

CLERGY BULLETIN

Published by authority of
General Pastoral Conference
Norwegian Synod

F.R. Weyland, Ed. - Thornton, Iowa

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No 1.

MINUTES OF THE GENERAL PASTORAL CONFERENCE

Chicago, Illinois - July 27-30, 1948

TUESDAY MORNING

The Conference opened with devotion conducted by Pastor A. M. Harstad, who based his remarks on 2 Cor. 5, 20. As ambassadors for Christ we have an exalted position such as even the angels have not. As representatives of Christ we are to bring His message of peace, comfort, blessedness - reconciliation with God. We are to represent this cause as well as we possibly can. Sermons are to be first for ourselves, then for others. Because the office of the ministry desires the whole man, all the actions of an ambassadors for Christ are to be such as befit a representative of the Lord.

After a few preliminary words by Chairman Tveit concerning the conduct of the meeting, the program proposed by the secretary was adopted.

32 pastors and professors responded to roll call. Three additional men arrived shortly afterwards.

The following committees were elected:

EXCUSE COMMITTEE: G. C. J. Quill and G. F. Guldberg

MISCELLANEOUS COMMITTEE: C.M. Gullerud, L. Vangen, and A. Strand

PROGRAM COMMITTEE: M.H. Otto, Chr. Anderson, and J.N. Petersen

Questions for Casuistry were listed:

1. Status of N. S. Tjernagel
2. Home Missions
3. Divorces
4. Finances
5. Bethany College
6. Editors' advisory board
7. Recognition of Breslau Synod
8. Date of 1949 Synod Convention
9. Report of committee on Chaplaincy
10. 2 Convention committees that failed to report

11. Buying and selling under church auspices

The conference decided that the money raised by St. Mark's and St. Paul's congregations to help defray our expenses be placed in the travel equalization fund. The secretary of the conference was instructed to address a letter of thanks to each of these host congregations.

Mr. Neil Hilton and Pastor N. Harstad were seated as advisory members, and the latter was included in travel equalization.

Because of a request by C. Hansen to have the reading of his exegetical paper postponed, the conference resolved to hear J.A. Petersen's essay on THE PARSONAGE. The reading of this paper was concluded before noon recess. In a paper directed in a very personal way to all the pastors of Synod, the essayist spoke of the pastor himself, his wife, and his children and the importance that all of these occupants of the parsonage live in a manner pleasing to God. Dwelling at length on the cause for failure in the parsonage Pastor Petersen pointed to such fundamental errors as lack of genuine piety, lack of true discipline, disagreement between parents, failure of pastors to spend sufficient time with their own children, and pride in the parsonage.

That Satan be overcome in this his valiant effort to destroy the Word of God through corruption of the parsonage, let us ever strive for Christian parsonages, where Law and Gospel are permitted to do their work, where the Lord is served - and that not only in lip service -, where prayer is used, where no sacrifice is considered too great to bring Christian training to the children.

It was immediately resolved to ask Petersen to make his essay available to the pastors in mimeograph form.

TUESDAY AFTERNOON

A brief devotion was conducted by Chaplain S. Dorr, who read 2 Peter 1 and offered prayer.

After preliminaries Pastor Strand began the reading of his study on the word EKKLESIA AS USED IN THE PAULINE EPISTLES. The essayist's presentation centered around a cataloging of the passages as made by students of Prof. J. A. O. Preus' Greek class at Bethany. Eight groupings were listed, of which the first three were considered in the part of the essay read at this session.

1) Used 12 times to indicate unspecified local congregations; Rom. 16, 4; 16, 16; 1 Cor. 11, 16; 14, 33; 2 Cor. 6, 18. 19. 23. 24; 11, 8. 28; 12, 13; 2 Thess. 1, 4.

2) Used 6 times to indicate a specific group of local congregations: 1 Cor. 16, 1. 19; 2 Cor. 8, 1; Gal. 1, 2. 22; 1 Thess. 2, 14.

3) Used 6 times to indicate specific congregations: Rom. 16, 1; 1 Cor. 1, 2; 2 Cor. 1, 1; Col. 4, 16; 1 Thess. 1, 1; 2 Thess. 1, 1.

After recess Prof. Faye was granted permission for 15 minutes to present three items of interest. 1) The matter of an essay on the library at BLC was referred to the program committee for next conference. 2) He next presented a plea for the establishment of a Norwegian Synod mission in Norway. This work might best be carried out by educating 2 or 3 natives of Norway to carry on this work. 3) His final plea was for greater instruction of lay people in the methods of conducting family devotion.

In regard to the matter of a Norway mission, the conference, after considerable favorable comment on the project, resolved that the chairman appoint a committee of 3 (one from each conference) to make a study of and report on the possibility of mission work in Norway, said report to be brought to our next Convention.

The matter of family devotions was referred to the program committee.

The remainder of the afternoon session was devoted to a discussion of the essay on THE PARSONAGE. This discussion centered around the training of children, a fact which indicates both the responsibility and the difficulty involved in the rearing of children, particularly those of the parsonage. There was also some discussion concerning what constitutes true hospitality among pastors and their families. A difference of opinion concerning pastors' giving to the cause of church was manifest. Both the essay and the discussion awakened serious consideration of this vital institution in the life of the Church.

The session closed with the Apostolic Benediction pronounced by the chaplain.

At 8:00 p.m. a Communion service for the pastors was held in St. Mark's church. Pastor M. Otto delivered the Confessional address, and Pastor H. Theiste preached the pastoral sermon.

WEDNESDAY MORNING

Pastor H. Bremer conducted the opening morning devotion. From Matt. 9, 38 he spoke of pastors as "laborers in the harvest", after which

Christ Himself applies to His servants. We do our labor through teaching and preaching the Word of God, which has been given us word for word. We are sent by the Lord into this harvest through the call to the ministry. May we continue to pray that He send us and others into that harvest.

A number of greetings from and excuses for pastors was referred to the excuse committee.

It was agreed that the local pastors be included in the fare equalization and that their expenses in connection with the conference be charged to the conference.

EXEGESIS IN JAMES - by G. Hansen. This exegesis began at chap. 3, v. 7, with the section which speaks of the control of the human tongue. Discussion came during the reading of the exegetical study.

v. 7 - Wonderful power of man over wild and savage beasts. Note "species of man" or manking rather than "man". "PAS" stands with meaning of every. Question about whether nearly all animals now tamed were once fierce. -- v. 8 - The tongue is a restless evil, full of death bringing poison. This warning we are to direct to ourselves; esp. pastors and teachers are to control the tongue. The apostle includes not only strong and vehement language, but whatever evil comes by the tongue. -- vv. 9-10 - It is clearly unnatural for blessing and cursing to proceed from the same organ, for it is a contradiction of purpose of God's creation. The expression HOMOIUSIN THEOU and the perfect participle GEGONOTAS were subjected to considerable scrutiny. Has man wholly lost God's image or not? Keep in mind what man originally was and what he can become through regeneration.

After recess a suggestion from S.C. Ylvisaker for greater zeal for scholarship in our conference papers was referred to the program committee.

The matter of equalization was recommitted to the program committee, as also the matter of the expenses of Synodical Conference delegates.

A letter of greeting from A.V. Kuster of the Confessional Lutheran was read and referred to the Miscellaneous Committee.

COOPERATION IN EXTERNALS - This lengthy essay by G.O. Lillegard was begun, and the essayist read steadily for an hour, completing the first part of the essay. The paper was developed on the basis of an elaboration of the 4 Theses on the subject of Cooperation in External as adopted by the 1947 Conference. With a host of excerpts from the writings of leaders in almost every sector of Christendom, Pastor Lillegard made clear the general demand for union at any cost.

WEDNESDAY AFTERNOON

2 Peter 2 was read by Chaplain Dorr, who also offered prayer.

The following item was added to the Casuistry list: 12. Advertizing in Sentinel. -- Upon / ^{recommendation} from the excuse committee the following were excused from attending the conference: Paul Anderson, Martin Galstad, Emil Hansen, John Hendricks, H. Ingebritson, Nils Oesleby, J. Preus, R. Preus, P. Zimmerman. Unexcused were A. Fremder, U.L. Larson, E. Ylvisaker, Paul Ylvisaker. The excuse committee was directed to write this latter group concerning their unexcused absence.

The minutes of the Tuesday morning session were read and accepted.

The entire afternoon session was occupied with a thorough discussion of the status of Nelak Tjernagel in our Synod., with a view to the clarification of the uncertainty beclouding said status. At the request of Pres. Harstad, Mr. Tjernagel was present at the conference to state his conviction that he had been treated in an unbrotherly manner after his resignation as pastor of the Saude-Jericho parish some 3 years ago.

In a calm and yet frank manner the whole matter was given quite a thorough airing. Certain misunderstandings were cleared up to the sat-

isfaction of all concerned, and the cloud which Neelak thought hovered over him evaporated. - Neelak stated finally that he desires to pursue his course of study at Iowa U. with the view toward a possible professorship in a church educational institution. Although he requested that he be not considered for a call into the ministry during this time, he made it clear that he did not want to deny any congregation the right to call him. - At the conclusion of this long but satisfactory consideration of the matter, several pastors expressed their joy over the outcome and pointed to several lessons we might well remember from this trouble which had arisen among us.

At the close of the session the committee on equalization reported the equalization figure at \$16.17.

THURSDAY MORNING

Jer. 3, 15, in which passage God's ministers are called "pastors", was the basis for the devotional address by Pastor S.E. Lee. We are to examine ourselves whether we be pastors according to the heart of God. As pastors we are to feed His people with knowledge and understanding - through the public preaching of the Gospel and the private ministering to individual souls. The speaker exhorted us that we as pastors after the heart of God should so strive that we might truthfully be called pastors by our people.

The minutes of the Tues. afternoon and Wed. morning sessions were read and adopted as altered by the conference.

A letter from Paul Ylvisaker containing \$5.00 toward equalization of expenses was referred to the excuse committee.

Concerning the mimeographing of the essay on The Parsonage it was resolved that the expense of same be paid by the conference. At the same time it was resolved to request the essayist to incorporate into his paper a number of valuable suggestions made during the discussion of this paper.

The report of the committee on last year's conference minutes was adopted. (The minutes were found to be correct.)

REPORTS:

The committee on Centennial Literature requested suggestions for selections to be translated and published for Synod's Centennial celebration. After much discussion the following resolution was adopted: THAT THE CENTENNIAL LITERATURE COMMITTEE MAKE SELECTION OF MATERIAL TO BE PUBLISHED, DRAFT ASSISTANTS FOR THE WORK OF TRANSLATING SAID SELECTIONS, AND MAKE CONSULTATION WITH THE FINANCE BOARD REGARDING ARRANGEMENTS CONCERNING PUBLICATION OF THIS LITERATURE.

It was also resolved that the pastoral conference suggest to Synod at its next convention the election of a committee to plan for the centennial celebration.

Pastor S.E. Lee presented a report from the committee which was to study the Boy Scout Question. The committee felt that while the terminology of the Scout literature is very vague and indefinite, we should take the officials at their word when they declare that the religious part of this work can be left for the church to provide. The committee does not take the stand of the Missouri Synod, and it is tempted to question the report of the Mo. Synod at its Saginaw Convention. There are dangers involved; what should be done to rid ourselves of these? The report was then referred to the program committee.

S.C. Ylvisaker next began reading his statement on the subject of Federal Aid, but recess appeared quickly, and this item was not resumed afterwards.

After recess Pastor Strand concluded the reading of his report on EKKLESIA as used in the Pauline Epistles, considering the last five groups in this study.

4) Used 4 times to indicate a church in a house: (This may be regarded as a local congregation meeting in a house) Rom. 16, 5; 1 Cor. 16, 19; Col. 4, 15; and Philemon 2.

5) Used 10 times in a general way to indicate unspecified local congregation, or congregations: Rom. 16, 23; 1 Cor. 4, 17; 6, 4; 7, 17 (here note the plural); 14, 4; 14, 5; 14, 12; Phil. 4, 15; 1 Tim. 3, 5; 5, 15.

6) Used 6 times to indicate a congregational meeting, actually assembled: 1 Cor. 11, 18; 14, 19. 23. 28. 34. 35.

7) Used 2 times to indicate a church building: 1 Cor. 11, 22; 1 Tim. 3, 15.

8) Used 16 times to indicate the communion of saints: 1 Cor. 10, 32; 12, 28; 15, 9; Gal. 1, 13; Eph. 1, 22; 3, 10. 21; 5, 23. 24. 25. 27. 29. 32; Phil. 3, 6; Col. 1, 18. 24.

Pastor T.N. Teigen next reported briefly on the use of EKKLESIA IN THE REMAINING N.T. EPISTLES. All the passages were listed under two categories:

1) Referring to local congregations: James 5, 14; 3 John 9 and 10; 3 John 6; Rev. 1, 4. 11. 20; 2, 1. 7. 8. 11. 12. 18. 17. 29; 3, 6. 13. 22; and chapter 22.

2) Referring to Una Sancta: Heb. 2, 12; 12, 23. (Hebrews 2, 12 is the most interesting from standpoint of derivation of EKKLESIA, because the Septuagint translates the QAHAL of Psalm 22 with EKKLESIA.)

The time remaining until the noon hour was spent in further discussion of the term and its use, without much evident progress being made to resolve the issue.

THURSDAY AFTERNOON

For devotion Chairman Tweit read 2 Peter 3.

It was resolved to have an evening session beginning at 7:00 o'clock.

The excuse committee's recommendation that Paul Ylvisaker not be excused for absence was adopted.

N.S. Tjernagel gained the floor to request that his name be dropped from Synod's list of pastors and professors and that he be considered a layman.

CASUISTRY:

1. Breslâu Synod - The chairman was directed by the conference to appoint a committee to see to it that the constitution of this new German Synod be placed in the hands of our pastors for study and criticism, any criticism or objection to be brought to the attention of the committee.

2. Advisory Committee for editors - Since the 1948 Convention had authorized the conference to elect the necessary men for these committees, the election was carried out with the following results: Sentinel advisors: E. Unseth and S. Dorr; Tidende advisors: J.A. Petersen and H.A. Preus.

3. Date of 1949 Convention - After several suggestions had been made and a number of motions lost, it was resolved (by authority granted by the 1948 Convention) by the conference that our next Synod Convention be held from August 12 to 17, 1949.

4. Chaplaincy Questions - The committee appointed to bring a report on this matter stated that it wanted to make a further study before bringing a report. During the discussion which followed, Pastor Pfeiffer read a resolution which he had tentatively drawn up with a view toward sending it to the Synodical Conference as an overture. The possibility

of having and maintaining our own chaplains somewhat in the manner that news correspondents are permitted to operate was also discussed. However, no definite conclusions were arrived at in regard to what should be brought to the Synodical Conference.

After recess the conference excused Chr. Anderson in advance for his early departure on Friday.

ELECTION OF CONFERENCE OFFICERS:

Chairman: Milton E. Tweit, reelected
Vice-Chairman: Stuart Dorr, reelected
Secretary: Raymond Branstad
Editor of Clergy Bulletin: F. R. Weyland
Treasurers: Grant Quill and Arvid Gullerud

CASUISTRY:

1. Divorces - Pastor Strand desired to know how far we can go in accepting as members persons who have been divorced when they show true repentance - esp. such a case where one has married again and has reared a family. All agreed that it was Lutheran practice not to break up such an established family.

2. Buying and selling under church auspices - (A. Gullerud) In the discussion of this vexing problem, which is more troublesome in certain localities, there arose some question regarding the use of the Matthew passage against any and all selling in the church. The main question seemed to resolve itself to this: "How far can we go and should we go in this practice?"

3. Advertising in Sentinel - (Presented by Strand in behalf of O. M. Wilson) It has been Sentinel's policy not to advertise anything other than religious material. Synod's permission to Publication Board to advertise other items during depression was never exercised. It was made plain that the requested advertisement was not to be for Wilson himself, but for the Lutheran Synod Book Co., which by such advertisement could obtain wholesale rights for many articles. Since this matter is finally for Synod to decide, no definite action was taken.

4. Unreporting Convention Committees - Members of the unreporting committees justified themselves on the basis of the fact that there was nothing for them on which to report; hence they considered a formal report unnecessary.

THURSDAY EVENING

Pastor C. M. Gullerud delivered the Sermon for Criticism, using as his text Matt. 7, 1-6. His outline was as follows: Theme: With What Judgment Shall We Judge? -- 1. We must not judge what God has forbidden. 2. We must judge what God has commanded.

The written criticism was read by J. B. Unseth in the absence of the critic, U. L. Larson. Though the critic found the sermon acceptable, with the two parts answering the theme question properly, he suggested that there should have been a paragraph explaining that the judgment which God commands is not our judgment, but His; that the Law was too prominent; and that not enough Scriptural examples were employed to make the sermon more interesting.

Other criticisms were offered from the floor and the discussion later revolved about the question of whether there is any Gospel in the Sermon on the Mount, esp. in this particular passage.

The session closed with the singing of "Lord Jesus, Who Dost Love Me" and the pronouncement of the Apostolic Benediction.

FRIDAY MORNING

Pastor G. O. Lillegard gave the final morning devotional address, in which he spoke of bishops as "stewards" of God. A steward is someone who has charge of another's property, which he is to keep in condition and make profitable; he is to make it increase, not to waste it. Bishops are entrusted with the treasure of the Gospel, and will be called to account concerning their use of it and their care of it. They are stewards of a mystery, and are to grow in the knowledge of its revelation. We are faithful stewards only when we learn that and keep faithful to it. There is no office like the ministry where so little or so much can be done, where one can be so faithful or so unfaithful. A curse rests upon them who do the work of God negligently. Let us work while it is day, before the night cometh when no man can work.

The minutes of the sessions up to Thursday noon were read and adopted with corrections.

Chairman Tweit stated his concern about two charges which had been made against Neelak Tjernagel during the discussion of his status among us (concerning his understanding of the Gospel and the Call). It was soon resolved to instruct the secretary to inform Mr. Tjernagel by letter that the two charges raised in the heat of the argument were not now held against him.

CASUISTRY:

1. Missions - (Theiste) - The Chairman of the Home Mission Board presented a plea for continued and expanded mission work, gave a brief picture of some of the work in the mission fields, urged us not to permit a brother in the field to work beyond the time when he should cease (instance of M. O. Dale, who has been seriously ill), spoke of the availability of Norman Harstad to fill Dale's vacancy if the congregations should so decide, and cleared up the misunderstanding regarding the grant of \$10,000. to Bethany congregation for its new church building. (Due to misunderstanding of the Convention Committee report, the Finance Board had refused this grant.)

During the discussion that followed the proposal to open a mission in Decorah was again presented.

2. Bethany (S.C.Y.) - The President of our College presented the picture of the horrifying and yet legitimate expenses at BLC for needed repairs. He also urged Synod pastors to have their young people enroll early in order that they might be accepted. He then presented the question as to whether we should undertake to enroll more than 200 students at our College. While the facilities will be crowded after the 200 mark has been reached, the additional students by their payments will relieve Synod's budget. Expressions pro and con were made, but no resolution resulted.

3. Finances (Otto) - The actual budget for this year is \$51,170 (including a deficit from the Synod Fund). Still have to raise \$43,500. above our balance from last year. He again pleaded for the use of regular envelopes for Synodical contributions.

4. (After recess.) Scout Report and discussion - Discussion centered about the Boy Scout system itself and about the course of action we should take at this time, in reference also to the coming Synodical Conference convention in Milwaukee.

At last this resolution was adopted: That our members of the Inter-Synodical Relations Committee study this matter for us and send out pertinent material to all the pastors.

5. Chaplaincy - Again the question uppermost in the discussion was the manner in which we should proceed to remedy the present conditions of chaplaincy as they exist under our government. A motion to ask the Synodical Conference to consider the advisability of petitioning the

government to permit us to supply our own pastoral care to our boys (at our own expense) was not acted upon. It was finally resolved to close the discussion.

6. Federal Aid - It was suggested that Dr. Ylvisaker's statement and C.M.Gullerud's statement on this subject be mimeographed and distributed to the pastors.

7. 1949 Conference - Two resolutions in respect to our next conference were adopted:

1. That the program committee and the officers of the conference arrange the program for our next conference, this arrangement to be completed by September.

2. That the officers seek to arrange for a winter conference.

It was resolved by the conference to ask the secretary to write Dr. Einar Anderson a letter stating the regret of the conference that they had not recognized him as an advisory member during the time that he attended the conference.

Before the close of the meeting the chairman expressed for the conference hearty thanks to the two pastors and their congregations for being hosts to the 1948 conference.

The chairman also announced the names of those whom he had appointed to serve on two committees (by earlier resolution of the conference):

Committee on Norway Mission: Theiste (chairman), E. Ylvisaker, and H. A. Preus.

Committee on Breslau Synod: S.C.Ylvisaker (chairman), D.L.Pfeiffer, N. A. Madson.

The Conference closed at Friday noon with Scripture reading, the singing of a hymn, and the pronouncement of the Apostolic Benediction.

(Signed)

Juul B. Madson, Secretary

1948 CONVENTION REPORT

The 1948 Synodical Convention Reports are about ready to be shipped out. The price is 75¢ per copy.

- S. E. Lee

"EINIGUNGSSAETZE"

The "Einigungssaetze" or Theses of Agreement between the Evangelical Lutheran Free Church and the Breslau Free Church are presented in the "Quartalschrift" (Wis. Synod), July 1948, pp. 203-207. The doctrines covered are:

- I. Concerning Holy Scripture
- II. Concerning Conversion and Election by Grace
- III. Concerning the Church and the Ministerial Office
- IV. Concerning the Last Things

Especially thesis III, A. and B. should be studied by all our pastors. If a goodly number of our pastors do not subscribe to the "Quartalschrift", we may be constrained to publish the "Einigungssaetze" in the Clergy Bulletin. If so, it would be well to have them in English. (Editor.) - D. L. Pfeiffer

In closing, we send our warmest (102° in the shade) greetings to our brother in the Church of Africa, Paul Anderson! May God be with you and your co-laborers and strengthen you from day to day! (Ed.)

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

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F. R. Weyland, Ed. - Thornton, Iowa
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* NORWEGIAN SYNOD TEACHERS' CONFERENCE *

Invitation:

As part of the Silver Anniversary of the opening of the Christian Day School at Western Koshkonong, the Fall Meeting of the Teachers' Conference of the Norwegian Synod will be held at Western Koshkonong upon the invitation of the Mothers' Club of that Congregation.

The Date:

is set for October 8th, at 8:30 a.m. (our regular opening hour, which will be best if we are to have demonstration classes, although the hour ought to be set by the chairman.)

- G. A. R. Gullixson

The Program:

"Correlation of Religion with Other Subjects," C. M. Gullerud
"Demonstration in Reading," Miss Orla Anderson
"Art in Elementary Schools," Miss Esther Buchholz
Round-Table Discussion

(Signed)

Elizabeth Lillegard, Sec'y

How to Get There:

By Rail: C&NW trains from Madison to Cottage Grove 7 a.m. and 5 p.m.

But Better, the Milwaukee Road to Stoughton - 3 trains daily in and out of Stoughton -

5:45 a.m. 8:20 a.m. and 5:19 p.m. from the west
9:30 p.m. 12:55 a.m. and 12:02 p.m. from the east.
(These times are approximate, but close enough for arrival notices.)

By Bus: Express busses into Madison from the Twin Cities - local service from Madison to Stoughton, also from Chicago to Stoughton.

Two or three busses each way from Madison to Nora Store (3 miles from the Church) That is on the Madison-Milwaukee run via Fort Atkinson. - Both Stoughton and Madison are eight miles from the Church.

By Car: Take U.S. 12 to Nora Store, turn south 3 miles to Church. Nora is about 15 miles SE of Madison.

Courtesies and Accommodations:

Kindly notify the pastor loci of time of arrival and means as well as information concerning accommodations required.

(Signed)

G. A. R. Gullixson,
pastor loci

*** IOWA - SOUTHERN MINNESOTA FALL CIRCUIT MEETING ***

D.v., the Iowa - Southern Minnesota Fall Circuit meeting will be held on Tuesday, October 26th, beginning at 10:00 a.m. Kindly send two delegates from each congregation. Pastor Stuart A. Dorr will lead the discussion on "The Church Member." For additional information kindly consult the secretary, Grant C. J. Quill. Place: East Painted Creek Church, Waterville, Iowa, Arvid Gullerud, pastor.

*** IOWA - SOUTHERN MINNESOTA PASTORAL CONFERENCE ***

D.v., the Iowa and Southern Minnesota Pastoral Conference will meet on Wednesday, October 27, 1948 in the West Painted Creek Church (Waterville, Iowa), Arvid Gullerud, pastor. The program is as follows:

1. "The Spiritual Care of the Sick According to Heuch," (Continuation) by Pastor J. A. Petersen.
2. "What We Can Learn from the ELC - Positive and Negative," by Pastor H. A. Preus.
3. Exegesis of Romans 6, 3-4, by Pastor Grant Quill.

The conference will open with a Pastoral Communion service at 9:30 a.m. Pastor Paul Ylvisaker will give the Confessional address. Night's lodging will be provided for pastors staying over after the Circuit meeting which meets the day before at the East Painted Creek Church. Kindly announce your coming to the host pastor.

- F. R. Weyland, Sec'y

*** LUTHER DAY - OCTOBER 31. ***

The Albert Lea circuit of the Norwegian Synod will hold its annual Luther Day celebration at Lake Mills, Iowa, on Sunday, October 31. Prof. E. E. Kowalke, President of Northwestern College, Watertown, Wis. will deliver the Reformation Day sermon in the High School auditorium. Plans are being made to have also an afternoon program, at which Prof. Kowalke will speak on the subject "Young People of the Church." The committee on arrangements will send further information on time of services, accommodations, and other features of the afternoon program.

*** THE GOSPEL VIA WIRE RECORDER ***

Those who have ever had the opportunity to use a modern wire recorder know what a good thing it is for a public speaker; likely it is one of the best aids for self-discipline to be had. For while such a recorder may not accurately reproduce the timbre of each voice, it will clearly reveal careless enunciation, run-together words, painful pauses, etc. It will also show whether what appeared to be plain and easily followed on paper is actually so when it is spoken.

I should like to suggest that such a recorder would be a good thing for our Bethany College, both for the homiletics class in the Seminary and for the public speaking classes in the College. To have used one yourself is know (sic) that our future preachers could make good use of one. One may be had for from \$150. to \$250, depending on the type purchased. It might be that a word to our Ladies' Aids, our YPS's, etc., would make this purchase possible. It might be that we pastors might give a dollar or two ourselves. Certainly it is worth thinking about.

- S. Dorr

(We heard it and were convinced - both Stuart Dorr's sermon as well as Bethany Choir concert. A \$5.00 spool of wire will run for an hour.-Ed.)

*** CONGRATULATIONS and BEST WISHES! ***

The "Clergy Bulletin" extends heartiest congratulations and best wishes for God's blessings to Pastor and Mrs. Arvid Gullerud (Elinore Odegard) who were united in marriage at Minneapolis' Fairview Church on September 15th.

(Editor: I keep my ear to the ground, but sometimes my information is incomplete. So you better write!)

OPENING SERMON AT 75th ANNIVERSARY OF THE SYNODICAL CONFERENCE
OF NORTH AMERICA, TRINITY LUTHERAN CHURCH, MILWAUKEE, WISCONSIN,
DELIVERED BY DEAN NORMAN A. MADSON - Aug. 3, 1948

Prayer

Thou God of all mercy and truth, who hast taught us: "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies," we thank Thee because Thou didst give our sainted fathers "one heart and one way, for the good of them, and of their children after them." But since there be siren voices calling us from the beaten paths of Thine everlasting covenant, grant us grace by Thy Holy Spirit to seek none other way than that concerning which Thou hast said: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Hear our prayer, and to that end bless the preaching of Thy Word of eternal truth also in this hour. We ask it in Christ's Saviour name. Amen.

Jeremiah 6, 16

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Fellow-redeemed, grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Amen.

Though it be not the same text with which the beloved Walther greeted our sainted fathers when our Synodical Conference first convened in this very city three score and sixteen years ago, we have no other aim nor holier desire than had that fearless confessor of the faith, when he in his ex corde prayer pleaded with the fathers; "Forsake us not, but grant us now and evermore, as oft as we foregather, Thy gracious presence, and sustain us, for without Thee we can do nothing but err, sin, and destroy Thy work."

Well might we have chosen the selfsame text: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," 1 Tim. 4, 16, stressing, as did he, the fact that "the holy apostle does not say: 'Take heed unto the chief doctrines; but: 'Take heed unto the doctrine,' - everything which is taught in God's Word." But while the text be different, the tenor of our anniversary address will be the same. In fact, were we not to stress the absolute need of purity of doctrine, all doctrines, and the unequivocal acceptance of the same within our brotherhood, our very existence as a Synodical Conference would no longer be justified. For our founding fathers made that clear, from the very day of its inception, that the Conference desired to retain unsullied and inviolate as its highest good and most precious pearl, doctrine pure, as found in God's verbally inspired Word and our treasured Confessions based thereon. And they pledged one another their sacred word of honor that they would fight shoulder to shoulder in contending for the faith which was once delivered unto the saints, be their enemy "Rationalism, Unionism, Indifferentism, or Sentimentalism." (We're quoting)

This will involve us in stark realism, to be sure. But there is no higher realism than that of our Christian religion. It must ever be as frank as it is fearless. It has as little room for diplomatic double-talk as its Founder had patience with the hypocritical church leaders of His day. And we would most certainly violate a rule of all true Lutheran preaching, were we to address you as though nothing had happened during these three-quarters of a century to disturb our sacred alliance.

We must as Lutheran Christians face facts, no matter how unpleasant the task may become. For God wants us to be honest with Him, with our-

selves, as well as with our fellowmen. Wishful thinking and unsubstantiated claims are not going to solve our problem any more than will the delusion that salvation may be had by believing a lie. It is as true today as it was on yon day when Paul first penned it: "We can do nothing against the truth, but for the truth." 2 Cor. 13, 8.

What, then, is our problem? In brief, it is this: Shall we continue in the paths our fathers trod, calling all manner of Unionism a sin which robs the inviolate Word of its majesty and saving grace, leaving ultimately all who practice it in the Slough of Despond? Or shall ours be a new course? Have we erred in marking and avoiding those who are indifferent to the love of pure doctrine, and who have placed in its stead a would-be love of men which is as shallow as it is powerless to save? Are we guilty of "spiritual standpatism" when we refuse to go forward at man's behest, or is there such a thing as pleasing God by refusing to go up hence if God's gracious presence go not with us? Well, our text gives the answer. It is on the basis of this more sure word of prophecy and by the guidance of the Holy Spirit that we shall briefly discuss:

"THE CRYING NEED OF OUR BELOVED CONFERENCE"

1. First of all, it needs to realize anew, in these days of rampant Unionism, that not all forward movement means progress.

There are times when "they also serve who only stand and wait." And what is the occasion for their waiting? Isaiah answers: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Is. 40, 31. There is a man-made busyness which is as far removed from the youthful Nazarene's being about His Father's business as utter frustration is removed from Jehovah's quiet command: "Be still, and know that I am God." Ps. 46, 10.

Now, we can sympathize with those who are anxious to stave off the threats of a mighty Assyria by making alliances with that bruised reed Egypt, even as our hearts went out in commiseration for a Chamberlain at Munich. But the policy of appeasement with those who have, to begin with, broken faith with God is as futile as it is wicked. To lean upon such a bruised reed will be as sure to pierce the hand today as in the days of Hezekiah.

There is a feverish anxiety among pseudo-Lutherans to join hands with all who bear the Lutheran name, regardless of what their attitude toward doctrine may be, which borders on ecclesiastical hysteria. In order to make an impact on a distraught and jittery world, an imposing "Lutheran World Federation" was set up in Lund, Sweden, last year which was to be the mightiest voice which had been heard since the days of a Martin Luther. But what was it which sounded forth from Anders Nygren's committee on doctrine at that Lund assembly? Quote: "The Gospel is so exceedingly rich that no one section of the Church can claim to have fully and exhaustively comprehended all its wealth. One church has grasped more of it, another less. One has penetrated to the heart of it, while another has remained more on the circumference. One has grasped one aspect and another another. In this respect the churches can learn from each other and help each other to reach a simpler, richer and deeper understanding of the Gospel." Unquote.

At first blush that may seem to be a most humble confession. But let us analyze it. If no church can claim to have fully and exhaustively comprehended all of the Gospel, where does that leave Paul, who declares to the Ephesian elders that he had "not shunned to declare unto them all the council of God"? Acts 20, 27. It would leave him in the Ananias Club, would it not? And since the various churches are to render reciprocal help in arriving at a simpler, richer and deeper understanding of the Gospel, can you tell me how one who is still out in the periphery

is going to help the person who already is at the heart and center of the Gospel to a deeper understanding of it? If no one can lay claim to having all of the Gospel, how then could a Paul pronounce his "ANATHEMA SIT" upon anyone who preached any other Gospel than that which he had preached unto the Galatians? Supposing that other person proclaimed that bit of the Gospel which Paul had failed to preach, since he could not possibly have all of it, should he then have as his reward for his labors: "Let him be accursed"? Gal. 1, 8.

But there is more to that doctrinal statement at Lund, which had as its superscription: "Confessing the 'Truth' in a Confused World." Quote "Christ's Church on earth is divided into a multiplicity of separate churches. The reason for this is not to be found simply in the superabundant riches of the Gospel, but also in human sin." That is the first time we have ever heard the Gospel of Christ blamed, in part at least, for the disunity of the Church.

But the Lundentians go on: "Consequently, the power of our Lord, 'Ut omnes unum sint' (that they all may be one), constitutes a call to repentance for all churches, that puts them under a vital obligation to strive for the realization of unity." You will here note that they fail, as the Unionist is wont to do, to quote the complete utterance of our Lord in this matter. He does not merely say: "Ut omnes unum sint," but immediately adds: "Sicut tu Pater in me, et ego in te" (even as Thou, Father, in Me, and I in Thee). We must not make Christ out to be a Unionist. His desire and prayer is, that there may be perfect unity, as that which existed between Him and the Father.

And as for repentance, are we to repent of the fact that we have (as have our true fathers in Christ before us) claimed that we did have the full truth of the Gospel? There are many sins which all of us shall have to repent of, yes, every day of our life. But God forbid that we should have to offer the Fifth Petition after we have been obedient to the apostolic admonition: "If any man speak, let him speak as the oracles of God." 1 Pet. 4, 11.

But then comes the closing statement of that Lundentian paragraph: "No church, however, must let itself be led by its concern for unity to surrender anything of the truth that has been entrusted to it." If the Lund theologians had taken that statement seriously they would not be wending their way to that Babel of clerical confusion convening at Amsterdam this very month. They would then, rather than chant the modernist's battle-cry, "Vorwaerts nach Amsterdam," take to heart Jeremiah's serious admonition: "Stand ye in the ways, and see," praying with Eberhard Fisher in one of your treasured German hymns:

"Bewahr' vor Ketzerei, vor Menschenlehr' und Duenkel!
Lehr' uns nach deiner Art im Tempel, nicht im Winkel!
Behuet' vor Aergernis, vor Spaltung, die uns trennt;
Erhalte rein und ganz dein Wort und Sakrament!"

Which might be rendered freely:

"Guard us from heresy,
Hypocrisy e'er shunning,
Teach us to speak as Christ,
Who spurned all human cunning.
O keep us from offence,
Which falsehood e'er has sent,
Preserve unto us pure
Thy Word and Sacrament!"

2. But the second crying need of our beloved Conference is to realize again that all things old are not necessarily passé. For, says the prophet: "Ask for the old paths, where is the good way, and walk therein." To the present-day Unionist and Syncretist the words of Isaiah are as applicable as they were to an apostate Israel of his day: "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.

Well might we make the sainted Daniel March's statement our own: "The Bible is the oldest and the newest of books. It surveys the whole field of time, and looks farthest into the infinite depths of eternity. It lends the most vivid and absorbing interest to the scenes and events of the past, and it keeps us in the most active sympathy with the time in which we live. It gives us the most reliable record of what has been, and it affords us our only means of knowing what is yet to be. It is so conservative as to make it a solemn duty to study and revere the past, and it is so progressive as to be in advance of the most enlightened age. It is strict enough to denounce the very shadow and semblance of sin, and it is liberal enough to save the chiefest of sinners. It is full of God, and must therefore be read with a pure heart or its true glory will not be seen. It is full of man, and must therefore always be interesting and instructive to all who would know themselves."

It is not only the European churches bearing the Lutheran name, but so under the spell of Barthian theology that they imagine, the only way to ensconce themselves against the threats of a resurgent Rome is to unite all so-called Exangelicals; that spirit of surrendering the sola Scriptura of a Luther and his fellow reformers is making itself felt throughout large sections of American Lutheranism. And what is at the root of it all? May it not be that there has been too little study of the writings of Martin Luther in our seminaries of late, too little searching of that monument of the Christian faith, the Book of Concord? Listening recently to a debate on the question of entering or not entering the World Council of Churches at a convention of the largest church body among the Scandinavians in this country, we heard repeated allusions to the Confessions from the lips of many speakers, but not a single one of them (though there were four of their theological professors taking part in that debate) mentioned so much as a syllable from the Formula of Concord or our Smalcald Articles.

What is it that made a Walther the tower of strength which he became in our American Lutheran Zion? Walther was an assiduous student of Luther, even as a Luther had been but an humble follower of Paul. Yes, we hear every so often, even within our Synodical Conference: "Let us forget the fathers, and get back to Scriptures." Again that may sound very pious and praiseworthy. But if Scripture, to which they appeal, has something to say about those fathers who have spoken unto us the Word of God? Can we then do as we please about what they have spoken? Not unless we want to violate the injunction of the word itself. And this is what Holy Writ enjoins upon us all: "Remember them which have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." Heb. 13, 7.

Again we can sympathize with those who bemoan the fact that the Missouri Synod has suffered from what they call "isolationism", that it is being threatened by "narrow legalism", that the bane of Lutheran theology has been the formulation of doctrinal theses, that it is the lack of true scholarship which lies at the root of our troubles in these unionistic times.

Is it isolationism to hold aloof from those whom God Himself has admonished not to fraternize? Is it narrow legalism to be bound to the clear-cut statements of our Lutheran Confessions? A Niemoeller may

tell us that "God is not bound by any such confessions." But God is bound by His Word. And until it be shown that the Confessions to which we stand pledged are not a proper exposition of that Word, let us not be over-troubled by those who accuse us of 16th century confessionalism. Let us continue to ask for the old paths, where is the good way, and walk therein. Would you say that an honest and Scripture-true Walther, in his struggle for the pure doctrine of objective justification answered Stelhorn's false assertion on this point: "Erst muss der Mensch glauben, dann wird er gerechtfertigt" with the simple thesis: "Justificatio non post fidem, sed per fidem" - would you say that this was the bane of Lutheran theology?

Is it true that there "at the bottom is something off-center in the morality of those who are laboring to destroy the union resolutions of 1938? If such a reading of hearts were to be accepted as our guiding star in the troublous times which beset us, then Missouri itself would stand adjudged as off-center in its morality when it at its 1947 convention declared "that the 1938 resolutions shall no longer be considered as a basis for the purpose of establishing fellowship with the American Lutheran Church." (Mo. Report, 1947, p. 510.)

The unionist may cry "love" all he pleases, and tell us that Rom. 16, 17 "does not apply to the present situation in the Lutheran Church of America." He may tell us that Missouri was all wrong when it set Rom. 16, 17 before the church as the greatest fundamental proof text against unionism. But then he must not seek to hide under the aegis of a Luther, a Walther, a Pieper. Pieper did consider Rom. 16, 17 as a fundamental proof text against unionism, as did Walther, and as does the Missouri Synod to this day in its Brief Statement. And we are not endangering our Christian faith when we hark back even to a Luther on this score. For Luther had something to say, not only on Rom. 16, 17, but also on the matter of the unionist's "love". "Cursed be the love," says Luther, "which would be preserved to the hurt of the doctrine of faith, for which all must step aside, love, apostles, angels from heaven." (St. L. Walch, IX, 645.) And why could Luther speak thus? Because he believed with his whole heart what God had taught him: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19, 17. Yes, we know that "love suffereth long and is kind." But if it be the love of which Paul speaks in 1 Cor. 13, it is a love which will not suffer the dissimulation of a brother so much as for an hour (Gal. 2, 6), that the truth of the Gospel might continue with that brother.

And let no one come with the specious argument that we are in danger of losing the precious Gospel for lack of modern scholarship. It isn't lack of what some choose to call "scholarship" as it is lack of humbly accepting what Scripture plainly teaches. Let our sainted Dr. Koren's words, spoken to our synod in his farewell address in Chicago in 1908, be sounded forth again: "According to Scripture, we have reason to be certain that many an unschooled man and woman, and by the world despised, has gotten farther in the knowledge of God and His will than have the vast majority of the most learned pastors and professors. To all of us Jesus has said: 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'" (Koren's Samlede Skrifter, II, p. 317.) What we need in these days of sore distress is to ask for the old paths, yea, to make Brorson's prayer our own:

"O Holy Ghost, to Thee, our Light,
 We cry by day, by night:
 Come, grant us of the light and power
 Our fathers had of yore;
 When Thy dear Church did stand
 A tree deep-rooted, grand;
 Full-crowned with blossoms white as snow,
 With purple fruits aglow!"

and ³as individual Christians - to bring sin-burdened souls rest. It is only when we have heeded the prophet's counsel, standing in the ways and seeing, asking for the old paths, where is the good way, and walking therein, that we shall find rest for our souls.

Now let me ask you: Will it bring rest to sin-burdened souls to be told that our "conversion and salvation is not in every respect due to God's grace alone"? Will it give them rest to be told that "we don't feel as desperately wicked as our fathers felt -- most of us are trying to do the best we can -- there is no use attempting to induce in us a sense of absolute and utter depravity"? Will it give them rest to be told that "the glory of Christianity emerged from a mass of idolatry and superstition"? Will it give them rest to be told that "the understanding of Scripture by the Church, and especially by those who have been called upon to interpret Scripture, precedes the understanding by the individual member"?

And where do we find the cited quotations? Do they come from Rome or from the Federal Council of Churches? Alas, they are the statements of theologians who claimed to be Lutheran, but who here deny the doctrine of sola gratia, the doctrine of man's natural depravity, the doctrine of the divine origin of the Church, the doctrine of the clarity of Scripture. In other words, Lutherans in name only!

But in this welter of confused teaching and preaching comes the comforting voice of Him who alone can bring rest to sin-sick souls. And what does He say? Pointing to the same rest concerning which our text speaks, He invites all, whether they be learned or unlearned, rich or poor, high or low: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest for your souls. For My yoke is easy, and My burden is light." Matt. 11, 28-30. What will our answer be in these days of sore distress? "That yoke we wish to carry, that burden we ask the privilege of bearing, since it has the divine promise of eternal rest."

As we began this sermon with the words of our beloved Walther, so permit us to close with the words which sounded forth in that first Synodical Conference address more than three quarters of a century ago: "Not rest and peace in this world, but struggle and strife, not honor and glory, but disgrace and abuse awaits us from all sides, not only from the unbelieving world, from the heretical and fanatical sects and from the anti-Christian papacy, but even from many who are the children with us of a common mother, who bear our name and have a like confessional banner floating over them."

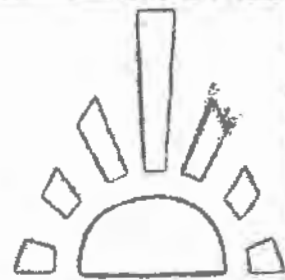
But despite it all, our confident prayer shall continue to ascend to the throne of grace in the words of our beloved Kingo:

"Let me never, Lord, forsake Thee,
E'en though bitter pain and strife
On my way shall overtake me;
But may I through all my life
Walk in fervent love to Thee,
In all woes for comfort flee
To Thy birth, Thy death and passion,
Till I see Thy full salvation."

AMEN.

CLERGY BULLETIN

Published by authority of
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Norwegian Synod



F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. November 1948 No. 3.

THIS "AND" THAT

from

HERE AND THERE

Pastor Norman Harstad, formerly a member of the Evangelical Lutheran Church (Merger), having made his colloquy last summer and found satisfactory, was installed at Amherst Junction, Wisconsin, whereupon Pastor M. O. Dale's leave of absence took effect. Pastor Dale is now seeking better climate in sunny Arizona. We wish Brother Dale renewed strength and energy under God's protecting hand of blessing. And herewith we wish to welcome Brother Norman Harstad in our midst and wish him God's blessings in his ministry at Amherst Junction and Valders. CHANGE OF ADDRESS: M. O. DALE, Rt. 7, Box 670, Tucson, Ariz.

NEWS FROM PRINCETON:

On Sunday, October 17th, Pastor A. M. Harstad preached at a Festival of Missions at the Pinehurst Church, Eau Claire, Wisconsin, and officiated at the Dedication of the new Parsonage there.

Pastor Julian G. Anderson of Nazareth Lutheran Church, Minneapolis, has made application for membership in our Synod. Colloquy was held with him on September 5th at Mankato, and found satisfactory. Pastor Julian Anderson was formerly a member of the ELC also. We herewith also welcome the new brother in our midst.

FLASH! A Son, Mark Oliver, was born to Pastor and Mrs. A.M. Harstad of Princeton on September 15th. This is the tenth child in the Harstad Parsonage - five girls and five boys. Mother and child getting along well. God bless this parsonage with its parents and children, and all our Christ-honoring parsonages!

It is, indeed, very appropriate that this month's "Clergy Bulletin" features Pastor Justin Petersen's timely essay on "The Parsonage." Whether the parsonage is new or old, whether it is blessed with one child or many children, we all will profit much by reading this essay after having heard it in Chicago. Let's not read the closing remarks first, although these closing remarks in themselves are worth every word with all its weight in gold.

* CLIPS FOR YOUR CHURCH BULLETIN *

MORNING PRAYER

God bless all those whose membership is here:
Thy people, Lord, who love Thy House, and Thee,
And may we find in Thy great Book at last,
Each name recorded for Eternity.
God bless the strangers gathered in our midst:
Lonely, perhaps, and far from home, they need
The blessed comfort of their Father's House,
The proffered bread of life on which to feed.
God bless the one who here propounds Thy truths.
Be in his heart, speak through the words he speaks
That every listening, eager one may find
The wisdom and the comfort that he seeks.
And when at last, the Benediction said,
May we go, strengthened for the days ahead.

- Grace Noll Crowell

\$31,000 IN SIX MONTHS!

The Synod this fiscal year has to raise \$43,770 in addition to the balances that remained in some funds. During the first five months (May 1 to Oct. 1) only \$10,711 has been received. That means that in the remaining seven months we still have to raise \$33,059 if we are to meet our obligations. It is now November 1st, so actually we have but six months left in which to raise some \$31,000.

Brethren, this \$31,000 is your problem and that of your congregations. In your Sunday bulletins, at your society meetings, at your annual meetings, occasionally call attention to the needs of the Synod; spend some time on explaining what the Synod is -- the privilege and benefits of belonging to it and also the obligations connected with such affiliation. Yes, at least once a year a whole sermon ought to be devoted to the subject of Christian stewardship, giving as God has prospered us. Scripture has much to say about giving -- why should we hesitate to say what God has already said and commanded us to say as His ambassadors?

\$31,000 in six months! Gentlemen, that amount has to be raised by the congregations you serve. You can make far better appeals for systematic proportionate giving than anyone else; you have the facts on the back page of the Sentinel every month. Read, pray, and then do something.

Six months to raise \$31,000 -- it behooves us all to get to work at once and to keep at it until that amount is raised by April 30, 1949.
-- Finance Board

CORRIGENDUM

Those who have, or herewith are receiving the multigraphed edition of the "Report of the Interim Committee" as taken from the "Reports and Memorials for the 40th Convention of the Ev. Lutheran Synodical Conference of North America, Concordia College, Milwaukee, Wis., August 3-6, 1948, are kindly asked to make the following correction on the second sheet:- Line 2, "4. The doctrine of the Church with special reference to the call into the ministry," is obviously a repetition, and should read as follows: "4. The doctrine of the Church with special reference to its relation to the State."

GENERAL PASTORAL CONFERENCE

According to an unofficial report plans are being made to hold a General Pastoral conference sometime in February. We have held up the sending of this issue of the CB in the hope of receiving more definite information. November 1st leaves us none the wiser. So we send forth the CB with the promise that next month's issue will give us the needed information.

A QUESTION

What has become of our "Christian Day School Bulletin" in mimeographed form? Our pioneer editor, Mr. Ted Aaberg, is now attending our Seminary. His paper was stimulating and heartening to the worthy cause of our CDS. Surely, there is a teacher in our midst who is able and willing to undertake the editorship of this fine paper!

THE PARSONAGE

(This essay was presented at the General Pastoral Conference on July 27, 1948 at St. Mark's Church, Chicago, Illinois, by Pastor Justin A. Petersen. By resolution of the Pastoral Conference this essay is herewith offered in mimeographed form. Some of the valuable suggestions of the brethren are included in this presentation. - Editor.)

When this topic was adopted by our General Pastoral Conference and assigned to me, one of the brethren approached me with the query, "It isn't just the parsonage building that is meant, is it?"

No; important and even essential as it is for the pastor and his family to have a roof over their heads, and conducive as it is to the morale of the occupants thereof to have a comfortable parsonage, what we are above all concerned about in this essay is the spirit of the parsonage, which spirit again has its source in the hearts of, and its reflection in the lives of the parsonage occupants, - the pastor, the pastor's wife, and the pastor's children, provided, of course, that the pastor is fortunate enough to have both wife and children. As water does not rise higher than its source, in like manner the piety of the parsonage will not rise higher than the piety of the parsonage occupants.

God has deemed the parsonage of such importance in the work of Kingdom-building that He has set up definite, and quite detailed, standards therefor, standards which should be striven for by the pastor, the pastor's wife, and the children of the parsonage.

It is to be taken for granted, of course, that the head of the parsonage-household is himself a devout Christian. This is a sine qua non of God's requirements of a pastor. Cf. Table of Duties in our Catechism: "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous" (Christian virtues all); and then follows "one that ruleth well his own house, having his children in subjection with all gravity", and then concluding from the lesser to the greater: "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" 1 Tim. 3, 1-5.

In speaking of the pastor's children, God requires that he have "faithful children not accused of riot or unruly." Titus 1, 6. Not to overlook the general rule laid down by God: "But if any provide not for his own," (and this provision, we know, doesn't refer only to their bodily needs, but also, and above all, to their souls' needs), "and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5, 8. Strong words these, but who of us dare say "too strong," when spoken by the mouth of the Lord Himself?

But the Scriptural requirements placed upon the parsonage cannot be attained without a wife, self-evidently, and the right kind of wife. As Paradise itself was not quite complete until Eve was created and brought by God Himself unto Adam, in like manner, though not in like degree, you really do not have a parsonage until the pastor has a wife. The general dictum, "It is not good that the man should be alone," Gen. 2, 18, applies with emphasized force to the pastor.

"The preacher of the Gospel, above all Christians, should marry 'a woman that feareth the Lord,' Prov. 31, 30." (The greater part of this chapter, Proverbs 31, which is a divine description of the model wife, should be the ideal which every pastor's wife should strive, by the grace of God, to attain.) "What the Scriptures say of a godly woman should in an intensified sense be applied to the minister's wife,

for she is to stand out as an example to other women." Fritz, Pastoral Theology, p. 23.

"Even so must their wives be grave" (not gravelike), "not slanderers, sober, faithful in all things." 1 Tim. 3, 11. True, these words were directed to deacons, but surely they apply with no less force to the wives of pastors.

It also depends to a high degree upon the piety of the mother if the children are to "learn first to show piety at home." Cf. 1 Tim. 5, 4.

The pastor cannot be too careful in his selection of a wife, if the parsonage is to be what God wants it to be. For once one has her, he has her - for better or worse.

To quote Fritz's Pastoral Theology again, p. 23: "Many a minister has been greatly blessed in his home and in his work because he had a godly, faithful, efficient, self-sacrificing, exemplary wife and mother for his children. Not a few ministers have suffered much by a wife who did not at all measure up to the requirements of the woman of the parsonage, but rather was shallow, gossipy, jealous, meddling, dictatorial, dissatisfied, hysterical, or even inclined to be worldly."

Dr. Koren closes an excellent article on "The Pastor's Wife" (Cf. Samlede Skrifter, Vol. IV) by stating that the pastor whose wife gladly listens to gossip and even passes it on "has one of his worst enemies in his own house."

Every theological student will profit by weighing well the following words from the pen of Dean Fritz: "A woman who is an earnest, sincere Christian; who can appreciate the glorious calling of the ministry; who is filled with love to Christ and to those for whom Christ died; who is willing to make sacrifices for the sake of saving souls; who will readily share not only the joys, but also the sorrows of the parsonage; who is friendly and hospitable; who is content with what the Lord gives and can make a little money reach a far way; who is not unwilling to work; and who can take her cares to the Lord, - such a woman will make a good minister's wife, and will, in a certain sense, even be the making of a good minister." Pastoral Theology, p. 23-24.

We turn to the children of the parsonage, who naturally come in for chief consideration in a paper on the parsonage. In the parsonage there will ordinarily be children, and there should be several, as it pleases God. In the Lutheran parsonage, above all homes, birth control should be taboo.

Scripture passages have already been adduced which clearly show what kind of children God expects from the parsonage. We shall repeat just one, 1 Tim. 3, 4-5, in which it is required that the bishop or pastor be "one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)"

With an eye to the above passage, Gustav Jensen writes in his "Prestetjenesten": "Because also the family is a little church, we are justified in drawing conclusions from the ministry of the pastor in the congregation, according to Luke 16, 10. And besides: The home life of the minister, the character and conduct of his wife and children cannot remain in concealment; the eyes of many are directed towards the parsonage, to view the home which is to be the pattern; and how much blessing has flowed from the parsonage as a great stream, but also how much offense has come from the parsonages! Some insist that the district closest to the church often in a spiritual sense is farthest away from the church."

Here I should like to submit a longer quotation from Gerberding's "The Lutheran Pastor," pp. 158-159, with which, however, I have taken the liberty of interweaving a few additional comments: "The minister's home should be a model in the community. It should be the abode of

kindness, love, and peace. The children should always be in subjection. They should be ruled with kindly firmness, with few words, and with perfect cooperation between father and mother. Their training should show itself in obedience, truthfulness, and ready service. Family strife and scolding should be unknown at the pastor's fireside. The home and its surroundings should be attractive, orderly, neat, and clean." (What a contrast to a few parsonages I have seen. I recall especially a certain Missouri Synod parsonage in North Dakota! It looked as though a hurricane had ripped through it, as far as order was concerned.) "Although it may be modest. In fact, it should never be extravagantly furnished." (This may well vary, and ordinarily should, according to the means and standards of the people he serves. Cf. Koren's, "The Pastor's Wife.") "There should be no effort at display, but taste and beauty in simplicity." (Here, too, simplicity is the greatest art.) "The ideals, tastes, and standards of the parsonage must not be those of the world, even the respectable, cultured world. The pastor's family must never be ready to show hospitality and to entertain strangers. There should always be a warm and unaffected welcome for all." (Oh, the manners, "folkeskik", we have encountered in a few parsonages! Some parsonage children will scarcely look at you in acknowledgment of a greeting.) "Especially should the poor, the troubled, and the tempted feel that there is one home where they can always find a welcome, with sympathy, help, and counsel." (I know that this can be patience-taxing at times in the case of certain individuals.)

"Such a pastor's home, where every visitor realizes that Jesus is here a constant Guest, that here the Word of God dwells richly, that here there is a 'church in the house', is a power for good in any community. From it the saving and sanctifying influences of divine grace go out into other hearts and other lives. Its influence will tell for time and eternity." So far Gerberding.

In a similar vein, though we consider it an overstatement, perhaps purposely made for emphasis' sake, Th. Harnack says: "All of a pastor's efficiency stands or falls with the manner of his own life and that of his household. 'The Pfarrhaus is the light of the village, to which all look to see whether it burns clear and bright.'"

Walther closes a wedding address to a pastor and his bride with the words: "To be pitied, indeed, is the congregation whose parsonage presents the unspeakably sad picture of an unhallowed, unhappy married life. For what the pastor builds up with his preaching in the pulpit, is partly torn down by his practice in the home. Blessed, however, is the congregation, whose parsonage also is a house of God. What a powerful sermon such a home preaches! Such a home, though it be the humblest, shall shine as a sun for the homes of the parish, sending forth rays of counsel, comfort, and cheer to the souls entrusted to the pastor's spiritual care."

But when we turn to our parsonages, past and present, when we behold their fruits, and "by their fruits ye shall know them," what do we too often find?

All of us have beheld some of the fruits, good, bad, or indifferent, of our parsonages. The fruits of a number of our oldest Synod parsonages have been rather disappointing. I could mention several of these by name, but I hesitate to do so. I have at rather close range observed the fruits of one parsonage, that of the son of one of our Synod's founding fathers. I was the successor of this pastor in the Little Sioux Valley parish in Western Iowa. The children of that parsonage, by and large, proved to be anything but a credit to the church. The eldest son was a genuine bum, addicted to drink, and even drugs. He was a physical, mental, and spiritual wreck. The members of the

congregation dreaded his periodic visits. I spent a whole afternoon with him, in the hope that I might be able to do something for the poor soul, but apparently to no avail. One of the daughters became an opera star, married into nobility, and was later divorced. Another daughter - her church connections, I do not know, is sending her children to Hamline University, a modernist Methodist school. Another son, quite a decent boy, belonged to our Synod for a short time, but later reverted to the Merger. The youngest daughter died as a young girl. She appeared to be a pious soul. My heart aches whenever I think of the fruits of that parsonage. I think of the indescribably pathetic fruits of another of our older Synod parsonages. The father, a rabid minority man, later left the ministry, entered politics, and died, under questionable circumstances, in his summer cottage. He had two brilliant sons. (If there were other children, I do not know.) One was at Luther College in my day. He later became a member of Congress. The other brother, highly gifted musically, became the leader of a vaudeville orchestra. Pastor George Gullixson Sr. told me that he contacted this son once and tried to do something for him, but with little or no success. Both sons disgraced the church with their escapades.

Two or three years ago the newspapers carried the story of a Hollywood star, whose wife had been granted a divorce on the grounds of habitual drunkenness. The star was the only son of a former Synod pastor, at the time President of the Young People's League of the Merger.

A Merger pastor in Eau Claire tiraded against night clubs, dance halls, etc. He backed up his tirades by raiding these dens of iniquity. One night his own son slipped out of a back door as his father entered the front door. It was common knowledge in the city that his daughter also attended dance halls.

As to the fruits of some of the parsonages of our present Norwegian Synod, the less said the better. Let each one of us, in true fear of God and with deep humility of heart, look well to his own, and the parsonage that "thinketh it standeth, take heed lest it fall."

Now we know that in the best regulated Christian home there can be a black sheep. The pastor's home, alas, is not always exempt, to the deep sorrow of pious pastor folk. Luther, whose home-life was so praiseworthy, had an unruly son. Dr. Fr. Pieper had one son, whom he disowned. A prominent Wisconsin Synod professor had a son who for several years operated a tavern. But where one after the other of the parsonage children go wrong, where there is a general pattern of defection, there we know that something must be radically wrong. Or are not the promises of God: "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22, 6), and "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (Is. 54, 13) - are not these promises too "yea and Amen in Christ Jesus"?

Now what may the cause, or causes, of parsonage failures be? At the very top of the list, we believe, must be placed lack of piety, genuine piety. This must surely be the case in the parsonage where family worship is not even practiced, or seldom practiced, where the Word which is a lamp unto our feet and a light unto our path (Ps. 119, 105) is not even permitted to shine; where care is taken that the bodies of the children are regularly supplied with nourishing food, but where the souls of the children are denied the "bread of life come down from heaven."

And even where the Word of God is regularly used in family worship in the parsonage, it may be used in a perfunctory, professional manner. Then, too, there is such a thing as honoring the Word of God

with our lips, but denying it in our lives. And children, who are born imitators, have exceedingly sharp eyes.

Then there is the factor of discipline. The kind of discipline that is exercised in the home plays a very important part in the finished product thereof. This pertains in no less degree to the parsonage, with this difference perhaps that the parsonage is subjected to more and even greater difficulties in this respect.

If there is any place where the Fourth Commandment should be honored and practiced, that place should be the Christian parsonage. But if the children of the home are to learn truly to honor father and mother, father and mother must prove worthy of such honor.

But, alas, we are all broken vessels and "in many things we offend all", and not least with respect to our children. How we older parents, having profitted by our mistakes over the years, our sins of commission and omission here, wish that we might live our early parsonage days, when we had our little ones around us, all over again!

We imperfect mortals are given to extremes. Here too! There can so easily be too little discipline or too much discipline. Too little often leads to laxness; too much often leads to rebellion. As an illustration of too little discipline, we have the example of Eli, who, though his sons made themselves vile, restrained them not. Cf. 1 Sam. 3, 13. As an example of too much discipline, which tends to tyranny, I have heard of parsonage children jubileeing over the prospect of their pastor-father being absent from the home for a few days. We had a pastor in Northern Michigan who insisted on reading a long sermon to his family on Sunday afternoons, just at the time when the weekly excursion boat was to land at the dock - about the only diversion there was in town during the whole week. His boys grew up to hate Christianity and everything that pertained to it.

There isn't a much better rule of parental pedagogy than Luther's homely counsel: "In bringing up children, we must make use of the rod and the apple; not too much rod and not too much apple."

Discipline, to be effective, must be a steady, constant thing, not a spasmodic, wavering something that fluctuates between extreme sternness and extreme leniency.

Then there is the hopeless thing of divided discipline in the home, the father pulling in one direction, the mother in the other. This kind of discipline is not altogether foreign even to our parsonages. One of my Center members told me about an address which one of our Synod pastors delivered in Center Church on the Christian upbringing of children. Towards the end of his excellent address he did much to weaken its effectiveness by making the foolish statement: "I regret that there is not agreement between my wife and myself in these matters." The fruits of divided discipline can be little short of tragic. I know of a couple of such instances in parsonages of the old Synod. "A house divided against itself cannot stand."

Discipline, to produce the fairest fruits, must be conceived, born, and lived in love. Of all places the parsonage should be permeated with affection, affection between the pastor and his wife, affection between the parents and children. This will lead to intimacy, confidence, mutual planning, and unity of performance. I fear there are pastors who do not take their children into their confidence, thus depriving themselves and their children of much blessing.

What an opportunity the parsonage, almost above all other homes, affords for the implanting of Christian ideas and ideals concerning family life, mating, marriage, education, culture! What an opportunity to engender love and loyalty towards their Church in the hearts of our children by instructing them informally in the history and doctrinal position of our Synod! Such an atmosphere will contribute much towards

molding our children's choice of life-calling. Though taught to believe that the humblest vocation the Christian follows is highly pleasing to God, such an atmosphere as described above will do much towards impressing upon the parsonage children the supreme greatness and glory of direct service in the Church of Christ, - as pastors, missionaries, teachers. Thus the parsonage becomes an effective recruiting station for service in the Lord's army.

Think of the gifts and talents that our Church may be deprived of because of our failure as parsonage parents in this respect!

Think also of the honor and soul-satisfaction we thereby may be depriving our children!

Think further of the awful thought that some of our parsonage children in later years may be worshipping at strange altars, or at no altar - due to our negligence here!

Undoubtedly there are parsonage children that have been discouraged and diverted from the direct work of the Church by the spirit of their parents themselves, e.g., by bemoaning the hardships of their calling, by emphasizing the advantages and comforts they have been deprived of because of small income, by criticizing their members for their smallness and stinginess, by uncharitable fault-finding with our Christian schools. By thus playing down, unintentionally, even unconsciously, the greatness and glory of direct service to the Church, what are we doing but playing up the attractiveness of other callings that bring greater outward advantages, as to income, standing in the world, et cetera!

Of our parsonage children - those who are fitted therefor - do not become enthused about the work of the Gospel-ministry, both in pulpit and schoolroom, who are often mainly to blame?

May God in His mercy spare us from the spirit of the pastor's wife who said that she thought her daughters were too pretty to become parochial school teachers! Rather may we inspired by the spirit of President McKinley's mother, who, after her son's inauguration into the highest office and honor which our Country can bestow upon one of her citizens, said to her son: "Willie, this is a big disappointment to me. I had always hoped that you would become a minister of the Gospel."

Another cause of spiritual casualties in the parsonage is, I am convinced, this that some pastors are often so busy striving to save the souls of others that they in the process thereof neglect the souls of their own children. It is the old story over again of the shoemaker's children going without shoes. Then, too, the pastor is often away from home several times a year, and for several days at a time. At times this cannot be avoided "I embedsmed f'or." Where there are still children in the parsonage, absence from home should be kept at a minimum. "When the cat's away, the mice will play." And any gardener knows that the chore of keeping down the weeds in a garden is pretty much of a continuous affair.

If H. C. Holm for example - many years mission superintendent in the former United Church, later president of the Iowa District of the Merger Church, and still later its general vice-president - who in almost every sermon and address I heard him deliver boasted, and with much gusto, of the fact that he had "traversed this fair land of ours from the Atlantic to the Pacific Ocean and from the Gulf of Mexico to the Hudson Bay, having set foot on every State in the Union, save two," - if Holm had stayed at home more, tending to his first and most important duty, that of "bringing up his children in the nurture and admonition of the Lord," it would not have been necessary for him in later life to lie awake nights, "writhing like a worm" as he sadly thought of the spiritual defections of his sons - naming a whole string of them

by name - as Pastor Madson and I heard him state in a sermon. Most of his sons were lost to the Church, several were drunkards. I have later heard that one of them became a sort of lay preacher in some sect of the Pentecostal persuasion.

If Billy Sunday, the noted evangelist, who as a result of his spiritual antics moved thousands in his day to "hit the sawdust trail," had stayed at home more and properly ministered to his own sons, they likely would not now be sitting behind prison bars for life. Vestigia terrent! Verily, the judgment of God stands: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5, 8.

Another factor to be reckoned with, and one which has contributed more than its sad share, we fear, to the downfall of Christian character with its attendant lack of spiritual fruits and its harvest of tares, is the presence of pride in the parsonage. Now parsonage people, parents and children, do often enjoy certain cultural advantages over many people, and especially over many of their parishioners. The children of the parsonage may have inherited intellectual gifts, musical talents, etc., from several generations of highly gifted ancestors. The human heart, being what it is, it is so easy, under such circumstances, for pride, one of the deadliest of all sins, to raise its ugly head. Parents, unconsciously perhaps, coach their children, by example if not by precept, in ancestor worship, in talent worship, thus encouraging them - and children need little encouragement here, foolishness being bound in the heart of a child (Prov. 22, 15) to think that the parsonage children were cut out of better dough than the average run. And children often go farther in their vice, be they coarse or fine - than their parents. It happens, too, that unwise parishioners at times make too much of parsonage children, thus encouraging pride on their part.

Now "everyone that is proud in heart is an abomination to the Lord." Prov. 16, 5. God who alone is great simply cannot, will not, tolerate pride, which in effect is a denial of both sin and grace. "Pride do I hate," God says in Prov. 8, 13. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16, 18. May God who "resisteth the proud, but giveth grace to the humble" grant in His mercy our parsonages more and more of "the mind which was in Christ Jesus," Cf. Phil. 2, thus delivering us from the baneful blight of pride.

There are also external factors which contribute their share to the deplorable defections in the parsonage, forces which parsonage parents, who are vitally concerned about the spiritual and external welfare of their children, must constantly combat.

Sly Satan, the arch-enemy of our souls, undoubtedly directs some of his deadliest darts against the parsonage, and especially then against the children of the parsonage. It behooves us, therefore, to "be sober, vigilant, because our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." 1 Peter 5, 8-9.

Then there is the wicked world. There is scarcely anything which the wicked world, even the outwardly respectable world, delights more in than to see the children of the parsonage go wrong. "There you see," they gloat, "the children of the parsonage aren't a bit better, but rather worse, than other children," uncharitably and unfairly judging, as they often do, the many exemplary parsonage children by the comparatively few renegade parsonage products.

There is also this angle to consider. It is not always easy to be a child of the parsonage. Parsonage parents should recognize this, and deal with it wisely and sympathetically. Parsonage children know

that they are being watched, often with sharp, uncharitable eyes. Other children often tease and taunt them, deliberately daring them to do wrong. This may lead to a complex in parsonage children. It may so easily engender a rebellious, dare-devil, I'll-show-you spirit, which often results in this that they at times purposely kick over the traces, just to demonstrate that they aren't sissies, goody-goodies, etc.

Public opinion is a powerful molder of the minds of men, especially of the minds of the young. Where our children must attend public schools, let us ever bear in mind that our public schools, naturally, of necessity, reflect public opinion, and that public opinion is usually, directly or indirectly, negatively or positively, an enemy of Christ and His Gospel, that Gospel which is, always has been and always will be to the self-righteous Jews a stumbling-block, and to the cultured Greeks foolishness. Cf. 1 Cor. 2, 13. "Giften i tidens vind og veir truer med at røve mig livet." Prof. Oswald Overn, who had just come from the University of Minnesota to Luther College, told Prof. C. K. Preus several years ago: "A student attending the "U" of Minnesota today must fight for his soul." How many of our pastors haven't noticed a marked change for the worse in promising confirmands after they have attended High School for a year or more? How many of the children of the parsonage have suffered shipwreck of soul due to the influence of state schools, God alone knows.

May we as Christian parents and Christian pastors ever be mindful of, and fearful for, the fact that when our children, our own and those of our congregations, attend state schools, they not only receive things there which they should not receive, but also are deprived of things which they should have.

Our spiritual father, Luther, clearly saw this, and therefore pleaded: "I would advise no one to send his child to a school where the Word of God is not in supreme control, lest the child's soul perish." In his zeal father Luther went so far - who of us dare say that he went too far? - as to urge the placing of the sign "A Den of Thieves" over every institution of learning where the Word of God was excluded.

But what can be done to counteract the soul-destroying influences of sly Satan, the wicked world, and our own frail flesh? What can be done to make our parsonages what the Head and Lord of the Church Himself would have them to be?

To those of us whose family-rearing days lie back of us, and whose parsonage days may soon be at an end, there is nothing that can be done but to continue in fervent prayer for our loved ones at the throne of grace, holding up to our Heavenly Father the all-sufficient merits of their and our Savior, and binding God, our Covenant-God, to His own promises. "The effectual fervent prayer of a righteous man availeth much." James 5, 16. We recall in this connection the comforting assurance of the old bishop to Monica, the mother of the wayward young Augustine.

To the younger ones among us whose parsonage days are not far advanced or just beginning, we trust that the following suggestions, already made both directly and by inference, but in closing repeated for emphasis' sake, may be of some profit.

Let the parsonage be a truly Christian parsonage, "a church in the house," breathing the Spirit of Christ and of His true visible Church on earth, our dear Lutheran Zion. Let its motto be Joshua's, "As for me and my house, we will serve the Lord." Joshua 24, 15. Let the Word of Christ dwell richly in our parsonages, Col. 3, 16. Let especially the Gospel of grace and glory, with its comfort and cheer, its peace and joy, shine in its full-orbed splendor among us, sanctifying each morning and sweetening each evening. Let that Gospel be

not merely a lip affair, but a heart matter with us, aye the treasure of our hearts and the reflection of our lives. Let us pray for and with our children, ever mindful that right here, in our homes, we have our first, our most important mission field, the fruits of which will not, cannot fail. In such homes our Country's, our Church's, greatness lies.

And with the home, which Walther calls "the best school on earth," with the parsonage-home as the foundation, let us confidently and courageously continue building the Kingdom's superstructure with the help of our Christian schools, elementary and higher. Let no obstacle here daunt us, for obstacles there will be aplenty; let no sacrifice here be spared, and sacrifices there will have to be, especially where there are several children in the parsonage. We strive not, we build not alone. Our Heavenly Father, who is Lord over all, and rich unto all that call upon Him, He who Himself has commanded us to bring up our children in the nurture and admonition of the Lord, He the Almighty, the All-faithful One, will find a way, He who is "able to do exceeding abundantly above all that we ask or think."

To Him we commend our parsonage children.

May we all one day in His holy presence be able to exclaim with heavenly joy: "Behold, I, and the children whom Thou hast given me." Is. 8, 18.

With Landstad we pray:

"Lord, gather us there; let none we love

Be missed in the joys of Heaven.

Vouchsafe Thou us all a place with Thee;

We ask through our dear Redeemer."

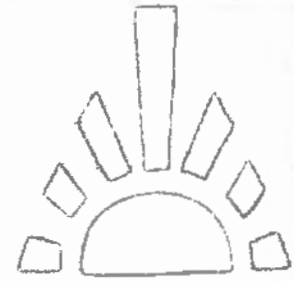
(Lutheran Hymnary 506, st. 6.)

- Justin A. Petersen

CLERGY BULLETIN

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* * * CHRISTMAS * * *

May there not be something suggestive in the fact that Christmas is celebrated on the twenty-fifth of December?

It is the first day in the year when days begin to lengthen. For three or four days before Christmas they are nearly at a stand-still. But Christmas Day is a trifle longer than the day preceding it. From that time forward, for months, the days will grow longer and the nights shorter.

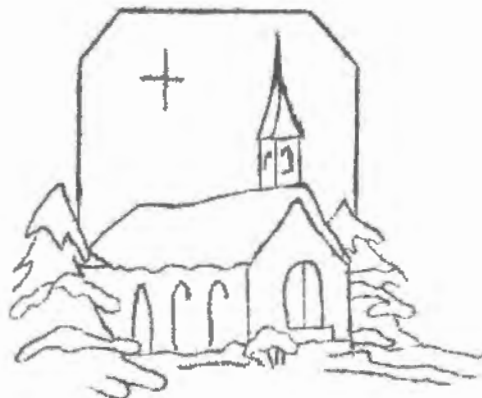
The first Christmas Morning said to the world's night, "Henceforth you must decrease while the Day shall increase."

From that time to this, Christ the Light of the World has been taking, little by little, from the kingdom of darkness and adding it to the everlasting Day, and this is to continue until the Last Day when darkness is swallowed up in the universal shining of the glorious Sun of Righteousness.

- Adapted from The Salem Bulletin, Albert Lea, Minn.

* * * GOD'S CHRISTMAS WISH TO HIS CHURCH * * *

Let us take time amid the hectic activities of this most hallowed Season to ponder on true and lasting values, on the treasures that have been prepared for us by a God who loves us despite our unworthiness. May the Holy Spirit open the door of our hearts as we reverently ponder on these words; "I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That He would grant you, according to the riches of His glory, ... That CHRIST MAY DWELL IN YOUR HEARTS BY FAITH; that ye, being rooted and grounded in love, May be able to comprehend with all SAINTS what is the breadth, and length, and depth, and height; and to KNOW the LOVE OF CHRIST, which passeth knowledge, that ye might be FILLED WITH ALL THE FULNESS OF GOD. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be GLORY in the CHURCH by CHRIST JESUS throughout all ages, world without end. Amen." (Ephesians 3, 14-21.)



MISCELLANEOUS ITEMS

The following snatches of information are piece-meal and unofficial. Prof. and Mrs. J. A. O. Preus are the parents of a fourth girl. The Clergy Bulletin extends hearty congratulations! - Pastor H. A. Theiste, according to reports, is making a rapid recovery from a recent operation. May the Great Physician strengthen him, that he can do the work of the ministry with joy! - Now this is unofficial:- While Pastor A.M. Harstad and the Editor were sitting together at the dinner-table on November 28th, the following was gleaned: "....., when the General Pastoral Conference meets at Bethany in April" However, this was not spoken "ex cathedra". We are still awaiting official information.

IMPORTANT NOTICE

* The editor of the CB has the desire to send out the Clergy Bulletin on the first or second of every month. He is willing to wait a day or two for belated announcements. But when it goes into the next week, he wants to send it out. This is the night of December 7th, and some items are still missing. Therefore, the editor begs leave to make the following request of the brethren: Articles for publication in the lime-colored section should be sent to the editor as early as possible in the month preceding the month of publication. Short items and announcements for publication in the gold-colored section should be sent in no later than the 28th of the preceding month. Thank you! - Ed.

* * * RICHLAND LUTHERAN CHURCH HAS DEDICATION SERVICE * * *

Sunday, November 28th, was a day of great joy and thanksgiving for Richland Lutheran congregation in Thornton, Iowa. A special service was held, in which the newly renovated interior of the church was rededicated, and the new altar, pulpit, and baptismal font were dedicated to the service of God. The entire chancel had been remodelled. Three art glass windows beautify the sanctuary above the altar. The two side windows, symbolizing the elements in the Sacrament of Holy Communion, were presented in memory of the sainted Mr. and Mrs. Hans Schonemann; and the center window, representing the Agnus Dei, was presented by Mr. and Mrs. J. F. Harmon. The new red oak altar and communion railing with kneeler were presented in memory of a son of the congregation who lost his life in the recent war S/Sgt Kenneth Ingebretson. A new pulpit was presented by Miss Julia Ingebretson; and the new baptismal font was presented in memory of the sainted Otto J. Gross. The dorsal, frontlet, fair linen, pulpit antependium, and velvet drape for the pulpit arch were presented by the Ladies' Aid. A Calvary bronze crucifix and two candlesticks also adorn the altar. These were also given in memory of Kenneth Ingebretson.

President A. M. Harstad, a former pastor of this congregation, officiated at the dedication service and preached the sermon, using as his text Acts 1, 8: "Bearing Witness Unto Jesus," in which he pleaded with the assembled congregation to spread the Gospel of Jesus through their enlightened testimony, through their prayers, and by means of their gifts. Several appropriate solos were sung. Greetings were read from several former pastors of the congregation. After the festive service the ladies of the congregation served dinner to all present.

- F. R. Weyland

Note:- The enclosed drawing of the chancel was made for the Dedication folder by Mr. Lloyd Herfindahl, a member of Our Savior's congregation in Albert Lea, Minnesota. - F. R. W.

May God's blessings of Peace and Joy be yours this Christmas-tide!

- Ed.

ARTICLES OF UNION

The "Einigungssätze zwischen der Evangelisch-Lutherischen Kirche Altpreussens und der Evangelisch-Lutherischen Freikirche (Textausgabe), herausgegeben im Auftrage der Kirchenleitung von W. M. Oesch, Pastor," cover sixteen closely printed pages about the size of the pages of the "Northwestern Lutheran." To reprint all these pages would, it seems, take too much space in our Clergy Bulletin. However, the committee appointed to review the Einigungssätze for our General Pastoral Conference believes that it is well for all our pastors to study at least the Theses themselves, even though the official comments which go with them in the document give one a more complete picture. There follows, therefore, below a translation of these Theses made by Pastor D. L. Pfeiffer. We should add that footnotes to these Theses refer to a great many Bible passages for proof and to many passages from the Lutheran Confessions. It is very important that we study Oesch's Articles of Union and also his comments of them. These comments, called the "Vollausgabe", was published in the "quartalschrift", October, 1948, pages 280-289.

The Committee:

S. C. Ylvisaker
D. L. Pfeiffer
N. A. Madson

I. CONCERNING HOLY SCRIPTURE

1. Scripture, that is, the original text of the canonical books of the Old and New Testaments, has been written by men of particular gifts and abilities, in their own style, at particular times, and under particular circumstances, and, to this extent, shares the fate and history of human books. Luke 1, 1-4.

2. Scripture is of divine origin and character because God's Holy Spirit took its writers into His service, and inspired the Scripture for them as to its contents and as to its wording. Scripture not only contains God's Word, so that men can decide what, in it, is or is not God's Word; but it is, in all its parts, God's inviolable God, given for our salvation, the only source of truth, "the sole rule and standard according to which all dogmas together with all teachings should be estimated and judged." When errors or contradictions seem to exist in less important matters (historical, scientific, etc.), a solution of these should be sought. If none can be found, one should follow Luther in committing the matter to God and firmly clinging to the authority of Scripture also in these statements.

II. CONCERNING CONVERSION AND PREDESTINATION

A. CONCERNING CONVERSION

1. Conversion consists in this that a man, smitten by God's Law and confessing himself to be a damnable sinner, comes to faith in the Gospel which assures him of forgiveness of sin and salvation for the sake of Christ's vicarious satisfaction. Conversion occurs when the Holy Spirit engenders the first spark of faith or a longing for saving grace in the sinner's heart. Since, according to Scripture, man is dead in sin after the Fall, is inclined only to sin, regards the message of the cross as foolishness, and is bitterly hostile toward God and His Gospel, therefore conversion is not man's work in whole or in part, but exclusively a work of divine grace and of "His mighty power." For this reason, Scripture sometimes calls conversion a resurrection from the dead, a being born of God, a new birth from the Gospel, an activity of God like the creation of light on the first day of creation.

2. It should be firmly maintained that, in all the work of the Holy Spirit, God does not work otherwise than through means, namely, through Word and Sacrament. Hence men are referred to the Means of Grace. Although the call of the Gospel is earnestly intended in every case, and comes to men in all its divine power, yet saving Grace is not irresistible, and conversion and preservation in faith are not forced. The reason why most of those who are called by the Gospel either do not come to faith or fall away from it, does not lie in God, but in their continued stubborn resistance, and is their own fault.

B. CONCERNING PREDESTINATION

1. God's universal will of grace has, from eternity, extended to all men, as surely as Christ who takes away the world's sin was foreordained before the foundation of the world, and as surely as He died on the cross for all men, and as surely as God has already forgiven the world all sins in Christ, and will have all men to be saved and to come to the knowledge of the truth by the preaching of the Gospel.

2. God's particular decree of grace, which is based on the eternal decree concerning the redemption of all men, and serves it, and is conditioned by nothing in men or in believers, refers to the believers and is "a cause of their salvation, which He also provides, as well as disposes what belongs thereto. Upon this (predestination of God) our salvation is founded so firmly that the gates of hell cannot overcome it." (Formula of Concord, Epitome, Article XI, # 5.) The selection of believers out of the mass of the others, which took place "in Christ" and "through sanctification of the Spirit and belief of the truth" before time began, is the election of grace (predestination).

3. The question why God, although all men are alike utterly corrupt and though He will have all to be saved, nevertheless works repentance and faith in some, and not in others (cur alii, alii non?), is a divine mystery which cannot be solved in this life. We should adhere to the Either-Or: If a man is lost, it is altogether his fault; if he is saved, it is by God's grace alone. (Hos. 13, 9; Formula of Concord, Thorough Declaration, Article XI, ## 57-64.)

III. CONCERNING THE CHURCH AND THE MINISTERIAL OFFICE

A. CONCERNING THE CHURCH

1. The Church, in the literal sense, the one holy Church to which Christ originally gave all church power, is the saints or believers who have been called out of lost mankind, and made one body with Christ, through Word and Sacrament.

2. a) In a figurative sense also the totality of the called are called church (visible church, Christian congregation or ecclesia simplex, then also large church bodies or ecclesiae compositae insofar as local congregations cooperate), among whom (the called) are also such as use the Means of Grace only outwardly, without coming to faith through these means.

2. b) The power of the Keys, originally and immediately given to the real Church, that is, the power to administer the Gospel and Sacraments and to exercise saving discipline, can naturally be exercised only in this mixed, visible church, and comprehends its whole task.

2. c) Since Christ is the only Head of His one Church, the organized church should remember that whatever exists and happens in it is subject to the absolute monarchy of Christ in the Word. All activities of the visible church must grow out of confession, and prove themselves to be direct or indirect effects of the Word and Sacrament.

3. The Word of God and the Sacraments (seed, foundation, and task of the Church) are not only marks of the Church in general, but, in their truth and purity, also marks of the true visible, or the orthodox, church.

B. CONCERNING THE PUBLIC MINISTERIAL OFFICE

1. The office of the Ministry, or the pastoral office (Das Predigtamt oder Pfarramt), is an office instituted by the Lord of the Church as an office of service, whose establishment is mandatory for the Church, and to which it is bound until the last day.

2. Although the power to forgive or to retain sins, to preach Law and Gospel, has originally and directly been given to all Christians by the Lord of the Church, yet the Christian congregation calls a qualified person to exercise this power publicly in an orderly way. He performs the office of pasturing (weiden) and ruling the Church of God with Word and Sacrament, not only by human commission, but, at the same time and mediated thereby, also by commission of the Lord. Ordination is the confirmation of the call into the office of the Holy Ministry.

3. Since the Church is one under Christ, its Head, it is the duty of congregations, even though each is a church in its own right, to foster the unity of the spirit with the whole orthodox church, and, wherever possible, to cooperate in love with other congregations in building the whole Church of Christ. In such a case of cooperation, the need of a common leadership is self-evident, since the Lord has commanded that everything be done decently and in order. Also in such cases of church-cooperation, guarding (Weiden, pasturing) and ruling with God's Word belongs to the Office of the public Ministry as the real and highest office of the Church. The execution and division of the tasks arising out of church-cooperation may, in such cases, sometimes be varied. All external elevation of one servant of the Word above another is ever of human right. Augsburg Confession, XV and XVIII, 5-29; Smalcald Articles, Appendix, 10-11; 61-65.

IV. CONCERNING THE LAST THINGS

1. With the Augsburg Confession (XVII), we confess "that at the consummation of the world Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end."

2. The hope that the Jewish people as such will return to Palestine in the very last days, and that the rights of the chosen nation of the Old Testament will be restored to them, is an abnormality of the crassest Chiliasm. This doctrine should be rejected, not out of racial or political anti-semiticism, but because it contradicts Scripture and the true doctrine concerning Christ's kingdom. -- Even the hope of a general conversion of the Jews in the very last times, a conversion embracing the whole Israel of that period, is based on misinterpretations of Scripture, especially of the Old Testament, and upon carnal ideas about conversion and about Christ's kingdom. The hope, entertained by some, of a numerically large conversion of Israel in the last times does not, however, contradict Scripture, yet cannot be confirmed with simple Scripture passages. -- It should always be maintained that a nation is never accepted by God on account of its descent or natural, earthly character or by virtue of external influence upon its mass, because this contradicts the Gospel, i.e., the doctrine concerning justification by grace alone through faith, and, in a legalistic way of all false doctrines, binds Christ's kingdom to the character of the world.

3. With the Smalcald Articles (Part II, Article IV, # 10), we confess "that the Pope is the very Antichrist," because he sits in the temple of God and acts as though he were God (2 Thess. 2), because he condemns the heart of the Gospel, that is, the doctrine concerning the forgiveness of sins by grace alone for Christ's sake alone through faith without any merit or worthiness in us (Council of Trent, Session VI), and because he recognizes only those as servants of the Christian Church, who are subservient to him.

CLERGY BULLETIN

Published by authority of
General Pastoral Conference
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. January 1949 No. 5.

FROM THE PRESIDENT'S OFFICE
" "

The following have been appointed, in keeping with the resolution of the Synod, to bring in a report to the next Synod Convention concerning a system of taking care of our retired workers in the church:
Pastor F. R. Weyland, Thornton, Iowa, chairman
Pastor Robert Preus, Mayville, North Dakota
Elvert Krohn, member of Fairview, Minneapolis
George Anthony, St. Peter, Minn., member of Nicollet Congregation
Clair Opdahl, Sioux Falls, South Dakota, member of Bethel

Any communications to the Committee should be directed to the chairman, Pastor Weyland. Any suggestions or help will certainly be welcomed by the Committee.

(Signed)
A. M. Harstad



Seven months of the Synod's present fiscal year are over, in which time only half of the needed funds have been received. The Seminary Fund has received about 1/5 of its requirements, though the Thanksgiving offering should help it considerably. In the same time the Synod Fund has received only about 1/3 of its needed funds and it has no special offering flowing into its treasury, even though it has the third highest budget. In all fairness, the congregations that have only the so-called special offerings, should make provision for some kind of offering for the Synod Fund, too; otherwise they will not be giving that any support at all.

The Bethany College Fund and the Home Mission Treasury both need our liberal support. The former does not have the 20th Anniversary offering to help along as it did last year (though its budget for this year is much higher); the latter may be able to make ends meet at the present pace, but circumstances can easily arise where it may need several thousand dollars more.

All of which brings us back to the point of striving for more regular systematic giving on the part of every congregation. In other words, we simply cannot expect the Synod to get along with just six (in many cases it is only five) special offerings a year, especially when several funds have no offering designated for their support. As it invariably happens that our communion attendances increase when we provide more opportunities for communing, so it will also be seen that contributions will increase if people are given more opportunities to give.

Let's get away from this apologetic attitude when it comes to finances. And, let's not take this attitude that the Synod will have to see how it is going to make ends meet, just as we have to do at home. Gentlemen, you and I and our congregations are the Synod; the Synod's

financial needs are then our personal responsibility. The question then in regard to finances is not, What is the Synod going to do about raising the necessary moneys, but What are YOU going to do about it?

All our Finance Board can do is give you the facts -- and they are these: We must have approximately \$1.00 per month per communicant for the remaining five months, or the budget will not be met. That means that most of our self-supporting congregations will have to average about \$2.00 per month per communicant. Whatever basis is used to determine how much we should support the Synod, the fact is we need \$25,106. (that amount is needed and will be spent) by April 30th, with a possibility of needing more.

Once more we emphasize that we are not teaching people to give properly by simply saying that this or that fund needs help, so let us take an offering. We must get at the root of the matter and train them to give Scripturally, that is, regularly and proportionately, whether there happens to be a particular need at the moment or not. An appeal to support just this or that particular offering is fine, but it is not enough. We must, yes, must, make an appeal that will include all giving for every purpose, and do so on the basis of Scripture. Just as we constantly keep before our members that they should be regular in their church-going and the like, so the matter of giving is something that we must make a regular concern of theirs too. People will more easily weary of hearing one appeal after another for offerings, but if presented on the basis of Scripture as a very definite part of our Christian life they will take a different attitude toward their giving. May we all, then, make a more determined effort to hold up to our people what the Bible says about giving in general, and so with God's help succeed in training them to be Scriptural givers.

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

* * * * *

To the Pastors of our Norwegian Synod:

The appeal I sent to the voting members of our congregations has caused some misunderstanding. Thus the word "congregation" in the address was a misprint for "Congregations", just as the printer failed to correct the spelling of Norwegian in the same address. Again, there was no intention of bypassing any resolution or Board of the Synod, and I hasten to apologize if some feel justified in thinking that the appeal actually did do that very thing. Those with whom I consulted beforehand were of the same opinion as I that nothing could be more democratic than to bring the appeal directly to the voters, who in the end would be the ones to decide the whole matter. To get the opinion of the voters in time before the summer convention of the Synod in a matter where so much money was involved would be of great importance at the convention itself. Faced with an emergency here at Bethany I thought more of the issue itself than of the manner in which it should most properly be attacked, and the pastors will kindly do what they can to explain my honest intentions to our people, so that a mistake of mine may not endanger the whole cause.

I shall add that I took for granted that our pastors and people were acquainted with synodical resolutions up to this time as they concern our Bethany affairs. Thus the Synod has resolved to make necessary repairs and improvements in the buildings here, and a method of financing these was resolved upon by which this expense would be liquidated over a five-year term. (It is too bad that our pastors and congregations

are neglecting to follow up this resolution as they should.) My appeal did not mention the regular budget of the Synod, for I took for granted that all would understand that the regular expenses of the Synod must not be allowed to lapse because of this extra appeal.

As for the matter itself with which my appeal was concerned, the Board of Regents has taken much time to discuss this at its meeting just adjourned. With reports in from only two parishes it would be folly to form any opinion as to the general reaction of our people. These two parishes did resolve to do what they could in whatever project of this kind that the congregations would agree to adopt. I am confident that they will live up to their old and tried willingness in all matters that pertain to the good of the Synod. They should serve as an encouragement to the other congregations. And I can only hope that each congregation in our Synod will take this whole matter as seriously as these first congregations did.

We are not able to say at this time what the building project here eventually will cost. My concern was to find out what our people would be willing to take over, and then we could rather plan our way accordingly. Despite warnings of architects I have hoped that we could remain within the cost of \$150,000; but all of that will be in the hands of the Synod itself, i.e. of the congregations and individual voters of the Synod when the time comes.

Let us not forget to urge upon our people diligent prayer as a first recourse when we are faced with a sacred and urgent cause such as this present difficulty here at Bethany.

Yours in Christ,

Mankato,
January 18, 1949.

(Signed)
S. C. Ylvisaker

* * * * *

PROTESTANT POSITION ON SCHOOL AID IN A NUTSHELL

The following item is gleaned from the NORTHWESTERN LUTHERAN of June 22, 1947, and may prove of great value in our present debate on Federal Aid:

"Hearings are now under way in Washington on a number of bills designed to provide federal aid for elementary and secondary schools. That the schools need such help, especially in low-income states, is no longer contested in most quarters. Protestants want to see such aid voted. But most of the bills now before the Senate and House provide, in one way or another, for extension of this federal aid to private - which means, parochial - schools. Accordingly, Protestant misgivings are aroused, and the Protestants who have been appearing before the congressional hearings have almost unanimously opposed these provisions of the proposed legislation. It is time, however, that Protestant church membership at large had a clearer understanding of what is at stake in these measures. To that end the Federal Council of Churches has just put out a 24-page booklet, "Federal Aid to Sectarian Education?", and it would be hard to imagine how more clear facts could be presented in an equal space. For 15¢ to the Federal Council at 297 Fourth Avenue, New York 10, any American can now obtain this compact and effective statement of what the issue is, what the Catholic position is, and why Protestants need to awaken to the peril which confronts the American principle of separation of church and state." - Christian Century.

NEWS FLASH! ... We mark the increase in the population of our little Synod and of our parsonages. On January 2, 1949, at 1:33 a.m. Juul and Clarice Madson presented a brother to Linda by the name of Mark Daniel. Congratulations and Bon Voyage on the sea of life!

OUR ATTENTION has been called to the fact that a regular monthly report on our finances will be in to the Finance Committee around the first of each month. And in view of the fact that the process of digesting the same (as well as other reports) and sending these reports to the editor of the CB takes about two weeks, the date of publication is herewith set at the 17th of each month or thereabouts. The important thing is to publish important reports and announcements when they are still important. Under this arrangement you will get reports that are only two weeks old. That's better than not getting them at all, or waiting until they are six weeks old. Your patience with the editorial staff of the CLERGY BULLETIN is greatly appreciated. Thank you!

MAY WE HAVE ... a series of Lenten texts and outlines for the February issue? Some Lenten thoughts or ideas that can be developed also will be welcomed. In publishing such homiletical material you will be rendering your brethren a real service, if not for this year then for some other year.

TO AVOID A FURTHER delay in sending out the BULLETIN we will take it upon ourselves to inform the brethren unofficially that the General Pastoral Conference will be held at ELC right after Easter. We have this from Tveit via Otto.

AND FINALLY ... Have you filled out your Parochial Report for Secretary Geo. O. Lillegard yet? If not, please do so before Ash Wednesday. It should be sent not later than March 1st.

REPORT OF THE COMMITTEE ON FEDERAL AID

(Acting upon the suggestion of the General Pastoral Conference - Cf. CB, Vol. 8, No. 1, p. 8 - Dr. Ylvisaker and Pastor C. M. Gullerud have prepared their statements on Federal Aid for the CLERGY BULLETIN)

F E D E R A L A N D S T A T E A I D

1. By a clear test case the Supreme Court has established the meaning of the Constitution as it pertains to the separation of Church and State. The two realms must not encroach, the one upon the other. In this complete separation our Country and Nation has found a strong foundation and wall of defense.
2. This complete separation is also the principle ordained by the Word of God, and that, by clear passages.
3. With this principle, established by the Bible and by the Constitution of our Nation, we are all agreed. On this basis and in accordance with this principle our Church stands opposed to such movements as advocate and practice the teaching of religion in public schools of the State, which favor baccalaureate services in these schools, defend the chaplaincy in legislatures, in Congress and in the armed forces, which try to gain State support for schools and other institutions of the Church, etc. In this present discussion there is no open or hidden purpose of modifying or setting aside this principle.
4. The Government has not always been consistent in upholding this principle. The chaplaincy is a plain violation of this section of the Constitution. It is questionable if the Supreme Court would uphold the recent donations of war surplus materials to church schools, the Government support of noon-day lunches in parish schools, etc. In some features there has existed a strange difference between the attitude of the Federal and State agencies in this regard.
5. It is clear, too, that the Church has not been consistent in its attitude. The Catholic Church has been notoriously persistent in its attempt to break down this principle of the separation of Church and State where its own interests could be furthered thereby. Today it appears to have become the more bold and insistent in its demands upon the Government for support. Other churches easily follow this example; and we ourselves have not always been as careful as we should have been. There is therefore ample justification for a careful restudy of the whole problem, both from the side of the Church and from that of the Government and an alert citizenship, in order that clarity may again be established and a clear way outlined before it is too late.
6. The question as it affects education is also serious. Despite the recent decision of the Supreme Court in the Illinois case, groups of churches or schools, citing the New Jersey case and on this ground, argue in favor of further encroachments of the Church upon the State, thus confusing the whole issue the more.
7. So far as education is concerned certain considerations may not be fully understood by all. The children are admittedly the responsibility of the parents, also with regard to their education. On the other hand the best interests and the genuine welfare of the State make it imperative that all citizens be educated up to a certain point (the 16th year), according to certain standards and on a basis of equality. If left to themselves, not all parents would agree that even a certain

minimum of their children's education is included in their responsibility. Furthermore, though the State should demand it, they would not all be in a position to arrange for this bare minimum or pay for the same. It is for these reasons that the State has undertaken by taxation to provide the present system of public schools, to be used freely by all, although no one is compelled to use this system if they themselves, directly or through others, provide another that is equally good or better. Some citizens have of their own accord preferred private schools for their children, either because they are private schools and therefore selective, or because they have the advantage of religious instruction. The State in this country has never opposed such private or parochial schools, presupposing that their standards are sufficiently high. Let us remember at all times that the real interest of the State in this matter is the securing of an intelligent citizenry which can help to promote the material, social, political and intellectual welfare of that State of which they are members.

8. The State has no right or authority to put in the way either of these private or church schools or of those who for good reasons prefer to use them such unreasonable hindrances as would make impossible the existence of these schools or the attendance of children in them.

9. It is contrary to the Constitution to introduce into the public school system any teaching of religion. Furthermore, if such teaching were introduced, this would inevitably lead to confusion in religion, to a teaching of the least common denominator, to rivalry between religions and denominations, gradually even to a more or less generally accepted State religion based on the perverted natural knowledge of God of the natural man.

10. On the other hand, a general failure on the part of the public school to teach that which is considered most essential in education, namely a commendable character, is becoming more and more apparent to the genuine consternation of educators, statesmen, parents and the public alike.

11. The Christian is convinced that this is due to the fact that the only really effective force in true education is, and in the nature of the case must be, omitted, namely, the Christian Gospel.

12. Nay, this Christian Gospel and Christian truth not only is omitted but is often openly or by implication opposed, misrepresented and even ridiculed and attacked by poorly informed or hostile teachers in the public schools, to the conscientious concern of all serious-minded Christians.

13. These eventually find themselves in this dilemma: confronted by a situation where the Christian faith and character of their child are actually endangered or are not afforded the possibility of growth as they should, Christian parents must for conscience' sake refuse to use the schools set up by the State and send their children instead to private or church schools.

14. However, this difficulty may arise in the case of some that the necessary funds are lacking to pay the price which these private schools need to be able to carry on.

15. Is the solution to be found in this that the State relieve these parents of the obligation of continuing their children in school until

the sixteenth year? The State will not be served well by this solution, since the need of a welltrained and educated citizenry is now greater than ever.

16. Will the State rather insist that these parents send their children to the public schools even against their conscience? This would be coercion in spiritual matters against the very foundation of our Government.

17. Can it be defended before the law, as a matter of liberty in spiritual things and on the principle of equality before the law that the State in such cases allow to the parents the proportionate amount of the educational tax moneys to which each child of school age is by law entitled, to be used by these parents to pay tuition in schools of their choosing? This must not be allowed as support of the school in question, or be considered as such support directly or indirectly, but as a refund to the parents for tuition moneys paid by them in a school approved by the State for its scholastic and educational standards. So far as the State is concerned the religious feature does not and must not enter in. A parallel to such an arrangement would be found in the present system of the Federal Government of permitting the ex-GI's to attend any school of their choice, also colleges of the Church, receiving on an equal basis the allotment to which all are entitled. This arrangement seems to have met with no opposition, theoretically or in practice, and no argument has been raised to the effect that the State has thereby entered upon a new course of supporting the institutions of the Church. On the contrary, it appears that the State has considered itself fortunate in its dilemma of providing this way out for its many ex-GI's who could not have been provided for in the institutions of the State.

18. Can we propose another and better solution? I have none.

(Signed)
S. C. Ylvisaker

O N F E D E R A L A I D

The tax money collected by the State for education is gathered for the express purpose of providing the present system of public schools. Any diversion of these funds for the purpose of providing an education in other than public schools would be contrary to this expressed purpose and would necessitate a change in the law.

In case we should advocate such a change and in case such a change should be made, permitting in the interest of a parochial school training "a refund to the parents for tuition moneys paid by them in a school approved by the State" the following considerations should be taken into account:

1. Money collected in taxes must be considered Federal or State funds and any institution receiving it would come under the designation of being an institution supported wholly or in part by the State as the case might be. In the case of the present arrangement with ex-GI's the argument is no doubt used that the funds advanced to them is in partial compensation for their service in the armed forces, the restriction being made that this particular compensation shall be used for the pursuit of the education which was interfered with or interrupted by their service in the interest of our Country. Whether or not

this is consistent with principles stated in the theses (since the choice of school is left to the party concerned) may be open to question but cannot be used as an argument for extending this practice to include anyone requesting refund of tax money for tuition payments in a church school.

2. The refund of tax money for the purpose of paying tuition for children in church schools would open the way for supervision of our schools by the State and might even result in the demand that they all be accredited.

3. The refund of tax money for the purpose of paying tuition for children in church schools would help only those children of parents paying such taxes while children of share-croppers, for instance, would not receive the assistance that they might need.

4. The refund would apply only to children up to the age of 16 and we find that the purported inability of parents to pay involves mostly children beyond that age. (Congregations that have had the courage to establish Christian Day Schools find that the Lord makes a way for their maintenance through free-will offerings of Christian people.)

5. Any move on our part to advocate a refund of tax moneys for the payment of tuition in church schools would bring down upon us the severe censure of our opponents among "Lutherans" and other Protestants and would open up a wide-spread controversy. This is an opposition and a controversy that we can well spare ourselves unless we are ready to make the whole thing a matter of conscience.

Since the maintenance of our Christian schools is a work of the Church a system should be developed whereby, through free-will gifts of fellow-Christians, those who are financially unable may be given the same advantages in an educational way as those who are provided with a greater supply of this world's goods. This is the solution to the problem and would bring into practice the exercise of true Christian love in a sphere where the most blessed results would follow for those benefitting as well as for those providing the assistance.

(Signed)

C. M. Gullerud

THE VOICE OF ONE THAT CRIETH

Many years ago Dr. G. Stanley Hall, one-time professor of Psychology at Clark University and originator of Psychology of Adolescence, gave an address at the San Francisco Convention of the National Educational Association. Here was a man, who in his sphere of State education, had the eternal welfare of America's youth at heart. His closing words to the teachers assembled before him are truly worth quoting:

"I am really sorry for you people. You are now going home to your schools with roseate hopes. You believe that your work will be a blessing, and that the welfare of the Country depends upon your work. But I repeat, I am sorry for you. You cannot educate in the public schools, because the Word of God is lacking! Your work simply consists in training the reason of the children intrusted to you. The only people in our Country who know how to educate children are the Lutherans and the Catholics in their parochial schools."

(Contributed by F.R.W.)

CLE RGY BULLETIN

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F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. February 1949 No. 6.

ANNOUNCEMENT OF GENERAL PASTORAL CONFERENCE

The General Pastoral conference of the Norwegian Synod will meet at Bethany College Tuesday, April 19th to Friday, April 22nd, 1949. It will open at 10:00 a.m., Tuesday morning. Will all who have papers and other work assigned to them please be prepared to deliver by the time of the conference.

(Signed)

M. E. Twiss, Chairman.

CORRIGENDUM

"CO-OPERATION IN EXTERNALS"

The mimeographed copies of "Co-operation In External", besides some minor typographical errors, have two omissions which change the sense or leave it unclear. So kindly make the following corrections in your copies, (i.e., if you are interested enough to read it):-
On p. 21, middle of the page, the second sentence in the paragraph should read: "Those who defend such co-operation will be found defending "prayer-fellowship" with anyone who calls himself a Christian or who ostensibly worships the true God, or will call it "joint prayer",- which is a distinction without a difference." In the same paragraph, omit "to" in the sentence "statements by referring something he said, etc."

At the top of page 26, the first line should read:- "matters of doctrine, but only an organization dealing with matters of a more external character, it is my earnest hope that the, etc."

On page 33, the 4th paragraph, read:- "as anything ever printed in anti-Missourian publications."

- Geo. O. Lillegard

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Pastor Lillegard also informs us that his "Excursus on the Lunden-sian School of Theology" was printed in the Wisconsin Synod "Quartal-schrift." See October 1948 issue, pages 247-253. Pastor Oesch in Ger-many is having it translated into German and printed in the Theologi-cal Magazine they are starting there. (Ex Occidenti Lux!)

§ WHAT WILL WE DO ABOUT IT? §

While we do not have the figures for the January receipts on hand, it is quite safe to say that our congregations should raise at least \$16,000. for Synodical purposes in these last three months (Feb. to April). We must do that too, unless we wish to create a deficit that will necessitate setting up a larger budget for next year, or, that will require us to reduce our activities in some sphere of our work.

Here we pastors can by our example take the lead. Let us not overlook the fact that we are expected to give in the same proportion as our people are. In Num. 18, 26 the Levites were commanded to offer "a tenth part of the tithe" which they had received. -- See also Neh. 10, 38. It will not do for us to do as one pastor did (not in our Synod, by the way), whose total contributions for the year were limited to \$12. for Synod, and that in the name of his wife (nothing for home purposes). We, too, will argue that we cannot afford it. But if we will not follow the Scripture's injunctions on giving, will not believe the Lord's promises connected therewith, how can we expect our people to do so?

In this connection, have we ever preached on giving in a Confessional address? Robbing God (and we do that when we do not give as He has prospered us) can become a soul-destroying sin. (Cf. Eph. 5, 5, for example.) The Law can be preached very sharply in this matter, but the best part is the contrast of the Gospel, where one can show how generous God has been and is with His gifts, how that Jesus was not stingey when it came to effecting our redemption. We may hesitate to speak forcefully on such a personal thing -- yet there is no denying that many a Christian is in danger of making a god out of his pocketbook. It would be just too bad for him, and us, if we do not show him whither his covetousness, his love for and trust in things material, will lead him.

There are two things we can do to encourage our people to give regularly and proportionately -- preach on the subject with all the earnestness and force that the Word demands and allows, and then set a good example ourselves. More is not expected of us, but neither dare we do any less. The \$16,000. offer a mighty challenge to us -- how will we meet it?

-- Finance Board, M. H. Otto

* * * * *

EXCEPT HIS "POCKETBOOK"

The following poem appeared in a church bulletin in a mid-western town - not Thornton, Iowa, I should add, and was reprinted in the Mason City "Globe-Gazette":

Once there was a Christian;
He had a pious look.
His consecration was complete
Except his pocketbook.
He'd put a nickel on the plate
And then, with might and main,
He'd sing: "When we asunder part
It gives us inward pain."

Note: Luckily Fawcett's horrible English in st. 4, line 1 of "Blest be the Tie that Binds" is corrected in the "Lutheran Hymnal," 464.

- Ed.

PROGRAM for 1949 GENERAL PASTORAL CONFERENCE
" " " " " " " " " " " " " " " " " "

1. Exegesis on James 3, 11-18..... C. Hanson
2. Biography of H. A. Preus..... J. B. Unseth
3. Study of EKKLESIA, con't..... A. Gullerud, A. Strand, T. Teigen
4. Schwagerehe (From 1948 program)..... F. Weyland
5. New Testament Revision (From 1948 program)..... L. Vangen
6. Woman's Position in the Church (From 1948 program).... D. Pfeiffer
7. Veterans' Organization Report (From 1948 program).... E. Ylvisaker
8. Sermon for Criticism H. A. Preus
 Critique B. W. Teigen
9. Catechism Report Committee ???
10. Other Reports:

- 1) Synodical Conference Matters
- 2) Breslau Synod Recognition
- 3) Chaplaincy
- 4) Boy Scouts
- 5) Federal Aid
- 6) All Synodical Boards
- 7) Centennial Committee

11. Cooperation in Externals ... after paper has been published and studied, which it now has.

(Signed)

M. E. Tveit, Chairman

DEDICATION OF MT. OLIVE LUTHERAN CHURCH
" " " " " " " " " " " " " " " " " "

(Formerly Bethany Lutheran Church)
Guenther and Marsh Streets
Mankato, Minnesota
C. M. Gullerud, pastor

Special Dedication services on Sunday, February 20th, at 9:45 and 11:00 a.m. -- Christian Education service on Tuesday, February 22nd, at 8:00 p.m. -- Mission service on Thursday, February 24th, at 8:00 p.m. -- Regular Sunday services at 9:00 and 11:00 a.m. Sunday School at 10:00 a.m. -- Lenten services on Wednesday evenings at 8:00 o'clock.
ALL WELCOME!

* * *

ORGAN DEDICATION
" " " " " " " " " " " " " " " " " "

On Sunday, March 5th, the Scarville congregation will dedicate its new Wurlitzer Organ.

THIS AND THAT
" " " " " " " " " " " " " " " " " "

Our Synod is still increasing in numbers. We hear that G. A. R. Gullixson is the proud father of a baby girl. Data are not available, but congratulations and best wishes, nevertheless! --

The Clergy Bulletin Fund is down to \$2.89 before this mailing. The Committee on Equalization will kindly bear this mind at our forthcoming Pastoral Conference.

T H E O L O G I C A L O B S E R V E R

The Relation of Church, State, and Education. - We quote a few sentences from a condensation of Prof. John K. Norton's article on this subject, which appeared in the National Education Association Journal, and was reprinted in the Des Moines Sunday Register for February 6th. Prof. Norton is of Columbia University.

"What should be the relationships of church, state, and education? This is an age-old issue. It is still a burning question in many parts of the world today. - Our forebears, after a long period of conflict, seemed to have resolved this issue for the United States by the close of the 19th century. - Recognizing that a government of free men could exist only on a foundation of universal enlightenment, they made education a matter of public concern and provided for its control and supports by all the people. - Influenced by the 1st Amendment to the Constitution, and by considerations which had brought about its enactment, they eliminated sectarian, religious instruction from the public schools. Non-public schools were permitted, but only at private expense.

"These American conceptions ... have recently been challenged. Demands are being made that sectarian, religious instruction be carried on under the auspices of the public schools and that denominational schools receive tax support.

"First let us consider the arguments which are frequently made in favor of tax support for schools under the control of religious denominations:

"FIRST, some contend that public support for denominational schools is essential if a paramount element of life - the religious, spiritual, and ethical element - is to receive proper emphasis. - SECOND, it is contended by some that the religious and ethical element in life ... can be adequately brought into the educational undertaking only by religious denominations. Education including this emphasis, it is contended, is impossible in public schools, and for a sizable portion of our population does not occur anywhere. - THIRD, it is contended that public and non-sectarian schools are godless, and that they consciously or unwittingly encourage atheism or at best result in very tenuous religious belief. - FOURTH, it is urged that proper religious instruction can be provided only by fully prepared and completely consecrated representatives of specific religious denominations. - FIFTH, it is contended that the right of parents to determine the education and religious instruction of their children is a fundamental one, and that failure to provide public funds for denominational schools is a partial denial of this right. Parents who wish to send their children to denominational schools must pay public-school taxes and must also support their denominational schools. This, it is urged, is equivalent to double taxation. SIXTH, it is contended that the denial of public funds to schools under denominational control is equivalent to classifying those who attend these schools as second-class citizens. - SEVENTH, it is contended that the lack of tax-support for denominational schools in some instances results in the denial of equal educational opportunity. Adequate educational opportunity is impossible without adequate financial support. This is not available for some denominational schools.

"Now let us turn to arguments made in opposition to the appropriation of public funds for the support of denominational schools:

"FIRST, it is urged that the appropriation of public funds for denominational schools would be a long step toward breaking down the unique American policy of separation of church and state.... - SECOND, it is contended that the organization of American schools along denominational lines would make education a divisive rather than a unifying factor in our life, and would tend to destroy the public school as an agency

of understanding and reconciliation. To organize our schools on denominational bases would be to split them up along the lines of one of our major cleavages - religion. - THIRD, the provision of public funds for denominational schools would place education under agencies which for centuries have tended to indoctrinate rather than release the human mind. - FOURTH, it is contended that great religious and ethical conceptions are not the unique possession of denominational organizations, and that these conceptions can be effectively communicated and are communicated by nondenominational agencies, such as public schools. ... - FIFTH, it is contended that it is not necessary to provide public support for denominational schools in order that children may have denominational religious indoctrination. Children in public schools usually attend 200 days or less out of 365, and but 5 or 6 hours of 24 each day. This leaves ample time for the teaching which every child should receive through some religious denomination. - SIXTH, it is urged that the present arrangements in the U. S. promote healthy growth on the part of our religious denominations. A recent religious census reveals that 53% of the population holds church membership - the highest mark in U. S. history. Does that suggest that we should pull down one of the supporting pillars of the Constitution, and return to the combination of church and state from which the founders of the republic so wisely protected us?

"What should be our conclusions, then, as to how education should be organized and financed in the United States? ... -

"FIRST, it provides public education, which is considered by the great majority to be an indispensable state service, in nondenominational schools, free and open to all. - In these schools the great majority of our future citizens learn to respect each other and to get along together in spite of diverse religious origins. - It would be a major error of American policy to fragmentize public education and to divide it up among various minority groups. To do so would convert education into an instrument for the indoctrination of special viewpoints and beliefs, rather than one for developing the independent and cosmopolitan quality of mind required in citizens of a complex, industrial democracy. - The SECOND essential feature in present relations of church, state, and education guarantees the minority of parents, who do not wish to send their children to the public school, the right to send them to a nonpublic school - either denominational or nonsectarian. Thus, minority wishes are respected, as they should be in a free society. - This privilege, however, should not be financed at public expense. To do so would be a long step toward breaking down the wall of separation between church and state.

"And what should be done to strengthen the religious and moral element in life, which this age calls for so insistently? ... - Let us strengthen our religious and moral foundations by stepping up the part played by the two great agencies of denominational religion - the home and the church or synagog. - The home has always been and should continue as a chief agency of religious teaching. This should involve leadership by all religious denominations as well as by nonsectarian agencies of moral purpose. - We should also expect much more from the organized churches and should all help them to become better instruments of God's will. Many of these indispensable agencies are too much concerned with translating the essence of religion into intelligent belief and ethical action. - Even today the public school is one of the strongest forces for genuine religion in action. I resent the accusations that the public schools are atheistic and godless. Our better schools exemplify in their operation some of the most profound religious conceptions of all time - respect for individual personality, the brotherhood of man, and integrity of character. (Cave canem! -Ed.) No institution

does more to give our people vision, than the institution of free public education. - But we in education can ill afford to rest on our oars. The ethical, the moral, and the spiritual teachings of the public school can be made much more conscious than they are today. We cannot and should not teach denominational doctrines. - We can teach, and should make the life of the school exemplify, the highest ethical and spiritual conceptions. As we do this we will not weaken, rather we will support, the denominational instruction of home, church, or synagogue."

In our estimation Prof. Norton of Columbia came so close to, yet remained so far from, the essence of religious instruction. Jesus says, "Without Me ye can do nothing." The world is not interested in Christ as the Savior of sinners, only in Jesus as a moral teacher who is to be evaluated according to private interpretation, not according to the more sure Word of Scripture. There is a difference between "religion" and Christianity. The former is found even in primitive man, the latter is to be found only in Jesus the Christ. "Religion", as advocated by Norton and many others, builds only for a temporary life on this earth. Christianity, however, as taught in our Christian Day Schools and Sunday Schools, builds for the abundant life in Christ not only on this earth, but also for the world to come.

- F. R. W.

School-Church Policy Stated. (From Des Moines Sunday Register, Feb. 13) Columbus, Ohio (AP) - "Education is weakened when separated from religion, the International Council of Religious Education said Saturday in a policy statement. - The statement was adopted following a report of the committee of religion and public education, which has been studying the relation of public education and religion for nearly two years. The statement said: - "We believe that education is weakened and its usefulness impaired to the extent that it is separated from the disciplines and insights of religious faith. - Our religion underlies the history and philosophy of American life and of its public education. We believe that religion and education are inseparably related and any attempt to separate them does violence to both." - The statement declared religion is seriously weakened if it is not intimately related with general education. The three basic educational institutions are the family, school and church. Each has important contributions to make toward the total education of a child. -- The statement, however, affirmed belief in a free American public school system. It recommended that Protestant parochial schools be rejected. The statement said they would be a serious threat to public education and democracy. - The statement also recommended: 1. That cultural and nonsectarian aspects of religion be taught through such subjects as history and literature in the public schools. - 2. That week-day religious education on a release-time basis be continued. - 3. That the plans be formulated making it possible for the I. C. R. E. to vote in 1950 on joining the proposed National Council of Churches of Christ in the U. S. A."

Not a word about rejecting Catholic parochial schools. We wonder why. - Ed.

CLERGY BULLETIN

Published by authority of
General Pastoral Conference
Norwegian Synod
F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. March 1949 No. 7.



* CONFERENCE ANNOUNCEMENT *

The Iowa and Southern Minnesota Pastoral Conference of the Norwegian Synod, D.v., will meet on Wednesday, May 4th, at Northwood, Iowa, Juul B. Madson, pastor. The conference will open with a pastoral Communion service at 9:00 a.m. Pastor H. A. Preus will give the Confessional address.

The program is as follows:

1. Continuation of "The Spiritual Care of the Sick According to Heuch," J. A. Petersen.
2. Exegesis of 1 Corinthians 11, 26-29, Arvid Gullerud.
3. "Methods of Improving Stewardship in Our Midst," F. R. Weyland.

Accommodations: Kindly announce your attendance or absence to the host pastor. Pastors who desire to remain after the Circuit meeting of the day before would kindly make their intention known to the host pastor, who will provide night's lodging. Dinner will be served.

(Signed)

F. R. Weyland
Secretary

* SPRING CIRCUIT MEETING *

The Iowa and Southern Minnesota Circuit of the Norwegian Synod, D.v., will meet on Tuesday, May 3rd, at the Northwood Synod Lutheran Church, Juul B. Madson, pastor. (The time of the opening session has not been determined as yet.) Each congregation is entitled to two elected delegates. Credentials will be taken at the door as they enter.

President A. M. Harstad of Princeton, Minnesota has kindly consented to lead the topic of discussion for the day. To date the title of his essay has not been given, but the subject matter will be "What Separates Lutherans of the Various Synods." Further information will be forthcoming.

per: Grant C. J. Quill
Secretary

* COMMITTEE MEETING *

The committee appointed by the President to devise a method of caring for our retired workers in the church will meet at Bethany College on Monday, April 18th, at 10:30 a.m. The committee consists of the following with the undersigned: Pastor Robert Preus, Messrs. Elvert Kroon, George Anthony, and Claire Opdahl. Any suggestions or help will be greatly appreciated and should be directed to the chairman prior to the meeting.

F. R. Weyland
Chairman

WILL OUR SYNOD ADVANCE OR RETREAT?

Without any mincing of words, the status of Synod's financial affairs is such that we shall have to do one or the other -- and that very very soon.

Though the budget requests for the various synodical purposes were this year cut to the danger point, we still were faced with raising \$52,445. Only 2/3 of that amount has been raised in 5/6 of the fiscal year.

To be specific -- we should raise more for our Seminary Fund than we have these last years; we should also do more for the Indigent Pastors' and Church Extension Funds.

BUT, the following still have to be raised, for the amounts have been authorized to be spent: \$3,461 for Home Missions; \$5,079 for Synod Fund; \$4,931 for Bethany College. These alone total \$13,472, and 2 months in which to do it.

Incidentally, do you realize that in January \$850 was contributed for Home Missions and expenses were \$1350; that in February \$410 was received and \$1600 spent? And Home Missions has always been our best supported fund.

Further, we happened to obtain the figures on what our subsidized congregations and preaching stations contributed for Synodical purposes. 10 of them contributed a total of \$209 in 2 months, and 3 nothing at all. How much better, proportionately, are our self-supporting congregations doing?

Brethren, the matter is so serious that we cannot continue this way, not in these times. EITHER we raise that \$13,472 and give some attention to the other funds too in these last 2 months,

OR,

your Finance Board will this spring be forced to keep the budget for the coming fiscal year down to about \$40,000 (to what we raise this year). What that will mean can be seen from this, that for the coming year the Home Mission Board alone is very apt to be requesting close to half of that amount.

The fore-going words are not just an idle bluff. The Finance Board will be prepared to go to the Synod Convention and prove that it could not do otherwise. We would be very poor stewards if we were to approve more than, as experience consistently shows, our Synod can raise.

So, the question does come down to this: do we retreat - cut down on our work; or, advance - actually raise what we need? If we are going to do the latter, we shall have to do something concrete right now. It is your Synod that will be affected for good or for ill.

-- Finance Board, per M. H. Otto

* * * * *

In his book, THE ESSENTIALS OF PREACHING, "Dean" Fritz in translation quotes the following little gem:

1) Preach the text of Holy Writ, 2) prompted by fervent love and 3) with utmost clarity, 4) doing your own mining and minting, and 5) in accordance with your own manner of presentation, 6) supplying the needs of your own particular field of labor, 7) for the eternal salvation of men.

Contributed by M. H. Otto

* NOTICE FROM THE OFFICE OF THE REGISTRAR *

We would like to enlarge our list of prospective students by getting names from the pastors of our Synod. While many of the pastors have sent in names, there are still quite a few that have not. Send in the names of your young people even though they do not seem to be good prospects; no harm is done and perhaps some interest in their school will be aroused. These prospective students will receive a catalog, a few issues of the Bethany Scroll, and a special bulletin.

I shall be happy to visit some of the congregations on weekends during the months of March, April, and May (provided that I can work it into my schedule). These are the critical months in which students make plans for attending college. Perhaps you can arrange for a Y.P.S. meeting, and I'll try to bring along some Bethany talent -- quartet, soloists, etc. I'll be ready to discuss with the young people accreditation, course offerings, curricula, comparative costs, etc. If interested (and I hope that you are), write me as soon as possible.

Inquiries and applications for admission are coming in at about the same rate as last year, possibly a little heavier. We are always willing to answer letters. If you have questions, write us and we'll try to give you satisfaction.

B. W. Teigen, Registrar

* * * * *

* NOTES ON "BLEST BE THE TIE THAT BINDS" *

The note on the bottom of page 42 (see last issue of the C.B.) caused a rise from our English Professor, B. W. Teigen, which is greatly appreciated. As you know, B & W Teigen excels in the field of Philology. We quote:

"By the way, I thought you were a little hard on Fawcett in calling it 'horrible English'. You may have to say the same of Milton, Shakespeare and a host of others. You know, Paul talks of renewing the inward man. The word, of course, is becoming archaic in this meaning, but my ACD (copyright 1948) gives as one of the meanings of "inward", "inner, mental, or spiritual; inward peace" (meaning 12). However, meaning 15 reads, "Obs. closely personal, intimate, familiar." But enough of this. I don't hold it against the Hymnal for making the change, but sometimes they made changes when they shouldn't have done so, and once in a while they went back to an original when they should have retained the change. Too often they zigged when they should have zagged." Thus far, Bjarne Teigen. Thank you.

The "inward pain" has official sanction, though archaic or obsolete. But what about "When we asunder part it gives us"? "Asunder part" is tautology, for whatever is asunder is parted. Moreover, it sounds rather crass. Then, the expression "it gives us" is a Germanism for the German "es gibt". Our good old German dogmaticians who had to write Latin so that we could understand them used the expressions "Datur est" and "Non datur est." But I doubt whether that is Latin Latin. I rather think it is German Latin. "It gifs" is definitely German! How much better does not this sound: "When here our pathways part, We suffer bitter pain; Yet, one in Christ and one in heart, We hope to meet again." My attention was called to this stanza years ago by Martin Franzmann, now professor at Concordia Seminary, St. Louis.

- F. R. W.

* NEWS ITEMS *

The following news item appeared in the Chicago Sun-Times some time ago, which is sure to strike a sympathetic chord in the hearts of our parsonage folks: "Words cannot express our appreciation for all the cards and letters received by our daughter Vivian as a result of a letter some one placed in this column. It would be physically impossible for her to thank all personally. In a week there have been approximately 1,000 pieces of mail received, not only from Chicago and suburbs, but from other places in Illinois, Indiana, Iowa, Michigan, Wisconsin, Minnesota, New Mexico, California, Ohio, Arizona and Washington D.C. Vivian wants you all to know that she thinks you are just wonderful."

(Signed)

Rev. and Mrs. E. G. Unseth

Vivian Unseth is ill with rheumatic fever. Through our Clergy Bulletin may all our pastors and their families pray to the great Physician of soul and body in behalf of Vivian. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God." 2 Corinthians 1, 3-4. (R.V.)

... PARSONAGE FAMILIES SHOW MARKED INCREASE...

January 3rd, daughter Gail Serone, born to Rev. and Mrs. Norman Harstad, Amherst Junction, Wisconsin. Norman H. passes the following note on to our parsonage census taker: Juul Madson's second child was born on the 2nd of January, and our third on the 3rd! What is it? Just plain mnemonics, or occult numerology?!

February 22nd, son Norman Carl, born to Rev. and Mrs. Walter Gullixson, Parkland, Washington. Another oddity: Born on Washington's birthday in the state of Washington!


March 7th, daughter Mary Louise, born to Rev. Iver C. and Mrs. Marybelle M. Johnson, Lake Mills, Iowa. Weight: 7 pounds plus.

Congratulations to all, and to all best wishes! God bless the children of our parsonages! In twenty to twenty-five years these blessings will be materialized.

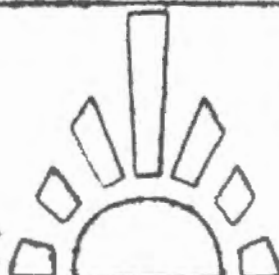
... NORMAN HARSTAD ATTENDS S.T.C. ... "I am attending 8 hours per week at Central State Teachers' College, Stevens Point, Wis., studying up on Education. By product: Increased interest in what a church school can do and a state school can't do."

God bless us all in this hallowed LENTENTIDE with love, zeal, and strength to preach Christ and Him Crucified!

Editor.



CLERGY BULLETIN



Published by authority of
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Norwegian Synod
F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. April 1949 No. 8.

THE FINANCIAL DIE IS CAST

Having just received the Treasurer's summary for the month of March it has become even more clear that our Synod will have to get along on reduced rations for the coming year.

With the Lenten Offering during Holy Week we have our last opportunity to forestall a deficit in at least one department, that of Home Missions. During the month of March exactly \$641 was contributed for Home Missions, which leaves \$2,820 to be raised in this month. And that, Brethren, is about \$600 more than was contributed for all purposes in March. If we cannot meet even our Home Mission Budget, which heretofore has been the best supported, what are we to expect of the other funds?

It is neither legally nor morally right for us to elect men to our boards, through which our work is managed, and then for us to refuse to support them with the necessary means to carry out that work we have assigned to them. It is good and well to say that we do much of our work on faith, hoping that the Lord will move our people to provide the necessary wherewithal. But, there comes a time when such a procedure is no longer faith but rather presumption, and according to all appearances that time is here now.

A brief summary of the 3 major funds (Missions, Bethany, Synod Funds) show that there remains to be raised \$11,790, plus almost \$2,000 for our Seminary Fund. What is not raised by April 30th (of this \$11,790) will be carried over as a deficit on our next fiscal year, which in turn will mean curtailing our current expenditures by just that much. Let us therefore use every ability and skill we possess to make at least the Home Mission Accounts solvent through the Lenten Offering.

Your Finance Board herewith requests that some time be set aside at the coming General Pastoral Conference for a thorough discussion of our whole financial structure. Very often it is our pastors who soar up in the clouds at our Synod Conventions when it comes to authorizing some project, but who then forget all about supporting the same when it is approved (anyway, so it seems). We must have an understanding among ourselves before we come to our next Convention.

THEN, we plead with our pastors to get their Lenten Offerings, and all other synodical contributions that have been raised but not yet sent, into the hands of Mr. Olson by April 30th -- there are six days after the last Sunday in April in which to do it. There is no excuse for such contributions coming in two, three, and more months later.

Finally, all budget requests for the coming fiscal year should be in the hands of the Finance Board as soon after May 1st as possible. We cannot wait until after the Convention of Synod to adopt next year's budget.

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

* THE LAST DROP OUT OF THE FAWCETT *
#####

We herewith present a letter sent to the editor on March 27th, which is sure to arouse a little interest in the intricacies of our workaday language and at the same time also urge us to open our pocket-books and shell out more generously:

Dear Brother Weyland:

I did not know that you were going to publish my incidental excursus on "Blest Be The Tie That Binds", but if it adds a little zest to the C. B. and provokes a little interest in the observation of our language, well and good. I would like to add a word of explanation. I don't want to be put in the position of being the advocate for "Blest Be The Tie That Binds" in any version. It will not be found on my list of Ten Favorite Hymns, nor on the list of One Hundred Favorite Hymns; in fact, it is altogether possible that it will not be found on my list of Six Hundred Sixty-eight Favorite Hymns. So, I haven't any particular feelings one way or the other whether the hymn is altered or not. The wording in the Hymnal is conventionally phrased and should cause no particular misgivings on the part of anyone.

"But (and this is the adversative BUT) I am not so sure that the objections you raise to the original version are in themselves valid. Once more, I do not want to imply that I consider Fawcett's version great poetry. First, with regard to "it gives!" The mere use of the impersonal is not in itself a Germanism. In fact, its use is quite common in the English language. The pronoun "it" is often used as a subject to point to something definite which is more or less defined by the situation. The "it" often refers to a thought contained in a preceding statement; for example: "When Brother Ed. comes home late for dinner, it provokes his wife." (This may not be a statement of fact, but it is grammatically satisfactory.) For a fuller discussion let me refer you to Prof. Geo. O. Curme's "Principles and Practice of English Grammar" (Copyright, 1947), Paragraph 51A. It goes without saying, of course, that "it gives" may be a Germanism: "It gives two men discussing the relative merits of two versions of Blest, etc."

"Now with regard to the word "asunder!" Once again, I do not want to be understood as suggesting that the line in question is immortal in the felicity of its phrasing, but on the other hand, I am not so sure that linguistically it cannot stand. Usage will determine the point. If "asunder part" is tautology, then there is considerable Tautology in the Bible. I am thinking particularly of that striking passage in Hebrews 4, 12: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the DIVIDING ASUNDER of soul and marrow." I presume that, theoretically, whatever is asunder is divided (to paraphrase your statement), yet the idiom calls for the expression. Compare also the usage with "cleave".

"However, the word "asunder" also has the connotation of widely separated. We often say: "Their opinions are as far asunder as the poles of the earth." And on looking into the large Funk & Wagnalls dictionary, I see that meaning 1 reads: "In or into a different place or direction; apart." And the following quotation is adduced in support of that meaning: "Every star is gone but three; and they hang far asunder!"

"Now the point of all this is to encourage each other to study the tool with which we work, namely, the English language. Let us not be satisfied with being mere prescriptive grammarians. Let us be scientific and scholarly grammarians in our own language, as we are in Hebrew, Greek, Latin, etc.; study the actual usage. Then the study of English will not be a mere memorizing of a body of fixed rules, but an under-

standing of the resourcefulness of our language. But enough of this; I could go on for some time.

Greetings from house to house.

Signed:

Bjarne T.

"P.S. After looking over these notes, I believe that I incline toward the original version."

BWT.

And that is just what we wanted to hear. So, we turn the Fawcett once more to get the last drop out. Ten pages back, in the CLERGY BULLETIN for February 1949, we reprinted a little poem of which the last two lines were by John Fawcett. At the time, it was quoted to give a little support to our hard-working Board of Finance. And so, with the imprimatur of our good English department, we put in another plug on Christian Stewardship as applied to supporting the Lord's work with our contributions:

Once there was a Christian;
He had a pious look.
His consecration was complete
Except his pocketbook.
He'd put a nickel on the plate
And then, with might and main,
He'd sing: "When we asunder part
It gives us inward pain."

Having, then, washed our hands in innocence, we herewith turn off the Fawcett!

- Editor.

* SYNOD LIBRARY ADDS THREE MORE VOLUMES! *

It is with great joy that we hail the addition of three more volumes to Synod's library of "Living Epistles" series. The volumes, though incomplete to date, are being written by pastors of our Synod and their wives, and should prove not only enjoyable and pleasant reading, but more and more enlightening the longer we read them. These volumes of "Living Epistles" are as follows:

"A Baby Boy", by the Rev. Mr. and Mrs. Robert Preus, of Mayville, North Dakota. Received on, or about, March 7th. (For lack of time, we have not been able to review this volume.)

"Susan Ann," by the Rev. and Mrs. Stuart Dorr, of Tracy, Minnesota. Received on March 18th. This is the delightful story of a little girl who came to live in a pastor's home with three girls and only one boy. The book measures 19½ inches, and had 128 oz.

"Ruth Elaine," by the Rev. Mr. and Mrs. Milton H. Otto, of Lawler, Iowa. Received on April 2nd. This is another delightful story of a pastor's daughter, who in the beginning was not very considerate of her reverent father, but later adjusted herself to life in a parsonage with Margaret Ann, Elizabeth Kay, and mother and father. "Ruth Elaine" is the third volume in the OTTO'S.. Family Library.

Incidentally, with the addition of these three Living Epistles, we now have ten volumes in this series since last September. It would be interesting to have our Librarian catalog and number all the volumes in this series of "Living Epistles" from the Parsonage Family Library.

* ORGAN RECITAL *

First Shell Rock Lutheran Church, Northwood, Iowa, will dedicate its new Wurlitzer organ, Series 50, on May 15th. Prof. Alfred Fremder will present a recital in the afternoon.

* THIS AND THAT *
" " " " " " "

Mention should have been made of this before. The idea of "Living Epistles" and the whole allegory is not the editor's. The credit for that belongs to the co-author of "Ruth Elaine", namely, to the Rev. Milton Otto. The announcement of his third daughter's birth is really unique. Brother Juul Madson would like to ask the pastors of the Iowa and Southern Minnesota circuit to send him an estimate of the number of people from their parishes who may attend the circuit meeting in Northwood, Iowa, on May 3rd. Doubtless, this estimate would help the good ladies of his parish to make an estimate of how many potatoes they have to peel. This ad is made and paid for by JEM. ..
..... Richland Lutheran Sunday School of Thornton, Iowa has purchased the film strips, "The Ten Commandments Visualized", which is published by the committee on visualizing Luther's Catechism. There are ten black-and-white film strips with about 250 individual frames. Produced by Church-Craft Pictures. This will prove to be an invaluable aid in teaching children, especially of the 11-14 age-group, the meaning and purpose of God's Law. The illustrations and "word-pictures" are impressive and inspiring. Price: Only \$20.00. May be ordered from Concordia Publishing House, Audio-Visual Education Department. The suggested program for our General Pastoral Conference will follow on a separate sheet. Hope to see most of the brethren April 19th in good spirits and health. GUD MED OS!

P. S.: We hope to offer more theology in forthcoming issues of the C. B. Perhaps the Conference will yield some choice material. If not (or, even if) please send in some articles for publication. This is your C. B. — Not much room for doodling left, so we close for tonight.

The Editor

CLERGY BULLETIN

Published by the Secretary of
General Pastoral Conference
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa
Vol. VIII. May 1949 No. 9.



* IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE *

The Fall Pastoral Conference of the Iowa-Southern Minnesota Circuit will meet in Hartland, Minnesota, with the Rev. Paul Ylvisaker. The date has not been set, as yet. The program adopted by the Conference is as follows:

1. Exegesis of I Corinthians 11, 26-29, by Arvid Gullerud
2. "The State of Israel" (Zionist Movement), by Iver C. Johnson
3. "The Post-Apostolic Church With Special Reference to the Doctrine of the Church," by Milton H. Otto.

F. R. Weyland
Secretary

* YOUNG PEOPLE'S CONVENTION *

The Young People's Convention of the Albert Lea circuit will be held Saturday and Sunday, June 11th and 12th, at Scarville, Iowa. The Y.P.S.'s of the circuit are asked to send delegates. The program committee has been very fortunate in obtaining the Rev. Norbert Reim, one of our Wisconsin Synod missionaries in Nigeria, British West Africa, to give a lecture on our Mission in Nigeria on Saturday afternoon. On Sunday afternoon the Rev. Juul B. Madson of Northwood, Iowa, will lead the discussion on Daniel. Further details of the program and accommodations will be forthcoming.

* SPECIAL CONFERENCE *

The secretary of the Albert Lea "Winkel" Conference, G. F. Guldberg, is making arrangements with the Rev. Milton H. Otto of the eastern section of the Iowa-Southern Minnesota conference to hold a special conference of the east and west groups combined some time in June or July. The purpose of this special conference will be to study the doctrine of Church and Ministry. The time and place of this conference have not been decided upon yet. Announcements will be sent.

* YOUR ATTENTION, PLEASE! *

There are pre-theological and theological students that should be used in the work of the congregations during these coming summer months. Many of them are even now waiting anxiously for some pastor or congregation to ask for their assistance.

If at all possible we should make use of the talents of our future pastors and teachers. They not only need this training themselves, but it also affords a wonderful opportunity for our pastors and congregations to help them and guide them in the Lord's work.

The Home Mission Board is the one agency through whom you may obtain these students for either full time or part time work during the summer months, either for teaching Summer school or doing other work.

Some Seminary students may be available for such work and should be used where possible.

The Home Mission Board has set a minimum of \$125.00 per month on such services (exclusive of room and board - expenses). If someone should desire to use one of these students but cannot pay this price, kindly contact either the Dean of the Seminary, Prof. Norman A. Madson, or the recording secretary of the Home Mission Board, Prof. B.W. Teigen, regarding the financial end of the matter. Because our Seminary has no year of vicaring, these men should be used during the summer in church work.

Write today for full information to:

Prof. B. W. Teigen, Recording Secretary for the Home Mission Board, Bethany Lutheran College, Mankato, Minnesota -- or to:

Dean N. A. Madson, Bethany Lutheran Seminary, Mankato, Minnesota.

(Signed):

B. W. Teigen, Recording Sec'y

H. A. Theiste

G. F. Guldborg

Home Mission Board

* COMMENCEMENT AT BETHANY *

Commencement exercises of Bethany Lutheran College and Seminary will be held at the Immanuel Lutheran Church, Mankato, Minnesota, at 8:00 p.m. Tuesday, June 7th. Speaker: Professor Ewald Plass, Concordia College, Milwaukee, Wisconsin. Topic: "Uncompromising Loyalty to the Faith." We graduate 42 in the College and 31 in the High School. Three will finish the theological course.

(Signed)

S. C. Ylvisaker

* ANNOUNCEMENT OF COLLOQUY *

The following notice appeared in the May 8th issue of THE NORTH-WESTERN LUTHERAN (Wis. Synod):

"W. Mohrhardt of Dawson, Minnesota, pastor of the Augustana Church, during an interview with a duly appointed committee of the Minnesota District has been found to be in complete agreement both in doctrine and practice with our Wisconsin Synod and is eligible for a call in our midst. The committee consisted of Pastors Egbert Schaller, W. J. Schmidt, Paul E. Horn, O. J. Naumann, and Prof. C. L. Schweppe."

O. J. Naumann, President
of the Minnesota District,
Wisconsin Synod.

Pastor Mohrhardt was a visitor at our General Pastoral Conference held at Bethany in the summer of 1947. - F.R.W.

* LETTERS ADDRESSED TO LUTHERAN PASTORS *

With the April issue of the QUARTALSCHRIFT (Theological Quarterly of the Wis. Synod) the theological faculty of the Wisconsin Synod Seminary at Thiensville, Wis. is publishing a series of "Letters Addressed to Lutheran Pastors" by Prof. Hermann Sasse. The first is entitled: "Concerning the Status of the Lutheran Churches in the World." Prof. Sasse has been a member of the Ev. Luth. Church of Bavaria and a professor of its theological faculty at Erlangen for many years and has only recently joined the Ev. Luth. Church of Old Prussia (Breslau Free Church) for reasons of conscience. -- It would be well worth-while to study these letters.

THE DIFFERENCES BETWEEN THE UNITED LUTHERAN CHURCH OF AMERICA AND THE SYNODICAL CONFERENCE

(The following essay was presented at the Iowa-Southern Minnesota Pastoral Conference which met at Lake Mills, Iowa, on October 1, 1947. The writer of this article came to us from the U.L.C.A. because his knowledge of Scripture could not tolerate the abuses in that church body. He is now serving our Synod congregation at Hampton, Iowa.)

Before we go into the differences between the United Lutheran Church of America and the Synodical Conference, may I give a word of information.

First of all, may I say a word about the "set up", or organization, of the U.L.C.A.? The U.L.C.A. follows the form of a big business corporation. It is possible to draw a parallel between the organization of the U.L.C.A. and the General Motors Corporation, or any such large corporation. (Genl. Mtrs. used in the seminary.)

The Synodical Conference is composed of four Synods, while the U.L.C.A. is made up of 32 Synods and three associate Synods (Andhra Evangelical Lutheran Church, India, Evangelical Lutheran Church of British Guiana, Evangelical Lutheran Church in Japan).

The Synodical Conference has its Lutheran Annual and the Statistical Year-Book, while the U.L.C.A. has its Year Book of the United Lutheran Church in America, which is a combination of the Lutheran Annual and the Statistical Year-Book for the U.L.C.A.

There are differences of all kinds in the U.L.C.A. Even in the Order of Service - some churches have practically a reformed church Service. Some of those churches are even opposed to the use of the robe, and do not want the pastor to "turn his back to the audience", other churches are extremely "High church".

I have never heard anything against the Boy Scout Movement in the U.L.C.A. Many of the churches have Boy Scout troops.

For the most part there is "open Communion" in the U.L.C.A., that is, all persons attending the Service can come to Communion - members or not - Lutherans or not. There are no Communion Announcements. In the congregation that I served, I asked how it was that they had had such a high Communion attendance - more than their membership. They explained that they had one Communion Service on Easter which was also the day of Confirmation, and there would be many friends, relatives, and visitors for Confirmation, and this would give a large Communion attendance.

Money-making schemes are tolerated, such as suppers, sales, and other schemes that many churches use to "make money".

Lodge members are welcomed with open arms. Many of the pastors themselves are lodge members. It is claimed that in the Indiana Synod one-fourth of the pastors are Masons. The late Dr. Turney, who was the president of the Indiana Synod denied this, but I do know that some pastors are Masons.

Dancing is permitted in the U.L.C.A. I know that Carthage College has dances.

One outstanding difference is that all members, both male and female, of a certain age and over are voting members. In the Wartburg Synod Meeting held a few years ago at Wellsburg, Iowa, it was voted to permit woman delegates to the Synod meetings. 1. Cor. 14, 34 was cited, but some said that this did not apply to our day and age. (A list of names of those who objected to women delegates was put on record by request.)

This brings up the topic of Inspiration of Scriptures. The U.L.C.A. says that it believes in the Inspiration of Scripture, but they do

not define what they mean by Inspiration. They do not hold to Verbal Inspiration. All of their pastors sign the Constitution which includes a statement on Inspiration, and yet they can quibble about a verse of Scripture. Theirs is an outward Union, but no inward unity.

Unionism runs rampant throughout the U.L.C.A., and the man who does not want to engage in such things is on the spot. If a man objects to unionistic practices in his own community, it is sometimes possible for a neighboring Reformed Church pastor to tell of one of your brother pastors with whom he has exchanged pulpits. (I had this experience.)

The Calling of a Pastor is far different in the U.L.C.A. When a church is to be vacant, it is proper to notify the President of the Synod. He will arrange for the church to be supplied, if necessary, and suggest names of men that might be available for Call. A name is decided upon and the man contacted. He is asked to come and preach a trial sermon. Some time following the trial sermon a congregational meeting is held to determine whether or not to extend a Call to that pastor. (This is a poor arrangement because a man might preach a better trial sermon than he usually does.)

Another striking difference is the absence of Doctrinal papers, and/or papers such as this one. There are no papers presented such as are presented at our Synod meetings or pastoral conferences. (This is a real loss. These papers make it possible to "brush up" on things that are known, and are an aid to learning things that a person may be weak on, or may not know.)

The office of President of Synod is different than in our Synod also. For instance, in the Illinois and the Indiana Synods the office of president is a full time office. These presidents are not pastors of a congregation. However, in the Wartburg Synod, Dr. Belter has a congregation. There is no limit to the length of time that a synodical president can hold office.

Perhaps before we close this paper we should say a word about the seminaries. The U.L.C.A. has eight seminaries in the United States and two in Canada. They also have 13 colleges in the United States and one in Canada. I took my work at Maywood, Illinois. This seminary has gone through some troublous times. The Northwest Seminary is a split-off from Maywood. Maywood (the official name is Chicago Lutheran Theological Seminary) has enjoyed a fair reputation for turning out good preachers, and it seems far more conservative than some of the Eastern seminaries. For example, when I went before the examining committee we had one fellow from an eastern seminary, and he was very doubtful about the Virgin Birth. Again, my predecessor in Indiana never said anything about the Old Testament. He was a graduate of Hamma, and openly admitted that he knew nothing about the Old Testament and for that reason would have nothing to do with it.

Many have been disturbed about "Maywood" these last few years. A movement was under foot to move the Maywood Seminary to the University of Chicago campus. This would have been a terrible blow to conservative Lutheranism in the U.L.C.A. This would have been definitely unionistic. (Some argued that the U of C needed the influence of a "conservative group".) This battle has raged for a few years, but I was told that it was definitely declared that Maywood would not be moved to the University of Chicago campus.

- Howard L. Bremer

NOTE:- Before accepting former U.L.C.A. persons into membership, enquire as to 1) what the stand of their former pastor had been, 2) Inspiration, 3) Sponsorship at Baptism, 4) Communion announcement, 5) Unionism, 6) Sin and Grace, Law and Gospel, and 7) whether they are lodge members.

CLERGY BULLETIN

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Norwegian Synod
F. R. Weyland, Ed. - Thornton, Iowa
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* NOTICE ALL BOARDS AND COMMITTEES! *

The various Boards and Committees of the Synod are reminded to have their reports to the annual Convention in time to have them mimeographed in the Convention Handbook which we hope to hand out also this year. Please send the reports to me by July 1. Kindly take note of the date and observe it, if at all possible.

(Signed)
A. M. Harstad
President

* IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE *

That is, the Albert Lea "Winkel" Conference and the Eastern Group will meet at the Hotel Hanford, Mason City, Iowa, on July 5th, at 10:00 a.m. for a special conference. The Rev. Juul Madson is to make arrangements at the hotel. The purpose of this meeting is to study the Interim Committee Report - the Majority and the Minority reports on Church and Ministry.

G. F. Guldberg
Secretary, Winkel Conf.

* HOME MISSION BOARD MEETING *

The Home Mission Board meets on Tuesday, July 12th, at the Curtis Hotel in Minneapolis at 10:00 a.m.

G. F. G.

* CORRIGENDUM IN VISITOR'S RULES *

The copy of the VISITOR'S RULES which was sent out from Mankato perpetuates the mistake made in last year's Convention Handbook. It should read thus: "2. The visitations are to be held in each parish at least once every four years. The President of the Synod is to conduct or arrange for visitations in the visitor's parish and in those congregations outside the regular visitation circuits."

M. H. Otto

* NEWS FLASH *

Pastor and Mrs. M. O. Dale have returned from Tucson, Arizona, and are spending a few weeks with relatives in Scarville, Iowa before returning to his parish in Amherst Junction and near Manitowac, Wisconsin. Pastor Dale is greatly improved in health and looks forward to the work in the ministry. The Rev. Norman Harstad, who is serving the Amherst Junction-Manitowac parish during his leave of absence, has the call to Mayville, North Dakota, effective in August. We understand that Pastor Robert Preus of Mayville intends to continue his studies at the University of Minnesota.

FINANCE BOARD
Release, No.1

The June 12th SENTINEL should contain the 1949-50 synodical budget. When the various requests and needs were first tabulated, the total budget read \$46,000. But, by deciding not to include all of the Synod Fund deficit, the Finance Board reduced the budget total to \$44,000. There simply was no other place where a reduction could be made.

However, even that figure is about \$4,000 above what has been received in either of the last two years, which were the best years for raising monies. Therefore the Finance Board seriously considered cutting every fund by a straight 15%, to bring the total budget down to \$40,000. That would have meant, for example, that Bethany College would receive only \$10,200, Home Missions \$13,175, and the Seminary Fund \$4,675.

To look at it in another way, -- had the Finance Board ruled a straight 15% cut in the synodical budget requests it would have meant that our missionaries, who had already been given a 10% reduction in subsidies, would have suffered more than a 20% salary reduction. It would also have meant reducing the salaries of our professors at our College and Seminary. And so on, in all the other departments.

So the budget stands at \$44,000. We honestly believe that if our people know the facts, that this is the minimum we dare raise without crippling our Synod's work somewhere, they will be willing to raise that amount. The SENTINEL will again carry "the monthly receipts and amounts still needed" columns.

We do not have the summary of the May receipts on hand. But, we still have 10½ months in which to work on that \$44,000. If some congregations have no weekly or monthly collection system for synodical purposes, we suggest this:

Make some provision for an extra offering or two for Home Missions, also an extra one or two for Bethany College, and several for the Synod Fund, which at present has no offering designated for its support. The system used is not so important, so long as our people are given an opportunity to contribute regularly and for all synodical purposes, in accordance with the needs of the various funds.

It might not be amiss for the coming Synodical Convention to rule on whether the Finance Board should approve of budgets higher than experience shows we usually raise. Perhaps a good airing on the Convention floor of our financial status and the problems connected therewith might be very beneficial, for our lay people especially.

That's the story -- \$44,000. Let us all sit down and see how we can work our proportionate share into our local budgets. That amount is needed, every bit of it -- if we all work at it constantly, we can meet it too.

per M. H. Otto
Chairman

* MINUTES OF THE GENERAL PASTORAL CONFERENCE *
Mankato, Minnesota - April 19-22, 1949

TUESDAY MORNING

The Conference opened with devotion conducted by Pastor A.M. Harstad, who based his remarks on Romans 4, 25.

The Rev. Robert Preus was elected to act as secretary pro-tem for the morning session.

Resolved: The chairman shall appoint the excuse and the program committees.

Resolved: Equalization shall be reduced to 3¢ per mile.

The following questions of casuistry were listed:

- | | |
|--------------------------------|----------------|
| 1. Cornish Mission | 6. Jubilee |
| 2. Birth Control | 7. The Flood |
| 3. Bethany College | 8. Enthusiasts |
| 4. Artificial Insemination | 9. Tidende |
| 5. Special Synodical Committee | |

Resolved to hear the exegesis paper on James 3, beginning at verse 11, by Clarence Hanson. This paper completed in the morning session.

TUESDAY AFTERNOON

Devotion conducted by Chaplain S. Dorr. Hymn 205; reading of 1 Cor. 15, 1-20; Prayer.

The program committee report read and adopted.

Resolved to ask that last year's conference minutes (found in the ENERGY BULLETIN, Sept. 1948) be read by the individual and approved in this evening's session.

F. R. Woyland began the reading of his paper: "SCHWAGEREHE" IN THE LIGHT OF SCRIPTURE (Copy enclosed in minutes).

The chairman welcomed Pastors Geo. Schweikert (Mo.) and E. Schaller (Wis.) to our conference.

Resolved to start the morning session at 8:00 a.m. with half hour recess.

Recess

The program committee report read: The matter of finances to be considered in the remainder of this session; Communion service Wednesday night at 7:30 in Mount Olive Lutheran Church; tomorrow's program to be followed as scheduled.

Resolved to hear the paper on "THE CHURCH" instead of finances at this time.

Arvid Gullerud presented a portion of his paper which considered the following Bible passages:

Matt. 16, 18: All who adopt Peter's confession are members of the church. This Church invisible.

Matt. 18, 17: The Church proper is invisible, but the marks of the Church, the Word and the Sacraments, determine where this Church is to be found. The believers are to assemble according to command. This Church is founded on Peter's confession. This passage does not refer to the Universal Church. The term "church" is here used by synecdoche. Theoretically and in view of God the Church consists only of believers. Practically, in our

viewpoint, we have to deal with the visible assembly. This passage is addressed to the local church, or congregation.

The program committee's revised report read: The paper on the "DOCTRINE OF THE CHURCH" to be continued in the morning session; the matter of finances after recess; the program as scheduled in the afternoon. This report was adopted.

Resolved to hold session from 7:30 to 9:00 tonight.
Session closed with prayer by the Chaplain.

EVENING

Sermon for Criticism based on Hebrews 12, 1-3 read by H. A. Preus.

The Criticism read by B. W. Teigen: Though the sermon was found acceptable, it was felt that it did not as clearly summarize the thought of the text as it could. The U.S. presidents should not be included with the "heroes" of faith in Scripture. The last paragraph summarizes well. The language on the whole was clear. However, some sentences were too "wordy". Criticism from the floor followed: The Law that convicts seemed weak. An Epistle text should be more carefully analyzed. The sermon did not relate itself to the special day.

The Rev. Geo. Schweikert was given the floor. He offered copies of two essays and several copies of the "CONFESSIONAL LUTHERAN" to the brethren. He urged our Synod to prepare a book on "Christian Ethics".

The minutes of last year's conference were considered. The fact that N. Tjernagel asked to be retained on Synod's roster should be added. Resolved to approve the minutes with this correction.

Resolved to take up questions of casuistry. - The matter of "TIDENDE" (No.9) presented by Geo. Lillegard. The matter of editorship and a discussion of the advisability of continuing the publishing of "TIDENDE" followed. After a resolution to extend the time of session the following motion was presented: The Pastoral Conference recommends to Synod that the "Tidende" be discontinued and the pastors are to present this matter to their congregations at once. This motion at once seconded. After further discussion an amendment was presented and seconded: We recommend to Synod that it discuss the matter of continuing the publication of "Tidende". More discussion ensued. Finally a substitute motion was presented: The Pastoral Conference recommends that the editor of "Tidende" take a poll of its readers to learn their opinion in this matter. This motion was adopted.

The chaplain closed with Hymn 564.

WEDNESDAY MORNING

The devotion was conducted by A. Merseth: Hymn 210; Text: 1 Cor. 15, 14a and 20a; Prayer.

The secretary's report read and approved with corrections.

The following questions of casuistry were added:

- | | |
|------------------------|-----------------------|
| 10. Hospital Preaching | 13. English Annual |
| 11. Baptismal Sponsors | 14. Sentinel |
| 12. Board of Support | 15. Esthonian Mission |

The discussion of Matt. 18, 17 from A. Gullerud's paper on the "DOCTRINE OF THE CHURCH" continued.

Recess

The program committee report read and adopted; The matter of Finances to be considered now; the paper on the "CHURCH" to be continued after dinner.

A. Harstad read letters from Mrs. Emil Hansen and A. Strand.

Resolved: The bill for Geo. Lillegard's essay on "Cooperation in Externals" to be presented to this conference for action.

The matter of FINANCES was presented by M. Otto. Resolved: The Pastoral Conference recommends that the finance committee of Synod send out at least quarterly reports to the congregations (if it finds it feasible).

The Chaplain closed with Prayer.

WEDNESDAY AFTERNOON

Devotion conducted by M. Tweit; Hymn 207; Conclusion of reading 1 Cor. 15.

The secretary's report read and adopted. The secretary asked whether the names of the speakers should be listed in the report. The following motion was made and seconded: The secretary need not list the names of the speakers. The motion failed. The secretary was then asked to list such names and he was urged to give the gist of the discussions presented.

The discussion of the paper; "DOCTRINE OF THE CHURCH" was continued. ... The discussion presented two viewpoints of the definition of "local church". It revealed a difference of opinion as to whether the visible congregation is divinely instituted or not.

Recess

The COMMITTEE REPORT ON THE BRESLAU SYNOD presented by S.C. Ylvisaker. Discussion followed. Resolved: The committee report on the Breslau Synod shall be printed in the "CLERGY BULLETIN" and then is to be presented to Synod.

SYNODICAL CONFERENCE MATTERS were presented. H. Theiste reported on the "Interim Committee". N.A. Madson reported on the Synodical Relations Committee. Discussion followed....

Resolved to consider questions of casuistry; CORNISH MISSION (No. 1) by R. Preus. The speaker brought an appeal from Mr. Podlar in Cornwall, England, to send a missionary from our Synod. The discussion consisted of questions directed to the speaker.... Resolved to extend the time to hear the Mission Board's report on the Cornwall Mission.

Announcements and closing with the Apostolic Benediction pronounced by the Chaplain.

EVENING

At 7:30 a Communion service for the pastors was held in Mount Olive Church. Prof. Norman A. Madson delivered the sermon.

THURSDAY MORNING

B.W. Teigen conducted the devotion basing his words on Acts 4, 8-13. The secretary's report read and approved.

The program committee report read and adopted.

The discussion of "DOCTRINE OF THE CHURCH" continued. ...

Recess

Preliminaries; Program committee report read and adopted.

S.C.Ylvisaker read a report on the Bethany Choir tour. Resolved to ask the essayists (A.Gullerud and T.W.Teigen) to compose sentences on the "Doctrine of the Church" for discussion in the afternoon session.

F.R.Weyland continued the reading of his paper on "SCHWÄGEREHE". Discussion followed.

Announcements and closing by the Chaplain.

THURSDAY AFTERNOON

S. Dorr conducted the devotion.

The excuse committee's report read and accepted. Six resolutions pertaining to excuses were carried.

Program committee report read and adopted.

"DOCTRINE OF THE CHURCH" by A. Gullerud continued. Resolved to permit the essayist to finish his paper before further discussion. The following passages considered: Acts 5, 11; 7, 38; 8, 1; 8, 3; 9, 31; 11, 22; 12, 1; 12, 5; 13, 1; 14, 23; 14, 27; 15, 3; 15, 4; 15, 22; 15, 31; 16, 5; 18, 22; 19, 39; 20, 17; 20, 28. All of these passages refer to the local congregation with the exception of Acts 19, 39 which refers to a secular gathering.

The essayists reported their definition of a local congregation: "Christians who ally themselves for the public use of the means of grace are called a local congregation."

The discussion brought a general plea to resort to Scripture for definitions of the "Church" and the application of the term. The Fathers are neither to be undervalued nor overvalued, but their words are to be checked with Scripture....

Question of Casuistry: Report on Veterans' Organizations by Erling Ylvisaker. The V.F.W. is reported as particularly obnoxious in mixing religion with its ceremonies. Discussion followed.

Recess

Election of Conference Officers:

Chairman: E. G. Unseth

Vice-Chairman: M. E. Tveit

Secretary: R. M. Branstad, reelected

Editor of CLERGY BULLETIN: F. R. Weyland, reelected

Treasurers: G. Quill and L. Hagen

Question of Casuistry: BOARD OF SUPPORT (No.12) by F. Weyland. The following plan was presented: The needs are to be ascertained and the President of Synod shall authorize a committee to apportionate this amount to the communicant membership of Synod. The plan shall be presented to Synod. If it is adopted, the designated amount is to be paid by the congregations either monthly or quarterly. M. Galstad presented another plan, that of using the apartment house now owned by Synod for retired pastors. Discussion followed. The matter was finally returned to the committee.

REPORT ON HOME MISSIONS by H. Theiste. Discussion followed.

Resolved: The program committee shall consider placing something on the program for next year concerning missionary work. Also, the President of Synod shall consider placing it on Synod's program this year.

REPORT ON CHRISTIAN EDUCATION and BETHANY COLLEGE (No.3) by S.C. Ylvisaker and S. W. Teigen.

Announcements and closing by Chaplain.

EVENING

Student Ruben Ude was welcomed by the chairman.
Secretary's report read and approved.

The following PROGRAM FOR 1950 was read and adopted:

1. Funeral Sermon for Criticism - N. Harstad
2. Criticism by S. E. Lee
3. Passages on Ministry - Chr. Anderson
4. New Testament Revision - Luther Vangen
5. Biography of H. A. Preus - J. B. Unseth
6. "Woman's Position in the Church" - D. L. Pfeiffer
7. Scriptural Subjectivism - N. A. Madson
8. Exegesis of James 4 - Julian Anderson
9. The Pastor as a Missionary - Erling Ylvisaker
10. Birth Control - Robert Preus

Resolved to set the time of Conference at the Synod Convention.

REPORT ON CHURCH EXTENTION by A. Merseth. Most of the discussion involved the Wisconsin Corporation....

Resolved: The Pastoral Conference recommends that the trustees of Synod give careful consideration as to dissolving the Wisconsin Corporation. Discussion followed.

CENTENNIAL COMMITTEE had nothing to report.

Question of Casuistry: JUBILEE (No. 6) by H. Theiste, who suggested that an historical film be made. Discussion followed.

Resolved: The Pastoral Conference requests the President of Synod to ask Synod to appoint a committee preparing for the Jubilee. Discussion followed.

SPECIAL SYNODICAL COMMITTEE (No.5.) by A. Harstad. An appeal was made to the pastors to send requests to the Centennial Committee for Jubilee publications. Discussion followed....

Resolved: The Pastoral Conference asks the President of Synod to recommend to Synod that it elect a planning committee for Synod. Discussion followed....

BIRTH CONTROL (No.2) by R. Preus. Advice was asked on how to present this matter to our people. Discussion followed....

"SPECIAL MATTER" by E. Ylvisaker. The possibility of group hospitalization for the pastors was discussed.

The Chaplain closed with the Benediction.

FRIDAY MORNING

D. L. Pfeiffer conducted the devotion based on 1 Peter 1, 3.

Program committee report read.

S. C. Ylvisaker suggested that the Conference take a vote on Pieper's definition of the local congregation. ("The local congregation (Gemeinde) is the congregation of believers who have assembled at a definite place about (in) the Word and Sacraments.") No vote was taken.

Resolved that a collection be taken for the kitchen help.

BOY SCOUTS -- no report.

CHAPLAINCY -- The committee reported it had had no meeting and consequently had nothing to report. However, discussion followed. S. C. Ylvisaker suggested that a group within the Synodical Conference investigate the possibility of having something similar to the Camp Pastors of World War I. These pastors would be sent and paid by the congregations. The whole question was discussed at some length by a number of pastors who were of the opinion that something of a concrete nature should be done without delay. Discussion followed. ...

Resolved to ask S.C.Ylvisaker as second vice-president of the Synodical Conference to present to the Synodical Conference the matter of

approaching the government on the matter of the Chaplaincy. Discussion followed....

Questions of Casuistry. Resolved to limit the discussion on each question to 15 minutes.

ARTIFICIAL INSEMINATION (No.4) by S. E. Lee. Discussion followed...

Recess

Preliminary announcements.

Resolved to accept the revision of the summary of Matt. 18, 17 as presented by the essayist, A. Gullerud. (This revision found in the minutes under Matt. 18, 17, in the summary of the essay.)

The secretary's report read and accepted.

Resolved that the Equalization Committee shall write to those who sent letters with money for equalization.

S. Dorr made an appeal for better attendance to the conference and also to the individual sessions.

Resolved: The secretary shall write the unexcused absentees.

Questions of Casuistry: Resolved to limit the discussion of each question to ten minutes.

The matter of THE FLOOD (No.7) by N. Harstad. Concerning some of the explanations offered by men in connection with the Flood, the question was asked: "May faith be strengthened through regenerate reason?" The answer given was "No." We are to consider the power of God. Discussion followed....

R. Prous requested to make a statement on the matter of BIRTH CONTROL (No.2).

Resolved that the program committee assign an essay on Birth Control for the next conference.

HOSPITAL PREACHING (No.10) by H. Theiste. The question was asked: "What establishes the call for hospital preaching?" The answer was given: "The consent of the congregation commissions the pastor." Discussion followed....

BAPTISMAL SPONSORS (No.11) by W.C.Gullixson. Are sponsors necessary under all circumstances? Answer given: "Not necessarily so." Discussion followed....

ENGLISH ANNUAL (No.13) by S.E.Lee. A discussion of the possibilities of publishing an English Annual. Discussion followed....

SENTINEL (No.14) --J.B.Unseth's matter presented by Chr. Anderson. A plea was made to have announcements for the meeting of boards and committees made in the SENTINEL in proper time. Discussion followed....

Resolved to extend the time 10 minutes on this matter. Then followed a discussion of the editorial policy of the SENTINEL. A more balanced paper was urged. Principles of editing a church paper were discussed....

COOPERATION IN EXTERNALS -- Geo. Lillegard,

The secretary's report was read. Resolved to adopt the report as corrected.

Resolved: The editor of the CLERGY BULLETIN shall condense these minutes for publication in his BULLETIN.

Announcements.

Resolved to extend the time 7 minutes to further consider the matter of the SENTINEL. Discussion followed....

Resolved to adjourn the Conference.

The Conference closed by singing a hymn and with prayer by the chaplain.

(Signed)

Raymond M. Branstad,
Secretary



CLERGY BULLETIN



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* SYNOD CONVENTION *

The Norwegian Synod will hold its thirty-second regular convention at Bethany Lutheran College, Mankato, Minn., from Friday, 10:30 a.m., August 12th to Wednesday noon, August 17th. Essays will be read by Pastors Geo. O. Lillegard and S. A. Dorr on "Co-operation in Externals" and "The Royal Priesthood of Believers" respectively.

Accommodations for the pastors, delegates and friends will be available at Bethany Lutheran College during the time of the Convention. Delegates are requested to furnish their own sheets, blankets and pillows. Charges for lodging: 50¢ per night or \$2.00 for the entire convention. Charges for meals: Breakfast, 35¢; Dinner, 65¢; Supper, 45¢.

Those requesting rooms for lodging will please send a card to the Business Office, Bethany Lutheran College, giving your name and the length of time you intend to stay.

- "The Lutheran Sentinel"

* SCHEDULE OF OPENING DEVOTIONS *

Friday Afternoon, August 12th - LeVine Hagen
Saturday Morning, August 13th - S. E. Lee, "The Faithful Church,"
Acts 2, 42
Monday Morning, August 15th - Arvid Gullerud, "The Praying Church,"
Acts 4, 31
Tuesday Morning, August 16th - Eivind Unseth, "The Loving Church,"
Acts 4, 32-35
Tuesday Afternoon, August 16th - Alf Merseth
Wednesday Morning, August 17th - Grant Quill, "The Missionary Church,"
Acts 5, 42
Wednesday Afternoon, August 17th - F. R. Weyland.

- S. E. Lee

* DEAN MADSON HONORED *

The CLERGY BULLETIN must at least take note of the following item for the sake of the record, if nothing else. At the express wish of the honoree, no publicity was to be given him. But we take courage to make mention of it from the last issue of SENTINEL; namely:

"Norman A. Madson, dean of our theological seminary, received the honorary title of Doctor of Divinity from Concordia Seminary of Springfield, Illinois, at the regular commencement exercises of the institution on June 9, 1949."

The CLERGY BULLETIN herewith extends most cordial congratulations to our esteemed brother. May the God of Truth continue to strengthen him in his labors of preaching and teaching His Word in all its truth and purity! In this connection we should like to quote Luther's words after he had received the degree of Doctor of Divinity: "I, Doctor Luther, have been called and forced to become a doctor without my choice, purely from obedience. I had to accept the degree of doctor and to swear and vow allegiance to my beloved Holy Bible, to preach it faithfully and purely."

FINANCE BOARD
Release No. 2

Our information for this month will be short and, (unfortunately), not sweet.

Synodical receipts for the first two months of this fiscal year were \$3,107, when we should average \$3,667 for each individual month to reach our budget. We have already fallen \$4,226 short of what should have been received.

To put it another way, the Synod must have an average income of close to \$4,100 per month from now (July) until April to avoid a deficit.

Accordingly, our congregations should be informed of the seriousness of the situation now. And, we at the coming Convention of the Synod will not dare authorize any additional expenditures whatsoever unless a very practical plan for the financing of such additional projects be included in the resolutions.

Let's make the most of the Convention Offering for Bethany College, to be taken in August.

Let's continue to educate our members to give "as God hath prospered" them.

- M. H. Otto, Chairman

* ANOTHER INCREASE *

The Rev. Arvid Gullerud and his wife Eleanore have become the grateful parents of a child, Elizabeth Anne, on June 21st. Hoarty congratulations and best wishes from the CLERGY BULLETIN!

* ACROSS THE EDITOR'S DESK *

Many conservative men outside our Synod have expressed their hope that we would have a Theological magazine where we could "go on record" regarding our beliefs and confession. Prof. Joh. P. Meyer of the Theological Seminary at Thionville, Wisconsin, was one who expressed this hope to our theological students there. The CLERGY BULLETIN, which is soon closing its eighth volume, is intended to be the beginning of such a Theological Magazine in our Synod. We have sent out a number of pleas for articles and essays of theological interest, yet few have been forthcoming. It may be due to personal modesty or humility. Perhaps few have the courage to send an article, because our Synod does not seem to be in the habit of "accepting with thanks" an essay which was delivered at our various conferences. In our zeal to do things right, we ought to be more conscientious in this matter also. If a conference essay is not fully acceptable, corrections ought to be made, that it is acceptable. May we suggest (oh, that suggestions were law!) that the brethren bring along a conference paper to the Synod Convention for publication in our infant Theological Magazine, the CLERGY BULLETIN. Unless heretical, we shall receive all essays and articles with thanks. Incidentally, we are reserving a copy of each issue of the CLERGY BULLETIN for the files of our Seminary Library.

- The Editor

* BASIC DIFFERENCE BETWEEN LUTHERAN AND CALVINISTIC THEOLOGY *

IN REGARD TO ROMANS 1, 16

(*Εὐαγγέλιον - δύναμις θεοῦ - εἰς σωτηρίαν*)

The basic difference between Lutheran and Calvinistic theology arises in the *δύναμις θεοῦ* of Rom. 1, 16. What is the *δύναμις θεοῦ* of which Rom. 1, 16 speaks? The Calvinists, consistent with their erroneous doctrine of particular (special) grace, teach that whenever God calls in all seriousness, His call is irresistible. Calvin holds with Scripture regarding man's utter depravity, but departs from that same Scripture in regard to man's conversion when he says that conversion is due to an application of the *δύναμις θεοῦ* which man cannot withstand, working as a sovereign power, as a power product of brute force. Calvinists find in this *δύναμις θεοῦ* the sedes doctrinae for establishing their contention that the grace of God works irresistibly. This is a doctrine which we Lutherans have always rejected on the basis of Scripture.

What, then, is this *δύναμις θεοῦ* of which Rom. 1, 16 speaks? Let us examine Scripture and see what it says about the power of God. In the very first chapter of the Bible the power of God is revealed to us in the Creation Story. Here we observe God's power as an attribute whereby He does whatever He wills and it is so, as we read in Jer. 10, 12: "He hath made the earth by His power." The earth was made by the almighty power of God. In Matt. 9, 6 we are told that Jesus, being the Son of God, has absolute power and authority to forgive sins. As we look about we see that God has many powers. What destructive forces may we see around us. But here in Rom. 1, 16, in contrast, we have His power manifest for saving purposes. There is salvation in it (*εἰς σωτηρίαν*). We must not forget that Paul says that the *εὐαγγέλιον* is the *δύναμις θεοῦ*. The Gospel is the means, or instrument, which by God's power is made effectual to bring unto salvation (*εἰς σωτηρίαν*). God is here exercising His power through means, the Gospel is the means through which this *δύναμις θεοῦ* becomes effective. The Gospel-Word is, indeed, full of power, it is indeed efficacious. This is the reason Paul was not ashamed of the Gospel, he had no fear for its success. This was the power of God through the Gospel that sin should be overcome and men delivered from the power of darkness. Men, who by nature are dead in trespasses and sin, beneath the power of degrading vice, by the power of the Gospel are brought from death unto life. Through the Gospel Christ is indeed "mighty to save," "able to save to the uttermost," bringing salvation from sin, from damnation, from all that sin implies. The Gospel is emphatically a Divine Power. What it accomplishes in itself is a miracle; man is made a new creature, and in this respect it can be likened unto God's almighty power at creation. But this power of God unto salvation is not a cold thing that descends upon man like a mighty army and that conquers by brute force. On the contrary, this power of God unto salvation is offered, not forced upon man. (Editor: God has endowed man with a free will. Hence, man may obey or disobey God's command; accept or reject His offer of grace. Man is not a senseless brute, an automaton; but a creature endowed with a free will.) "This Gospel of the new creation pleads for a reception of the power."

When God works without means, as He will on the Last Day when He will call all men to the Throne of Judgment, His power is irresistible. When, however, He works through means, man can resist and obstruct the means and thereby cut himself off from the gracious work which the Holy Ghost wishes to perform. Because of man's utter rejection the *δύναμις*

θεοῦ may be inefficacious, not from a deficiency of power, but by man's own obstinate rejection of the God-appointed means, which hinders its operation so that its effect is not attained. Hence the power of God through the Gospel is not a brute force, not irresistible, not a sovereign power product, but may be resisted by man. At this point we do not try to harmonize the two Scripture truths that God's grace is the sole cause of conversion, and man's resistance is the sole cause of non-conversion, for the simple reason that Scripture does not do so.

So we see that in Rom. 1, 16 the **δύναμις θεοῦ** works through the **εὐαγγέλιον** and its aim is **εἰς σωτηρίαν**. A Gospel that saves all that believe it. The apostle is here speaking of God's gift to the world and of faith. In contradistinction to the Calvinistic error, we hold to Scripture and say that the **δύναμις θεοῦ** in Rom. 1, 16 is the exercise of God's grace "which He creates, orders, and controls, by the force, not of an arbitrary sovereign will, but of a will acting according to His own redeeming grace, to bestow upon sinners the salvation He earned for them." (Biblical Christology, John Schaller, page 158.) Another clear statement of the **δύναμις θεοῦ** we find in "Grace For Grace" under "En Redegjøerelse," (page 179): # 15. "God's work is not done on man by force, but by changing the will. Therefore, as certain as it is that God alone works conversion, so certain is it also that man repents and that the man who repents wants to repent. For the man who repents does not do it by compulsion, but willingly, although it is God alone who effects this that a man both wants to do this and does it. . . ., all these things are the operations of grace, which God alone, without any cooperation of man, has produced in him by the power of the Word by which He in His grace bends and determines the will, (Jer. 24, 7; John 1, 12; Jer. 20, 7; Ezek. 18, 31-32; 36, 26; Ps. 51, 14; Is. 55, 6-7; Phil. 2, 13.)" Paragraph 16, concerning removal of resistance of natural man, we read: "This removal does not take place by compulsion, but by the drawing of God; for 'the Lord draws the man whom He wishes to convert, and draws him in such a way that his darkened understanding is turned into an enlightened one and his perverse will into an obedient one. And this is what the Scriptures call creating a new heart' (Ps. 51, 12). (Formula of Concord, Thor. Decl., II, 30. Cf. Pontoppidan, Sandhed til gudfrygtighed, Q. 485; Epitome, Q. 369.) Rom. 8, 7; Acts 7, 51; Is. 63, 17; 2 Tim. 2, 25; Acts 9, 1ff.; Ezek. 36, 26; John 6, 44; Matt. 11, 27."

- Arvid Gullerud
Waterville, Iowa

* **LENSKI ON "DYNAMIS THEOU"** *

"The **δύναμις θεοῦ** involved...is the Gospel (1,16), which is full of the power and the efficacy of grace. Because grace and the Gospel are "power" and omnipotence also is "power," is not a reason for confusing the two and is certainly not biblical orthodoxy. Because of the wonderful things it does love has well been called the greatest power in the world. Is it therefore omnipotence? Dare we confuse the First and the Third Article of the Creed? Such a confusion would be deplorable. Why, love's power operates in a field in which omnipotence never operates. To say that love, grace, the Gospel can do more than omnipotence, is not well considered language."

- Lenaki, "Interpreparation of Romans,"
page 716.

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* ATTENTION, ALL SYNOD PASTORS *

Pastors, and others concerned, check your libraries for copies you lack of the following:

Synodal Beretning	1866-1917
Synod Report	1918-1943
Kirketidende	1874-1900
Folkekalendar	1880-1943
Lehre und Wehre	1887-1929

Most of these will be available at Synod meeting. Last call. What isn't taken will be dumped.

(Signed)

Reuben Stock

* NEWS ITEMS FROM THE "SENTINEL" *

Pastor Morris Dale, who had a leave of absence from his congregations at Amherst Junction and Manitowac, Wisconsin, because of ill health, reports that he took over the work in his congregations again on July 24th. He tells us that he is feeling fine.

Mr. Theodore Aaberg has accepted the call to be the pastor of the Scarville and Center congregations in northern Iowa. D.v., he will be ordained by President A. M. Harstad on Sunday, August 28th, at 2:30 p.m. We wish both congregations and their pastor-elect God's richest blessings on their work together in the Lord's kingdom of grace

Pastor Emil Hansen, formerly of Volga, S.D., recently was honored in recognition of the 43rd anniversary of his ordination and of his recent retirement from the ministry. The Rev. David L. Pfeiffer of Cottonwood, Minn., preached an appropriate sermon, basing his words on 1 Timothy 1, 12. (Sermon in "Lutheran Sentinel", July 27, 1949, pp. 211-213.)

Pastor Emil Hansen's new address is: 1014 W. 14th Street, Sioux Falls, S. D.

The CLERGY BULLETIN also wishes to express the heart-felt gratitude of the brethren for the services which Pastor Hansen has rendered our Synod, both in the congregations which he served as well as in the Synod. Pastor Hansen was a fearless defender of the Truth revealed in Holy Scripture. In this he was an example of self-sacrificing endurance under trials and conscientious perseverance. We join President Harstad in saying: "Our Synod expresses hearty thanks to the Lord and to you for your faithful services through the years. The Lord bless you and keep you!"

* CORRECTION ON "FREE WILL" *

On page 70, 10 lines from the bottom there appears an editorial interpolation which is a Pelagian error. For the sake of clarity, kindly delete the lines: "(Editor: God has endowed man with a free will. Hence, man may obey or disobey God's command; accept or reject His offer of grace. Man is not a senseless brute, an automaton; but a creature endowed with a free will.)"

Since the Fall man is no more free. Natural man does not have a free will in spiritual matters, but only in lower, temporal, earthly matters. Whatever good there is to be found in man (conversion, faith, love, etc.) is entirely the work of God, Phil. 2, 13. No credit is due to man (John 15, 5; Rom. 9, 16; 1 Cor. 12, 3; Eph. 2, 8-10). God, however, does not produce the good in man by an act of "irresistible force". Sin is disobedience to God's will, an abuse of God-given liberty. In regard to sin God treats man as a responsible person. Sin is man's own work. Now man is no more free, yet he is responsible for his sin. Man's original liberty has been destroyed by sin. His formal liberty is limited to a choice between various possible evils. Yet a man is a sinner not against his will. Hence, he is held responsible, Rom. 1, 32. Man may disobey God's command, and reject His offer of grace. But he has no will to obey God, or to accept His offer of grace. The former is the doings of sinful man; the latter is the work of God through the Holy Spirit, who uses the EUANGELION as the DYNAMIS THEOU EIS SOTERIAN.

A full exposition of our doctrine on "Free Will" was given by the Rev. J. B. Unseth in 1939. You will find it in the Report of the 22nd Regular Convention of the Norwegian Synod (1939), pp. 39-48. This essay gives a clear exposition of the Scripture doctrine on "Free Will", together with a digest of quotations from our Confessional Writings of the Book of Concord.

"I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; BUT the Holy Ghost has called me by the Gospel (EUANGELION), enlightened me with His gifts, sanctified and kept me in the true faith." This precious gem from Luther's Small Catechism is a complete refutation of Pelagianism, Semi-pelagianism, Synergism - both gross and cryptic, and neo-Lutheranism.

- F. R. Weyland

* PRAYER AT THE OPENING OF OUR SYNODICAL CONVENTION *

Almighty God, Heavenly Father, who hast promised by Thy Son, Jesus Christ, to be with Thy Church unto the end of the world, and that the gates of hell shall not prevail against it: graciously make Thy strength perfect in our weakness, and, according to Thy promise, be present with us, Thine unworthy servants, and grant us Thy merciful help in all our deliberations; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

"Liturgy and Agenda" (1936), p.421.