeth", Pastor Oesleby writes, it "surely deserves the most widespread circulation possible. I think we should try to get our congregations to undertake mailing a copy to each home in the congregation. And we pastors should mail a copy to that room-mate or other friend from seminary days." He also calls attention to the fact that the Technygraph Company (Techny, Ill) is putting out a "divided" stencil for church bulletins and similar work; so does the Mimeograph company.... Whether the remarks on the fore-going page will be considered bad taste or unethical, we do not know; however, we feel this loss as keenly as that of a blood-brother, and have long felt that he was one of those workers in our midst about whom little was known, at times about whom not many seemed to be concerned. If we (the undersigned must do that more too) give ourselves to the work as he did we shall accomplish something in our Synod...

Yes, it's on the same old subject - what follows - but we shall try to be brief. In the remaining months of March and April our Synod has to raise about \$11,500 (about \$3,000 plus for Home Missions, \$780 for BLC, \$1400 for Seminary and \$6,000 for the Synod Fund). That there is sufficient cause for us to be really alarmed and to do something about establishing a system for regular giving for synodical purposes is the fact that during the whole month of February the amount contributed for these 4 funds was just \$1290. Yes, you read correctly. We simply have to be honest with our people and tell them what the situation is - I for one am going to do just that. Just remember, for example, that congregations which take only the six "special" offerings will not be raising 5¢ for the Synod Fund which this year had a budget of about \$10,000, or 1/5 of the Synod's total budget. Our Synod's finances is something over which we might well lose some sleep. We can't face our people on the Convention floor of Synod and announce a debt when we haven't acquainted them with the facts while there was still time to do something about avoiding a deficit. -- Yes, you are tired of reading this "hammering away" at finances; we are equally tired (and becoming more hesitant each time) about writing about it -- but what else can your Finance Board do? Enough.--Ed.

"The Christian Church gathers and unites, but this it does not through mere external unions and organizations, which ignore the essential factor of unity in doctrine, but through witnessing unto, and confessing, the Word of God and faithfully adhering to this Word of Truth in opposition to all doctrinal deviations." (Of Jn. 17, 20) -- from Dr. Pieper's "What is Christianity and other essays", p.105f.

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

Pub. by auth. of Pastrl Conf.--Nor. Synod

Vol. VII

Lawler, Iowa, - Apr., 1948

No. 6

Our Synodical Convention

Regardless of what you have heard concerning the date for the same, whether official or un-official, the Synod will hold its Convention, D.v., from June 6th-10th, yes, that is right! This early date is necessary because of something that pertains to the Synodical Conference meeting. This is sufficiently official, since it comes from our own President.

As in previous years, a Convention Handbook will be printed. All committee and Board reports to the Synod should be in the hands of the president not later than May 7th for inclusion in said report, or handbook. If such reports can be ready sooner, so much the better. Let's repeat last year's good record.

PROGRAM - General Pastoral Conference

- 1. Biography of H.A. Preus - - - - - by A. Strand
- 2. Biography of J.A. Ottesen - - - - - " L.S. Guttebo (?)
- 3. "Schwagerehe" - - - - - " F.R. Weyland
- 4. Woman's position in Church and State - - - - - " D. Pfeiffer
- 5. Sermon - - - - - " C.M. Gullerud
- Critic : : : : : : : : : : : U.L. Larsen
- 6. N. T. Revision - - - - - " L. Vangen
- 7. Veterans' Organizations - - - - - " E. Ylvisaker
- 8. The Parsonage - - - - - " J.A. Petersen
- 9. Exegesis of James ( ) - - - - - " J.R. Runholt (?)
- 10. Cooperation in Externals - - - - - " G.O. Lillegard
- 11. Committee to review minutes - - - - - : Vangen-Guldberg

Additional Items on the Program:

- a. Report from Committee on Centennial Literature (S.C. Ylvisaker, Chr. Anderson, T.N. Teigen)
- b. Report on Boy Scout Question by S.E. Leo, M.E. Twait, J.N. Petersen
- c. Report from committee (B.W. Teigen, M.E. Twait, C.M. Gullerud) on suggestions for essays on topic of the "Church"
- d. Report from Catechism Committee

-- Juul B. Madson

Secretary General Conference

(We hope the officers of the Gen. Conf. will favor us with a schedule for the conference that will take care of at least the routine matters. -Ed.)

Notes from the Registrar's Office

We are mailing (gratis) a copy of the FIDELIS to all the pastors of the Synod. It is part of our advertizing campaign. Use them to show prospective students how life goes on at Bothany. Leave them in your Church parlors so that your people may examine them.

There are many pastors in the Synod who have not sent in a list of prospective students. Every congregation surely has some prospective students. Send us their names, and we'll send them a few copies of the Scroll and a copy of the catalog.

If any pastors of the Synod would like some one from the College to help them persuade students to attend Bothany, we shall try to have some one come out. Prof. Galstad is now on the road, and he is willing to do that work. I may be able to go out on some weekends. If you have particular questions to ask, drop us a line and we'll try to answer them.

As of today (April 12) we have 24 new applications for next fall. But we are graduating two large classes in the spring.

Today I just received the new catalog of Concordia College, Moorhead, Minn. Where our total cost for the year for board, room, tuition, and student fees is \$425.00, their cost is \$725.00. And that means that you would not get the highest price room in the dormitory nor the best meals at the cafeteria. I have not received the new St. Olaf or Luther catalogs, but I think that the cost there would be similar to Concordia. Let your prospective students know about that if they are inclined to go to any of these institutions.

---B.W. Teigen.

So Church Bodies never Repent?

"The Free Methodist Church had its origin in fundamental differences which arose in the Genesee Conference of the Methodist Episcopal Church during the decade 1850-60.

"The founder was Rev. B.T. Roberts who, with several associates was expelled from this conference on various pretexts, but really because of his adherence to the original standards of Methodism as against the "new-school Methodism", which he believed and declared was taking possession of the church. These preachers, with laymen who were "read out" of their churches for sympathy and association with the expelled ministers, formed the new organization (that is, the Free Meth. Ch. - Ed.) at Pekin, N.Y., August 23, 1860.

"At the 1910 session of the Genesee Conference of the Methodist Church at Rochester, N.Y., a full acknowledgement was made of the wrong done Rev. B.T. Roberts 50 years before, and the credentials unjustly taken from him were restored to his son, Rev. Benson Roberts, at a public meeting appointed for that ceremony. Few organizations ever take the pains to right a wrong as that conference did. The act was tardy, but it was done well and wholeheartedly."

(From RELIGIOUS BODIES, Vol. II, Part 2, 1936 (Bureau of Census) p.1161

NOTE: we give space to this because we were at the Seminary told that "no church body ever repents" of any wrong position it might have taken in the past. --Ed.

Iver Johnson, Candidate of Theology come June, is the pastor-elect of the Lake Mills-Lime Creek Churches; he will be accepting said call.

CLERGY BULLETIN

Pub. by auth. of Pastrl Conf.- Nor. Synod

Vol. VII

Lawler, Iowa, - June, 1948

No. 7

ATTENTION!

The meeting with the Finance Board of all Boards and Committees requesting funds to carry on their work is hereby announced for July 13, at 1:P.M. at Bethany College.

Yes, that is a change from the original date announced at the Convention, but it is necessary for two reasons: 1) in order to save the expense (on part of the Finance Board) of meeting twice in such close succession; 2) because the week of July 18th (the original date) is just the week before our Chicago Conference, which might not be too convenient for some of our men.

Therefore, please have your representatives present on July 13th; and, have your budget requests in the hands of the undersigned (Lawler, Iowa) by July 10th. The Finance Board will have its meeting to set up the budget for synodical purposes at 7:30 on July 12th (P.M.), into the next morning if necessary.

- M.H. Otto, Fin. Bd. Chrmn.

THIS & THAT

Congratulations to Pastor & Mrs. Nils Oesleby upon the birth of a daughter -- entire family in good health... Belated congratulations to Candidate and Mrs. Iver Johnson (married July 13th at Thornton, Iowa) and premature ones to Candidate & Mrs. (to be) Hagen to be married within the next week or so. May the Lord's blessing rest upon all these our brethren and their homes!

On page 2 you will find the suggested schedule for our General Pastoral Conference to be held in Chicago July 27th to July 30th. The Secretary adds, "Since all - or almost all - the pastors will have to be in Chicago Monday night anyway, why not begin the opening session also at 8:30, or at least by 9:00 o'clock. In that way we might be able to lop off an evening session." He suggested a poll of the pastors on that. THEREFORE will each pastor take it upon himself to drop a card to Pastor J.B. Madson saying whether or not he can be present to begin the conference, say, at 9:0'clock on Tuesday morning, July 27th? DO IT AT ONCE!

"Some books are to be tasted; others swallowed; and some few to be chewed and digested" says Bacon. Among the last named class belongs also VOL. II of The Abiding Word of the Mo. Synod Centennial Series. That and Vol. I. make a library within themselves - a must on every pastor's shelf. The 2nd volume has reworked essays on such topics as "Holy Scripture The Word of God", "Office, or Work, of Christ", "The Grace of God", "The Doctrine of Justification", "Repentance", "Sanctification", "Synergism", and several on the MEANS OF GRACE, in general and in particular; "The Lutheran Congregation", "The Office of the Public Ministry", "Church Fellowship", "The Lutheran Parochial School", and so on.::: 28 in all. Order from Concordia Publishing House for \$1.60 plus postage.

For program for Pastoral Conference see April Clergy Bulletin; there will be extra copies of the program (on next page) on hand too. -Ed.

SUGGESTED SCHEDULE  
for  
General Pastoral Conference  
1948

TUESDAY

10:00 - 10:15 Opening Devotion (Harstad)  
 10:15 - 10:45 Preliminaries  
 1) Roll Call  
 2) Proposed Program  
 3) Listing of Casuistry  
 4) Committee Proposals:  
   a) Excuse Com: Quill & E. Ylvis.  
   b) Misc. Com: C.M. Gullerd, Vangen and Strand  
   c) Prog. Com: Otto, G. Anderson & J.N. Petersen  
 5) Proposed time of sessions - as in schedule following.

10:45 - 11:55 Exegesis: James (C.HANSON)  
 11:55 - 12:00 Announcements

1:30 - 1:40 Devotion (Chaplain Dorr)  
 1:40 - 1:45 Preliminaries  
 1:45 - 3:15 Study of "ekklosia"

3:40 - 4:55 The Parsonage (J.A.Petersen)  
 4:55 - 5:00 Announcements & Closing

7:30 P.M. Communion Service

WEDNESDAY

8:30 - 8:45 Devotion (Bremner)  
 8:45 - 9:00 Preliminaries  
 9:00 - 10:15 Exegesis in James

10:30 - 11:57 Cooperation in Externals (G.O.Lillegard)

1:30 - 1:40 Devotion (Chaplain)  
 1:40 - 2:30 Schwagerche (Weyland)  
 2:30 - 3:15 Veterans' Orgn. (E. Ylv)  
 3:40 - 4:00 Casuistry  
 4:00 - 4:55 N.T. Revision  
 4:55 - 5:00 Announcements & Closing

THURSDAY

8:30 - 8:45 Devotion (S.E.LEE)  
 8:45 - 8:55 Preliminaries  
 8:55 - 9:55 Cooperation in Externals  
 9:55 - 10:15 Study of "ekklesia"

10:30 - 11:30 Woman's Position in the Church (Pfeiffer)  
 11:30 - 12:00 Unfinished business

1:30 - 1:40 Devotion (Chaplain)  
 1:40 - 1:50 Preliminaries  
 1:50 - 3:15 Casuistry

3:40 - 4:55 Unfinished business and casuistry  
 4:55 - 5:00 Announcements and close.

7:30 - 8:30 P.M. Sermon & Criticism: C.M.Gullerud & U.L.Larsen  
 8:30 plus Unfinished business, or casuistry

FRIDAY

8:30 - 8:45 Devotion (Lillegard)  
 8:45 - 9:00 Preliminaries  
 9:00 - 10:15 Casuistry

10:30 - 11:45 Unfinished business & casuistry  
 11:45 - 12:00 Announcements & Close.

.....

• "The study of 'ekklesia' as it is used in the N.T. was assigned to A. Gullerud, T.N. Toigon, and A. Strand.

• "A number of items are to be on the program, some of them listed in last Clergy Bulletin, but I took the liberty to have them posted under casuistry." - Secy. J.B. Madson.

.....

AS TO THE TECHNIQUE OF DEVELOPING THE CORRECT ATTITUDE OF CHASTITY

AMONG OUR YOUNG PEOPLE

(Paper at the regular meeting of the pastoral conference,  
of the Norwegian Synod, July 31 - Aug. 6, 1947 )

By the Sixth Commandment and passages which interpret this the Bible demands a holiness which is as the holiness of God in this that it is perfect. This includes thoughts and emotions and desires as well as words and deeds, facial expressions, the look of the eye, the movements of the body, dress, anything which might show emotion, lust and provoke others to lust.

To say that no man is able to reach this holiness here in this life is uttering a trite saying so far as our theology is concerned; but to let the implications of this theological statement reach down into the depths of our heart with its cruel thrust is quite a different matter. It is strange how brave we can be when we confess this regarding our own innate sinfulness and corruption and when we preach it to others. Is there something wrong about our preaching, that it can apparently leave our hearts so untouched by this so terrible truth about our damnable unworthiness in the sight of God?

For in this whole matter of the sinful nature of all humankind, even of Christians and of Christian pastors, we so often show a strange complacency. Is it that we preach it to others and confess it so often for others that this, too, becomes routine and commonplace? Can it be that we have learned the lesson of confession of sin and of the forgiveness of sin too well, so that we are ready to recite this lesson to that accusing conscience of ours at any and all times, to leave it in the kind of peace which is rather evidence of a sleepy Christianity than of a living, earnest, abiding faith? Can it be that the story of Him Who suffered and died that we might have forgiveness also from our personal sins against the Sixth and every other commandment has been heard so often by us and preached so often by us that that heavenly love of Christ which breathes from every word of that account no leaves us cold, untouched by the greatest fire ever kindled on earth?

For we must not forget that our preaching is the first and great means that God has given us by which we may help our young people in their losing battle against the temptations which fill the world as concerns the Sixth Commandment? When I say "our preaching", you will all understand that this presupposes a preaching of the Word of God as He has committed that Word to men. But is our preaching "as the oracles of God"? Not simply conform to the Word of God, but preached "with authority" as Christ preached, zealously, earnestly, from heart to heart, with direct and personal reference, with conviction, damning where God's Word damns, comforting, assuring, blessing, regenerating where the holy writers did this by their preaching? Do we preach the Word of God as the fire it is, the bread and water of life that it is, as the all-consuming wrath of God against sin and the life-giving power of God that it is? Do we preach the Law and the Gospel as the very message of very God? Let it be said again: any attempt to help our young people to a chaste walk in the sight of God and men will fail unless it begins and ends in a serious attempt to preach the Word as God has called us to preach it -- the one vital remedy of very God!

That preaching need not be a grass and continual dinning of the Sixth commandment. There is more real piety and modesty among our people than we sometimes suspect, and that a Christian modesty which is easily offended when a sermon flaunts openly those things which God Himself has hidden behind the fig-leaf and the coats of skins which He used to clothe Adam and Eve. To

preach the Sixth Commandment does not necessarily involve<sup>a</sup> tearing aside of the veil which separates between modesty and immodesty. It does not mean that it becomes necessary for an old-maid teacher in the public schools to show that she, too, knows something about the ways of the world, and so to lay bare that before which angels and the pure among men still blush with shame. God speaks of the organs involved in the Sixth Commandment as 'our shame'. In that one expression our young people and old would find protection against much of the levity and shameful words and acts to which they are tempted. And let our pastors do what we can in our preaching and instruction to inculcate this thought in the hearts and consciences of our hearers. Frankly, I do not believe in much ado about sex instruction, either in confirmation classes, in public schools, in books and literature and the movies while the young are still in their 'teens, and for the very reason that it tends to tear down what God has built by hiding these organs from the public gaze.

To preach the Sixth Commandment is to preach law and gospel in full force. To preach the Sixth Commandment is to preach the holiness and purity that God expects of His children. It is to show the beauty of the Lord, His loving care, His thoughtful concern as this is reflected in a Christian marriage and a Christian home, where He reigns with His blessing. It is to show how God protects this institution of His by this very commandment, by which those influences are banished which would destroy such a Christian home. To preach the Sixth Commandment is to keep our young people in the holy company of saints and angels where impurity of thought, word and deed simply do not belong; it is so to portray the dark filthiness of sin that a Christian youth will abhor and shun it for Christ's sake Whose whild he is; it is so to present the purpose of the Sixth Commandment that the youth can not separate its central thought from the love of God in Christ, from the thought of the beauty of heaven, that home of which our Christian marriages are to build an earthly model. The sins against the Sixth Commandment will then appear as the wicked and subversive foe that they are against that which the Christian should regard as<sup>a</sup> most sacred, beautiful and blessed institution of God on earth. This thought may be elaborated indefinitely.

In other words, it is our opportunity as Christian pastors to present the love of one man and one woman, which is one foundation of Christian marriage, in its proper light and in contrast to that caricature which the world too often presents. And let us for God's sake and before it is too late help our young people toward this view of the Sixth Commandment, in order that they may by positive believing study of the Word lift their ideals high, breathe the mountain air of purity and holy loving, and thus learn to hate what the world holds out to us with all its damned divorces, adultery, fornication, its dancing and its filthy movies, its pornographic best sellers, its drinking and carousing and anything by which sensual appetites and lusts may gain the upper hand, and teach men to love the picture of a nude woman more than they love the crucified Savior, to long for the soft flesh of a wicked harlot rather than the bosom of Him Who died for them, and to give themselves over to the abandon of fiery lust rather than to sober contemplation of the happiness God has prepared for His children even in this life in the purity of Christian marriage.

We come back to the one and great means God has put in our hands as pastors to further chastity among our young people, and we way it with all force: "preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" - 2 Tim. 4, 2.

2. Pray for our young people. Not merely in general. Here is something specific for which we should pray as their shepherds, for which parents and congregations should pray, and regarding which the young themselves



should be taught to pray. We believe what the Word of God says about prayer, its promises, its efficacy; but are we pastors active in prayer also on this point as those who really believe in it? Do we preach prayer as one of the means by which God builds a wall of protection for our youth?

3. Then there is the problem of companionship, which may become a matter of special study. We stand apparently helpless, viewing our young people in the public high schools and colleges, enjoying indiscriminate association with Tom, Dick and Harry off the street, often thankful when these appear to be respectable and not openly vulgar and wicked, -- and then prone to forget that these, though respectable, often represent and are imbued with an altogether false philosophy in these matters. They have learned to take petting for granted, sex-experience likewise, until statistics show an appalling situation in most any high school or university to be named.

So much that belongs to this companionship, the books and magazines that pass from hand to hand, the moviestars that one praises to the other, the languid and slimy music, the parties with their dances, their flippant jokes, their hide-and-go-seek affairs and so on -- all seems to be there to break down the wall of chastity and modesty that God has placed as a protecting wall around our young womanhood, until she finds herself either bewildered and lost and eventually a rejected and unhappy wallflower, or she, too, has given in and the blush of shame has been replaced by the know-it-all look of another victim. It surely is high time that our members blame themselves more than they do in the matter of the companionship of their children. Do we ourselves do what we should to urge the importance and the beauty of Christian companionship, and then to help that Christian companionship to be what it should be? The Word of God makes the love of fellow-Christians a criterion of Christian faith, and so we actually become frightened at the ease with which our Christian young people make friends outside the church, even to the point of finding their life's companions in this group. What are we doing about it?

Personally I find it hard to discourage friendships which spring up between boys and girls in the group that we have here at school, and secretly I even thank God when these friendships ripen into betrothals -- difficult as some of these situations may become in a school such as this. After all, our young people may in this way be saved from many a worse fate which might befall them after they have left these halls.

4. As for the panacea that educators hold forth as the great solution of the modern age, enlightenment, knowledge and the giving of sex-knowledge by a regular system of instruction, may be touched upon briefly. I have indicated before that I do not hold it very high, when we are looking for a cure and a help toward a chaste life.

To deny the need and usefulness of sex instruction at the proper time in life -- a little at one stage, more at another, as the young man or woman develops in this respect -- would be folly. It is as necessary for a person to know some of the facts with regard to this part of the body as in the case of the stomach, the eyes, the nose, the teeth; for, after all, these parts have their functions and may be harmed and subject to disease as well as the other parts. In their very normal development the young man or woman may be disturbed and frightened and tempted to follow wrong advice. His inclinations may lead him on to dangerous practices, against which a bit of instruction in some simple facts of physiology and hygiene would guard him. When marriage impends, more instruction is necessary. Far better, then, to receive this instruction from an understanding mother or physician in time. With good intent, undoubtedly, such courses are introduced into the school-

system with the result that there has never been an age when the young people down to the early 'teens have enjoyed better instruction and possessed more information in this respect. And yet, I think we must all admit that there has possibly never been an age where unchastity has been more flagrant and more common than today.

The danger of this kind of instruction lies on the one hand in the type of instruction and the kind of instructor. Few people have the proper requisites for a task as difficult and as demanding as this. Here, too, many will rush in where the best would fear to tread. Think of the type of teacher with which our public schools, universities and colleges are almost overrun, and we may well shudder. On the other hand, consider the general run of youth, how prone they are to misuse this sort of instruction, since there is no fear of God there and their greater knowledge will only help them to further their own wicked designs rather than check them. When we hear such approximate statistics as this that half the girls and three-fourths of the boys at a state university have had what is called "sex-experience", then we dare say that it is not knowledge that has saved the half or the one-fourth, as if the others did not have as much or even more knowledge!

So far as we are concerned in the church, there is no question but that we also in this respect enjoy a certain advantage which we should press fully. And so we say, Let the parents, particularly the mother, in the fear of God, with prayer, in a chaste spirit, talk to her children about these matters as the occasion offers. The Christian teacher in the grades, the high school and college, likewise. Let the pastor in the same spirit watch his opportunities to instruct. Let the Christian physician do the same, Christian sisters, brothers, friends. Let all of this be done preferably in private where there is no real opportunity for the youth to make secret sport of the occasion. For this instruction must be given on the high level of the preaching and teaching of the Word Itself. Let us always remember that the saving message and power is the Word of the Gospel — instruction with regard to the physical things of the Sixth Commandment can be only a sort of help if brought properly. The spirit and attitude of chastity can be effected only by the preaching, and that, an earnest preaching of the Word, Law and Gospel. The right kind of knowledge regarding the physical may help the youth to avoid many an anxious worry and many a blundering by-path in that which God would have to be a beautiful and blessed Christian betrothal and marriage.

— S.C. Ylvisaker