

# CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. September 1949 No 1.

ZION EV. LUTHERAN CHURCH of the NORWEGIAN SYNOD - THOMPSON, IOWA

On August 10, 1949 the Thompson and West Prairie congregations reorganized into one congregation, calling itself "Zion Ev. Lutheran Church." The result of separate and joint meetings of the congregations over more than a period of a year was to worship in the Thompson church. In the meanwhile a fund is being established for the erection of a basement and the interior decoration of the church. This move has been made due alone to the grace of God, that the Kingdom of God might be extended through the preaching of the Gospel.

... The newly organized congregation with the aid of the Forest City Synod congregation voted to install an oil burning furnace in the parsonage in Thompson.

- G. F. Guldberg, Pastor

## ANOTHER NEWCOMER!

Thompson, Iowa also reports a newcomer in our midst in the person of Ruth Elizabeth Guldberg, born on August 8th. The grateful parents are the Rev. Mr. and Mrs. Gottfred F. Guldberg.

## WEDDING BELLS

On August 22nd the Rev. Mr. Leigh Jordahl was united in the bonds of Holy Wedlock to Miss Lois Valborg Gullerud in Mt. Olive Lutheran Church, Mankato, Minnesota.

## ORDINATIONS

On August 21st, Tenth Sunday after Trinity, Candidate of Theology Leigh Jordahl was ordained into the Holy Ministry by Pastor Chr. Anderson at Rock Dell, near Belview, Minnesota. The ordination sermon was preached by the Rev. H. A. Preus of Calmar, Iowa.

On August 28th, Eleventh Sunday after Trinity, Student of Theology Theodore Arne Aaberg was ordained and installed as pastor of the Center and Scarville Synod Lutheran churches, Scarville, Iowa. President A.M. Harstad was the ordinator, assisting him were Pastors H. Bremer, G.F. Guldberg, I.C. Johnson, J.B. Madson, M.H. Otto, G.C.J. Quill, F.R. Weyland, and Paul Ylvisaker.

## CHANGES OF ADDRESS

Rev. Christian Anderson - 327 Center Street, Mankato, Minnesota.  
Rev. Justin A. Petersen - 631 Second Street South, Mankato, Minn.  
Rev. Norman Harstad - Mayville, North Dakota

IOWA--SOUTHERN MINNESOTA CIRCUIT MEETING  
" "

The Iowa-Southern Minnesota Circuit will meet, D.v., in Hartland, Minnesota, the Rev. Paul Ylvisaker, Pastor, on October 6, 1949, beginning at 10:00 a.m. Topic: "God's Word is Our Great Heritage" (Hymnary, 137; Hymnal, 283), by the Rev. G. F. Guldberg.

per: Grant Quill, Sec'y

IOWA--SOUTHERN MINNESOTA PASTORAL CONFERENCE  
" "

The Iowa-Southern Minnesota Pastoral conference of the Norwegian Synod will meet, D.v., at Hartland, Minnesota, the Rev. Paul Ylvisaker, Pastor, on October 7, 1949, beginning at 9:00 a.m. with a Pastoral Communion service. The Rev. Juul B. Madson will give the Confessional address. The program is as follows:

1. Exegesis of 1 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.

Those who desire accomodations for lodging after the Circuit meeting the day before the conference are asked to write the host pastor.

F. R. Weyland, Sec'y

LUTHERAN ONE-DAY SEMINARS  
" "

The general theme is: "That Men May Know Christ Today." Two speakers at each seminar presenting the following topics: "God Gives Christ and His Church," and "Members of a Living Lutheran Church Witness to Christ." The following cities within our Synod will be host<sup>to</sup> this unionistic all-Lutheran seminar: - Boston, Sept. 22nd; Portland, Sept. 19th; Tacoma, Sept. 20th; Eau Claire, Sept. 20th; Minneapolis, Sept. 21st; Mason City, Sept. 30th; Sioux Falls, Sept. 29th; Champaign, Oct. 10th; Chicago, October 12th; Madison, Oct. 11th. - The speakers are men from the Amer. Luth. Conf., the ULC, and the Statementarians.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16, 17. - We don't have to attend these seminars. They say, Curiosity once killed a cat! (Ed.)

LITT av HVERT  
" "

In case you have not heard, Pastor Raymond Branstad of Suttons Bay has been called to Eau Claire Synod Lutheran congregation.

If you wonder whether the Holy See will announce the "great revelation" of the bones of St. Peter below the confessional altar in St. Peter's Basilica, Vatican City, then just read Dallmann's "Was Peter Ever In Rome?" (N.W.Publ.House Print.)

The September 11th issue of THE NORTHWESTERN LUTHERAN presents a fine criticism of Gillenson's article in LOOK magazine on "The Lutherans", August 16th issue. Read it.

In the same issue of THE NORTHWESTERN LUTHERAN the Rev. Egbert Schaller of the Wisconsin Synod gives a fine report on our recent Synodical convention, pages 295-296. His closing words are: "Let us bid our brethren God-speed and pray that the beauty of the Lord our God be upon them, establishing the work of their hands." We take this opportunity to thank Pastor Schaller for his words of blessing.

DR. EINAR ANDERSON  
" " " " " " " "

The following report comes as a grievous shock to many members of our Synod:

"Services for Doctor Einar Wulfsberg Anderson, 44, Lutheran educator who drowned at Saginaw, Mich. on August 31st, were held at Fairview Lutheran church in Minneapolis on September 6th. Formerly of Minneapolis, Doctor Anderson had been dean of men and professor in religion at Michigan Lutheran Seminary in Saginaw since 1946.

"He was educated at the Immanuel Lutheran elementary school and North high of Minneapolis and at Concordia College, St. Paul, Minn.

"He received his Master's degree at the University of Minnesota and later attended Concordia seminary in St. Louis, Mo. He obtained his Ph. D. degree from the University of Illinois."

--- At one time Dr. Anderson served our Synod congregation in Eau Claire, Wis. Prior to his call to Michigan Lutheran Seminary he was the first principal of the Detroit Lutheran High School Association.

"Doctor Anderson is survived by his wife Lillian Brandt Anderson, a daughter Karen and a son Einar, Jr., his parents, the Rev. and Mrs. Christian Anderson of Mankato, Minn., and two sisters, Mrs. Didrikka Conn (BLC, '28), St. Louis, Mo., and Mrs. Hilda Ganschow, Chicago, a brother, Hartvig, St. Louis Park. The body lay in state at the church from noon until time of service. Burial at Crystal Lake cemetery."

(Adapted from the Mason City "Globe-Gazette")

To the bereaved family as well as to Pastor and Mrs. Chr. Anderson we say: "May our God and Savior send His Comforter into your hearts to comfort you in your sorrow at this time! We, in our Norwegian Synod, recognize with appreciation what your son, husband, and father had accomplished in the field of Christian education. Our prayers rise to the throne of grace in behalf of the immediate family that our Heavenly Father would continue to take them in His gracious care and keeping."

- F. R. W.

\* DELEGATE EQUALIZATION \*  
" " " " " " " " " " " "

Mr. O. M. Wilson (3113 Emmett St., Madison 4, Wis.) asks 1) that those congregations that have not as yet contributed their 10% per communicant member to the Delegate Equalization Fund this year, to send the same to him soon; 2) that the congregations which want the expenses of their delegates this year to be paid out of this fund to inform him (Mr. Wilson) of the amount to be paid back.

The plan is to keep the rest of the money intact until next year's Convention, in order to have something with which to start to work then. The idea is growing that hereafter congregations pay no delegate expense themselves, but that all be paid out of this fund; unless, of course, the congregation chooses to pay that expense in addition to making its 10% per communicant contribution.

(There are laymen who would like to see the pastors' traveling expenses for Convention and General Pastoral Conference taken out of this fund too -- anyway it is something to think about until next Synod Convention.)

- per M. H. Otto

FINANCE BOARD  
Release No. 3

Due to the change in the office of Treasurer, we are not able to give a complete summary of the Synod's financial status at this time. But we do have the following, which should be given our very earnest consideration.

On June 30th there was a deficit in the HOME MISSION Treasury of \$1194.00. Income for July was \$566.00 and expenditures for the same month were \$1252.00; the August receipts were \$777.00 and the expenses \$1464.00. Accordingly, on August 31st there was an actual cash deficit of \$2567.00 in this fund.

Other funds may be in much the same condition, for contributions are usually better for Mission than for any other purpose.

Because of unforeseen contingencies, the Home Mission needs for the year will be about \$17,000.00. Whereas a monthly income of a little over \$1400.00 would have been sufficient, we now (in view of the <sup>ready</sup> accumulated deficit) have to receive an average of \$<sup>ver</sup> \$1700.00 every month until next April 30th. We cannot expect our missionaries to exist on mere promises of salary; they must have it if they are to carry out the work we have asked them to do for us.

The question is: What are we as pastors doing about this and the other funds? Are we calling attention to the monthly summaries in the SENTINEL? And, what kind of example are we ourselves setting with respect to giving?

When a congregation or Synod loses interest in missions (which includes the support of the mission program already underway too) it is fast becoming a decadent church. It is still true, that we either have to give our religion away, or lose it ourselves.

--- A SUGGESTION: Why not include some of these paragraphs (Except - the first and the 2nd last) in your Sunday bulletin - or make your own summary. Whatever method is preferred, please say and do something, and that very soon.

- M. H. Otto, Chrmn -

\* A BIBLIOGRAPHY ON THE DOCTRINE OF THE CHURCH AND MINISTRY \*

(Editor: We present the following bibliography, which though incomplete is nevertheless representative of the positions held by the Missouri, Wisconsin, and Norwegian Synods, for the purpose of comparative study. We can gain a clear perspective only if we patiently study what Scripture says in regard to the Church and the Ministry. Where Scripture does not draw logical conclusions, we often fall into error if we take that liberty, especially when we make practical applications of these doctrines. The doctrine of the Church and Ministry as well as any other doctrine of Scripture, is not presented to human reason but to faith which takes reason into captivity.)

I, Missouri Synod - "Concordia Theological Monthly"

1. "Luther ueber Kirche und Amt," P. E. Kretzmann. Vol. X, No. 6, pp. 432-449.
2. "The Significance of the Doctrine of the Church and the Ministry, as Professed by Our Fathers on the Basis of Scripture and the Lutheran Confessions, for Our General Theological Orientation," J. Theodore Mueller. Vol. XI, No. 1, pp. 19-36.

"The Abiding Word"

1. "The Holy Christian Church," L. W. Spitz. Vol. I, pp. 267-289.
2. "The Evangelical Lutheran Church, the True Visible Church of God," P. F. Koehneke. Vol. I, pp. 290-320.
3. "The Universal Priesthood of Believers," L. W. Spitz. Vol. I, pp. 321-341.
4. "The Office of the Keys," Curtis C. Stephan. Vol. I, pp. 342-365.
5. "The Call Into the Holy Ministry," P. F. Koehneke. Vol. I, pp. 366-388.
6. "The Lutheran Congregation," Geo. H. Perlich. Vol. II, pp. 447-473.
7. "The Office of the Public Ministry," E. E. Foelber. Vol. II, pp. 474-492.

"Walther and the Church," Edited by Wm. Dallmann, D.D.; W.H.T. Dau, D.D.; and Th. Engelder, D.D. Foreword by F. Pfothenhauer. 140 pp.

II, Wisconsin Synod - "Theologische Quartalschrift"

1. "Die Stimme unserer Kirche in der Frage von Kirche und Amt," C.F.W. Walther - Aug. Pieper. Vol. IX, pp. 21-40.
2. "Die Lehre vom heiligen Predigtamt," Ed. R. Vol. IX, pp. 141-159; 213-246.
3. "Zur Verstaendigung in der gegenwaertigen Diskussion ueber Kirche und Amt," Aug. Pieper (1912) Vol. IX, pp. 182-208; X, pp. 35-57.
4. "Luthers Lehre von Kirche und Amt," Aug. Pieper. Vol. XIV, pp. 211-241; XV, pp. 65-80; 101-126.
5. "Was lehren wir im Artikel von der Kirche und ihrem Amt?" Aug. Pieper. Vol. XVIII, pp. 95-109.
6. "Zur Lehre von der Kirche und ihrem Amt, mit besonderer Anwendung auf die Synode und ihre Zucht," Aug. Pieper. Vol. XXVI, pp. 202-249.
7. "Die Lehre der Schrift von dem Amt des Wortes in der Kirche, der Ortsgemeinde und in der Synode," Joh. P. Meyer. Vol. XXXIX, pp. 10-22; XL, pp. 128-144.
8. "Das neutestamentliche Predigtamt und seine Gaben," Aug. Pieper. Vol. XXXIX, pp. 81-92; 166-172 ... unfinished.

"Kirchengeschichte," Joh. P. Koehler, Par. 1a, p. 1; Par. 277y, p. 712; Par. 280e, pp. 721-722.

III. Norwegian Synod - Beretning af den norske Synode

1. "Laeren om kirken. I. Den usynlige kirke," Chr. Anderson. 1921, pp. 31-45.
2. "Laeren om kirken. II. Guds ords lære om den synlige kirke, O. M. Gullerud. 1921, pp. 46-64.
3. "The Lutheran Church - the True Visible Church of God on Earth," C. A. Moldstad. 1927, pp. 35-45.

"Church and Synod," Geo. O. Lillegard. Mimeographed, 17 pp.

Theses on "The Church," Paul Ylvisaker. Mimeographed. (1947)

"Clergy Bulletin"

1. "Bibliography on the Ministerial Office and Ordination," C. Hanson. Vol. V, No. 4, pp. 1-3; Ibid., No. 5, p. 2: "Auxillary Office," "Meaning of Ordination."
2. "Report of the General Pastoral Conference - Special Meeting," Vol. V, No. 6, pp. 1-2; "The Ordination Question," p. 3.
3. "The Doctrine of the Ministry," C. M. Gullerud. Vol. VI, No. 1, pp. 1-12.
4. "Propositions of Agreement," P. E. Kretzmann, adopted by the General Pastoral Conference. Vol. VI, No. 6, p. 2.
5. "EKKLESIA as Used in the Pauline Epistles, in the Remaining N. T. Epistles." Vol. VIII, No. 1, pp. 2 and 5.
6. "Articles of Union: III. Concerning the Church and the Ministerial Office," Vol. VIII, No. 4, pp. 31-32.
7. "The Church," Arvid Gullerud. Vol. VIII, No. 10, pp. 62-65.

- Compiled by F. R. Weyland

\* MISSOURI AND WISCONSIN ON CHURCH AND MINISTRY \*

" "

We offer a translation of a paragraph from Prof. Joh. P. Koehler's "Kirchengeschichte," Par. 277y, p. 712:

"In these last years (publ. 1917) the faculty of the Seminary at Wauwatosa (Wis. Synod) interceded in favor of a presentation of the doctrine of Church and Ministry which seemingly opposed Walther's doctrine. Walther identified the pastorate (Pfarramt) with the office of preaching (Predigtamt, the Ministry) and treated the local congregation (Lokalgemeinde) with distinction before other ecclesiastical bodies by claiming for it as well as for the pastorate a special divine institution (Stiftung, establishment). The faculty of Wauwatosa is of the opinion that the pastorate (Pfarramt) originated only in the Medieval age of Germany as a species \*) of the office of the Ministry, and that likewise the local congregation (Lokalgemeinde) is a species of the concept of the Church; and in both instances it is of the opinion that by Institution is not to be understood that God has treated these two species \*) with distinction by a special mandate (or institution) over against other similar forms of Christian and ecclesiastical life which also are created by the Gospel. Institution, however, is a divine creation of the forms (pastorate, local congregation, Synod, ministry of school teaching, professorial office, and others) through the operation of the Holy Ghost in Christendom, where the

Christians arrange these things in Christian liberty according to external conditions. The discussions concerning these questions are not ended as yet. But since both parties at heart cling in equal evangelical manner to the concrete things which are at stake\*\*), it is hoped that there will also be agreement in the intellectual comprehension and presentation on the basis of the Word of God."

- Translated by F. R. Weyland.

Notes: \*) Species, from the Latin, a sight, outward appearance, shape, form. Hence, a visible appearance of the Church is the local congregation, and a visible appearance or form of the Ministry of the Word is the pastorate of a local congregation.

\*\*) Concrete things which are at stake. With these "concrete things", undoubtedly, are meant such matters as the Ministry of the Keys, safeguarding against unionism, millennialism, the Antichrist, separation of Church and State; carrying on Christian work, as missionary expansion, Christian education; proper attitude toward adiaphora, preserving purity in doctrine and practice, etc. In all these matters both parties at heart want to preserve their integrity.

After long and patient study on the basis of Scripture and making an evaluation of the comparative study of these two presentations of the doctrine of the Church and Ministry, we should be able, with the help of the Holy Spirit, to gain a clear perspective. Let us bear in mind 1 Cor. 2, 13: "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

- F. R. W.

\* PROF. FLEISCHER ON CHURCH AND MINISTRY \*

(Editor: We herewith append some notes on Church and Ministry by Prof. Herman A. Fleischer of Northwestern College, Watertown, Wisconsin. These notes are given for study and consideration.)

I. The Ἐκκλησία (una Sancta, 3rd Article) is essentially not an organization, i.e., a legalistic term, a human agreement on classes, orders, offices, etc. - Christ did not know of such a society in spite of Judas being the treasurer of the flock! - but it is an "organism", "a microcosm", a gospel term, meaning a "body" of which Christ is the Head and the rest His members, which according to Paul Eph. 4, 15-16; Col. 1, 18; Eph. 5, 23, are all governed by the ONE Spirit of Christ (Rom. 8, 9). -- 1 Cor. 12, 11ff; Col. 2, 19

Note: This definition of the essence of Ἐκκλησία excludes all unionism with heterogeneous elements! Think of your body and then of some foreign element, possibly a polio-germ, entering that healthy organism! "A little leaven leaveneth the whole lump!"

II. Now in a healthy organism like our body everything works "orderly", is well organized. 1 Cor. 12, 18; 24-27. That's natural, says Luther: "You need not tell the sun to shine; that's its nature! Nor must you command an apple tree to bear apples and not prunes! Etc. (Luther, Walch, Vol. XV, 2080-2083; Vol. V, p. 1060-1064, and pp. 1504-1509.)

As in a healthy body everything works orderly, so also in Christ's spiritual body, the Ἐκκλησία. God, Christ, has given His members certain CHARISMATA and men (1 Cor. 12). - But - How? Did He for instance institute bishops, presbyters, deacons, etc? - No! We have not one single Bible passage stating that. But - have we not 1 Cor. 12, 28-30, et alia? - Yes! but these men God gave not

immediate (like the Apostles and Paul and the O. T. prophets) but mediate, like the first seven deacons (Acts 6, 5). - Through the choice of the congregation! - They are divinely called ( have a divine call) servants of the Ἐκκλησία; but their specific διακονία is not "de jure divino" but "de jure humano"! (Geschichtlich geworden, historical development). Nowheres in Scripture have we a divinely stated catalog of their duties (like in Sacraments e.g.:). ...

Prof. Qualben (St. Olaf) "History of Christian Church" is wrong on this point. He looks at Gospel as a new law of Christ, p. 35 and 40. (Cf. Sohm, "Kirchen-Recht" and Bennet, "Archeology."

- H. A. Fleischer

\* THESES OF AGREEMENT ON "CHURCH AND MINISTRY" \*

Adopted by Missouri and Wisconsin

(Editor: The following Four Theses were submitted to us for publication in the CLERGY BULLETIN. We do not vouch for the exact wording, since they were taken from classroom dictation. However, the essence is there. They are the four theses on Church and Ministry on which the St. Louis and Thiensville faculties agree, not the Synods as such)

- I. God's will and ordinance, revealed in the Scriptures, is realized when Christians living in the same place enter into external relations for service and worship.
- II. It is the will and ordinance of God, revealed in the Scriptures, that such local congregations have shepherds and teachers, who in their behalf administer the office of the Word.
- III. It is according to the will and ordinance of God, revealed in the Scriptures, when Christian congregations give evidence of their common union and perform their tasks jointly with them, as a voluntary synodical organization.
- IV. Since every Christian has the Keys, a judgment expressed according to God's will by two or more is valid. But we recognize on the basis of Scripture, that proceedings of discipline are not brought to a conclusion unless the local congregation has taken action.



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

Vol. IX. October 1949 No. 2.

"OUR FEARS HAVE NOT BEEN REALIZED"?

" " " " " " " " " " " " " " " "

... Then just read the following item taken from the Mason City, Iowa Globe-Gazette, dated September 20, 1949:

## 3 Lutheran Bodies Plan Organic Union

Chicago - "Official delegations of 3 national Lutheran bodies agreed at an epoch-making meeting to work for organic union of their 3 bodies.

"A Committee of 6 was instructed to submit at a larger meeting of the delegations 'steps toward organic union of the American Lutheran church, the Evangelical Lutheran church (former N.L.C.A.) and the United Evangelical Lutheran church.'

"The delegations, in turn, will submit a joint report to the conventions of these 3 churches.

"The meeting is believed to have laid the foundations for the first major organic union of Lutheran bodies since 1930.

"It approved, it would create a single church of more than 1,500,000 members.

"The Minneapolis-headquartered Evangelical Lutheran church, which has a Norwegian background, has a membership of some 800,000 persons. The ALC, with headquarters in Columbus, Ohio, and a German background, has some 700,000 members. The UELC, with headquarters in Blair, Nebr., and a Danish background, has some 50,000 members."

... Editor: These may be pungent words: May he who loved the Norwegians and said "Our fears have not been realized," now swallow his words!

## BETHANY SEMINARY STUDENTS

" " " " " " " " " " " " " "

Our school of the prophets now has an enrollment of nine: Theodore Aaberg (also pastor of our Scarville-Center parish), Stanley Holt, Hugo Handberg, Neil Jordahl, Paul Madson, John Moldstad, Paul Petersen, Lyle Rasch, and Ruben Ude.

## ORDINATION

" " " " " "

Candidate of Theology Neil Hilton was ordained into the Holy Ministry and installed as pastor of our parish in Suttons Bay, Michigan by President A. M. Harstad on October 2nd. May the Lord richly bless his ministry!

## PROUDLY WE HAIL ...

" " " " " "

... an heir to the Quill name! Timothy Carl Johan was born to the Rev. Mr. and Mrs. Grant Carl Johan Quill on September 20th, Albert Lea, Minn.

WANTED - Bob Preus' address.

LUTHER DAY  
" " " "

This year the Albert Lea circuit of the Norwegian Synod is again sponsoring its annual Luther Day celebration at the Lake Mills High school auditorium, Lake Mills, Iowa, on Sunday, October 30th. The service begins at 10:30 a.m. The speaker is the Rev. Stuart A. Dorr of Tracy, Minnesota, who together with the Rev. J. A. Petersen, was the originator of this annual event. A cordial welcome is extended to all. A 120-voice children's choir will sing two numbers under the direction of the Rev. Iver C. Johnson.

In the afternoon there will be a program in the Lake Mills Synod Lutheran church. The speaker at this program has not been determined as yet, but the topic will be "Music and the Reformation."

LITT av HVERT  
" " " " " " "

The newly-elected officers of the Iowa-Southern Minnesota Pastoral conference are: Juul B. Madson, Chairman; F. R. Weyland, Secretary... The Albert Lea "Winkel" conference will meet in Thornton, Iowa, F. R. Weyland, pastor, on November 14th at 10:00 a.m. (Not Nov. 7th.) ..... All pastors are reminded to contact wealthy members for loans for our new Hiawatha Mission in Minneapolis, in accordance with the instructions sent out to our pastors by Mr. Oscar M. Wilson. If the pastor of Hiawatha Mission is in need of used church furniture for the new church building, he is asked to contact the editor of the CLERGY BULLETIN. ... The Bethany College Auxiliary of the Twin Cities asks all ladies aid societies within a reasonable radius of Mankato to meet with them at BLC on Monday, November 7th. The purpose of the meeting is to see what they can do for Bethany in the line of improvements... It is reported that a capacity crowd filled the halls of Bethany over the Bethany Day weekend of October 15-16th. The Rev. Robert Preus delivered the sermon on Sunday morning, basing his discourse on Isaiah chapter 52. In the afternoon program Prof. Paul Zimmermann spoke on the Importance of a Christian College training and the choir gave a Bach cantata, "Bide With Us." On the day before Missionary Paul G. Anderson of Nigeria gave the evening devotion which preceded the Alumni banquet. He based his sermon on Acts 2, 11. The alumni banquet was well attended, but the alumni meeting not so well..... The BLC kitchen has a new oven, and many other improvements about the building were noted during our reporter's stay at the Bethany Day weekend. ... Lest we forget! Start working on the Bethany Expansion Program now.

# EKKLESIA

The following notes on EKKLESIA were compiled by the class of '50 at Northwestern College, Watertown, Wisconsin, during the last school year under the guidance of Prof. Fleischer. Incidentally, the students of the Norwegian Synod were exempt from this project, because they had made a similar compilation the year before at Bethany College. This study is in the form of a number of reports made by the following students: W. Radtke, P. Eickmann, P. Kuske, A. Fuhlbrigge, D. Sellnow, J. Fricke, J. Spande, J. Thrans, R. Scharlemann, J. Schaller, P. Ströhm, L. Messerschmidt, F. Mueller, H. Johna. We are grateful to Prof. Fleischer for permitting us to publish these reports in our CLERGY BULLETIN. They will be of inestimable value in our study of the doctrine of the Church and Ministerial Office, especially in our Pastoral conference sessions. - Editor.

## P R E F A C E

When in my "Introductory Remarks" to par. 5 of my "outline for Church History" I briefly explained such questions; "What is the Church?" "Where is it to be found?" etc., I maintained that the outward organized form does not belong to the essence of the Church, but that the Church essentially is an "organism" (not an organization!), Christ the Head and the Church His body and members, some of the students who used Prof. Lars Qualben's Church History as a textbook, inquired about the position of Prof. Qualben in this matter. (Qualben, pages 62-63, and pages 35-43 speaks as though the "organization" of the Church belongs to the essence!)

When I suggested to the class that they study the word EKKLESIA, which occurs 114-115 times in the Greek New Testament, they enthusiastically accepted my challenge. Here's the result. (I was told the class organized into several groups to study assigned passages.) The work was assigned March 10, 1949 and returned April 8.

- Herman A. Fleischer

## R E P O R T S O N "E K K L E S I A"

(By Junior class, April, 1949; notes by Professor Fleischer.)

### Translations

King James: "Church"; Vulgate: "ecclesia"; Luther: "Gemeine". The same word is used in each translation in all the passages cited.

<u>Passage</u>	<u>Meaning</u>	<u>Reasons</u>
Matt. 16:18	Ecclesia catholica	Christ established only an invisible church. The invisible body, not the outward organization, is built on the "rock" which He speaks of here.
Matt. 18:17	Local congregation (Note: Against Lars Qualben, p. 35 that Christ intended to organize etc. of p. 63.)	In the progression used (individual to small group to "ecclesia"), ecclesia would naturally seem to indicate the next larger group, the local congregation. The context also indicates that Jesus is speaking of local groups (see v. 19-20).
Acts 2:47	Ecclesia catholica	The passage seems to stress the invisible church; however, at this time the invisible body was in the main confined to the

Acts 5:11	Local congregation	congregation at Jerusalem. The words "the Lord added ... such as should be saved" indicate that the invisible church is meant. Some codices don't have "ecclesia" here.
Acts 7:38	Visible Israel	There seems to be no reason for referring this to the invisible church. Everyone within the congregation would be affected by what happened.
Acts 8:1	Local congregation	Stephen follows the LXX, which uses "ecclesia" for "congregation" of Israel, i.e., the whole people.
Acts 8:3 Acts 9:31	Local congregation The ecclesia mentioned in 8:1, now scattered throughout Palestine.	A persecution would naturally be directed against the visible body. Used the same way as in v. 1. If the plural reading (used by the King James and given by Nestle in the margin) is correct, then the meaning must be visible, local congregations. If the singular is right, then both visible and invisible bodies would be included.
Acts 11:22	Local congregation	This is indicated by the words "which was at Jerusalem". The sending of Barnabas was an act of the congregation as a whole.
Acts 11:26	Local congregation	The assembling together is an act of the visible organization.
Acts 12:1	Local congregation	Persecution was directed against the whole visible body.
Acts 12:5	Local congregation	The group informed of Peter's arrest would naturally be the congregation at Jerusalem.

Local congregation always includes both visible and invisible elements. "The concept (ecclesia) has a spiritual content even when applied to the local congregation only. For always the genuine believers form the church irrespective of mere adherence," — Lenski.

Acts 13:1ff.	Ecclesia, Local Church, Gemeine, Church	Context — 'that was at Antioch'. There it must mean the local church. (Note: This is the first divine conjunction for some kind of organization within "ecclesia".)
Acts 13:43	Gemeine, Assembly, Congregation, "Synagoga"	The formal church service had come to an end. Apparently the interpretation of this passage depends on the word which means to destroy or break up, certainly the church building was not destroyed, therefore it must mean the Assembly was broken up.
Acts 14:23	Ecclesias, Local cong. Gemeine Church	Context, cf. 14:21 'returned ... Antioch', then they stopped at every church, which implies the local congregation at each place. (Note: Besides Acts 1:15-26 and 6:1-7 we have here first mentioning of organization. Election of Presbyters by congregational raising of hands and ordination by Apostles, something <u>Christ</u> never mentioned.)

Acts 14:27	Ecclesiam, Local Cong. Gemeine Church	Context again has to establish the reason. "They had gathered together", i.e., the local congregation.
Acts 15:3	Ecclesia, Gemeine, Church - Local	According to the context it refers to the members of the church.
Acts 15:4	Ecclesia - Local Gemeine, Church	"received by the church" must mean by the congregation. (Note; Mark distinction between congregation, apostle and "Presbyters" - Plural.)
Acts 15:22	Ecclesia, Gemeine, Church	Context shows that it is the body of believers in Jerusalem. (Note; Mark same distinction as in v. 4!)
Acts 15:41	Ecclesias - Local Gemeinen, Churches	Here Paul and Silas went to a place - Syria and Cilicia, therefore it must be the local church.
Acts 16:5	Ecclesia - Local	Cf. Acts 15:4.
Acts 18:22	Ecclesiam - Local	Refers to specific place.
Acts 19:39	Ecclesia, Assembly, Gemeine, Church	As it is stated in the context it refers to a "lawful assembly", hence, a court.
Acts 19:41	Ecclesia, Assembly, Gemeine, Church	Since "the more part knew not wherefore they were come together", it could not be a congregation and in context with a theater, it refers to a crowd.

\* \* \* \* \*

Use of the term "EKKLESIA" in some New Testament passages  
(German "Gemeinde" - Greek "Ekklesia")

Acts 19:41	"And when he had thus spoken, he dismissed the assembly." The term refers to "a group of Ephesian citizens." They had assembled about the question of Diana worship. (No reference to Christian Church.)
Acts 20:17	"And from Miletus he sent to Ephesus and called the <u>elders</u> of the Church." (Note distinction; Elders and Church, congregation.) It is locally used in that it refers to the elders of the Church or of all the churches, if there were more than one individual congregation, at one locality, namely, Ephesus.
Acts 20:28	"To feed the Church of God, which He hath purchased with His own blood." It here refers to the whole assembly of believers on earth. (Note; First mentioning of "Bishops"!)
Rom. 16:1	"I commend unto you Phoebe <u>our sister</u> , which is a servant of the Church, which is at Cenchrea." Here locally used in that it identifies that body of believers at Cenchrea, of which Phoebe is a member. (Note; "a servant", i.e., diakonon - a woman!? Does that mean - "member of" Vorstand?)
Rom. 16:4	"Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." (Note; 'synergous mou, etc. - en Christo, i.e.? Both v. 1 and 4 seem to indicate some kind of "order" (congregation) in certain congregations! Hardly de jure divino! - cf. Mary and Martha of Bethany.) - Locally used. It refers to all the individual congregations of the Gentiles. The use of the plural will usually connote a local meaning.

- Rom. 16:5 "Likewise greet the church that is in their house."  
Locally used. It defines that body of believers which met at the house of Aquilla and Priscilla.
- Rom. 16:6 "Salute one another with an holy kiss. The churches of Christ salute you."  
Again local, referring to individual bodies.
- Rom. 16:23 "Gaius, mine host, and of the whole Church salute you."  
Evidently, Gaius' house was frequently used as the place of worship for the Roman Christians. Therefore, locally used. (This entire 16th chapter of Romans very interesting as to organization of church!)
- 1 Cor. 1:2 "Unto the Church of God which is at Corinth."  
Here again Paul greets an individual group of Christians. It is therefore locally used. There were, however, several smaller groups, comprising the whole Corinthian Church. This is evidenced by v.11, in which Paul reports that he has heard of contentions among the Corinthian Christians from that group which met at the house of Chloe. So Paul addressed all Corinthian Christians.
- 1 Cor. 4:17 "As I teach everyone in every church."  
Local. The very word "every" indicates that he refers to individual groups.
- 1 Cor. 6:4 "If then, ye have judgments of 'things pertaining to this life,' set them to judge who are least esteemed in the church."  
(Note: All such institutional organizations were certainly not "de jure divino"! but historical developments in certain local churches.) - Very likely local, since the Corinthian congregation would not be able to know who the least esteemed were in the whole Church on earth, but only in their own group.
- 1 Cor. 7:17 "And so I ordain in all churches."  
Local. All churches again refers to individual bodies.

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Passage	Term Used	Meaning	Reasons
1 Cor. 10:32	ecclesia Gemeinde church	Whole church	The term here is used to include the whole church. Paul speaks of giving offense, not only to the Jew and Gentile but to all the Christians.
1 Cor. 11:16	ecclesia Gemeine church	local church	Paul here is speaking to the Corinthian congregation. And as such he tells them and how the other churches act in such matters, namely, the local Christian churches.
1 Cor. 11:18	ecclesia Gemeine church	local church	Now he tells them what he had heard about them, that there are divisions in the church. He speaks of ones conduct in the local church.
1 Cor. 11:22	ecclesia Gemeinde church	local church	Here again Paul speaks of conduct in the church. He criticizes them for their unseemly conduct in their church.

1 Cor. 12:28	ecclesia Gemeinde church	Whole church	In this passage we find Paul speaking to the Corinthians about the gifts of grace. He not only is speaking of them, who are but one congregation in all Christendom, but also of every church, entire Christendom. (Note: v.28-30 - yes, whole 12th chap. - we have a clear statement concerning the "offices" in the church, a sort of <u>organization</u> which God has made. See remarks at end! Cf. also chap. 14.)
1 Cor. 14:4	ecclesia Gemeinde church	local church (and whole church)	In this instance Paul is undoubtedly using the term as referring to the local church, although it also applies to all Christendom. Where in the former passage Paul spoke of the "charismata" in the entire church, here he speaks of a person's gifts when speaking to his own church.
1 Cor. 14:5	ecclesia Gemeinde church	Local church	Here again Paul is speaking of the gifts of the local pastor, especially prophecy which should not be in a congregation unless it is used for the edification of the Church.
1 Cor. 14:12	ecclesia Gemeinde church	Local church	Paul goes on and says that they should use these gifts which God has given them to the edifying of their church. Throughout these passages Paul is telling them how they should use their gifts in speaking to the congregation.

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Passage	Translations	Meaning and Reasons
1 Cor. 14: 19	A.V. "church" Luth. "Gemeine"	<u>Local congregation.</u> - Paul here refers to the local congregation. He does not mean just their specific congregation, but the passage is applicable to any congregation. "ecclesia" occurs without the article and means "at church" in differentiation from private worship, therefore the local congregation is meant.
1 Cor. 14:23	A.C. "church" Luth. "Gemeine"	<u>Local congregation.</u> - The Corinthians much admired the gift of tongues. If all of the Corinthian Christians were to come together and speak in unknown tongues, it would indeed be a babel. Since it is the Corinthians especially who stressed the gift of tongues, it is probable that Paul meant their local congregation.
1 Cor. 14:28	A.V. "church" Luth. "Gemeine"	<u>Local congregation.</u> - Paul has taken an individual case for an example and the context would only warrant that church be interpreted as a local congregation.
1 Cor. 14:33	A.V. "churches" Luth. "Gemeinen"	<u>Local congregations.</u> - Paul is here making a statement and laying down a general principle which is applicable in every case. The context clearly warrants the interpretation of "individual local church."

(Note: Luther's remark that this chapter speaks of duly chosen teachers in local congregation -- (not "laymen") --)

In the following group of passages:-- Luther; Gemeinde; King James Version; church; Greek; ekklesia.

1 Cor. 14:34-35: Local assembly of believers. - If ekklesia meant the building, women would not be able to speak whenever they came into the building even if they came alone; the context does not allow that; and the word obviously can't mean the Ecclesia Catholica; therefore; local..

1 Cor. 15:9 All believers. - From Acts we learn that there was a persecution (chap. 8:1) "against the church which was at Jerusalem" and that Paul (Saul) "made havoc of the church, entering into every house.." (8:3). Believers at this time had not yet been scattered, therefore the church at Jerusalem was all believers. Paul entered into the individual houses; therefore this does not refer to an assemblage of the believers.

1 Cor. 16:1 Local congregations. - The plural eliminates the meaning of the Ecclesia Catholica. The word undoubtedly refers to local assemblies, or congregations, as groups and not to the individual believers singly.

1 Cor. 16:19 Local congregation. - As above, chapter 16:1.

1 Cor. 16:19 Local assembly, or congregation. - "Kat' oikon" eliminates Ecclesia Catholica, and means the assembly of believers at that house.

2 Cor. 1:1 All believers at Corinth. - From 1 Cor. 15:9 we see that ecclesia does not necessarily refer to the assembled believers, or the assemblage of believers, but can mean the believers in a certain locality taken individually. On that basis one is inclined to believe that ecclesia here refers to all the believers in Corinth, not to only one congregation.

2 Cor. 8:1 Local congregations. - The context leaves no doubt about the meaning here.

2 Cor. 8:10, 19, 23, 24: As in 8:1.

(Note: v. 19 speaks of the Election, call, Beruf, "cheirotoneo" of public servants in church -- Congregation, "de jure humano".)

Translations:-- King James'; "church"; Vulgate; "ecclesia"; Luther; "Gemeinde".  
The same word is used in each translation here.

<u>Passage</u>	<u>Meaning</u>	<u>Reasons</u>
2 Cor. 11:8	Local congregations	Paul is writing to the Corinthians and they are a part of the general and universal Church. Now Paul would hardly take money from the general church, of which the Corinthians are a part, to help the Corinthians themselves. Then the word "other" is used which would signify that local congregations are meant.



2 Cor. 11:28	Local congregations	Paul has just enumerated many sufferings he has endured because of his faith. Besides these he also has the care of the other congregations which he has founded.
2 Cor. 12:13	Local congregations	Paul compares the church at Corinth with the other congregations. He tells them that the only reason for them to feel inferior to other congregations is that he did not accept help from them. For this he apologizes.
Gal. 1:2	Local congregations	Here it is clear because Paul even specifies the churches as being "of Galatia".
Gal. 1:13	Church in general	We know that Paul didn't just single out one special congregation as the object of his persecution, but that he persecuted that general body of believers who believed that Christ had come as their Savior.
Gal. 1:22	Local congregations	Paul means local congregations because he even specifies them as "churches of Judea".
Eph. 1:22	Church Universal	The passage clearly indicates Christ as being the Head over all things to the Church -- in other words, Christ is mentioned as the Head of the Church or the entire body of believers and not just a local congregation.
Eph. 3:10	Church Universal	Paul here expresses the desire that the manifold wisdom of God might be made known to all men by means of the Church. It is inconceivable that this could be done through only one local church. Hence -- Universal Church is meant.
Eph. 3:21	Church Universal	Paul here prays that God be glorified in the Church -- surely not just in one local congregation, but in the Church Universal.
Eph. 5:23	Church Universal	The passage reads: "Christ is the Head of the Church." Thus the reason for Church Universal is the same as that given for Eph. 1:22 above.
Eph. 5:24	Church Universal	Here again the Church is mentioned as being subject to Christ -- it is obvious that local congregation would not fit here -- hence our conclusion.
Eph. 5:25	Church Universal	Christ's love for the Church is stated here, so again it is very clear that the entire body of believers is meant.

We thus conclude from our investigation that the term "ecclesia" as used in Scripture has really two meanings:

1. The assembly of Christians in one city or community.
2. The whole body of Christians in the world.

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<u>Passage</u>	<u>Translations</u>	<u>Meaning and Reasons</u>
Eph. 5:27	A.V. "church" Luth. "Gemeine" Douay "Church" Vulg. "Ecclesiam"	<u>Ecclesia Catholica.</u> This passage refers to the preceding vs. 23 and 25 of the same chapter where the Church is depicted as the Body of Christ.
Eph. 5:29	A.V. "church" Luth. "gemeine" Douay "church" Vulg. "Ecclesiam"	<u>Ecclesia Catholica.</u> Cf. vs 23, 25, 27, 29 of same chapter. Body of Christ is meant.
Eph. 5:32	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Ecclesia Catholica.</u> Cf. vs. 23, 25, 27, 29 of same chapter. Body of Christ is meant.
Phil. 3:6	A.V. "church" Luth. "Gemeine" Douay "church of God" Vulg. "Ecclesiam Dei"	<u>Ecclesia Catholica.</u> The context shows that Paul persecuted the Church for spiritual reasons. One doesn't persecute just a local congregation for spiritual reasons. Paul's intent was to persecute the believers in Christ wherever they might be.
Phil. 4:15	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Local congregation.</u> - Paul says, "not one," church. This shows that there were more than one. Therefore, he could only be speaking of local congregations.
Col. 1:18	A.V. "Church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Ecclesia Catholica.</u> - Here the Church is spoken of as the body of Christ.
Col. 1:24	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Ecclesia Catholica.</u> - Here the Church is spoken of as the body of Christ.
Col. 4:15	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "ecclesiam"	<u>Local congregation.</u> - Context, "the church which is in his house," shows that a local congregation is meant.
Col. 4:16	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "ecclesia"	<u>Local congregation.</u> - Context, "church of Laodiceans", shows that the local congregation is meant.
1 Thess. 1:1	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "ecclesiae"	<u>Local congregation.</u> - Context, "church of Thessalonians", shows that the local congregation is meant.
1 Thess. 2:14	A.V. "churches" Luth. "Gemeinen" Douay "churches" Vulg. "ecclesiarum"	<u>Local congregation.</u> - The plural, "churches" is used. Therefore the writer couldn't have had the one Ecclesia Catholica in mind, but rather a number of individual congregations. Context, "churches of God which in Judea are in Christ Jesus", shows that he isn't speaking of all the churches of God but only of those in Judea.

2 Thess. 1;1	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "ecclesiae"	<u>Local congregation.</u> - Context, "church of the Thessalonians", shows that the local congregation is meant.
2 Thess. 1;4	A.V. "churches" Luth. "Gemeinen" Douay "churches" Vulg. "ecclesiis"	<u>Local congregations.</u> - The plural, "churches", shows that the writer had a number of individual congregations in mind and not the one Ecclesia Catholica.
1 Tim. 3;5	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation (?)</u> - Paul is here giving qualifications for pastors. "How shall he take care of the Church of God?" A Pastor takes care of a local congregation and not the whole Ecclesia Catholica.
1 Tim. 3;15	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Local congregation (?)</u> - Paul is telling Timothy how to conduct himself in his own congregation.

(In regard to last two passages I would say, "universal" at least since Timothy can only serve one or more local churches -- I would classify ekklesia here as signifying both terms "local and universal", especially in v. 15.)

1 Tim. 5;16	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Local congregation.</u> - The local congregation supported widows.
Philemon 1;2	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation.</u> - Context, "church in thy house", shows that the local congregation is meant.
3 John;6	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation.</u> - They couldn't bear witness before the whole Ecclesia Catholica.
3 John;9	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation.</u> - He wrote to a local congregation.

(Note: Attitude of Diotrephes as to organization! See next v. 10.)

3 John;10	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesia"	<u>Local congregation.</u> - Diotrephes, John's opponent, did not have the power to throw people out of the Ecclesia Catholica. (Cf. v.9)
Heb. 2;12	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation.</u> - The context seems to show that Christ said He was going to take part in services here on earth. The word "Sing" is used. The local congregation sings praise to God when it gathers for services. This passage is a quotation from Psalm 22;22. In this passage in the O.T. the A.V. has "congregation"; Luther has "Gemeine".

Heb. 12:23	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiam"	<u>Ecclesia Catholica</u> . - The writer is comparing the Law and the Gospel. Therefore he is speaking in general terms. When he uses the word "church" on the side of the Gospel, he means the Ecclesia Catholica.
James 5:14	A.V. "church" Luth. "Gemeine" Douay "church" Vulg. "Ecclesiae"	<u>Local congregation</u> . - Elders were officers of the local congregations.

(Note "Presbyters of Congregation" for organization.)

Rev. 1:4	A.V. "churches" Luth. "Gemeinen" Douay "churches" Vulg. "Ecclesiis"	<u>Local congregations</u> . - John is addressing seven local congregations.
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Rev. 1:11	Ecclesiis Gemeinen Churches	<u>Local Church</u> . - Context -- "send to the church" implies local church.
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Rev. 1:20	Ecclesiarum Gemeinen Churches	<u>Local Church</u> . - Cf. Rev. 1:11.
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Rev. 2:1, 8, 18, 3:1, 7, 14;	Ecclesiae Gemeine(n) church(es)	<u>Local churches</u> . - These passages refer to the seven churches of Rev. 1:11. Each of these passages refer to a different church of the seven. E.g. in 2:1 "of Ephesus" makes ecclesia mean local church.
Rev. 2:7, 11, 17		

Rev. 2:29, 3:6, 13, 22	Ecclesia Gemeine Church	<u>Local Congregation</u> . - All here likewise refer to the seven churches. John is here using a figure of speech (pars pro toto). So, it can also mean the Invisible Church.
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Rev. 2:23	Ecclesiae Gemeine Churches	<u>Local Congregation</u> . - Cf. Rev. 2:7.
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Rev. 22:16	Ecclesiis Gemeine Churches	<u>Local Congregation</u> . - Context.
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CONCLUDING REMARKS  
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As a result of its research the class found that the term EKKLESIA signifies the "local congregation or church" in 86 passages; in the remaining passages it possibly means either "the universal Church" (3rd Article) or both, "local and universal" church; and in a few places it simply is used of a "lawful assembly of citizens". For further private study of this subject (Church and Amtsbegriff) the class was referred to Sohm, Kirchenrecht, Vol. I, pp. 1-247; Bennett, Christian Archeology, pp. 321-458; Luther, Walch, Vol. IX, pp. 699-704, and Vol. V, pp. 1503-1509; "Quartalschrift" July 1917; Olaf Linton, Das Problem der Urkirche (Criticism of Sohmi)

The sum and substance of such study will be -- that Christ's Church is an "organism", and that the "organization", (actual or intended) does not belong to the 'essence' of the church as 'de jure divino', but is a matter 'de jure humano'. (historical development.)

Again we find no Bible passage for the papal transfer-of-office idea; nor do we find any passage of a 'divine institution' of certain forms of organization, such as hierarchical, congregational, Presbyterian, Episcopal, etc. But after a local church has been established or planted, elected and called certain qualified persons as public preachers, teachers, deacons, presbyters, bishops, etc., then God acknowledges these persons as His servants, (1 Cor. 12:28, etc., etc.) and He now demands for His servants due obedience, honor, respect, support, etc., even as for civil government (Pilate e.g.) Rom. 13:1-2. Every servant of the church "recte and rite" called (and ordained) is in a 'divine office'. God gave him to the EKKLESIA, not immediately like Paul e.g., but mediately through CHEIROTONIA, Acts 14:23, et al.

Such passages as 1 Cor. 12:28, etc., Rom. 16:23; 2 Cor. 8:19; Acts 20:17, etc. Luther l. c. above.

- Herman A. Fleischer

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### "TWO FALLACIES IN 'USE' OF CHRISTIANITY"

(The above is the caption of an article which appeared in the Des Moines "Sunday Register" on Sunday, October 2, 1949. The writer is unknown to us, but he presents a worthwhile thought. We present it for what it is worth. - Editor.)

To the Open Forum Editor:

"The supreme test for any idea or proposal today seems to be: How can it help fight Communism? Thousands who have never seen a real Communist any more than Don Quixote saw a real dragon are volunteering to do battle with the monster, secure in the knowledge that unless the Red Army attacks they are in no danger and that they have millions of others with them.

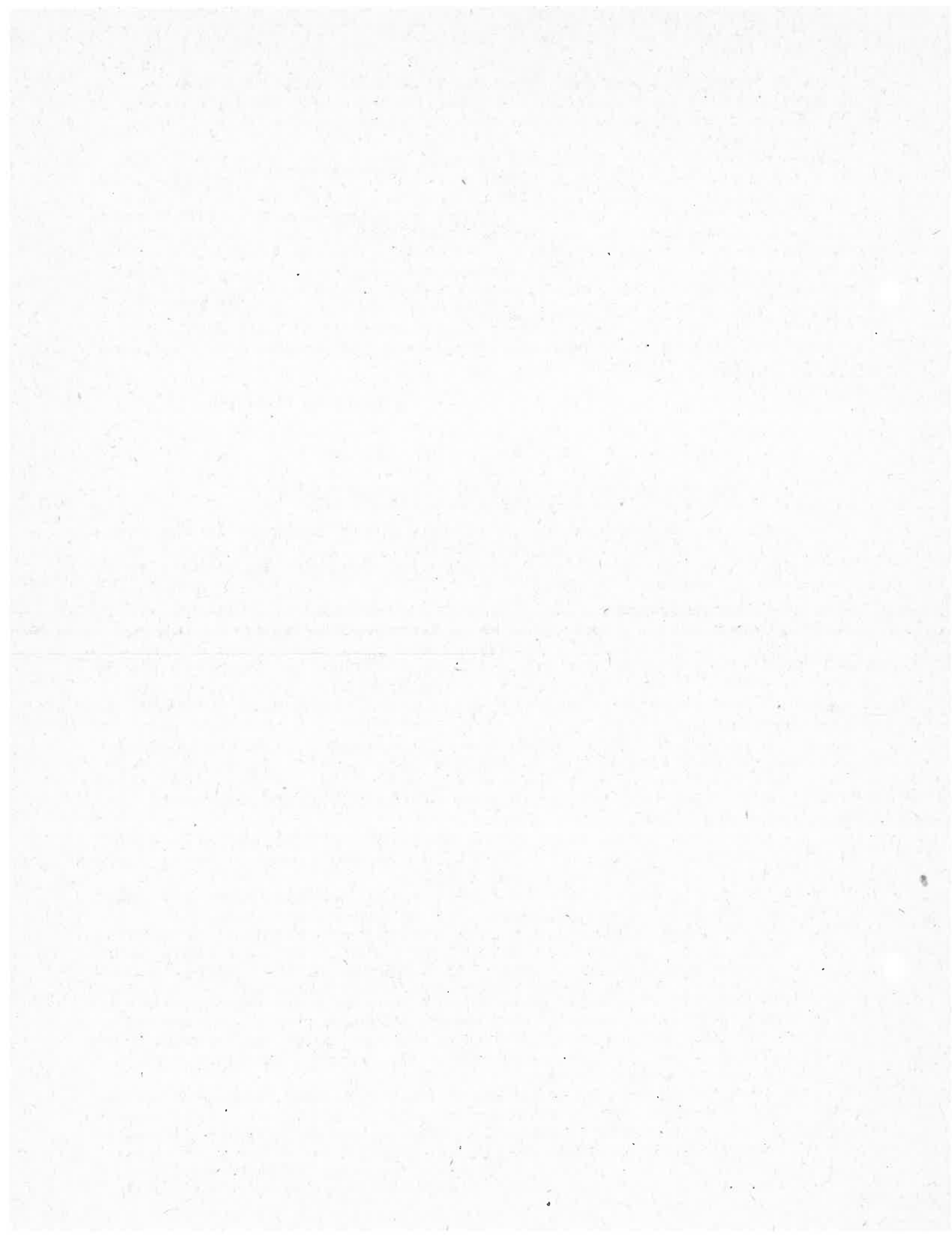
"You often hear the suggestion that Christianity is a good weapon in the war against Communism and against war. Quoting himself, a columnist wrote a few days ago: 'We can use practical Christianity to prevent war, and by harnessing the energy of the atom make the world a virtual Garden of Eden.'

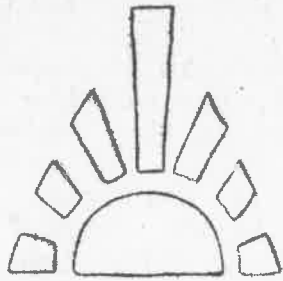
"It is a popular idea, this scheme to 'use' Christianity. It would be handy to be able to use Christianity as we would use science. There are just two things wrong with that plan.

"First, Christianity cannot be 'used'. Christianity does not exist without Christ, the divine Saviour. And we cannot use God.

"The second chief fallacy is a complete misunderstanding of Christianity. Man, according to his Creator, is so depraved and sinful that he cannot carry out the principles of the Sermon on the Mount. We know in our hearts that we can never fully live those ideals, which are part of the divine law, and this knowledge is to drive us to seek the righteousness found only in Christ. Jesus never expected that unregenerate men, who do not truly call Him Lord, could live those ideals. None of us can read through that sermon and say that we have kept or can keep even a majority of its precepts. The atomic bomb is the logical product of this depravity.

"You cannot use Christianity. If all men had Christian faith Communism's hate and violence would not exist. Neither would our own greed, which is not part of an economic system but of our native sinfulness. Christianity is revolutionary, but that revolution must be within us. Weeds are eliminated by digging them up, not by cut-

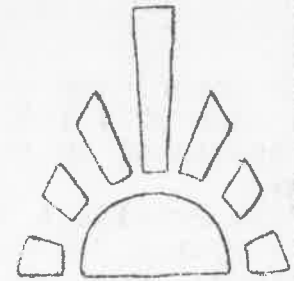




# CLERGY BULLETIN

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F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. November 1949 No. 3.



## MRS. O. M. VANGEN

" " " " " " " " " " " "

It grieves us to report that Mrs. O. M. Vangen passed away Sunday, October 30th, at her home at 101½ South Sixth street, Mankato, Minn., shortly after she and her husband had read their evening devotion.

Funeral services were held at the Mt. Olive Synod Lutheran church on Thursday, November 3rd, at 2 p.m., with the Rev. C. M. Gullerud in charge. Burial was in the Memorial Gardens cemetery.

Mrs. Vangen will long be remembered by many members of our Synod as a faithful woman who lived her faith. She was a true Lois to her own children, Luther and Lois. When the family was living in the northern part of Minnesota, isolated from the fellowship of other Christians, Mrs. Vangen furnished a school room in their own home and conducted a Christian-Day school for her own children. Thus from childhood on they have known the Holy Scriptures, which are able to make them wise unto salvation through faith in Christ Jesus. Many of the girls who attended Bethany college, or who taught there, will cherish the memory of Mrs. Vangen for the many deeds of kindness she had shown to them. - May God in His grace give us more such faithful women!

Surviving are her husband; one son, the Rev. Luther Vangen, Tacoma, Wash.; one daughter, Mrs. Carl Pingel, Bay City, Mich.; 3 grandchildren, Bruce and Margaret Pingel and Naomi Vangen; one brother, the Rev. H. Ingebritson, Lake Mills, Iowa; and 5 sisters, Bertine and Laura Ingebritson, and Mrs. Amanda Fossum, all of Minneapolis, Mrs. Mary Maakestad, Vernon Center, Minn.; and Ida Ingebritson, dean of women at Dr. Martin Luther college, New Ulm, Minn.

May the Lord comfort the survivors with the assurance that Mrs. Vangen is now numbered among the saints before the Throne of God and of the Lamb, cleansed in the flood of Jesus' blood from guilt and blame.

- F.R.W.

## LUTHER DAY CELEBRATION

" " " " " " " " " " " "

The attendance at the morning service of the Luther Day celebration, sponsored by the congregations of the Albert Lea circuit on Sunday, October 30th, reach a new mark - 365! 76 children from the various congregations in the circuit sang in the children's choir. The offering for our Bethany Seminary amounted to \$139.63. - In the afternoon a Song Service was held at the Lake Mills Synod Lutheran church. Dean Norman A. Madson, D.D., spoke on "Are We Children of the Reformation in Our Songs?" The Somber Male chorus and Lake Mills choir gave several numbers.

## O.P.M. CHRISTMAS SEALS

" " " " " " " " " " " "

Christmas Seals for the benefit of the Old People's Home are being processed. Please forstall any action on other seals in your midst. Would you please announce this to your congregation.

Grant C.J. Quill

S U P P O R T P L A N  
" " " " " " " " " " " "

In accordance with the direction of the 1948 Synod regarding a support plan (Cf. 1948 Convention Report, p. 64, article 9), the committee appointed by the President submitted the plan written in the Handbook:

"The President of the Synod shall appoint a committee to work out a system for caring for retired pastors and workers in the church."  
Resolved: That the Support Plan as written in The Handbook with minor changes be sent to all congregations in Synod for ratification (in order that the next Synod convention may vote on it.

- Partial Report of Convention Committee on Charities and Support

We herewith present the Support Plan, with the minor changes incorporated, for ratification by our congregations.

- F. R. Weyland, Chairman

S U P P O R T P L A N  
" " " " " " " " " " " "

Dear Brethren in Christ:

The support of the retired church workers rests on the shoulders of the Christians whom they have served during their lifetime. Cf. 1 Tim. 5, 18; Gal. 6, 6; 1 Cor. 9, 11, 14. This is not only an act of charity, but also a moral obligation, in much the same sense as it is the moral obligation of a congregation to support its present pastor or teacher who are laboring in its midst.

So that our retired pastors and teachers and/or their dependent families may receive a regular monthly income, as their particular needs require, we propose the following plan for adoption:

RETIREED CHURCH WORKERS' SUPPORT PLAN

Article I. Contributions

1. Before the fifteenth day of each month, every congregation and mission charge, served by pastors and teachers of the Norwegian Synod of the American Evangelical Lutheran Church, shall send a fixed amount to the treasurer of the Synod to provide adequately for the retired workers of our Synod.

2. A guide for the amount of their contributions should be the need, their knowledge of the Scriptures and their faith in the Gospel. Remember 1 Tim. 5, 18; Gal. 6, 6; 1 Cor. 9, 11, 14; also 2 Cor. 8, 12: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not"; and 2 Cor. 9, 7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver."

3. According to 1 Cor. 14, 40 a congregation ought not decrease its contribution for this purpose without first consulting the Board of Support.

4. Individual Christians and especially the workers are encouraged to make voluntary contributions and bequests for this purpose.

Article II. Eligibility

Eligible are:

1. All pastors, professors, teachers, including lady teachers, who have made the ministry of the Gospel their life calling and have served the congregations of the Synod, until their retirement.



2. All pastors, professors, and teachers who have served congregations of the Synod and are forced to retire before the retirement age because of failing health or other causes.

3. All widows and dependents of such workers after their death. The support of pastors, professors and teachers who have faithfully served the Church before they were forced to retire, and their dependents in case of a worker's death, shall rest in the hands of the Board of Support.

#### Article III. Amount of Support

1. Every worker, referred to in Article II, paragraphs 1 and 2, shall upon his retirement receive a monthly salary in the amount of required needs.

2. In the event of the death of a worker, his widow shall receive a monthly salary in the amount of her required needs, provided she remains a widow and unemployed and her children are unable to provide adequately for her support.

3. The support of a worker who has become incapacitated shall rest in the hands of the Board of Support, except in cases of his death, when the widow and dependent child, or children, shall receive the widow's support according to par. 2 of this article until the youngest child has reached its 18th birthday, or until she marries or takes up some employment in which she is able to support herself.

#### Article IV. Sick Benefit

A worker who because of illness is forced to take a leave of absence for a period of time shall receive a monthly income in the amount of his required needs, from the time that his leave of absence begins until he resumes his work.

#### Article V. Forfeiture of Benefits

1. A worker leaving the Church before his retirement or who is excommunicated from the Church or unfrocked, shall forfeit all rights to a retirement support.

2. Such cases shall be handled by the Board of Support.

#### Article VI. Board of Support

1. The Synod shall elect a Board of Support, consisting of four members (two pastors and two laymen), which shall have charge of all matters pertaining to this plan, each member to be elected for a period of two years, and so arranged that two members are elected at each annual meeting of the Synod.

2. The Board of Support shall meet as often as the needs require -- at least once a year, before the meeting of the Synod.

3. The duties of the Board of Support shall be:

- a) To keep this plan in operation.
- b) To provide for its publicity by letters, pamphlets and personal contact.
- c) To encourage delinquent congregations.
- d) To decide who is eligible.
- e) To handle all emergency cases.
- f) To give a written annual report to the Synod.

#### Article VII. Treasurer of the Synod

His duties regarding this plan shall be:

- a) To keep an accurate and systematic record of all contributions from congregations and workers.
- b) To make all payments according to the requisitions of the Board of Support.
- c) To notify the Board of Support when a congregation becomes delinquent.
- d) To keep this fund separate from all other Synodical funds.

Note: All monies and requisitions shall remain under the general supervision of the Board of Trustees of the Synod.

#### Article VIII. Alterations

Alterations of any article or paragraph or parts thereof are to be made by the Synod. Such alterations or amendments to become effective immediately upon its passage or according to the decision of the Synod.

#### Article IX. Expenses

The expenses incurred by the installation of this plan shall be paid from the Synod Fund.

\* \* \* \* \*

#### PRACTICAL APPLICATION OF THIS PLAN

Supposing the total estimated needs of our retired workers (and/or their dependent families) would be \$150.00 per month, or \$1800.00 for the year (this is a conservative figure); then supposing that the communicant membership of the Synod would be 6,000 (in round numbers); then the proportionate share per communicant member would amount to 30¢ for the entire year.

Then, supposing, for the sake of round numbers, that the communicant membership of a given congregation were 100; multiply this figure (e.g. 100) by 30¢, and that would make \$30.00 from that particular congregation for this year. This proportionate share may be remitted to the Treasurer of the Synod either monthly, quarterly, or for the entire year, as the individual congregations may determine. If the congregation chooses to remit its proportionate share on a monthly basis (and the communicant membership is 100), then it would send \$2.50 monthly to the Treasurer of the Synod.

If this Support Plan is adopted and put into immediate operation, there will be sufficient funds to provide for all our retired workers of the Church and/or their dependent families according to their specified requirements.

F. R. Weyland, Chairman  
Robert Preus, Secretary

(Note: This Support Plan is herewith sent to all our pastors with the hope that they will present the same to their congregations for ratification at their annual meetings. - F. R. W.)

#### CONCERNING OUR OLD PEOPLE'S HOME \* \* \* \* \*

In order that the Old People's Home Board may properly consider its problems, it is necessary that we know the current need of such a home. We, therefore, request each pastor to answer accurately the following questions and respond within a month:

1. How many people do you now have in your congregation who would desire entrance into a Synod Old People's Home? (By this we mean to find out how many you know desire entrance, not how many you may think might consider it.)
2. How many of these are married couples and how many are single persons?
3. How many of the single persons would require private rooms?

Send your answers to : Mr. G.E.Soli, 1305 North Broad, Mankato, Minn. - Grant Quill

IS THIS WHAT WE WANT?  
" " " " " " " " " " " "

The Synod went \$10,000 behind in the 1948-49 fiscal year. Fortunately, there was a sufficient balance in some funds to avoid an over-all deficit.

The present fiscal year is now half over. In these first six months the Synod has gone behind another \$6,000. If the current rate of giving for synodical purposes continues, we shall be \$12,000 behind at the end of 1949-50 fiscal year, AND THEN we shall have an over-all deficit of several thousand dollars.

Do we want this "going behind" trend to continue?

To look at it another way -- of the \$46,000 budget set to carry on the Synod's work for this year, only a little over a third, or \$17,000 has been raised in the first half. That leaves \$28,700 to raise in the next six months.

In particular need are the following funds: Home Missions still needs \$9700; Bethany \$6900, our Seminary \$4800, and the Synod Fund \$3700 (which has to assume a Sentinel-Tidende deficit of at least \$1200 besides).

We and the members we serve help make up the Synod. Its needs are our problem, and if it incurs a deficit we are in debt too. We are the intermediaries between the Synod and the members of our parishes. The responsibility is ours to see that they be regularly informed on the financial status of their and our Synod. Unless we do put forth a real concerted effort to raise the aforementioned needs we shall find our Synod in a very precarious financial state before very long.

What can we do about it? A hurried survey shows that there were over 25 congregations which in the 1947-48 fiscal year contributed anywhere from less than a dollar to \$5.50 per communicant for synodical purposes. Are we satisfied with that? There were only 14 that gave the needed average or came somewhat close to it, and only about 10 that gave more than the needed average contribution. That first group, which by no means comprises only our smallest congregations, is that problem - it is the problem of those who serve them as their pastors, which means you and me.

A pastor cannot with Paul say that he has "not shunned to declare the whole counsel of God" if he neglects to tell his people what the Scriptures have to say about giving. And, as the Levites in the Old Testament had to contribute on the same level as the other Israelites, so we as pastors today should not be remiss in giving proportionately either. Yes, we can by our example often do as much as by our preaching to get our people to give as they have been prospered.

Again we ask, Is this what we want, that our Synod should year after year fail to supply the funds it needs to carry out its work? If not, let us do something about it, right now too! Next year will be too late. Let us take out some time at our annual meetings for a thorough discussion of our Synod's work and its needs. Either we do something or go into bankruptcy. Or is that what we want?

The congregations should also not forget to consider the Bethany Expansion program at their annual meetings.

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

\* "THE MEANING OF EKKLESIA" \*

At our last Pastoral Conference, the undersigned read some excerpts from Kittel's new Dictionary of New Testament Greek. It was suggested that pertinent statements regarding the meaning of Ekklesia be made available to our Conference, through the CLERGY BULLETIN. The following is submitted accordingly, adding also some excerpts from Cremer's New Testament Lexicon and Dr. Hort's book on "The Christian Ekklesia."

Kittel, p. 504: What is the relation of the so-called "Church" to the so-called "congregation"? To what does Matt. 16, 18 refer? Is the mother-congregation in Jerusalem "a church" or "a congregation"? In what relation do the other congregations in the wide Roman Empire stand to just this mother congregation (Urgemeinde)? ..... There are times when both "church" and "congregation" are included in the meaning of Ekklesia, Acts 2, 47; 5, 11. ... In view of the restricted connotations of the words "church" and "congregation", the best translation of Ekklesia would be the simplest, namely "assembly" (Versammlung) this should then be used univoreally for Ekklesia. .... Acts 7, 38 refers to the Old Testament Israel, cf. Deut. 9, 10, where Ekklesia equals Qahal (in the Septuagint.) ... In Acts 9, 31, the whole number of Christians in Palestine is called Ekklesia. While the reference is primarily to a local congregation, several local congregations are at the same time spoken of as Ekklesia, so that we should rather say "church" than "congregation". (p. 505.) ...

The good text witnesses on Acts 9, 31 vacillate between singular and plural, so that "the church" equals "the churches" (Ekklesia equals Ekklesiae). More certain is the plural in Acts 15, 41, where only a few texts have the singular. (p. 506.)

It must be emphasized that the congregations in different places are called Ekklesia without further ado, after one another and beside one another. That thereby a really local connection is not the deciding factor becomes clear from this that reference is made also to an Ekklesia in Judea, Galilee, and Samaria. (9, 31) It must further be emphasized that the singular and the plural are used promiscuously. It is not the case that the Ekklesia is divided into Ekklesiae. It is also not the case that there must first be an addition of Ekklesiae to give us the Ekklesia. It is much rather the case that the Ekklesia is found in the places named, which fact neither can nor shall be obscured by the naming of Ekklesiae along side of one another. One should always translate and understand: either congregation and congregations, or church and churches. (p. 506.) And the word "congregation" is to be preferred to the word "church".

Sometimes the singular, sometimes the plural is used with reference to the same thing. 1 Cor. 14, 35 has variant texts, both singular and plural. In Gal. 1, 13 we read "persecute the church"; in Gal. 1, 22, "the churches of Judea". Cf. 1 Cor. 10, 32 and 11, 16; 1 Cor. 16, 19 and Col. 4, 15 are important; that such a house Ekklesia is called Ekklesia in the midst of profound discussions of the essence and meaning of the Ekklesia (the body of Christ) is significant. (p. 508.) ..... Decisive for the idea that it is not an addition of individual congregations that makes up the total-congregation, the Church, but that each congregation, even one ever so small, presents the total-congregation, the Church, to view, is 1 Cor. 1, 2: "The church ... which is in Corinth"; likewise, 2 Cor. 1, 1. Here one should not translate "the Corinthian congregation", beside which, then, the Roman congregation, etc., would stand; but: "The congregation, church, assembly, as it is in Corinth." When anyone in such an assembly is despised (1 Cor. 6, 4), when people come together in it (11, 18, cf. 14, 23 and Acts 14, 27),

when the women are to keep silence in it, (1 Cor. 14, 34), when it shall not be "charged" (1 Tim. 5, 16), then it is not merely the congregation bound to a particular place that is thought of or considered, but the congregations in general. (p. 508.)

James 5, 14 speaks of "the elders of the Ekklesia"; here it is not a single congregation that is in mind, but the congregations in general, since this letter is addressed to the generality of Christians, the whole Church. .... Heb. 2, 12, referring to the heavenly Church, ... the only place it is thus used, ... had better be translated "Festival-assembly". (p. 516.)

Cremer's New Testament Lexicon has the following on the above points:

The Septuagint transfers the designation (Ekklesia) to the congregation of the people of Israel, whether summoned or met for a definite purpose (e.g. 1 Kings 8, 65, etc.), or the community of Israel collectively regarded as a congregation; Hebrew, Qahal. .... In the N.T. we find Ekklesia applied to the congregation of the people of Israel, Acts 7, 38. On the other hand, of the two terms used in the Old Testament, synagoge seems then to have been adopted. ... At all events, this supposition seems to be favored by its application to the assemblies (Acts 13, 43, cf. James 2, 2), and to the meeting-places of the Jews (Matt. 4, 23; 6, 2, etc.) Cf. Rev. 2, 9; 3, 9, as also the designation of the Christian community by "episynagoge" in Heb. 10, 25 (Cf. 2 Chron. 5, 6, Septuagint, "pasa synagoge Israel"). ... In this case the word used by our Lord in Matt. 16, 18, "build My church", would acquire special emphasis on the one hand from its connection with the Old Testament expression, on the other hand from the opposition implied in it to the synagogue. We can thus understand also how the Christian community in the midst of Israel could be simply designated Ekklesia without being confounded with the Jewish community, the synagogue. (Acts 2, 47, etc.).....

Accordingly, Ekklesia denotes the N.T. community of the redeemed, in its two-fold aspect: 1.) The entire congregation of all who are called by and to Christ, who are in the fellowship of His salvation, - the Church. That the application of the word to the Church Universal is primary, and that an individual church secondary is clear from the O.T. use of the word and from the fundamental statement of Christ in Matt. 16, 18. -- So Acts 2, 47; 5, 11; 9, 31; 12, 1 and 5; Rom. 16, 23; 1 Cor. 10, 32; 11, 22; 12, 28; 15, 19; Gal. 1, 13; Phil. 3, 6; Col. 1, 18 and 24. It is designated "Ekklesia tou Theou" in 1 Cor. 10, 32; 11, 22; 15, 9; Gal. 1, 13; 1 Tim. 3, 5 and 15. Cf. Acts 20, 28. In the Epistle to the Ephesians, Ekklesia denotes exclusively the entire Church. 2.) The N.T. churches as confined to particular places, Rom. 16, 5, etc. ... 1 Cor. 4, 17, every church in which the character of the church as a whole is repeated, cf. "tou Theou", 1 Cor. 1, 2; 11, 16; 2 Cor. 1, 1; etc.

Dr. F. J. A. Hort in his book on "The Christian Ekklesia" explains his choice of this title for this book thus: "Ekklesia is the only perfectly colorless word within our reach, carrying us back to the beginnings of Christian history and enabling us in some degree to get behind words and names to the simple facts which they originally denoted." (Both "congregation" and "church", he says, "carry with them associations derived from the institutions and doctrines of later times, and thus cannot be made to convey the full and exact ~~force~~ which originally belonged to 'Ekklesia'.") ..... "The Ekklesia of the New Testament takes its name and primary idea from the Ekklesia of the Old Testament. ... It was adopted by the LXX translators from

Deuteronomy onwards (not in earlier books of the Pentateuch) as their usual rendering of Qahal. "Synagoge" is the usual, almost the universal Septuagint rendering of Edhah, as also in the earlier books of the Pentateuch of Qahal. So closely connected in original use are the two terms Synagoge and Ekklesia, which afterwards came to be fixed in deep antagonism! ... Edhah is properly--the society itself, formed by the Children of Israel or their representative heads, whether assembled or not assembled. .... On the other hand, Qahal is properly their actual meeting together, --both Qahal and Ekklesia mean simply "an assembly of the people"; and accordingly in the Revised Version of the O.T., "assembly" is the predominant rendering of Qahal." (pp. 1-6.)

Acts 9, 31. -- Here again the Ekklesia has assumed a wider range. It is no longer the Ekklesia of Jerusalem, nor is it the several Ekklesiae of Jerusalem and Samaria and other places. ... It was no longer the Ekklesia of a single city and yet it was one; probably as corresponding by these three modern representative districts of Judea, Galilee and Samaria to the ancient Ekklesia which had its home in the whole land of Israel. (p. 56.) .... In strictness the words "the church of God" (Acts 20, 28) belong only to the one universal Christian Ekklesia; but here they are transferred to the individual Ekklesia of Ephesus, which alone these elders were charged to shepherd. In the Epistles we shall find similar investment of parts of the universal Ekklesia with the high attributes of the whole. .... Each partial society is set forth as having a unity of its own, and being itself a body made up of many members has therefore a corporate life of its own; and yet these attributes could not be ascribed to it as an absolutely independent and as it were insular society; they belong to it only as a representative member of the great whole. ... (Cf. 1 and 2 Cor. 1, 1; 1 Cor. 10, 32; 11, 22; 1 Tim. 3, 5.) (p. 102-103.)

In 1 Cor. 1, 2, we find the two aspects (the Ekklesia as being on the one hand itself a single body, and on the other hand made up of single living mem) coupled together by a bold disregard of grammar: the single Ekklesia in Corinth is identical with men who have been hallowed in Christ Jesus and called to be saints. (p. 113.)

We have varied evidence as to the pains taken by St. Paul to counteract any tendency towards isolation and wantonness of independence, which might arise in the young communities which he founded, or with which he came in contact. The Epistle which contains most evidence of this kind is 1 Corinthians, the same Epistle which more than any other is occupied with resisting tendencies towards inward division. (p. 119.)

#### COMMENTS ON THE ABOVE, by G.O.L.

These authorities on the meaning and usage of Ekklesia point out that the word is used in the Bible as we would use the word, "assembly," not in the way we today ordinarily use the words "church" and "congregation". An "Ekklesia" may be a local congregation, as we understand the term; it may be an unorganized group meeting together; it may be the O.T. "Chosen People" as a whole; it may be the N.T. Chosen People, the "invisible Church of true believers"; and it may be the whole "church" or group of congregations in a given area. The Wisconsin position, based as it was from the beginning on a thorough study of the original Greek, is entirely correct accordingly, when it says, as in H.H. Eckert's "Minority Report" to the Synodical Conference, 1948, that "Ekklesia is a term which applies with equal propriety to the various groupings into which the Holy spirit has gathered His believers, local congregations as well as larger groups." It is a mistake to say, as some Missourians do, that "the congregation is the only divinely designated body or unit

of the visible church." (Majority Report.) It is a mistake also, when defining the Ekklesia, to say that "a congregation is a group of professing Christians who by God's command regularly assemble, etc." (Majority Report.) Scripture always assumes that it is the true Christians who make up the Ekklesia and disregards the fact that there may be hypocrites in it. It is only the true believers who possess the power of the keys, -- "the congregation exercises its powers (i.e., calls pastors, uses the Keys, etc.) only by virtue of the believers in it." (Majority Report.) A congregation made up of hypocrites and enemies of the Gospel has no "power of the keys" in reality. Luther called the Roman Church's excommunication a "Scheidzbann" accordingly. No external organization as such has been given the power of the keys; that power resides in the true believers who possess it wherever they are and who can at any time form new groupings (congregations, synods, etc.) to facilitate the work of preaching the Gospel, when the old organizations to which they first belonged depart from the truth in Jesus.

Thus it is correct to say, as Wisconsin has done: "A Synod is also an Ekklesia", meaning that a Synod is an "assembly", which is all that "Ekklesia" in Scripture means. It would not do, however, to say that a Synod is a "congregation", -- nor does anyone claim that. Each type of "assembly" has its rights, privileges and duties, which in no way conflict with one another, but supplement one another. The Synod has no authority over the congregations, except the law of love and the power of the Word. The congregation, too, has no other authority over the other congregations with which it is joined in a Synod than the law of love and the power of the Word. The Synod as a body representing the congregations can speak and act for all of them, but not against them, so as to create conflict with them. Rev. Schweikert is right in drawing a sharp line between belonging to the external organization called a Synod, and fellowshiping with it on the basis of their common faith and confession. Scripture commands the latter, but not the former.

It follows that when Christians gather for a Synod meeting, they have the right to arrange their own services -- as is done in all churches, including Missouri, -- devotions, etc., without reference to the local congregation in the place, unless said congregation (or congregations) is the host of the convention. The same applies to Conferences, meetings of missionaries, etc. We had no "local congregation" out in China, but we arranged for regular Sunday services when we got together for the summer conference, had communion, etc. No Missouri-an ever questioned our right to do this. Our "assemblies" there were "ekklesiae" in the Scriptural sense.

What Wisconsin has contended for, then, is not that a Synod should rule over the congregations or take from them any of their rights and duties, but that a Synod should not be denied any of the rights and duties it possesses as an assembly of believing Christians. It wants each kind of assembly, both congregation and synod, to function in the way the Lord of the Church directs, unhampered by man-made rules and notions. Their position, as outlined by H.H. Eckert in the Minority Report to the Synodical Conference, is in line with the facts of Scripture and should be recognized as such. The Wisconsin men have, in this discussion, shown themselves better students of the words of the Bible, and hence better theologians.

Geo. O. Lillegard

"DOCTRINAL DIFFERENCES IN THE SYNODICAL CONFERENCE?"

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(Editor: The doctrine of the Church and Ministerial Office has been a burning issue for many years not only between the Wisconsin and Missouri Synods, but also among the clergy of the various synods in the Synodical Conference - some taking one side, others the other side, not always depending on their particular synodical affiliation. In both camps there are some who draw their doctrinal position to its extreme logical conclusion. To us it appears that it was this which caused most of the trouble, so that very often both sides became confused as to the doctrinal position of the other party. Two years ago Prof. E. Reim of the Lutheran Theological Seminary, at Thiensville, Wis., presented a series of articles in THE NORTHWESTERN LUTHERAN under the heading "The Debate on Union." These articles were written in a popular style, that even the unschooled laity could grasp the issues at hand. We are pleased to present herewith Prof. Reim's article concerning the Church and the Ministry.)

\* \* \* \*

"Among the items mentioned when this series of articles was announced reference will be found to the doctrine of the ministry and the Church, and also to divergent policies on the chaplaincy question. It is our intention to take these matters up at this time.

"We do this with some reluctance. In our judgment these issues do not in themselves play into the problem of union, and should call for no particular debate at this time. We certainly have no desire to complicate matters further. But the issues have been brought up by others, and lest it be thought that Wisconsin has something to hide it may be best to discuss these matters also in these pages. For now that these questions have been raised, they do have a certain bearing on the larger issue of union.

"A REVIEW OF OUR POSITION. Together with other conservatives, including many within the Missouri Synod itself, we have opposed union with the American Lutheran Church on the basis of its Declaration. One of the reasons we have given is the position taken by that church, 'that it is neither necessary nor possible to agree in all nonfundamental doctrines,' and that there are 'areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God.' (From the "Friendly Invitation" of the A. L. C.) Against this liberalistic view we hold that the teachings of the Word of God are stated with such clearness that such latitude is not only not necessary, but may well serve as cover for actual doctrinal error, and that such error would be divisive of church fellowship.

"SO-CALLED DOCTRINAL DIFFERENCES IN THE SYNODICAL CONFERENCE. In contrast to this conservative position a more liberal school of thought, also within the Missouri Synod, has maintained that certain differences are actually being tolerated within the Synodical Conference itself. Referring to our Wisconsin Synod by name, Dr. Theo. Graebner says in his pamphlet on Prayer Fellowship, p. 18: 'We have now for almost a generation acknowledged sharp differences in the doctrine of the ministry and the Church.' This thought has been used by some as an agreement that one may have union without complete agreement in doctrine. On the other hand some of our conservative brethren in Missouri and also in the Norwegian Synod, to whom these issues are a matter of conscience, have been seriously disturbed by the thought that perhaps they are being guilty of an inconsistency in opposing union with errorists while continuing their fellowship with us.

"We are not trying to say that there is a deliberate plan to create a division among the conservatives by these means. But such may well be the effect. Wisconsin has been made suspect in the eyes of its brethren.

"NO DIFFERENCE IN DOCTRINE. What then are the facts? We grant that marked differences of opinion have been expressed in discussions of this doctrine of the ministry and the Church. We maintain, however, that this has been due solely to a



failure to understand the position of Wisconsin. We maintain that there is no difference in the doctrine. Whatever difference there may be is confined to the application of the doctrine.

"When we speak of the Holy Ministry not only Missouri, but Wisconsin as well, teaches that this office exists within the Church according to the will and order of God, that it is of divine institution. Missouri is seriously concerned that the divine nature of the ministry be clearly recognized, and rejects the thought that this sacred office might be a human arrangement, a matter of mere human expediency. But Wisconsin takes the same stand. There is no difference here.

"When we come to the doctrine of the Church, particularly of those bodies of believers who gather around the Word and who make the preaching of that Word their chief concern, then it is not only Missouri which insists that this is according to the will and order of God, that we may therefore speak of the divine institution of such churches. Wisconsin takes the same stand. It not only sees in the gathering of Christian congregations a creative act of the Holy Spirit, but recognizes the full implication of the Biblical warning not to forsake these assemblies, Heb. 10, 25. Again, there is no difference here.

"A DIFFERENCE IN APPLICATION. A difference does appear, however, when we come to the application of these teachings. Rather sharply Missouri restricts its concept of a divinely instituted church to the local congregation. It restricts the idea of a divinely instituted ministry to the pastorate of such local congregation. All other offices, such as of Christian teachers, professors, synodical executive officers, etc., it considers as being branched off from this basic office, without a specific command of God, in Christian liberty. In the same way it considers all bodies of Christians beyond the local congregation, such as synods, conferences, etc., a purely human arrangement. Wisconsin, on the other hand, carefully refrains from restricting these concepts in this manner. It sees in 'ministry' a comprehensive term which covers the various special offices with which the ascended Lord has endowed His Church (Eph. 4, 11-12). It finds in the descriptive name of 'Church' (ekklesia; they who are called out) a term which applies with equal propriety to the various groupings into which the Holy Spirit has gathered His believers, local congregations as well as larger groups. (Emphasis our own. - Ed.)

"We hold that this alone expresses the full richness of these New Testament terms. However, this is not a mere arbitrary preference on our part. If there is some clear word of Scripture that we have overlooked, one that teaches a special divine institution of the local congregation as against the formation and occurrence of other bodies of believers, or one that teaches a special divine institution for the pastorate of the local congregation, thus setting it apart from other forms of the ministerial office, then we shall be glad to restrict our application of these terms to these two limited forms, the local congregation and its pastorate. But although this offer was made many years ago, no such words of special institution have so far been shown."

- Reprint from THE NORTHWESTERN LUTHERAN, August 3, 1947.

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Thayer's Greek-English Lexicon of the New Testament gives the etymology of ekklesia thus: from ekkletos, called out or forth, and this from ekkaleo. Compare with this, 1 Pet. 2, 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath TOU EK SKOTOUS HYMAS KALESANTOS EIS TO THEAUMASTON AUTOU PHOS." How very spiritual that EKKLESIA must be! This passage seems to include not only those whom the Holy Spirit gathers together in the home for the evening devotion, but also those who are "now gathered in the Holy Place", in the Church Triumphant.

- F. R. W.



# CLERGY BULLETIN

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FROM THE REGISTRAR'S OFFICE  
" "

Would all the pastors kindly send us as soon as possible the names of prospective students? Many high school graduates are already making plans for their college training. The public school superintendents begin working on them early, and many superintendents try to get the graduates, especially the cream of the crop, to go to their own Alma Maters. So, be on the alert and see if you can get those students to come to YOUR OWN SCHOOL. We are always happy to send out catalogs and also to correspond with prospective students. We are also willing to visit the congregations in behalf of our school. You need not wait until April, May, or June to invite us out. If possible, we'll try to come earlier. Just drop us a line, inviting us to see your young people about their future education. If you want to put on a program, we shall try to bring along some Bethany talent. I do not know how successful we'll be on that, but we may be able to get something.

Study the catalog, and don't let your parishioners be impressed by a hundred dollar scholarship from some other college. Just have them compare the final cost, and they will see that it is much more reasonable attending their own school.

The new catalog will be off the press about April 1st.

- B. W. Teigen, Registrar

## ARE YOU IN NEED OF CHURCH FURNITURE? "

Our Saviour's Lutheran church, Albert Lea, Minnesota, makes the following offer on its old church furniture:

Church pews, 12' in length, pew ends on one end only -- to sell.

Chancel furniture: Pulpit, Altar, Baptismal font -- to any mission congregation for transportation.

And anyone having a church bell for sale, please contact the undersigned.

- Grant C. J. Quill

Richland Lutheran church, Thornton, Iowa, has the following items to offer for transportation to any mission congregation:

~~Altar (top frame, if desired)~~, Thorvaldsen's "Kommer til mig"

Christus (painted), Altar ring with kneeler, Pulpit, Thorvaldsen's Angel Baptismal font. Last offer, for transportation charges only. Please contact the undersigned.

- F. R. Weyland

\* ACROSS THE EDITOR'S DESK \*

Very belatedly, nonetheless sincerely, we wish all our readers  
A MERRY CHRISTMAS and A HAPPY NEW YEAR in Jesus' Name! The reason  
for the delay of this combined issue of the CLERGY BULLETIN becomes  
evident upon closer  
ter before the hum-  
ial for publication  
time, and the editor  
Maybe that's why he  
Doesn't anyone have  
more? How about some  
conference papers or  
editor, but all of  
whatever you might be pleased to send in. -- Furthermore, in a short  
time the "kitty" will also move into the dog house. The Clergy Bulletin  
fund is down to \$2.59. The equalizers forgot about the kitty at  
our last Synodical convention, and the absentees, seemingly, did not  
send any cash over and above equalization expenses. Last year April  
the CLERGY BULLETIN received \$29.74 from the equalization fund. The  
editorial "we" has been very frugal with his funds. But more stencils  
and envelopes will be needed soon. Now, don't send in any cash. We  
know that you have a heart. But maybe the equalizers can tax us a lit-  
tle more when the General Pastoral conference meets after Easter. Just  
send papers for publication. Thank you!



examination of the plat-  
ble dog house. No mater-  
has come in for a long  
is getting mighty hungry.  
is in the dog house.  
any scraps for him any-  
choice morsels from your  
sermons? Not only the  
us will be nourished by  
-- Furthermore, in a short  
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send papers for publication. Thank you!

- F. R. W.

\* THIS 'N THAT \*

We want to commend the Publications Board for their fine job of  
planning the Convention Report of the 1949 Synodical Convention. A  
good addition is the Index on page 103. We rejoice that the two es-  
says finally appeared in print. "The Royal Priesthood of Believers" by  
the Rev. Stuart Dorr is the finest essay on that subject which we have  
read. Nothing "ice cold" about that! "Cooperation in Externals" by  
the Rev. Geo. O. Lillegard ought to be re-read by all. In this essay  
our Bostonian points out that Cooperation in Externals in reality is  
Unionism. We also appreciate the fact that the roster of pastors and  
professors gives the complete addresses. Also to be noted is the totals  
given at the bottom of the pages in the Parochial report. All in all,  
it is well worth the price of 75¢ per copy.

We are pleased that the Proceedings of the 40th Convention of the  
Synodical Conference, held in Milwaukee, August 3-6, 1948, was sent to  
all our pastors. If you have not read Dr. Henry Koch's essay, "The  
Church: Its Essence and Its Marks, Its Weapons and Its Enemies," do so  
before Lent starts. It covers pages 11-80. This essay may not answer  
all our questions concerning the Church and the Ministry, but it lays  
down Scripture doctrine in such a way that it will guide us to the  
solution of our problems. - The Majority and Minority reports of the  
Interim committee and action thereon are given on pages 135-144.

- "THE WAY OF THE UNIONIST: 1. Silence; 2. Bulldozing; 3. Offers of  
Compromise. (And the way of Scriptural love he does not know.) When be-  
cause of his silence you insist on answers, he starts bulldozing. And  
when that does not get you, the unionist will offer compromises. But  
an orthodox Christian cannot compromise in any matters settled by  
Scripture...." The Rev. Geo. Schweikert, in "Okabena Lutheran," Dec.  
1 & 15, 1949.

\* LENTEN SELF-DENIAL FOLDERS \*  
" " " " " " " " " " " "

The Home Mission Board is willing to furnish each congregation with Dime Coin Folders from the Parish Service Co., Detroit, if they will be used for a special Home Mission Offering during Lent. The order must reach the treasurer, Rev. S. E. Lee, 4227 Thomas Avenue, North, Minneapolis 12, Minnesota, before January 28th. The price of the folders is 7¢ a piece, so please do not order more than can be used with profit. These Lenten Self-Denial Folders should prove a wonderful help in gathering the much needed funds for our Mission Fund. It is a time of the year when our people are willing to bring an extra offering if convenient means are provided for it. We hope that every congregation will make use of this offer, and that the orders will be received in time.

- S. E. Lee, Treasurer

FINANCE BOARD  
Release No. 5

\* IT'S ON OUR SHOULDERS NOW \*  
" " " " " " " " " " " "

The Publication Board is having its difficulties in finding a printer for our Church papers. Only one issue to appear in January. What will happen in the next months no one knows -- hence -- it is up to you and me to publicize our Synodical needs in our congregations. As of January 1st we have \$18,541 still to raise -- and just four months in which to do it. Especially in distress are the Bethany College, Indigent Pastors, Seminary and Synod Funds. Home Missions, however, should not be slighted either. To date, the Bethany College and Seminary Funds have not received even half of their needed income. If our people have to help raise the money for a wasteful government, they should be quite willing to give for the work of the Lord, which usually has to be carried on with a straight-jacket budget. Besides, what we give to Him is not lost, but really just loaned to Him. Now, in January to March, when there are no special offerings designated, let's go all out to take up the slack. Let's push "a dollar a month campaign" -- nothing less will save the situation. **IT'S ON OUR SHOULDERS NOW!**

- Per Milton H. Otto

P.S. We may have some interesting, possibly even embarrassing statistics for you next month. - M.H.O.

P.S. "A dollar a month." Try a dime a day during Lent as per above self-denial folders. That ought to do it. - Editor.

\* \* \* \* \*

With this issue of the CLERGY BULLETIN we hope to be able to enclose an essay on the doctrine of the Church and Ministry by Dr. P. E. Kretzmann. We have been informed that there are between 50 and 60 mimeographed copies available. Although the editor has not received this essay as yet, and hence has not reviewed it; nevertheless, we offer our sincere thanks to Dr. Kretzmann for offering this essay to us for study. There may not be enough copies to supply the need of all those on our mailing list. But we shall try to be fair in the distribution of the essay. If anyone has not received a copy with this issue, please forgive us. With a little effort you could borrow someone else's copy.

- Editor

\* ADDENDUM \*  
" " " " "

As we were all set to send out the much belated CLERGY BULLETIN we received a communication from Brother Alf Merseth, containing the following important announcement:

Son Nile Berman Merseth was born to the Rev. Mr. and Mrs. Alf Merseth of Fertile, Minnesota on January 9, 1950.

Hearty Congratulations and well wishes to both father and mother, and congratulations to the little fellow for getting himself into the CLERGY BULLETIN on time!

... Of course, we had to wait anyway, because we wanted to enclose Dr. Kretzmann's essay, "The Congregation as a Corporate Body," which arrived in the Saturday evening mail. Thank you, Dr. Kretzmann!

... Date: Sunday, January 22nd. Now, HURRY! HURRY! HURRY! Get your orders for Lenten Self-Denial Coin folders to Pastor S. E. Lee, our Synod Treasurer, at least by January 28th. The total order must be in the hands of the Parish Service Co. in Detroit by the end of the month. So, HURRY! Send your orders to Brother Lee by telegraphy or telepathy, whichever system happens to be more convenient for you!. But, by all means, get your order in by January 28, this week Saturday.

- F.R.W.

PROTESTANTS ARE UNITING. - From coast to coast THIS WEEK magazine is distributed together with the local Sunday paper. The December 4, 1949 issue carried a startling article with the above caption by Dr. Henry P. Van Deusen, President of Union Theological Seminary. We cannot say that the secret is out, for the spirit of Unionism has been brewing ever since the Samaritans wanted to cooperate in externals with the Israelites in building the ~~temple~~ of Jerusalem. All these signs of doctrinal indifferentism (call it Unionism or Samaritanism, if you will) are blind, but certain efforts of worldly-minded men to corrupt all the fundamental teachings of Scripture. For the sake of external union not a single doctrine of Scripture is important enough to contend for. The only article of Christianity that seems to get by unscathed is that "Jesus was the most perfect specimen of a man, a teacher from whom we can learn something, a moralist who was ahead of his times." Since the uniting of churches most intimately affects the doctrine of the Church and the Ministry, we must be particularly careful and concerned that we get a true and correct Scriptural evaluation of this doctrine. Here a few questions might help:

1. Does the kingdom of God (i.e., the reigning of Christ in the hearts and lives of believers) come with outward observation?
2. What is your conception of the Church? Is it an organization which carries on business; or is it an organism, the Body of Christ, which lives by Christ, on Christ, and with Christ?
3. Is the Church on earth of the world, or does it set its affections on things that are above?
4. In the light of Romans 13 and allied passages ought the Church enter into politics, or in other ways seek to make its influence felt in the government?
5. Concerning your own congregation in Hometown, U.S.A. - is the Church visible, or is it invisible? Is it concerned about making this world a better place to live in, or does it look for a City made without hands whose Builder is God? (Church = the Una Sancta.)
6. Do you think that the Roman Catholic conception of the Church is worthy of emulation by Protestant Christianity, particularly by the Lutheran church of the U.A.C.?
7. Supposing the Church were visible, what would your congregation of believers do to obtain a true pastor when it knows not from where to choose?

Dr. Truman B. Douglass (Executive Vice-President, Board of Home Missions, Congregational Christian Churches) indirectly seeks an answer to all these fears in his article featured in the WOMAN'S HOME COMPANION for December 1949, entitled "Let's Unite Our Churches - Now!" He says, in part: "They (different denominations) seem to spend more time in trying to prove one another wrong than in showing that Christ was right." Later, on page 90 of said magazine, Douglass asks: "Why don't we have more real church unity? One reason is that there are differences of opinion over the terms on which churches can give up their denominational distinctiveness. For example the eminent Lutheran leader, Dr. Walter Arthur Maier, who was one of the participants in the Town Meeting of the Air debate, believes that no unification can take place without a previous agreement on doctrine and creed. This is a point of view which every American cherishing religious freedom must respect. Any plan of union which requires persons to surrender or compromise their deepest convictions must be rejected. (Emphasis our own.) Then he continues: "No one seriously interested in church unity has

any idea of imposing on all the denominations some form of church life which has uniformity of practice and belief. We hold that a united church can be just as hospitable to differences and varieties as are the existing denominations. What is really needed is a basic shift in loyalty. The primary loyalty of churchgoers ought to be to the WHOLE CHURCH (Una Sancta Ecclesia? - Ed.) AND ITS WHOLE MISSION - not just some little part of it. Religious differences cannot be ignored or minimized. They go deep and they matter much. But they can be transcended. Things that matter much can give way to the things that matter most." (Doctrinal stand on Scripture as God's inerrant Word can give way to THE thing, namely, Union without Unity. In other words, "Let's all agree to disagree!" - Editor.) ... As the third pointer for helping to achieve church union the writer suggests: "You can practice Christian unity in your own community.... We have to start with the recognition that every denominational tradition has developed and expressed authentic Christian values. We should all be poorer if any of these gifts were lost. We are all debtors one to another." (Shades of Lund! - Ed. And all these years we have been trained to be debtors only to Christ the Lord, and in that indebtedness to be faithful to His Word!)

Our lay people read these articles which appear in secular magazines. When a lady member of one of our Synodical Conference churches in the Twin Cities thinks more highly of Dr. E. Stanley Jones and his dream of a Pan-Christian temple for all Protestants than she does of doctrinal purity as it is taught and preached in her own church - when a well-meaning member of the church council in one of our own congregations thinks that it would be better to be more liberal to gain the favor of those who are outside of our communion, then it is high time to sit up and take notice. What can, what must we do to stem the tide of religious indifferentism? As individuals or as a Synod we are powerless to do anything. The Devil has his way of laughing the little fellow and the little orthodox church to scorn. And Unionism will have its way, despite all our efforts to stem it. In our strength we can't do a thing to stop it. But we can and we should pray for purity of doctrine throughout the world, as we do in the General Prayer. "The prayer of the righteous man availeth much." Then rest the case with God who is the Lord of the Church. And by all means, we as individual pastors and teachers with the help of God's Holy Spirit are to prove our sincerity in praying for purity of doctrine by diligently searching the Scriptures to discover God's answer to the needs of mankind - not a Dr. Van Deusen, or a Dr. Truman Douglass, neither an E. Stanley Jones for the world's answer to mankind's needs.

And if our little church with its confessional stand should go on the rocks (which God may graciously forbid!) we will not be compelled to alter our Scriptural concept of the Church and the Ministry. For the Church will still be the Una Sancta Ecclesia, though it may be concealed in the individual Priesthood of believers who will not bow to the Moloch of Diesseitigkeit (Worldlimindedness) Think of Daniel in Babylon! Then the Ministry will still be the Ministry of the Word, though particular offices carrying out the various functions of the Ministry may vanish. What of it if the Word must be taught and proclaimed by a pious father or mother who are scattered members of the universal Priesthood of believers? We refrain from saying, "It can't happen here." It has happened in Germany and Russia. Though the Church by force of circumstances must "go underground", back to the catacombs, yet the Lord is able to find the members of His Church, and His Word will not return unto Him void, but it will prosper in the thing for which He sent it.



### The Congregation as a Corporate Body

One of the greatest difficulties that has confronted the theologians of the Synodical Conference during the last decades is that connected with the connotation of the word ekklesia, which the English versions commonly render "church," although the Authorized Version, in the critical passage Acts 19:32,39,41, translates "assembly." The chief difficulty here, as in some other instances, lies in the fact that the linguist is in danger of becoming a research student in semantics, and the grammarian is apt to become, as Luther occasionally somewhat scornfully calls him, a grammarian. While the great Reformer, in many of his expository writings devotes much time and effort to the etymology of words in the text, he has succeeded remarkably well in avoiding the pitfall of making this study the end instead of the means to the end, as it should be. He was particularly successful in the use of a sane hermeneutics, and here his comprehensive knowledge of the entire Bible, his remarkable Bible-saturation, was of immense benefit to him. It is frequently said, in a disparaging way, that Luther was no dogmatist. While this may be conceded, from the standpoint of present-day theological "science," it should be said, on the other hand, that the great Reformer was a Bible theologian of unusual keenness, as the propositions which he drew up or supervised for the various theological "debates" show, in which he commonly served as moderator. (See Conc. Theol. Monthly, XI, 107-115.)

The approach which Luther so consistently and so successfully used is the one which also we must employ if we wish to solve the difficulty of the term ekklesia, as used in the New Testament. And with this point in mind we feel compelled to register our objection to very much of what has been said and written on the subject of the "Church."

The authorities that are most commonly quoted are Thayer, Hort, Cremer, and Kittel. To these we might add Leisemann (possibly also Coburn, and especially Preuschen-Bauer). There seems to be a fairly general consensus among students of New Testament Greek that the work of Thayer, based largely on Wilke-Grimm, is not altogether authoritative, chiefly because it is based on the classical tradition. For similar reasons we cannot but discount much of the argumentation of Hort, partly because he emphasizes too strongly the influence of the LXX, and partly because his weightiest section in his book The Christian Ekklesia is an ex parte argument, based on the alleged singular in Acts 9:31, an assumption which is not acceptable, even though Hort and Westcott adopted the reading ekklesia in Acts 9:31, in their edition of the New Testament. It appears also that they could not get away entirely from the influence of the Anglican Church. Cremer likewise begins his argument with the premise of the LXX background and, in general, does not pay sufficient attention to the arguments derived from the dominating influence of the Koine, not only in the gospels, but also in the epistles of the New Testament. In the case of Kittel there can be no question as to the general excellence of the linguistic discussion. Nevertheless his conclusions are frequently not satisfactory, chiefly because he is not saturated with the principles of Luther referred to above. Preuschen-Bauer seems to have the most objective compilation of texts and references which shed light on the meaning of the word ekklesia in both the Old and the New Testament. It cannot be emphasized too strongly: Not the etymology alone, but the use of a given word in the living language of the day determines its meaning.

With these fundamental considerations in mind let us now take a closer look at the word ekklesia, specifically as it is used in the New Testament. On one point there seems to be a general agreement among Lutheran theologians, namely that from the angle of doctrinal theology the word ekklesia is the standard designation of the una sancta, catholica, christiana, as described in that great classic on the subject, the Letter to the Ephesians. We so hold although we are fully aware of the fact that this usage of the word is found in barely ten

percent of the cases where it occurs, there being probably not more than five passages outside of Ephesians in which the church universal is definitely meant.

Our study is therefore concerned with passages in which we are dealing, not with an intangible, invisible entity, with a body whose membership is known to God, but with some kind of tangible group, with people who are gathered for some specific objective.

It is at this point that the disagreement among Lutheran theologians has entered the Synodical Conference and other Lutheran bodies. A sentence in a recent paper reads: "An ekklesia may be a local congregation, as we understand the term; it may be an unorganized group meeting together;...it may be the N.T. chosen people, the 'invisible Church of true believers'; and it may be the whole 'church' or group of congregations in a given area." The first and the third definitions are readily acceptable, but we cannot but register our misgivings concerning the second and fourth statements.

We believe that the following considerations militate against the definitions to which we are taking exception. We have not been able to persuade ourselves that ekklesia in the N.T. usage ever means an "unorganized group" (assembly). In the first meaning given in Preusschen-Bauer we have "assembly, that of the orderly (ordnungsmässige) political town-meeting." Acts 19:39 is given as the reference, but we may as well add vv. 32 and 40, since the town clerk of Ephesus, with a fine show of tact and crowd psychology, treated the multitude in the theater as a regular meeting of citizens, in order to forestall unpleasant consequences on the part of the government. This connotation of ekklesia must of necessity condition our understanding of the word throughout the New Testament, an assembly which is governed by certain principles of orderly conduct. It may not have an elaborate constitution or an imposing array of officers, but it gathers under some kind of leader or moderator and it may make recommendations or pass resolutions according to some form of procedure. If we follow the rule that Scriptural precept and example determine our doctrinal tenets, we simply cannot apply the word ekklesia to a temporary, occasional, casual, or fortuitous gathering of Christians. If that were true, then any gathering of Christians, even at a social outing, where the Word of God will certainly be in use and brotherly admonition may become necessary, would be a congregation. Likewise the members of a household (not in the sense of the house congregations of apostolic days, but assembled for family worship) would constitute an ekklesia. If we were to follow through on that suggestion, then scores of passages in the New Testament would become contradictory. For example, "Let your women keep silence in the congregations," 1 Cor. 14:34 could not apply, since women certainly may contribute to the discussion in the family and in meetings of various church organizations with mixed membership. To keep a well-balanced judgment at this point, we may never forget that the Lord of the Church has granted to every ekklesia (local congregation in the sense of Matt. 18:17, 20) certain functions which He evidently does not want any but an organized assembly to perform, functions which presuppose a more or less stable group in one locality. For example, the calling of a pastor (Acts 14:23; Titus 1:5), the final steps in church discipline (Matthew 18), the administration of the Eucharist (1 Cor. 11:18-20) are all congregational functions, and are therefore not to be exercised by an unorganized assembly of Christians. Luther's opposition to practices at variance with this Scriptural position is well-known, as he condemned the activities of the "Winkelprediger" (St. Louis Ed., 20, 1661-1677), and strongly advised against the celebration of the Lord's Supper in the homes of Christians (10, 2224.).

What about the designation ekklesia as applied to the whole "church" or group of congregations in a given area? Here we can hardly adduce Acts 9:31, since the preponderance of manuscript evidence is

against the reading in the singular or at least makes the reading doubtful. Reference is also made to Phil. 3:6; 1 Cor. 15:9; Gal. 1:13. However, in these instances, as in Acts 20:28 and 1 Tim. 5:5,15, we have the interesting phenomenon that the visible group of confessing Christians serves as a foil for the true ekklesia in their midst. We have no example of Christians living in a certain country or in adjacent states or countries and belonging to different local congregations coming together and functioning, either as a great mass or by way of delegates, as a group. Although the congregations of the Apostolic Age cooperated in certain charitable endeavors under the directions of the apostle Paul (1 Cor. 16:1; 2 Cor. 8 and 9; also Acts 11:30, and other passages), we have no example of a synodical meeting, with delegates from the various congregations which had been established in the cities along the Mediterranean Sea and elsewhere, and Acts 15 is correctly used only when we keep in mind that there were fraternal relations between various Christian congregations and that resolutions pertaining to the common welfare, also in the doctrinal field, could then, under the leadership of the apostles, be sent to other congregations. But the so-called Apostolic Council was not a synodical meeting such as those with which we are now familiar. If organizations or conferences of pastors or laymen, or of both, are established, it would seem to introduce the element of uncertainty into the situation if such an "assembly" would go beyond the privileges of the universal priesthood (devotions, mutual instruction and admonition) in arranging Eucharistic services, since the congregational set-up is practically impossible under the conditions which ordinarily obtain in such "assemblies." And if it is right for conferences and synodical meetings, with pastors in the organization, to arrange for such services, what objection could we rightfully have if Christian laymen do the same thing, by choosing capable leaders from their own midst and then proceeding to function as an ekklesia?

and this entire discussion was necessary, in order to lead up to a question which likewise seems to be giving many faithful pastors a great deal of difficulty, namely that of a congregation existing and functioning as a corporate body, usually recognized also as such by virtue of papers of incorporation issued by the authorities of the State. Now there can be no question that any authority or power which such a local congregation possesses, is so used by virtue of the fact that the believers or saints (1 Cor. 1:2) in the sight of God are the persons who constitute the ekklesia and possess this power on the strength of this relationship. Therefore Kautler (Die rechte Gestalt, p. 1, and F. Pieper, Christl. Dogmatik, III, 480, 481) are in agreement with Scripture when they state that the actual constituency of the local congregation is that of Christians, of believers. At the same time Koenecke (Ev.-Luth. Dogmatik, IV, 280) has a correct statement when he writes that Scripture itself directs a person to the visible group of those assembled about the Word of God (Matt. 18:17; Acts 20:28; 1 Cor. 12:28; Gal. 1:2). As Article VII of the Apology shows, it is correct to say that a Christian congregation, as a corporate body, with the rights and duties connected with the administration of the means of grace, functions only by virtue of the authority possessed by the true Christians in its midst, but its deliberations and actions, according to confessional membership, are acknowledged and recognized by the Lord of the Church. For instance, Ananias and Sapphira (Acts 5) were clearly members of the congregation at Jerusalem before their hypocrisy was exposed. And the First Letter to the Corinthians has a number of passages to support this statement. In chapter 5 we have the case of the man guilty of incest, a sin which had certainly severed his relation to his Savior; and yet St. Paul writes "from among you," v. 2, "when ye are gathered together," v. 4, "that is called a brother," v. 11, "put away from among yourselves," v. 13. Cp. 1 Cor. 11:13 ff.

especially v. 19: "There must be also heresies among you, that they which are approved may be made manifest among you." In the light of these facts the references in the parables of Jesus, concerning the tares among the wheat and the bad fish among the good can readily be understood. It certainly would not be feasible for the chairman or moderator of a voters' assembly to announce: "We are about to call a pastor, hence all unbelievers and hypocrites are requested not to vote," or: "In the case of church discipline before us all those who are not truly saints will kindly refrain from speaking." The omniscient Lord of the Church, who has given the office of the keys to the Christian congregation, knows the distinction between believers and unbelievers in the group concerned, but as for fallible men, they "look on the outward appearance," 1 Sam. 16:7, while the Lord suffers the situation to obtain, permitting the congregation to function thus as a corporate body. In case an excommunication in a congregation should lead to a suit before the civil court, the judge would hardly be apt to ask how many believers voted for the expulsion of this particular person, but would be guided by the resolution of the congregation as recognized by the State.

There is one more point which has served to create confusion with regard to the offices in a Christian congregation, namely the difficulty growing out of the passages in 1 Cor. 12:28 and Eph. 4:11. But if we take careful note of the Greek text the solution should not be too difficult. For 1 Cor. 12:28 speaks of appointments of persons made by God, and after the men holding such offices in the Apostolic Church have been enumerated, the inspired writer passes on to gifts or charisms, and he employs abstract nouns: miracles, healings, helps, governments, tongues. The "giving" in this instance refers to the call by the Head of the Church. As the Expositor's Greek Testament has it: "The men are God's gift to the Church and to every member of it; and they are given to do a certain work, looking to a great end." In Eph. 4:11 the offices listed are said to be appointments of God, apostles, prophets, and evangelists being the workers used by God at that time, and the pastor-teachers continuing the office established by the Lord of the Church. Stoeckhardt and the Expositor's Greek Testament have the text on their side, the latter giving the explanation: "The poimenes and didaskalos are distinguished from the former orders as being connected with particular churches, resident and not missionary or itinerant. The absence of the tois de before didaskalos indicates also that the poimenes and the didaskalos were not two distinct orders, but designations of the same men. In different functions, the former defining them according to their office of oversight, the latter according to their office of instruction and guidance. The poimen would naturally also be a didaskalos; but there is not the same reason for supposing that every didaskalos would also be a poimen."

The following propositions or conclusions are offered in connection with our brief discussion:

1. Local congregations should be established in accordance with Biblical precept and example, in order to carry out the work which the Lord of the Church has assigned to the believers on earth.
2. It is a matter of Christian liberty, and often of God-given wisdom for Christians of a group holding the same confession to form various church organizations: societies, conferences, synods, and the like, since, in most instances, the work of the Lord can be done more efficiently in groups where many talents are in evidence.
3. But according to Scripture no larger body or assembly of this kind may assume the functions of the local ekklesia in their specific phases (calling of a pastor, church discipline with the possibility of leading to excommunication, the celebration of the Eucharist) nor exercise jurisdiction over its internal affairs. Fellowshiping of congregations on the basis of their common faith and confession is

\*poimen=pastor; didaskalos= teacher.

based on a Scriptural injunction (Eph. 4:3), but not forming an external organization.

4. The resolutions of the local ekklesia are acknowledged by God, even though the authority and power implementing such activities rests only with the true believers. Human beings cannot distinguish between worthy and unworthy members, and we must leave the outcome to the wisdom and providence of God.

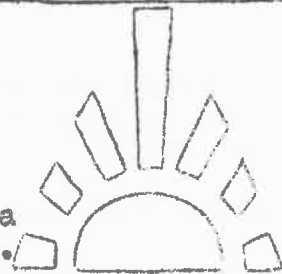
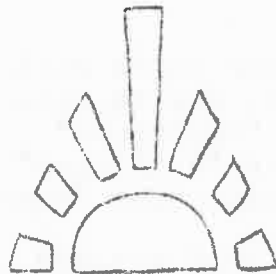
5. If we apply the designation "Christian Church" to the sum total of all congregations professing the Christian religion or to an organization of denominational proportions, with a particular confession (C.A.C., Lutheran Church, Roman Church, etc.) we do so per metonymiam, because of the true believers within those groups.

6. The offices of parish school teachers, deacons, also of professors at church schools are certainly divine, and yet they are not independent offices, but must be regarded as under the jurisdiction of the congregation. See 2 Tim. 2:2.

E. E. Kretzmann, Cuba, Mo.



# CLERGY BULLETIN



Published by authority of  
General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. February 1950 No. 6.

## SUMMER WORK FOR THEOLOGICAL STUDENTS

In accordance with the resolution of the Synod, theological students are to do summer work under the auspices of the pastors. Will all the pastors who want a theological student to teach summer school, canvass, etc., kindly write to me (Recording Secretary for the Mission Board) or to Dean Madson? This should be done as soon as possible. Will the pastors also state how much salary their congregations can pay the theological students? The Mission Board should have this information, if it is at all possible, by its next meeting, March 14th.

(Signed) B. W. Teigen  
Secretary, Mission Board

## LEST WE FORGET

Soon it will be two years since Pastor Runholt passed away. His work is taken over by others. Perhaps there are now some in our ministry who have not known him, and perhaps some who did know him are beginning to forget.

Joseph Runholt was born in 1902. He was twenty four when ordained at Cottonwood, his home town. He was assistant to Rev. Chr. Anderson at Fairview and then received a mission call in North Minneapolis, where he organized Emmaus Lutheran Church.

"He was called to Ulen, Minn., in 1928, and during his stay in Ulen he at various times served congregations in Ada, Fertile, Hawley and Audubon, Minn., Watford City, Sheyenne, Mayville, North Dakota, Fertile and Fosston Parish." (Sentinel, March 27, 1948.)

Pastor Runholt did not have an easy ministry. "During one period shortly before his end he conducted 15 services and traveled between 2,300 and 2,400 miles in carrying out his duties in just eight days." (Ibid.)

Pastor Runholt died March 2, 1948. He was forty six years of age. His survivors include a wife and four children.

The Board of Charity and Support met on January 31, 1950. They resolved to bring these facts to your attention and to ask you not to forget those who have labored with us.

- Nils C. Oesleby

## ▲ "MUST" ON YOUR LIST

"PASTORAL CARE OF THE SICK," by J. C. Heuch, translated from the Norwegian ("Sjelesorgen hos de Syge", Second revised edition, Kristiania, Norway, 1889) by J. Melvin Moe. Augsburg Publishing House, 1949. 148 pp. Price: \$2.50. May be ordered from our Lutheran Synod Book Co. - Those who have heard Pastor Justin Petersen's translation of this fine book, will welcome Heuch's scholarly and soul-searching work in an English translation, handsomely bound.

- F. R. W.

FROM THE SECRETARY  
" " " " " " " "

The Synod Report for 1949 contains an index, credit for which must be given to Pastors Chr. Anderson and J. A. Petersen, who saw to getting it printed. -- Please note that the "baptisms" and "confirmed" column headings have been "crossed up"; the figures under "confirmed" are those for "baptisms" and those under "baptisms" belong under "confirmed."

We have received quite a few statistical reports for 1949 already, and would appreciate receiving the rest of them by the 1st of March, as certain organizations are calling for our figures now. Be sure to include the amounts raised by societies within the congregation, as well as what passes through the church treasurer's hands, in your totals for both Home Purposes and All Outside Purposes. Under Home Purposes, the festival offerings to the pastor should also be included, as they are a part of his salary, without which our figures would not give a correct picture of the amounts raised in the congregations.

For various reasons, our Synod convention may have to be held in June. Definite announcements will be made soon.

(Signed) Geo. O. Lillegard, Secy

A HAPPY OUTCOME OF AFFAIRS  
" " " " " " " "

At the annual meetings of the Saude and Jerico Lutheran congregations of our Synod, each of the congregations resolved, without a dissenting vote, to address the following communication to the former pastor of these congregations, N. S. Tjernagel:

"Since our lack of cooperation caused you, when you were our pastor, to take a step you would not have taken under more normal conditions, we, late though it be, herewith acknowledge our fault and humbly ask your pardon. In the interest of preserving 'the unity of the Spirit in the bond of peace!'"

Each of the communications is signed in behalf of the respective congregation by its secretary.

Likewise, N. S. Tjernagel has, under date of Feb. 5, 1950, addressed to each of these congregations a letter in which he in very appropriate terms accepts the apology of the congregations.

Since copies of these communications were sent to the undersigned, and since it is a matter of which all our pastors and others may well be informed, we thought fitting to send this note to the CLERGY BULLETIN.

(Signed) A. M. Harstad

BY WAY OF EXPLANATION  
" " " " " " " "

With this issue of the CLERGY BULLETIN you are receiving a tabulation on contributions for Synodical purposes. We have chosen 4 different fiscal years, giving the communicant membership of each congregation and their average per communicant contribution for each of those four years.

The last four columns include a report for the calendar year 1948, using the figures from the pastors' parochial reports to show what was given for Home and Outside purposes, again on a per communicant average. The last column there like the first three groups is what is given just for synodical purposes and was taken from the Treasurer's tabulated report for the various funds received and credited to each congregation.

Study this tabulation, not to see how others did less than your parish, but to see if your parish is not able to do more than it did in the past. (This year's average should be about \$7.05.)

- Planning Board



THE MISSION OF OUR BOOK COMPANY

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The word "mission", like "vision" and "challenge", can very easily be overworked, - and to the ad nauseam stage. The "mission" idea of our Synod Book Co. has not been overworked, however. In that we think we are all agreed. Several circumstances, over which we as a Synod did not always have control, have combined to cause this. The rather remarkable thing is that ~~as~~ much has been accomplished in this branch of our work. But we want to do more. And together we can do more. The value of getting sound Christian Lutheran literature into the hands of our people can scarcely be overestimated.

What built up genuine Lutheran consciousness in many of our pioneer fathers and mothers, next to the public preaching and teaching of the Word of God, was this that our people read and studied the few good books they had. And as a consequence, they knew something, stood for something, were something!

Times have changed, and with them we fear that the study of God's Word and other books of sound doctrine and practice has retrogressed almost to the vanishing point in many of our modern homes.

Surely, we will all want to do all in our power to get the right kind of literature into our homes, and utilize all our persuasive powers to induce our people to study this material. This should be our main motive; the making of money for our Synod through our Book Co. is only secondary.

To this end our stock is being built up, and plans are being made to visit as many of our congregations, Circuit meetings, Conferences, Ladies' Aid gatherings c.s.v. as possible. I shall gladly preach for the brethren, or give a brief informal talk on "The Christian Home," interweaving the importance and blessings of the reading of Christian books in the home, true religious pictures on our walls, thus contributing Christian character and atmosphere to our "Churches in the homes." A collapsible, portable display stand is being constructed, and we are soon ready to go. I have already received 7 or 8 invitations to such meetings, and will welcome more, so far as time and strength will permit.

So much this morning for the mission of our Book Co.

Just these few things in closing: Through the counsel and help of Mr. Oscar Wilson we now have a complete line of typewriter ribbons for just about all makes of machines. We shall be happy to serve you here too.

The new collection of Lenten Sermons, "Christ's 'No!'", by H. S. Romoser, is proving popular. We have a few copies left. Price to you is 75¢, paper bound.

Have sold many copies of Heuch's "Pastoral Care of the Sick." Don't think you will regret buying this book. To you, \$1.20. Communion wafers?

N.B. The building up of our stock has involved the outlay of considerable cash. We still have better than \$300.00 outstanding for Convention Reports. If the brethren would remit this as soon as possible, and also make partial or full payment of other outstanding book accounts, it would be a big help to us. Thank you!

- Justin A. Petersen

UNOFFICIAL NEWS - FROM THE GRAPEVINE

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No official word from the President has reached our "office" as yet. But we pass along this bit of news at this time, because we think it may help some of the brethren in planning the time for their Vacation Bible school. Namely this: Synod Convention is set to begin on Sunday, June 11th.

IT CAN BE DONE  
" " " "

Though it may not seem possible, four of our Synodical Funds have already received their set quota for the year. (And, a fifth is only \$20.00 short of its goal.)

That these particular funds have reached their quota in just nine months, proves we can meet our goal and end the fiscal year on April 30th with a balance budget, with just a little added effort.

Furthermore, if our Treasurer receives as much per month for February, March, and April as he did for December and January, we shall be very very close to going over the top.

Commend your members for their generosity, if they had a part in making December and January such good months.

How much remains to be done? Well, the Home Mission Fund needs about \$5,000 more; Bethany College about \$6,000 more, and the Seminary Fund just a little over \$3,000. What the situation is with respect to the Indigent Pastor's Fund you all learned first hand from the Board of Charities and Support.

We have seen it can be done. Let's all do our best to make this one of the few years in which our receipts exceed our budget estimates. We say "nothing succeeds like success". If we make it this year, we shall be giving our members a real lift, shall be showing them it can be done.

But the year is not yet over -- there still remains some work to be done. Let's use the time to good advantage. Let's show that it can be done also with the funds that still lag behind.

- per M. H. Otto

COLOR BLINDNESS  
" " " " " " " "

"And set up false witnesses" (Acts 6: 13). A minister was asked by a Quaker lady, "Does not thee think that we can walk so carefully, live so correctly, and avoid every fanaticism so perfectly, that every sensible person will say, 'That is the kind of religion I believe in'?" He replied, "Sister, if thee had a coat of feathers as white as snow, and a pair of wings as shining as Gabriel's, somebody would be found somewhere on the footstool with so bad a case of color blindness as to shoot thee for a blackbird."

- From the Biblical Illustrator.  
Sent by Paul Ylvisaker

"IS ENGAGEMENT TANTAMOUNT TO MARRIAGE?"

\*\*\*\*\*

(We herewith present two statements concerning Engagement and Marriage, the first prepared by the faculty of Concordia Seminary, St. Louis, and the second prepared by the faculty of Concordia Seminary, Springfield, Illinois. For obvious reasons, the former is being violently contested even by laymen who are earnestly concerned about keeping the Word of Truth. - Editor.)

Concordia Lutheran Seminary  
St. Louis 5, Mo.  
May 26, 1949

Office of the President  
Louis J. Sieck  
(Formal address omitted.)

"Under date of April 17, 1947 (sic) you requested an opinion from us on the question "Is engagement tantamount to marriage?"

1. While Holy Writ clearly states that holy matrimony was instituted by God (Gen. 2, 18-24; Matt. 19, 4-6a), there is no indication that He ordained betrothal or engagement. The latter therefore is of human origin.
2. While Holy Writ likewise states with all clarity that holy matrimony is a life-long institution (Rom. 7, 2-3), divorce being permissible only upon the grounds of fornication and of malicious desertion (Matt. 19, 6b. 9; I Cor. 7, 10-15), there is no such pronouncement with respect to betrothal or engagement.
3. Since the Church must not bind upon the consciences of her people that which the Lord does not Himself expressly demand, it is our opinion that betrothal or engagement must not be regarded as tantamount to marriage.

On the other hand, we believe and affirm that the Church should do all within her power to impress upon her members the great solemnity of the betrothal or engagement. She should teach her people never to make such promise hastily nor lightly, but only after adequate acquaintance of the individuals with each other and after mature and prayerful deliberation. Because not merely Christian uprightness and trustworthiness, but the life-time happiness of both individuals is involved, such promise, once given, should be kept inviolate, unless indeed such serious situations should arise which would at once preclude a happy married estate between the betrothed. Among Christian people there should occur no breach of such sacred promises. For these reasons the Church should be untiring in her instruction on this matter, beginning early to instil in the hearts of her membership to hold the engagement promise in the high regard which belongs to it because it leads to the God-ordained estate of holy matrimony.

This opinion was adopted by the faculty at its meeting on  
May 24, 1949.

With fraternal greetings,

Yours in Christ,

(Signed) Louis J. Sieck

Saturday, October 1, 1949 there appeared in the St. Louis Lutheran the article, "Engagement not Tantamount to Marriage", Opines Sem Faculty.

The undersigned has asked for an opinion by the seminary faculty, Springfield on "Betrothal - Marriage".

Anxious souls are asking; What next emanating from the St. Louis faculty to disturb the peace of the Church? Are the members of the St. Louis faculty over and above Luther, Walther, F. Pieper, A. L. Graebner, the Confessions, THE PURE BIBLICAL TEACHINGS?

The Springfield faculty has no part in the distribution of its opinion. It is the work of the undersigned.

O. F. P. Weinbach

FACULTY OPINION ON BETROTHAL  
" " " " " " " "

(Springfield)

A Faculty Opinion has been requested by brethren in the ministry on the question whether betrothal is equivalent to marriage.

To see clearly in this question it is necessary to distinguish the secular use of the terms "betrothal" and "marriage" from the ecclesiastical or Biblical use of these terms.

The courts and public opinion will define "betrothal" as "the engagement to marry" (Standard Dict.), "the act of engaging to marry" (Universal), "the promise to take (as a future spouse)" (Webster), "the first step toward marriage" (Jewish Ency), "a mutual promise for future marriage made between a man and a woman" (Universal), "a contract between a man and a woman by which they agree that at a future time they will marry each other" (Theol. Quart. XX, 141).

The courts and public opinion define "marriage" as "the uniting of a man and woman in matrimony" (Standard), "the act of legally uniting a man and woman in wedlock" (Universal), and, as second meaning, "the state or relation denoted by matrimony" (Standard sub wedlock).

On the basis of the Scriptures our Church gives a deeper meaning particularly to the term "betrothal". Our Church defines "betrothal" as "the lawful and unconditional mutual consent of a marriageable man and a marriageable woman to be husband and wife" (Theol. Quart. II, 350; IV, 458), "the entrance on the married state" (Theol. Quart. III, 408), "the essence of marriage" (Theol. Quart. III, 408, 458), "the first stage of their married life" (Theol. Quart. IV, 460), "the very initiation of marriage" (Rabbinical law, quoted with approval Theol. Quart. XX, 141). "Betrothal is a compact superinducing a state, or a state superinduced by a compact; and that state is essentially the estate of matrimony" (Theol. Quart. IV, 459). "Betrothal is not a promise of future marriage" (Theol. Quart. IV, 459).

Our Church defines "marriage" as "the status superinduced and sustained by the lawful mutual consent of the parties to be and remain to each other husband and wife in a life-long union" (Theol. Quart. VII, 97). "This mutual consent is the very essence of the act of marriage and remains the very essence of the state of marriage" (Theol. Quart. VII, 97). "The parties may be unmarried though they have gone through all the formalities which would constitute a celebration but for the absence of what properly constitutes marriage", namely the mutual consent (Theol. Quart. VII, 156). "Consensus, non concubitus facit matrimonium." This even the secular law recognizes. "This is also apparent when we remember that the same act (concubitus) in the absence of marriage consent is not marriage, but rape or fornication" (Theol. Quart. VII, 161). The lawful mutual and unconditional consent, then, makes a valid betrothal and makes a true marriage.

"The difference for the Church between betrothal and consummated marriage is not in the essence, but in its use; not in the possession, but in the enjoyment of the specific rights of husband and wife" (Theol. Quart. IV, 460).

This conception which our Church holds as to "betrothal" and "marriage" is taken from Scripture. The Scriptures of both Old and New Testaments teach plainly that "betrothal" is the initial stage of matrimony. When Eve had been brought to Adam by God and he had accepted her, they were "the man and his wife", even before

Adam knew Eve (Gen. 2, 22-25). We must not lose sight of the fact that Adam and Eve were in the state of innocence with a will agreeing perfectly with the will of God, and that hence there was mutual and unconditional consent on the part of Adam and Eve. When Jacob had fulfilled the condition of seven years service to her father, he claimed Rachel as his "wife", even before he had "gone in unto her" (Gen. 29, 21). If no mutual affection and therefore mutual consent was involved, why did Jacob feel cheated when he discovered that Laban had given him Leah instead of Rachel? These two cases show that long before the Mosaic covenant "betrothal" was essentially marriage and that this thought is not a Jewish opinion.

When a man in Israel raped a betrothed virgin, he was to be put to death because he had committed adultery, "he hath humbled his neighbor's wife" (Deut. 22, 23, 24). And her fiance is called her "husband". Consummation of the marriage had not taken place before the crime and could not take place afterwards because she, too, was to be put to death if the crime occurred where she could have had help. From the punishment ordered we see how God regarded the betrothed.

This fact that a rightful and valid betrothal is a marriage in essence, is taught also in the New Testament. When Mary "was espoused (RS; betrothed) to Joseph, before they came together", God calls Joseph "her husband", and God and His angel call Mary "his wife" (Matt. 1, 18-25; Luke 1, 27; 2, 5). Luther, "Darum ist dieser Artikel gewiss genug, wenn zwei mit einander öffentlich verlobt sind, und es bei demselbigen Verlöbten bleibt, dass keines das andere kann sein Lebenlang lassen,... denn es ist eine rechte Ehe vor Gott und der Welt." (X, 778f). The Church is described in Scripture as "betrothed" or "espoused" to Christ and is without distinction called "the bride" or "the wife" of Christ.

Since "betrothal" is the act establishing the state of marriage, the Scripture texts Rom. 7, 2, 3; Matt. 19, 5, 6; I Cor. 7, 10-15 apply to betrothal, too. If God instituted the state of marriage or wedlock, He also instituted the salient part of it, the mutual consent or betrothal. Gen. 2, 18-24, if it proves anything, proves that God has instituted the compact between man and woman to be husband and wife; for in the case of Adam and Eve no concubitus took place until after the Fall, Gen. 4, 1. Had Cain been conceived before, he would not have been what he was, corrupt. That God instituted the betrothal lies also in the words, "Therefore shall a man leave his father and his mother and shall cleave unto his wife." This is the mutual consent to be husband and wife. The concubitus is added in the words, "And they shall be one flesh."

We are bound by God's Word, therefore, to give as our firm conviction that "betrothal" and "marriage", as spoken of in the Word of God, are identical in essence and differ only as does the possession of privileges and their use. This the Church of today must firmly maintain in the face of the chaotic conditions which the crumbling morals of this age are causing.

With fraternal greetings,

(Signed) G. Chr. Barth, Pres.

(Signed) F. S. Wenger, Sec.

This Opinion was adopted unanimously by the Faculty of Concordia Seminary, Springfield, Ill., on December 19, 1949.

(Signed) F. S. Wenger, Sec.

## Two Lutheran Churches in Unity Accord

Washington - A joint statement was issued Saturday (Jan. 28th) by the American Lutheran Church and the Lutheran Church - Missouri Synod that their official committees on church unity had arrived at a doctrinal agreement which will be presented for approval and ratification to the national conventions of the 2 church bodies this year.

The American Lutheran church has a membership of 689,310, including baptized children. The Missouri synod has 1,690,000 members. Together, the 2 bodies constitute well over 1/3 of American Lutheranism.

First draft of the new agreement was written by a joint sub-committee consisting of Doctor John H.C. Fritz (professor and former dean of Concordia seminary, St. Louis, Mo.) and the Rev. Werner H. Jurgens (pastor of St. Paul's Lutheran church, Leavenworth, Kans.) for the Missouri synod, and of Doctor Edward C. Fendt (dean, Capital university seminary, Columbus, Ohio) and Doctor Bernard J. Holm (president Wartburg Theological seminary, Dubuque, Iowa) for the American Lutheran church.

After revisions by the 2 official committees meeting separately, the sub-committee submitted a revised draft to a plenary joint meeting of the 2 committees on Dec. 5 and 6, 1949, where the final document was approved unanimously and submitted to the 2 church bodies for adoption.

(Mason City (Iowa) "Globe-Gazette")

## NEW COMPACT BY LUTHERANS WELL RECEIVED

Announcement of the doctrinal agreement between the American Lutheran church and the Lutheran Church-Missouri synod was received "optimistically" in Iowa Saturday (Jan. 28th), church leaders agreed.

They said a joint statement by the groups indicated that church fellowship and union between the two bodies "may not be too far removed."

### Doctrinal Matters

A 14-man committee representing both church groups recently reached agreement in all doctrinal matters, they said.

Comprising well over one-third of America's Lutheran constituency, the churchmen said the two bodies have been nego-

tiating many years for closer fellowship on the basis of scriptural unity.

Two Iowa clergymen were active on the negotiating committee. They were Dr. Bernard J. Holm, Dubuque, president of Wartburg Theological seminary; and the Rev. Werner H. Jurgens, formerly pastor at Paulina and now a Lutheran pastor at Leavenworth, Kan.

Other committee members were the respective synodical presidents, pastors and laymen.

### 65,800 Members

In Iowa, the American Lutheran church has 65,800 baptized members and 180 churches. The Lutheran Church-Missouri synod totals 82,000 baptized members and 260 churches in Iowa.

In Des Moines the American Lutheran church is represented by 1,400 baptized members...

The Lutheran Church-Missouri synod represented here by 1,000 baptized members in Trinity Lutheran, ... Our Savior's, ... and Mount Calvary Lutheran Church for the Deaf, ...

### National Membership

The American Lutheran has a national membership of 689,310, including baptized children. The second group has 1,690,000 members.

The agreement reached by the official unity committees will be presented for approval and ratification to each national convention this year.

The Missouri synod convention will be held in Milwaukee, Wis., June 19 to 30; the American convention at Capital university, Columbus, Ohio, Oct. 5 to 12.

Further discussions on the agreement will follow the conventions.

### Officials Comment

Comments of three officials in the two bodies follows:

The Rev. G.W. Lobeck, Council Bluffs, president of the Iowa-West district of the Lutheran Church-Missouri synod:

"This document was long hoped for by many members of the various Lutheran bodies. God speed the day when a union with true unity becomes an established fact among the church bodies representing Lutheranism."

The Rev. George Perlich, State Center, first vice-president of the Iowa-East district:

"This is good news in answer to many an earnest prayer. We are deeply grateful to

the Lord Jesus Christ, the head of the Church, who has guided the commissioners of these two great church bodies in this doctrinal unity.

"Not union but unity, that is the only way in which we can preserve the truth of the gospel and the true unity which alone can make for sound Lutheran fellowship."

Deepest Satisfaction

The Rev. H.W. Siefkes, Waterloo, president of the Iowa district, American Lutheran church;

"Every Lutheran will hear with deepest satisfaction about the accomplishment of our two great Lutheran bodies in coming to an agreement on the essentials of our faith.

"At last we have an opening through which we may see the light of ultimate fellowship in the faith so dear to us all.

"May we always be keen in discerning the revelation of God as the basis for such fellowship. But may we also be determined as true children of God to find each other's hand, especially in the face of our anxious days."

Written for Laymen.

The church leaders pointed out that the agreement, written for laymen, contains a comprehensive statement of Lutheran Christian teachings. They stressed particularly articles of agreement on the doctrine of election and conversion.

Differences of viewpoints on these doctrines, they explained, resulted in a breaking of fellowship near the close of the nineteenth century between the Lutheran Church-Missouri synod and the three synods which united in 1930 to form the American Lutheran church.

(-Des Moines (Iowa) Sunday Register, Jan. 29, 1950, page 3, Local Section.)

The Albert Lea "Winkel" conference has asked President A. M. Harstad to request the President of the Missouri Synod to furnish a copy of the Report of the Union Committees to all the pastors and professors of our Synod. We hope that this will be forthcoming before too long.

EDITORIAL COMMENT

" \* \* \* \* \* "

We have had the opportunity to review the union document referred to in the foregoing news items. Likewise, the Albert Lea "Winkel" conference, which met in Northwood, Iowa, on Feb. 6th, heard the document. In general, we would say, that this agreement per se seems to have removed many of the hindrances barring union heretofore. In places the language is cryptic. As a whole, it is a great improvement. But it condemns itself not so much for what it says, but for what it does not say. Antitheses are conspicuously lacking. We are shocked that the representatives of the Missouri synod on the committee failed to see the prime importance of guaranteeing the preservation of Scriptural truth by condemning errors for all time to come. We fear, that many of our good lay people would see loop-holes in this union document. Furthermore, how about the doctrine which is actually being taught in the seminaries of these two respective church bodies? The Lutheran Church-Missouri synod has two seminaries, and it has become an open secret that they are not united in doctrine. Another matter - the pastors and congregations of the A.L.C. are not united among themselves on such questions as lodge membership and Inspiration and Holy Scripture. Is it possible, that these things do not matter anymore? - Several perplexing questions arise as we think of the outcome in the event that this union report is adopted by our sister synod, such as: To what extent will the constituency of the Synodical Conference change? Who will own and operate Springfield seminary - Missouri's citadel of orthodoxy?

- F. R. W.

"SOME OBJECTIONS TO 'THE MEANING OF EKKLESIA' CONSIDERED"

The undersigned has received a copy of a discussion of the paper "The Meaning of Ekklesia", printed in the CLERGY BULLETIN, which calls in question the validity of certain statements made in it. We shall try to clarify some points without going into any great detail.

In general, the authority of Luther is appealed to as over against that of such lexicographers as Kittel, etc. We can find no contradiction between Luther and modern authorities. Luther does what Kittel says should be done, — uses the same word throughout for Ekklesia, namely "Gemeine" (Gemeinde), even in Acts 19, 32, where the English uses "assembly"; likewise in v. 39 and 41. He can do so, since the word "Gemeine" has a wider connotation in every-day usage than such words as "congregation" and "church" have in English, corresponding closely to the wide connotation of Ekklesia. It is rendered: "commonalty, community, the residents of a place or city, the gathering (assembly) of the inhabitants of a place, Christian communion, church, congregation, parish." Grimm gives as the 7th classification of meanings for "Gemeine": "Finally, in the church or spiritual sense; a) Christendom as a communion, b) The individual local assemblies, congregations, parishes, often, however, with the former (a) meaning consciously mingled in, as the representative of the whole christian communion, c) also of other faiths, e.g., the Jews." In English, it would manifestly be impossible to use either "congregation" or "church" for the riotous "assembly" described in Acts 19; but Luther could properly use "Gemeine" for such an assembly.

Then objection is raised to the conclusions of Hort, etc., on the ground that they emphasize too much the importance of the Septuagint in fixing the language of the New Testament. The fact of the matter is, however, that the language of the New Testament is the language of the Septuagint, and that the New Testament writers used it almost entirely in quoting the Old Testament, even in places where the LXX text differed radically from the Hebrew texts we have today, as — to name but a couple examples I have noted in reading Luther on Genesis — Acts 7, 14 (of. Gen. 46, 27) and Heb. 11, 21 (of. Gen. 47, 31). It will not do to discount the influence of the Septuagint on the meaning and use of the word Ekklesia in particular. Nor should the fact that the majority of texts use the singular in Acts 9, 31 be denied. The fact that many New Testament manuscripts use the singular where the accepted text uses plural, (as pointed out in Kittel) also helps to show that Ekklesia was not used only for "local congregations", but also for the whole body of Christians scattered over the world, even the Old Testament Israelites all belonged to the Old Testament Ekklesia though they, too, were scattered over all the world.

It should not be forgotten that the Old Testament "Qahal" was a type or "shadow" of the New Testament Ekklesia, the one spiritual Body of which Christ is the Head. The Chosen People of the Old Testament, the twelve tribes of Israel, become the "chosen generation" of the New Testament, — the Holy City with "twelve foundations and in them the names of the twelve apostles of the Lamb," (Rev. 21, 14) — "the twelve tribes which are scattered abroad" (Jas. 1, 1). It is, thus, only logical that the Old Testament term for the Church of God should be taken over into the language of the New Testament. Although the New Testament writers, indeed, used the "koine" of their own day, they were still Jews first of all, who gave to the Greek terms which they used new connotations in accordance with their religious and cultural background. It is, e.g., a vain thing to look for the real meaning of Paul's theological terms in the "Mystery Religions" or the Philosophies of his day; they are rooted instead in the Old Testament, so that the language of the New Testament is nothing more nor less than the language of the Old Testament in Greek dress, — and this is true of any translation of the Bible, although our English translations do not bring out as well as they might the close correspondences between the language of the Old and the New Testaments.



It is, in truth, "the use of a given word in the living language of the day that determines its meaning." We listed five different ways in which Ekklesia is used in the Greek Bible. Objection has been made to two of these; "an unorganized group meeting together"; and "the whole 'church' or group of congregations in a given area." It is argued that Ekklesia in Acts 19, 32 does not refer to an "unorganized assembly" but to a "regular meeting of citizens", since the town-clerk of Ephesus treated it as such. This is hardly logical or convincing, however, in face of the direct contrast the town-clerk himself makes between the "confused assembly" (Ekklesia) in v. 32 and the "lawful assembly" he asks them to come to in v. 39. The data at hand show that Ekklesia, even as our word "assembly" or the German "Gemeine", had such wide usage that it could properly be applied to a riotous gathering also, that it was no doubt used in the main for stated meetings or "regular, lawful assemblies." In the new Norwegian version, "menighed" (congregation) is used throughout for Ekklesia, except in Acts 19, where it was found necessary to use "forsamling" -- (assembly). It is no valid argument against the claim that Ekklesia sometimes refers to an "unorganized assembly" to import that meaning into passages where the regular assemblies are indicated and show that this meaning then becomes impossible. We do not claim that Ekklesia always refers to "an unorganized assembly." We do claim that it has a wide usage, far wider than the words "congregation", "church" and "communion" have in English.

Then it is denied that Ekklesia ever refers to "the whole church in a given area." The fact remains, however, that all standard texts of the New Testament today put the singular form in Acts 9, 31, and that the singular is found in other passages, too, in a great many manuscripts. We shall not enter into the historical question here, as to whether the early church had any assemblies corresponding to our "Synod meetings." We know that "Synods" as we have them are a comparatively new thing in the church. The essential point is that there was a real bond of fellowship between the scattered Christian churches, which manifested itself in both practical and spiritual matters, and that "representatives" of other churches did gather with the "mother church" in Jerusalem to decide on matters that threatened that fellowship. It is impossible, too, to prove from the data given us in the New Testament that all the Ekklesiae referred <sup>to</sup> were "organized groups". Paul left Titus in Crete to "set in order the things <sup>there</sup> that are wanting," etc.; still the Christians there formed "ekklisiae" before everything was set in order, too, and only after an indeterminate time were "elders" appointed for each group. The essential thing in a Christian Ekklesia was that the Christians gathered about the Word of God. No man can prove that they in every case did so in the organized manner we do today, in the early Christian period. It is true that "fellowshipping of congregations on the basis of their common faith and confession is based on a Scriptural injunction (Eph. 4, 3), but not forming an external organization." And it is also true that "fellowshipping of Christians in a local congregation is based on Scriptural injunctions", though the forms of organization may differ, and have differed, radically in different periods of church history and in different countries. We believe that our American Lutheran congregations are the ideal form of organization in the Church, but we do not deny to others who have different forms of church organization the right to be called "Ekklesiae", if only they use the Word and Sacraments. It is the duty of Christians to join with fellow-Christians in the use of the Word and Sacraments. It is no less the duty of Christian congregations to fraternize with other congregations that confess the same faith and to join hands with them in the work of the Church in whatever way seems most practical. If the "liberty" of the congregation is stressed in such a way as to hinder or break the fellowship that exists between it and its fellow-believers in other places, such "liberty" is contrary to Scripture.

Much of the confusion in the discussion of this question could be obviated if all would agree to use a word like "assembly" for Ekklesia, as Kittel advocates. Nobody would deny that a family meeting for worship constitutes an "assembly", though they could deny that it constitutes a congregation. Similarly with other

gatherings of Christians, male and female. The question whether the Ekklesia or assembly in a given case referred to an organized Christian congregation or not would, then, have to be decided on the basis of the context in which the word is used, -- as in every other case where a single word has a multiplicity of meanings.

As for the references in my earlier paper to the celebration of the Lord's Supper in Missionary Conferences, etc., -- this should not be compared to the "conventicles" or private gatherings of congregation members, which Luther opposed. Nobody in our circles advocates by-passing the congregations where they exist, -- though I have heard of some Missourian pastoral conferences that tried to exclude lay-people from their "pastoral communion services"! If there is no established congregation at a given place, any assembly of Christians (such as missionaries meeting for conferences or vacations in a mountain resort) certainly have the right to arrange for Holy Communion, as well as for the preaching of the Word, baptisms, etc. It is one thing to introduce disorder and faction into existing congregations; -- it is another thing to insist that Christians possess the power of the keys by virtue of their spiritual priesthood, even at times and places where they have not yet organized as a congregation with regularly called pastors and teachers, or where they meet together under some other auspices than that of a local congregation.

It should be possible for conservative Lutherans, to agree, in the light of the Bible teachings, on the following propositions:

1. We have Biblical precept and example for the gathering of Christians in local assemblies, to hear the preaching of the Word, use the Sacraments, exercise evangelical discipline, etc. But we have no precepts or rules telling us just what form of organization should be adopted by these assemblies, -- the kinds of offices and the number of the officers differing greatly in the various places and at various times, according to the circumstances. There is but one rule: "Let all things be done decently and in order."

2. We have Biblical precept and example pointing out the need and duty of maintaining fraternal relations with other orthodox Christians in other places, both near and far. We have also both precept and example as to the kind of activities this larger fellowship should undertake, e.g., settling doctrinal disputes, helping brethren in need, arranging for missionary activities, etc. But we have no precepts or rules covering the organization of this larger fellowship, what kind of "machinery" it is to set up, what officers it should have, etc.

3. Any form of teaching or system of organization that robs the individual Christian of his rights and privileges as "a royal priest", whether on the local or the wider level, is on the face of it wrong. "Sovereignty" is an attribute of the individual Christian; only because he knows no other master than the Lord Himself can sovereignty be ascribed also to the local congregation to which he belongs.

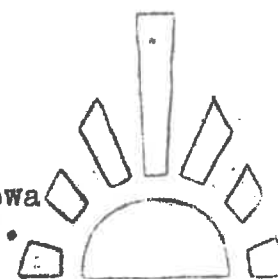
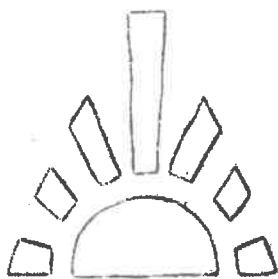
Any form of teaching or system of organization that takes away from the Christian any of his God-given duties and tasks as a servant of Christ, whether in the affairs of the local church or of its larger fellowship, is also wrong. It is the duty of the Christian to support the work of the true Christian church in his own community and no less his duty to support the work also in wider fields, -- missions, charities, schools, etc. His "liberty" ends where his duty begins. "The true Christian is subject to none, but is the servant of all."

- Geo. O. Lillegard

# CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. March 1950 No. 7.



## FROM THE PRESIDENT'S OFFICE

Synod Convention will be held from Sunday, June 11th, to Friday noon, June 16th, at Bethany College. The following essays will be presented: "The Glory of the Christian Ministry," by Prof. N. A. Madson, and "The Church in the World," by the Rev. David L. Pfeiffer.  
- A. M. Harstad, Pres.

## "LOYALTY - CHRIST and COUNTRY"

The meditation in the February 1950 issue of "Loyalty - Christ and Country," entitled "The Causes of Christ's Death," was written by the Rev. David L. Pfeiffer of Cottonwood, Iowa. A good staunch sermon on sin and grace, based on Acts 13, 27-29.38.  
- F. R. W.

## FOR SALE

A black pulpit robe, reasonably new and in fairly good condition. Looks almost like new. Owner, the Rev. Emil Hansen. If interested, please contact the undersigned at Bethany College, where you may also see the robe.

- Rudolph E. Honsey

## GENERAL PASTORAL CONFERENCE

D.v., the General Pastoral Conference will meet at Bethany College Mankato, Minnesota, April 11th to 14th.

- Raymond Branstad, Sec'y

## IOWA-SOUTHERN MINNESOTA CIRCUIT MEETING

D.v., the Iowa-Southern Minnesota Circuit meeting shall be held on May 9th, at the Jericho Synod Lutheran church, Lawler, Iowa, the Rev. Milton H. Otto, pastor. The Rev. Arvid Gullerud will lead in the discussion of the topic, "Church Membership." Kindly remember to have election of delegates at your quarterly meetings. Time: 10:00 a.m.

- Grant C. J. Quill, Secretary

## IOWA-SOUTHERN MINNESOTA PASTORAL CONFERENCE

D.v., the Iowa-Southern Minnesota Pastoral conference will meet at Redeemer Lutheran church, New Hampton, Iowa, the Rev. Howard L. Bremer, pastor, on Wednesday, May 10th, beginning with a Holy Communion service at 9:00 a.m. The program is as follows:

1. "Life and Work of Dr. U. V. Koren in Northeastern Iowa," by the Rev. H. A. Preus.
2. Methods of Adult Instruction, by the Rev. Juul B. Madson.
3. "The Third Use of the Law," by the Rev. Paul Ylvisaker.
4. Exegesis of 2 Thessalonians 2, 1-10, by the Rev. H.L. Bremer.

- F. R. Weyland, Secretary

EIGHT WEEKS AND \$13,000 TO GO  
" " " " " " " " " " " "

That was the status of the Rev. S. E. Lee's books on March 1st. In other words, it means an income of \$6500 is needed for each of the two remaining months, and one of those is already half gone.

Specifically: Bethany College still needs \$5763, the Seminary Fund \$2525, and the Indigent Pastors' Fund \$787. With a favorable Lenten offering the Home Mission treasury should just about make its goal.

However, since many congregations will have only the Lenten offering for Missions in April -- HOW ABOUT A SPECIAL OFFERING in the congregations for BETHANY and the SEMINARY after Easter, but not later than April 23rd?

Regardless of how we do it, we have to bend every effort to raise the funds still needed. If we fail, we add just that much of a burden on to next year's needs -- and "sufficient unto the day is the evil thereof."

That's the challenge -- can we meet it?

- Per M. H. Otto

MISSIONARY PAUL ANDERSON  
" " " " " " " " " " " "

Due to an attack of malaria Brother Paul Anderson was compelled to cancel all speaking engagements. However, he may be able to continue on his lecturing tour before returning to Nigeria when the travel agency gives a definite date. Whether or not he will be able to lecture in all of our congregations, we can do something for him which he would greatly appreciate. Through our Ladies' Aid societies we can gather buffet-size canned goods (tin), such as peas, carrots, corn, and send them to 5544 Hamilton Avenue, St. Louis, Missouri. The need for real food is so great in Africa, that Paul is willing to pay the transportation charges of all supplies gathered to Nigeria. But this must be done quickly. We understand that his furlough is up about the end of March. The Northwest Pastoral conference was the first to gather canned goods. Let us do likewise!

- F. R. Weyland

COURT BARS CHURCH MERGER  
" " " " " " " " " " " "

"The general council of the Congregational Christian churches has been restrained permanently by a New York state supreme court justice from seeking to consolidate the church with the Evangelical and Reformed Church.

"Justice Meier Steinbrink signed a final judgment Monday (date ?) in the Brooklyn branch of the supreme court.

"He ruled in favor of the Cadman Memorial Congregational society and the Cadman Memorial church of Brooklyn. ...

"The Cadman church contended the proposed merger would deprive individual Congregational churches of their 'traditional autonomy.' ...

"Steinbrink's decision was that the council - except for certain functions - was an advisory body and had no authority to act for individual churches." (Emphasis our own.)

- New York, Associated Press

THANK GOD FOR THIS!  
" " " " " "

Under the caption, "Orthodox Lutheran Pastor Decries Modern Sermons", we found the following news item in The Christian Century of Feb. 22, 1950, and we are writing the Rev. Valen-Sendstad today, asking him if he will be so kind as to send us (for our seminary library) a copy of his recent book. In spite of all the hands-across-the-sea cry going up in the ELC (Norwegian Lutheran Church in America) and all the love feasts indulged in by the dignitaries of that unionistic merger church with the modernists to be found in the Church of Norway, we have had good reason to fear that all was not well in the land of our fathers. And here is the testimony of one who ought to know, and who is honest enough to tell the fateful facts. We quote from the Century:

"Pastor Valen-Sendstad of Stavanger, Norway, a very orthodox Lutheran, has published a criticism of present-day Norwegian preaching, based upon the sermons preached during a year on the Norwegian radio. He declares that only 8 of the 60 sermons investigated were 'dogmatically true'. He termed 8 'problematical', 29 'indifferent' and 13 'dogmatically false'. These last he condemns as being 'against the Word of God, humanistic, not Christian'. He says all the sermons were too short, that unless a sermon dealing with the counsel of God is at least 30 to 40 minutes long it will break down respect for the Word of God. In the thirties Pastor Valen-Sendstad wrote a book decrying the influence of Karl Barth in Scandinavia, and he has just published another, "The Word That Can Never Die," in which he settles accounts with modern liberal theology and reveals himself as a champion of the verbal inspiration of the Bible."

It is indeed heartening to hear that there are still voices being raised in defence of the truth in the land from which we have received so much that is good spiritually. For this we thank God, and will do what we can to hold up the hands of a man who still believes that "all Scripture is given by inspiration of God." May God grant him grace to struggle manfully on in his battle for that basic truth - VERBAL INSPIRATION!

- Norman A. Madson

*Poems Worthwhile*

"A MAN MUST LIVE"  
" " " " " " " "

"A man must live!" We justify  
Low shift and trick, to treason high;  
A little vote for a little gold,  
Or a whole senate bought and sold,  
With this self-evident reply:  
"A man must live."

The Savior did not live. He died!  
But in His death was life:  
Life for Himself and all mankind.  
He found His life by losing it.  
And we, being crucified  
Afresh with Him, may find  
Life in the cup of death;  
And, drinking it,  
Win life forevermore!

But is it so? Pray tell me why  
Life at such cost you have to buy.  
In what religion were you told  
"A man must live"?

- Anon.  
Contributed by N.A.M.

There are times when a man must die;  
There are times when a man will die;  
Imagine for a battle-cry,  
From soldiers with a sword to hold,  
From soldiers with a flag unfurled,  
This coward's whine, this liar's lie:  
"A man must live!"

"Christianity is not a new leaf,  
it is a new life; salvation is not  
anew start, it is a new heart."

Salvation is free -  
But it is not cheap -  
IT COST CALVARY

"THE STATE - CHRISTIANITY - SPIRITUAL VALUES"  
" " " " " " " " " " " "

(Editor's note. - All of the brethren have received the October 1949 issue of the Bethany College Bulletin containing the articles with the above caption by Prof. Martin Galstad. By special request we enclose it herewith in the CLERGY BULLETIN, and append some quotations from a letter from the author.)

Having been requested to send a much-publicized article on euthanasia, Prof. Galstad replied:

"The Associated Press must have gone a long ways with my words on materialism, John Dewey, and mercy-killing. I keep hearing from one and another from time to time asking for my copy - of which, I regret to say, there is none! I spoke in two sessions of the mixed conference on 'The Crises in Education,' attempting to lay bare the heart, conduct, and consequences of materialism, and as a side remark I attributed to materialism and misused scientific method the fact that our age is now coming to such moral nihilism that it takes human life upon its own discretion without any regard to accepted standards of right and wrong. Well, that remark caught on; the conference wanted a lead idea to get itself some publicity, and I consented to write a page on it for the STAR JOURNAL. Next day Cedric Adams put the whole thing on the air and took considerable time with it, I am told."

Concerning the article in the Bethany BULLETIN, Prof. Joh. P. Meyer of the Theological Seminary at Thiensville, Wis. writes:

"You are laying your finger on a sore spot. People who know nothing about our Christian faith presume to tell us what is compatible with it. And infected by the unionistic propaganda and the false conceptions underlying it, the inertia of our Old Adam, our own people no longer are sure of their ground, and those least informed are usually the most vociferous in denouncing the narrow-mindedness of their more concerned and usually more enlightened brethren.

"Whether we like state socialism as you sketch it or not, as long as it keeps its hands off our religion and our educational work, we can suffer it, our consciences are not bound to any particular arrangement or disposition of temporal affairs. But our faith and the training of our children are vital matters of conscience. In every direction we must wholeheartedly uphold Article XVI of our Augustana."

Here follow some questions which Prof. Galstad wishes to add:

"Is socialization per se evil? - If it is, how can we join in so much socialization as we have? - Is cooperative living, more and more popular in America, England, etc., necessarily evil in itself? Or does it become evil only when men begin to trust that kind of economy for the things which formerly they sought of God? - Is there any difference between cooperative economy and rugged-individualism economy -- are not both equally likely to lead the soul that becomes fat to forget his God and trust in material things? Cf. Deut. 6, 10ff. Or is cooperative society a sharper tool in the hands of Satan for prying man away from dependence upon God? - Trusting earthly goods and property is idolatry. The doctrine of materialism begins with a denial of the supernatural - this we must remember when we think of the philosophy of materialism as it is taught. Then we must remember that the doctrine of materialism has usurped the use of scientific method and control of nature to enforce its tenet of denial of the supernatural. This is the point at which materialism (naturalism) becomes, as a system of 'faith', more dangerous than the mere dependence of man upon earthly goods and human flesh. Dependence on earthly goods is related to the first temptation of turning stones into bread; the doctrine of materialism is related to the worshiping of Satan in the place of God."

SOME FURTHER CONSIDERATIONS IN THE "CONGREGATION--SYNOD" DIFFICULTY  
" "

1. It will be best, for the sake of the purpose which all of us have in mind (peace and concord in the Synodical Conference) that we eliminate the Hebrew word Q'HAL from our discussions. In by far the majority of cases where it is used it has a theocratic connotation, that is, it refers to the Jewish Church as identical with the total membership of the Jewish state. And both Q'HAL and EDAH are, in the majority of cases, translated in the LXX by SYNAGOGE. There are only nine cases (if I did not miscount) where we find EKKLESIA in the Old Testament, and in each of these cases the meaning of the word must be gained from the context. If the explanation of EKKLESIA, as given in a previous release, is not acceptable, suppose we agree on letting each individual instance of its use in the New Testament be decided by the context and the usage of the word.

2. The question of free group communions is, in my estimation and according to my conviction, decided by 1 Cor. 11, where the admissibility to the Sacrament is determined by the congregation (EKKLESIA). The text presupposes a closed group, one to which even a visiting Christian would not have access without establishing his fellowship by letter of transfer or other acceptable evidence.

3. There is no need of stressing any kind of organization in a local congregation, although various passages of the Letters and the Book of Acts point to the conclusion that at no time was a local Ekklesia an unorganized group. It is significant, for example, that Justin Martyr uses the term PRAESTOS (president or chairman) for the pastor of a parish. We are not basing our contention on the mechanism of the local congregation, but on the features and functions connected with it in the Word of God.

4. The example of the Apostolic Church certainly points to the sovereignty and autonomous character of the local congregation. This is true of the individual Christian also, if rightly understood. The rights of the universal spiritual priesthood certainly attach themselves to the individual, but not in a state of isolation. His personal relationship to God is a fact, but all the other functions of the priesthood connect the individual Christian with others, and the exercise of these functions is connected in the New Testament with the local EKKLESIA. Cooperative undertakings come under the law of love.

5. Any form of isolationism on the part of a Christian congregation would certainly not be in agreement with the Word of God, but this fact does not justify any kind of synodical polity. It is wholly within the jurisdiction of a congregation to use its liberty as to the form and the scope of its cooperation with other congregations in a city or community, as well as in a synodical organization.

6. A synod is to be regarded at all times as a service organization established on the basis of Christian liberty. It has no legislative powers with respect to the individual congregation, and therefore every form of a judiciary is out of order. A synod is a concrete evidence and expression of a fellowship of faith, and its organization should never exceed the bounds of administrative handling of the affairs of the body as such.

- P. E. Kretzmann

Cuba, Mo., February 25, 1950

List of Essays in the Synodical Reports - 1918 to 1950  
 "

- 1918 - "Menneskets aandelige tilstand før opvækelsen eller gjenfødelsen" L. P. Jensen. pp.22-41.  
 Transl. "The Spiritual State of Man Before quickening or Regeneration." pp.87-107.  
 "Skriftens lære om Aandens enhed og advarsel mod religions-blanderier," B. Harstad. pp. 41-65.  
 Transl. "The Teaching of Scripture Concerning the Unity of the Spirit and the Warning Against Unionism." pp.107-132.
- 1919 - The original (Norwegian) Constitution of the Norwegian Synod. pp. 35-41.  
 "Skriftprincippet," M.K.Bleken. pp. 41-59.  
 "Absolutionen," G. P. Nesseseth. pp. 60-84. /103.  
 "En arm synders retfærdiggjørelse for Gud," O.M.Gullerud. pp.84-89.
- 1920 - "Differences and Correspondences Between the Law and the Gospels," Holden M. Olson. pp. 27-63.  
 "The National Lutheran Council," Dr. S. C. Ylvisaker. pp.64-80.  
 "The Doctrinal Position of the National Lutheran Council," J. Hendricks. pp.80-90.  
 (These essays also in Norwegian in a separate volume.)
- 1921 - "Læren om kirken: I. Den usynlige kirke," Chr. Anderson. pp.31-45. -- II. "Den synlige kirke," O.M.Gullerud. pp.46-64.  
 "Christian Day Schools," A. J. Torgerson. pp. 64-81.  
 "Unionisme," M. K. Bleken. pp.81-92.  
 "Kirketugt eller den broderlige formaning," C. A. Moldstad. pp. 93-96.
- 1922 - "Delagtighed i fremmede synder," P. A. Widvey. pp. 96-108.  
 "De rette frikirkelige principer for kirkestyrelsen," John Hendricks. pp. 20-52. /66.  
 \* "The Effectual Way in Doing Our Church Work," B. Harstad. pp.52-56.  
 "The Bible and Evolution," J. E. Thoen. pp. 66-75.  
 \* "How shall our church work be done in order effectually to show that it is not enough to be a member of a local church, but that we must also be living branches on the true vine Jesus Christ."
- 1923 - "Om Alterens Sakramente," L. P. Jensen. pp.19-37. /53.  
 "The Divinity of Jesus Christ," Prof. Wm. Moenkemoller. pp.37-41.  
 "Menighedsskolen," H. Ingebritson. pp. 54-61.
- 1924 - "Guds ords kraft," Chr. Anderson. pp.18-47.  
 "The Objection of the Norwegian Synod to the First Paragraph of 'Opgjør'," J. E. Thoen. pp. 47-65.  
 "Et historisk overblik over menighedsskolen i Synoden," Laurits S. Guttebo. pp. 65-75.
- 1925 - "Dommons dag og dens forudgaaende tegn," B. Harstad.  
 "True Christian Progress: A Symposium," G. A. Gullixson and others. (This Synodical Report is unobtainable with the exception of those copies which are in the possession of the pastors.)
- 1926 - "Zaldet," Norman A. Madson. pp. 16-30.  
 \* "Unionismen iblandt de første lutheranere i dette land," John Hendricks. pp. 44-51.  
 "Unionismen i vor tid," H. M. Tjernagel. pp. 51-59.  
 \*Preceded by: "Indledende referat," Prof. Holden M. Olsen. pp. 30-43.  
 "Den kristelige menighedsskole: Indledende referat," Justin A. Petersen. pp. 59-68. - "Hvornæd skal Herrens lam næres?" L. S. Guttebo. pp. 69-71. - "Kristi klare befaling til sine disciple: Røgt mine lam," O. M. Gullerud. pp. 72-76.
- 1927 - "The Lutheran Church - the True Visible Church of God on Earth," C. A. Moldstad. pp. 35-45.  
 "The Relation of the Home to the Christian School," C.J.Quill. pp.46-52.



- 1927 - "Trosvished," G. Guldberg. p. 53-53.
- 1928 - "Trosvished," (Continued) G. Guldberg. pp.37-54.  
 "The Practical Problems Which Confront Us As the Logical Successors to the Old Norwegian Synod" 1. Introduction, Chr. Anderson. pp.55-56; 2. Justification by Faith, G. A. Cullixson. pp. 57-66; 3. To Testify Against All Alliances With the World, S.C. Ylvisaker. pp. 57-74; 4. To Preserve the Faith of Our Fathers by Establishing and Maintaining Christian Schools, F.A.Madson. pp. 75-82.  
 "Pioneer Days of the Norwegian Synod," (Historical Supplement), B. Harstad. 68pp.
- 1929 - "Helliggjørelsen," C.M.Gullerud. pp. 22-35.  
 "Luther's Small Catechism: 1. Its Historical Origin and Occasion," John Hendricks. pp.36-42; 2. "Introduction to the Study of the Catechism," E. Ylvisaker. pp.42-43; 3. "The Contents of the Catechism," Paul Ylvisaker. pp. 44-47; 4. "The Right Use of the Catechism," J. B. Unseth. pp. 47-53.
- 1930 - "Den Augsburgske Konfessions 2den Artikel - 'Om Arvesynden,'" Emil Hansen. pp.40- 51.  
 "The Fourth Article of the Augsburg Confession, 'Of Justification,'" Justin A. Petersen. pp. 52-53.  
 "The Sixteenth Article of the Augsburg Confession," Geo. O. Lillegard. pp. 64-75.  
 "On Attempts to Alter the Augsburg Confession," J. E. Thoen. pp. 75-79.  
 "The Christian Day School," C. A. Moldstad. pp. 80-86.
- 1931 - "Modernism," Geo. O. Lillegard. pp. 73.  
 "Omvendelsen," J.B. Unseth. pp.74-90.
- 1932 - "Alterens Sakramente," L. S. Guttebo. pp. 17-30. /52.  
 "Music in the Church, School and Home," Walter E. Buszin. pp.30-
- 1933 - "Literal and Figurative Language in Scripture," E. Ylvisaker. pp. 9-17. /format.)  
 "Christian Burial," J. A. Petersen. pp.17-28.(Also in pamphlet
- 1934 - "Jesus Christ Our Substitute," P. Ylvisaker. pp. 8-18.  
 "Christian Education," P. T. Buszin. pp. 19-42.
- 1935 - "Det evige liv," John Hendricks. pp. 10-17.  
 "Christian Education", (Continued) P. T. Buszin. pp. 18-39.  
 "The Christian's Earthly Pilgrimage," C. J. Quill. pp. 39-52.
- 1936 - "Vor arv og vort ansvar," John A. Moldstad. pp. 15-24.  
 "The Value of the Child," Martin Galstad. pp. 15-30.  
 "Unity, Union, and Unionism," A Committee. pp. 30-51. (Also in pamphlet format.)
- 1937 - "De sidste tider," Chr. Anderson. pp. 14-27.  
 "Good Works," H. A. Theiste. pp. 28-35.
- 1938 - "The Clearness of Scripture," S. C. Ylvisaker. pp. 18-35.  
 "The Curse of Our Age," A. Harstad. pp. 35-47.  
 "In Commemoration of the Saxon Immigration," Justin A. Petersen. pp. 47-57.  
 "Den indre mission og menighedsskolen," Emil Hansen. pp. 57-65.
- 1939 - "The Position and the Part of Faith in Justification," C.M.Gullerud. pp. 21-39.  
 "Free Will," J. B. Unseth. pp. 39-48.
- 1940 - "The question of Non-fundamentals in the Light of Scripture," Dr. S. C. Ylvisaker. pp. 14-27.  
 "The Principle of the Separation of Church and State Applied to Our Times," Geo. O. Lillegard. pp. 27-50.  
 The Constitution of the Norwegian Synod, in English, as revised. pp. 51-55.
- 1941 - "Which Wisdom?" Martin Galstad. pp. 15-29.

- 1941 - "What Does Scripture Teach Concerning a Right Attitude Toward Erring Churches?" J. E. Thoen. pp. 29-37.  
 1942 - "The Scripture Cannot Be Broken," T. N. Teigen. pp. 15-24.  
 "The Importance of the Doctrine of the Verbal Inspiration of the Bible," C. M. Gullerud. pp. 24-40.  
 "Christian Prayer," N. S. Tjernagel. pp. 40-48.  
 1943 - "Sola Scriptura," Justin A. Petersen. pp. 18-26.  
 "Sola Gratia," J. B. Unseth. pp. 26-34.  
 "Sola Fide," Chr. Anderson. pp. 34-41.  
 Festival Address, N. A. Madson. pp. 42-47.  
 "Concerning Christian Education," Carl S. Meyer. pp. 47-56. /23.  
 1944 - "The Sacredness of the Ancient Landmark," J. A. Moldstad. pp. 17-19.  
 "Our Mission As A Synod," Ahlert H. Strand. pp. 24-28.  
 "The Importance of the Christian Day School For Our Day," C.M. Gullerud. pp. 29-35.  
 1945 - "Doctrine and Life," Geo. O. Lillegard. pp. 16-29.  
 "Peace - Temporal, Spiritual, Eternal," B. W. Teigen. pp. 30-36.  
 1946 - "Our Baptismal Grace," S. E. Lee. pp. 19-24.  
 "The Doctrinal Affirmation," C. M. Gullerud, Geo. O. Lillegard, and T. N. Teigen. pp. 25-46.  
 1947 - "Behold, He Prayeth!" Dr. S. C. Ylvisaker. pp. 17-36. (Also in pamphlet format.)  
 1948 - "The Obedience of Christ," U. L. Larson. pp. 14-31.  
 "What Stands Between?" J. A. O. Preus. pp. 31-56. (Also in pamphlet format and in revised edition.)  
 1949 - "The Royal Priesthood of Believers," S. A. Dorr. pp. 14-29.  
 "Cooperation in Externals," Geo. O. Lillegard. pp. 30-56.  
 1950 - "The Glory of the Christian Ministry," Norman A. Madson.  
 "The Church in the World," David L. Pfeiffer.  
 (Not published until after the Synodical Convention.)

- Listed by Geo. O. Lillegard

\* \* \* \* \*

Dr. HERMANN SASSE "ON THE PROBLEM OF THE RELATION BETWEEN THE MINISTRY AND THE CONGREGATION"

The January 1950 issue of the QUARTALSCHRIFT (THEOLOGICAL QUARTERLY) of the Wisconsin Synod carries No. VIII of Prof. Hermann Sasse's "Letters Addressed to Lutheran Pastors" on the above theme. Dr. Sasse has a wide range of knowledge in Church history. This particular letter, translated into English by Prof. E. Reim, ought to be read and studied by all the brethren in connection with our problem of the doctrine of Church and Ministry. Space does not permit us to quote from this Letter, much as we would like to. This issue of the QUARTALSCHRIFT may be ordered from Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

- The Editor

NUMBER SEVEN

(Nothing mystic about this item, except that it belongs in the yellow section! - Editor.)

Anna Rebecca, the latest arrival in our Norwegian Synod, came on Saturday, March 11th, to augment the number of the Rev. and Mrs. T. N. Teigen progeny to seven. Both mother and daughter are doing very well. The CLERGY BULLETIN takes this opportunity to wish both mother and child God's richest blessings.

# CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. April 1950 No. 8.



## ON THE MISSION CAMPAIGN

At this writing (March 15) the committee of the Mission Board has met with all the pastors of the Synod with the exception of one group. A meeting is scheduled with this group on March 21, at Manakato. We are grateful for the enthusiasm and the cooperation shown us in this program. It is our plea that you do not drop the matter here, but that you present it to your congregations with all the ability God gives you. Please report your plans and your progress to the field secretary from time to time so that the Mission Board may be informed and especially so that a report may be made to the Synod Convention.

There have been some questions concerning the material sent out in the packet. Please reread carefully the mimeographed instructions before ordering your material. The mimeographed instructions, the canvassing guide, and the booklet, "Fishers of Men," are not meant for general distribution. Do not order more of these. They are for your personal study. As we clearly state, the canvassing guide is a "guide" for you to plan your canvass and must be adapted to your specific requirements. If you have found another method of canvassing which you find to be effective, by all means use it. We expect you as pastors to use your good judgment. This goes for the whole program. We cannot and do not demand a definite procedure. We simply offer it as a suggestion for the work God says we must do.

- Raymond M. Branstad

## FROM THE OFFICE OF THE TREASURER

(We are sorry that this item reached us too late for the March issue. In the hope that it may still do some good we insert it here.)

### HOME MISSION TREASURY IN DISTRESS

In the month of February we received only \$375 for Home Missions, and so far in March (as of March 16) only \$79.34 has been sent in. This means that after the March subsidy checks are mailed out we will be almost \$2000.00 in the red. Between \$1300 and \$1400 is needed each month. We do not see how we will be able to send out the April subsidies unless we receive an extra large Lenten offering in April for Home Missions. Let us channel everything for Home Missions and Bethany College in April, because these two funds are in dire need.

- Sophus E. Lee, Treasurer

### LOANS ARE STILL NEEDED

We still need loans for Hiawatha Mission in Minneapolis. We are offering 3% interest.

- Sophus E. Lee, Treasurer

THE "COMMON CONFSSION"  
" " " " " " " " " " " "

We wish to take this opportunity to thank Presl A. M. Harstad for providing all our pastors with a copy of the so-called "Common Confession" of the Lutheran Church - Missouri Synod and the American Lutheran Church. Let us study this document carefully. We feel that the program committee should make ample provision for the discussion of this "Confession" at our forthcoming General Pastoral Conference in Mankato, April 11th to 14th. The Rev. Geo. Schweikert of Okabena, Minnesota has already offered criticisms on it in his "Lutheran Times." Prof. E. Reim, a keen analyst, has offered his criticism in "The Northwestern Lutheran" (Wis. Synod), February 26th, pp. 74-75 and March 12th, pp. 87-88. The January issue of the "Quartalschrift" (Theological quarterly of the Wis. Synod) has some preliminary comments also by Prof. E. Reim, pp. 58-60.

- The Editor

CONCERNING SOCIALISM  
" " " " " " " " " " " "

Concerning Prof. Martin Galstad's comments and questions regarding Socialism and Materialism in the last issue of the CLERGY BULLETIN, p. 57, we wish to call your attention to a book by John T. Flynn, "The Road Ahead - America's Creeping Revolution" which appeared in condensed form in the February 1950 issue of "The Reader's Digest." The complete edition may be obtained in paper binding from Fighters for Freedom, A Division of The Committee for Constitutional Government, 205 East 42nd Street, New York 17, N. Y. Those in the Iowa territory may be able to receive a complimentary copy from Mr. Chas. E. Cooper of the Hawkeye School Supply Company, P. O. Box 155, Mason City, Iowa. The chapter headings are: Our Real Enemy, The Fabian Dream, The Socialist Reality, Socialism in America, The American Fabians, A Note on Communism, The Capture of the Unions, The Socialist Invasion of the Democratic Party, The War on the South, The "Kingdom of God", War Upon the Mind, Where We Stand Today, What to Do, End of "The Road Ahead". The Addenda lists the following articles by various authors: Socialism - American Variety, Selections From Country Almanac, The "Fair Deal" and The Eighth Commandment, The Grand Strategy of Freedom, An Indian Woman Writes Her State Representatives in Congress Commending Viewpoint of "The Road Ahead", Statements by Publishers of This Special Edition. As a whole, the book is worth our study as citizens.

- The Editor

1949 SYNOD REPORT  
" " " " " " " " " " " "

The Rev. Chr. Anderson wishes to give credit for the indexing of the 1949 Synod Report to Prof. Martin Galstad, who also did much of the proof reading, for which we are very thankful. On page 43 of the February issue of the CLERGY BULLETIN credit was given to Pastors Chr. Anderson and J. A. Petersen. To all who have given of their time to put out the 1949 Report, we say, "Mange tak!"

TENTATIVE PROGRAM FOR GENERAL PASTORAL CONFERENCE  
" " " " " " " " " " " "

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

- Raymond M. Branstad, Sec'y

IN ANSWER TO "SOME FURTHER CONSIDERATIONS"  
" " " " " " " " " " " "

In regard to your "Further Considerations" (CA. CLERGY BULLETIN, Vol. IX, No. 7, p. 58) -- I must confess that I cannot understand your objections to using the Old Testament QAHAL and the Septuagint EKKLESIA as aids to understanding the force of the word "Ekklesia" in the New Testament. Nor do you have the facts in the case straight. According to the Concordance of the Septuagint, Ekklesia is used to translate Qahal and related words 73 times, from Deuteronomy on, besides 18 times in the Apocrypha. SYNAGOGE is used to translate Qahal only 19 times, from Genesis to Numbers, 9 times in Ezekiel and 8 times in the rest of the Bible, a total of 36 times. EDAH is translated by SYNAGOGE 102 times, from Genesis to Numbers, and 31 times in the rest of the Bible. After all, these words all mean primarily "assembly", and the context determined the character of the assembly in each case. The fact that "synagoge" became limited to the Jewish assemblies, while "ekklesia" became the distinctive word for the Christian assemblies, is an example how language develops and words acquire certain connotations, -- even as our word "congregation" has acquired a religious connotation, though it originally meant no more than "assembly." The rule still stands, of course, that the meaning of Ekklesia (or any word) must be determined by its context and usage in every particular case.

As for a synod, -- I think agreement could be reached, if only we can agree on what we mean by a synod. If a synod is regarded first and foremost as a means by which congregations express their unity of faith, it should be clear that Scripture requires this just as definitely as it requires that individual Christians join with other Christians to form local congregations. If a synod no longer represents a true unity in the faith, then -- and only then -- it becomes an abomination and a menace to the cause of the Gospel, -- as Church History, old and new, sufficiently proves. If we today, in the present emergency in the Synodical Conference, would stress the fact that a synod is to be an expression of true unity of faith, and forget for awhile the "man-made formula", "A synod is a man-made institution", we might find a way out of the mess we are in.

- Geo. O. Lillegard

IN REPLY TO THE ABOVE  
" " " " " " " " " " " "

Not having a complete Septuagint Concordance on hand, I used a secondary source for the statement which I issued a few weeks ago and therefore did not offer a complete picture of the q'hal-adah-ekklesia difficulty. However, that does not change the chief hermeneutical requirement, namely that the meaning of a word must be determined by the usus specialis and by the context. And this consideration causes me to insist that the ordinary meaning of ekklesia is not that of a loose-jointed "assembly," of any group of Christians who may meet either regularly or occasionally, as the case may be. If that were true, then meetings of church societies of any complexion would have the rights and functions which in Scripture are associated only with a congregation, with or without elaborate machinery. Then a large part of 1 Corinthians, for example, would simply not make sense, e.g., chap. 14, 34, where the women are directed to keep silence en tais ekklesiis, manifestly the same entities which are also set apart elsewhere in the letters of St. Paul.

I think the following DEFINITION OF A SYNOD covers everything:  
"A synod is a federation of congregations and individuals holding the same confession, who are joined in the unity of that confession and by

the Law of Love, for the purpose of carrying out the work of the Lord conjointly, in the interest of greater efficiency." This eliminates entirely the sting of the "man-made" body and does not pledge anyone to the acceptance of a specific definition of ekklesia.

As for the situation in the Synodical Conference at this time, there is no doubt in my mind that developments show, in an increasing measure: There is no unity of confession (except on a broad basis) and of practise in the various bodies. The situation in the Missouri Synod is appalling, in spite of the false optimism shown by most officials. Hundreds of pastors have simply become weary of the strife and are taking a mediating attitude: Let us agree to disagree, but let us resolve to love! I am inclined to believe that the dissolution of the Synodical Conference and the formation of a new body or federation will be a matter of wisdom.

EVER FOR THE FULL TRUTH OF THE WORD,  
- P. E. Kretzmann

*Poems Worthwhile*

THY WORD IS TRUTH  
" " " " " " " " " "

SON OF MAN  
" " " " " "

Thy Word is truth. Again we sing  
This wondrous fact. Loud may it ring!  
And may each page be clear and bright,  
Illumined by the Spirit's light.

Born in a borrowed manger;  
Preached from a borrowed boat,  
Rode on a beast He borrowed  
Of which the prophet wrote.  
At the last sad Supper  
With friends in a borrowed room;  
Was laid in a borrowed tomb.  
- Selected

Thy Word is truth. Oh, grant us grace  
On every page Thy love to trace,  
Of how that love redeems from sin.  
Help us anew the theme begin.

Thy Word is truth. It's quick'ning light  
Dispels the gloom of sin's dark night,  
It cheers the faint upon the road,  
And safely guides to Thine abode.

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"Faith asks no signal from the  
skies,  
To show that prayers accepted  
rise,  
Our Priest is in His holy place,  
And answers from the throne of  
grace."  
- Anon.

Thy Word is truth. It standeth fast  
While sun, and moon, and stars shall last.  
When heaven and earth have passed away,  
Thy Word shall still retain its sway.

Thy Word is truth. We'll hold it so,  
Through all our days, in weal or woe.  
Thy Word is truth. It sets us free.  
We'll chant it through eternity!  
- Anon.

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We humbly cling to Jesus' Cross  
For mercy, grace and peace of mind,  
'Tis our Savation in distress;  
The only Hope of all mankind.  
- Anon.

THE SADDEST WORD IN ALL THE WORLD

The saddest word in human tongue and Bible lore,  
That causes sorrow, hate, violence, war -  
Fountain of woe, of sadness mother,  
What it did to Cain, it can do to another.  
It hurts and harms and reeks with blood,  
It cares not for spouse, child, or brotherhood,  
It pulls kings down from glory and fame,  
To depths of crime, infamy, and shame.  
It ruins the godly, destroys all faith,  
It starts with lust and ends in death -  
It makes those foes who by blood are kin:  
That saddest word on earth is SIN.

- G. W. Fischer

A CORRECTION  
" " " " " "

The following notice of correction appeared in the latest issue of "The Northwestern Lutheran." The brethren would kindly insert this correction in its proper place.

"In the Proceedings of the Fortieth Convention of the Evangelical Lutheran Synodical Conference, page 32, the sentence from the Brief Statement beginning in line 22 should read: 'But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word consists only of believers (Eph. 2, 19-20; Acts 5, 14)'."

(Signed:)

George C. Schick, Secretary

BETHANY CHOIR ON TOUR  
" " " " " " " " " " " "

A sacred concert will be given by the Bethany Lutheran College choir of Mankato, Minnesota this spring in 22 different places in Wisconsin, Illinois, Iowa, and Minnesota.

With the central theme of its concert being "Sing Praises," the Bethany choir, under the capable direction of Alfred Fremder, will open the first section of the concert with Bach's "Sing Praises, Ye Faithful." Also included in the first group are: "Immanuel We Sing Thy Praise" arranged by Lester, "Jesus, Lord, and Precious Saviour" by Lundquest, "Christmas Hymn" arranged by Jungst, "A Joyous Christmas Song" (Norwegian Song) by Margaret Hokanson, and "Now Thank We All Our God" by Mueller.

The second section is comprised of "Lamb of God" arranged by F. Melius Christiansen, "Jesus is My Joy, My All" by J. S. Bach, "O Christ Thou Lamb of God" by Kranz, "O Sacred Head Now Wounded" by Hassler in an arrangement by Schroth, "Now is Christ Risen" by Leisring, and "I Know That My Redeemer Lives" by Johann Michael Bach.

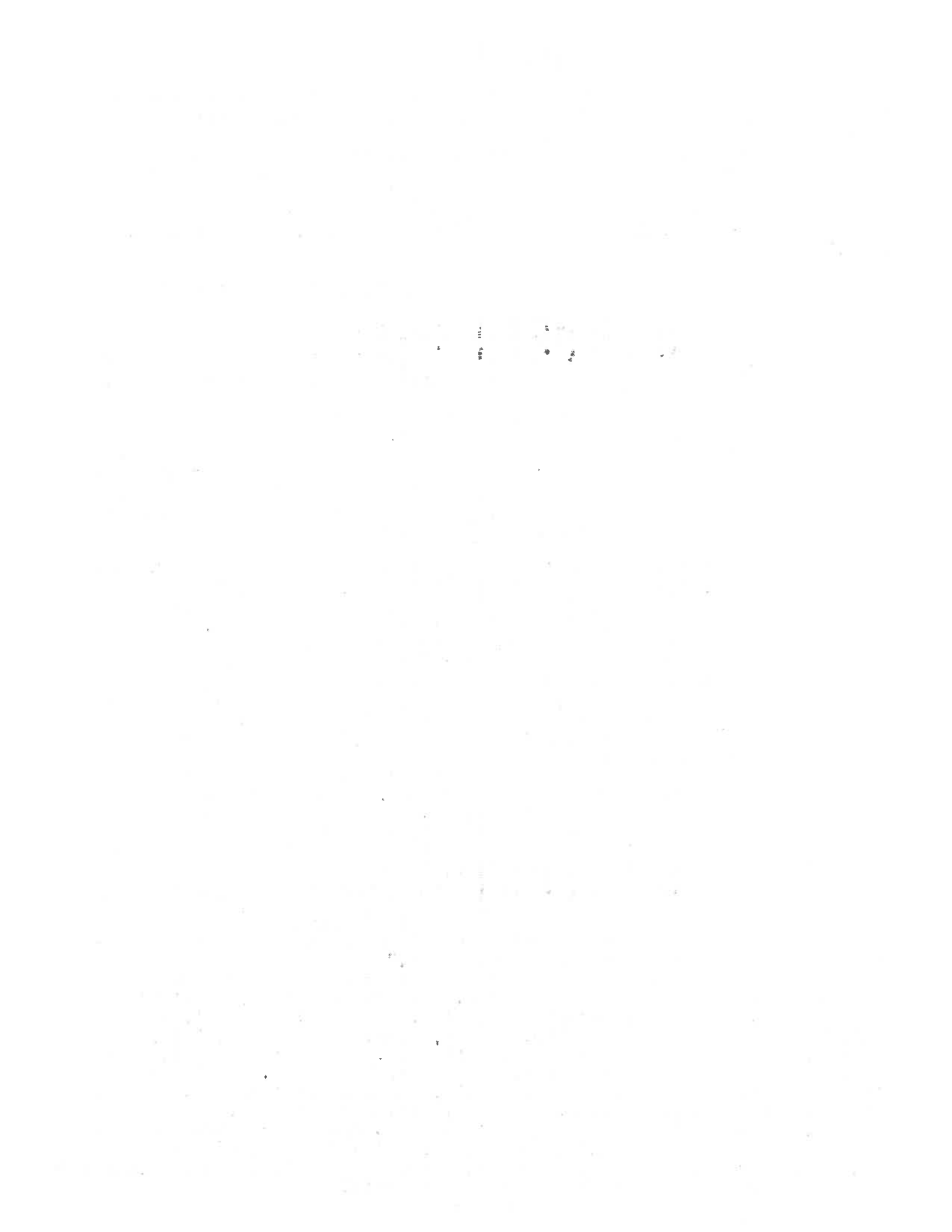
The following compose the third part: "How They So Softly Rest" by Willan, "Awake and Sing Full Gladly" by Scheidemann, "Cast Thy Burden Upon the Lord" by Mendelssohn, "Commit Thy Way Unto the Lord" by Liebhold, and "I'll Not Let Thee Go" by Johann Christoph Bach. The program concludes with "On My Heart Imprint Thine Image," an 8 part arrangement by the director, Alfred Fremder.

Prof. Fremder is not only a gifted conductor and pianist having studied under Liborius Semmann and Artur Schnabel, but is also a graduate theologian of Concordia Seminary, St. Louis. This combination of musical and religious knowledge enables him to blend the young voices of the choir in a true interpretation of the music which it presents.

In the words of a Sioux Falls critic, "More than conducting he led the choir tenderly and persuasively through a concert which approached unimpeachable perfection." Another critic had this to say, "It seemed as though Alfred Fremder had a huge organ at his command and could pull his stops at will, thereby producing the ethereal sweetness of the aeolian and the majestic power of the diapason."

The choir will present its sacred concert at the following places:  
March 19: St. John's, Sleepy Eye, Minn., and Our Savior's, Belview;  
March 24: St. Matthew's, Worthington, Minn. March 25: Immanuel, Fairmont, Minn. March 26: St. Paul's, Truman, Minn., Zion, Lewisville, and Trinity, Nicollet. March 31: Peace, Fatibault. April 2: Immanuel, Mankato. April 9: Trinity, Rochester, and First, La Crosse. April 10: West High, Madison, Wis. April 11: St. John's, Racine. April 12: St. Paul's, Chicago. April 13: St. Paul's, Rockford, Ill. April 14: St. John's, Clinton, Iowa. April 15: Jerico, Jerico, Iowa. April 16: Thornton High, Thornton, Iowa and St. John's, Garner. April 17: Our Savior's, Albert Lea. April 23: LeSueur High, Le Sueur, Minn. and Trinity, St. Paul, Minn.

Our prayers and best wishes go with our choir!



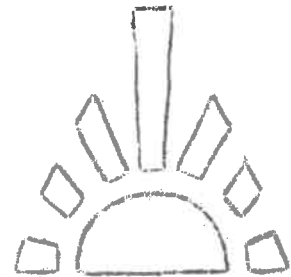


# CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod



F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. May 1950 No. 9.



## 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. Please send the reports to me by May 10th in triplicate form. Kindly make note of this date and observe it, if at all possible.

- A. M. Harstad, President

## LAY DELEGATES' EQUALIZATION

Madison, Wis.  
April 3, 1950

Dear Pastors:

The following information is in regard to the present status of the lay-delegates' equalization transportation fund.  
The following amounts have been received to date:

Jerico Lutheran Church, Alva D. Knutson, Treas.	\$25.00
Saude Lutheran Church, John Anderson, Treas.	13.00
Andrew Emrud, Manchester, Minnesota	3.60
Scarville Ev. Luth. Church, Milford, Treas.	6.00
Parkland Ev. Luth. Church, T. M. Daniels, Treas.	13.00
St. Paul's Ev. Luth. Church, Chicago, Geo. Tokheim	36.00
Center Congregation, Lester I. Amundson, Treas.	11.00
Richland Ev. Luth. Church, Thornton, Iowa, Herman Oelkers, Treas.	11.30
Total Received:	<u>\$118.90</u>

Paid Out:

To M. J. Ingebritson, Parkland, Wash.	37.50
Total Amount on Hand to date:	<u>\$81.40</u>

If you do not find yourselves listed as a contributor to this fund, please make a special effort to get money to me before the next Synod meeting, preferable, before June 1st. To those who have not contributed for last year I believe they should try to double their efforts this year. May I suggest that those who have contributed pay on a basis of 10% per communicant member and those who have not contributed pay on a basis of 20% per communicant member.

Please give this matter your prompt attention. It is desirable to have all funds collected by June 1, 1950 so that they can be disbursed at the Synod convention.

If you have any suggestions to offer in reference to these funds, please do not hesitate to offer same.

Respectfully yours,

Oscar M. Wilson  
3113 Emmett Street  
Madison 4, Wisconsin

(Signed:)  
Oscar M. Wilson

## SYNOD CONVENTION

" " " " " " " "

Synod Convention will be held from Sunday, June 11th, to Friday noon, June 16th, at Bethany College. The following essays will be presented: "The Glory of the Christian Ministry," by Prof. N. A. Madson, and "The Church in the World," by the Rev. David L. Pfeiffer.

- A. M. Harstad, Pres.

## ACROSS THE EDITOR'S DESK

" " " " " " " "

Hereafter the CLERGY BULLETIN will appear in two sections. Section One (on canary yellow sheets) will consist of announcements, news, vital statistics, and Litt av Hvert. Section Two (on green sheets) will be restricted to theological essays and other articles of more permanent value. All our Synod pastors, professors, and theological students will receive both sections monthly. Section Two only will be sent to interested pastors outside of our conference. It is encouraging to know that there are a number of pastors who are interested in our theological thinking. It would be isolationism on our part to deny them our paper.

As far as the financial angle is concerned, we run this paper on a hand to mouth basis. The funds needed to carry on are derived from the pastor's equalization fund at the General Pastoral conference and Synod convention. As you may know, there is no subscription price. At our recent General Pastoral Conference the editor was paid \$21.50 out of the equalization fund. This was sufficient to cover a \$15.00 deficit and carry us until the Synod Convention. We thought we owed you this accounting.

One more word - Let's make the CLERGY BULLETIN really worthwhile. Any conference essay is fit material for our mimeograph machine. Those who have not handed their essays presented at the Pastoral conference to the editor would kindly mail them to him at the earliest convenience.

## LITT AV HVERT

" " " " " " " "

Brother Paul Anderson, our Apostle to the Ibesipoes, plans on leaving shores on May 10th for Nigeria, British West Africa. May the God of Jacob be with you, Paul! --- We hear that Nelak S. Tjernagel has accepted a call to the Racine Lutheran High school, Racine, Wisconsin. We wish him God's blessings in his new calling and fellowship! --- At the General Pastoral conference "Luke" Vangen told us that he had to mow a heavy growth of grass at his Tacoma, Washington home before he flew to the conference; whereas J. B. Unseth reported ten feet of snow up around Bagley, Minnesota. In fact, one of his churches had been snowbound. The night when Brother Unseth blew in we detected a few icicles. But he warmed up quickly! We certainly have climatic contrasts in our little Synod. --- Read "The Road Ahead," by John T. Flynn, especially chapter 10, "The 'Kingdom of God'". The Methodists are quite put out about it, because Flynn makes a bold attack against Bishop Oxnam and the Federal Council of Churches. The March 16th issue of "The Christian Advocate" (official organ of the Methodist Church) gives a book review of Flynn's book. Well, read it and weigh the evidence. --- We have received 40 copies of "Is a Synodical Body an Ek-klesia According to Scriptural Usage?" by Dr. P. E. Kretzmann. Since there are not enough copies to send to all our clergy, we ask those who are interested in reading his essay to drop the editor of this paper a card stating his desire for a copy. Those who request a copy will receive it with the June CLERGY BULLETIN. --- Brother Robert Preus plans on going to Edinburgh university to specialize in history. We understand that Prof. Zimmerman is nearing his doctorate. We wish them success and God's blessings.

BETHANY MAKES URGENT APPEAL FOR TEACHERS

" " " " " " " " " " " " " " " "

Bethany college is in search for a Mathematics teacher. Must be able to teach College Algebra, Trigonometry, and Analytic Geometry, and possibly Calculus. A single woman is preferred, but this is not essential.

There is also an opening for a Commercial teacher to teach Typing, Shorthand, and Bookkeeping.

If the pastors have any information on prospective teachers, please contact Dr. S. C. Ylvisaker at once.

(Signed:)  
B. W. Teigen

FINANCE BOARD  
Release No. 8

The synodical budget for the year 1950-1951 is \$47,850.00. This is very little higher than last year. From the way our people contributed last year there is a reasonable hope of reaching that goal.

Finance Board

(Signed:)  
M. H. Otto

Mankato, May 14, 1950.

BETHANY ALUMNI BRANCH MEETING

" " " " " " " " " " " " " " " "

On Friday, May 12th, Bethany alumni and friends of the Iowa-Southern Minnesota circuit met at the Lake Mills Synod Lutheran church, Lake Mills, Iowa, at 8:00 p.m. The Bethany Male quartet favored the audience with several numbers. Prof. Paul Zimmerman gave a very interesting lecture on "The Relation Between Science and Religion," after which he answered questions. Mr. John Moldstad then reported on alumni affairs and the needs at Bethany. The purpose of this meeting was to make tentative plans for organizing a Bethany Alumni branch in this circuit and bring the interest in Bethany college to the congregations.

Per: Iver C. Johnson

GOOD NEWS FROM AUDUBON

" " " " " " " " " " " " " " " "

The item is a baby girl, named Mary Grace, born to Pastor and Mrs. Levine K. Hagen on May 2nd. The princess tipped the scale at 6lbs. 15oz. We of the CLERGY BULLETIN, as well as all the brethren, send hearty congratulations to the grateful parents and their daughter. We wish both parents and child God's blessings for the years ahead.

OUR BETHANY CHOIR  
 " " " " " " " " " " " " " " " "

We have had the opportunity, or rather the privilege, of hearing our Bethany College choir on its recent tour. We have also heard other church school choirs during this season. And at this point we are constrained to make a few comments gleaned from clergy and laity alike.

First, as to the performance. "Bethany Lutheran choir, though not as well known as some other large choirs, ranks among the best of them. Artistically, this choir approaches tonal perfection. Their voices were clear and distinct. Spiritually, the students sang from the deep conviction of their hearts. This rare combination of the artistic and the spiritual produced an angelic effect. At times it seemed as though the heavens were opened as on that first Christmas eve centuries ago when angels from the realm of glory sang songs of praise to the Redeemer of the world." ("The Thornton Enterprise," Thornton, Iowa.)

Secondly, as to appearance. Lay people were keen to observe in comparison to other church school choirs that our Bethany choir has something that others do not have. The members of the choir are not rowdies, despite their youth, but they are not prigs either. By their very appearance both on the stage as well as off, one can see that they have a truly Christian spirit. On the concert stage they have a devotional attitude, which was sorely missed in other church choirs. The choir was well groomed and had no uncouth mannerisms. And the director had the undivided attention of all the members during the concert. Yet, the audience never felt that these boys and girls were vain, or proud. Here lies the difference between pietism and piety. This choir has the spirit of piety and devotion.

This is a spirit which was instilled in them at our College. That's what makes Bethany different from many other church schools of higher education. There education means sitting at the feet of Jesus and learning of Him. All else is included in this education, but is taught in the light of this devotion to the Greatest Teacher. This is the spirit which the director, Alfred Fremder, has instilled in the members of the choir. Prof. Fremder has caught the true spirit of the Gospel and has imparted that spirit to his students.

Now, if Prof. Fremder will pardon our outspoken criticism! These words were not written to flatter, but to express our sincere appreciation for the inimitable gift which God has given to our College.

- F.R.W.

IOWA-SOUTHERN MINNESOTA CIRCUIT MEETING  
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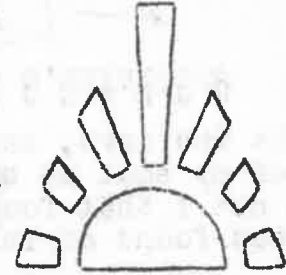
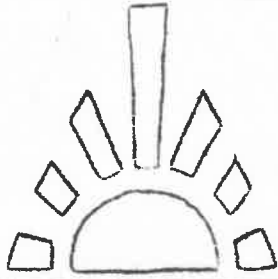
On May 9th, the Iowa-Southern Minnesota circuit met in the Jerico Lutheran Church, New Hampton, Iowa, M. H. Otto, pastor. The Rev. Arvid Gullerud presented the topic for discussion: "What Constitutes Church Membership." The Rev. J. A. Petersen with the assistance of the Rev. C. M. Gullerud presented the mission of our Book Store with a display. Many books, plaques, pictues, and cards were sold. An offering was received for our Seminary, which amounted to \$111.00. All delegates and visitors were guests of the congregation for the noon meal and lunch. Spiritually and materially, it was a day which was very profitably spent.

- F.R.W.

## CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. May 1950 No. 9.



"HOW TO CONDUCT FAMILY DEVOTIONS"  
AS PART OF THE CONFIRMATION INSTRUCTION  
" "

A future pastor, in order that he may be able to preach, is taught how to preach in the Seminary. Are we neglecting something if we do not see to it that our lay people are taught how to conduct family devotions? If they are to be taught, is the pastor a proper person to teach them? Would it be proper to make instruction in the conducting of family prayers a part of the confirmation instruction?

Would it be in order to compose a suitable ritual for family devotions? -- The ritual need not be a bed of Procrustes, but a sort of general guide as to what is to be included in family devotions: devotional content; doctrinal content; prayers; confession of faith; hymns, etc.

It might be in order to discuss doctrinal points involved. May the house-father pronounce absolution? May he bless his household? (The Jews from Old Testament times, even unto this day, have a blessing pronounced by the house-father upon his household.) What are the scope and the limits of the spiritual and pastoral duties, responsibilities and privileges of the house-father and other members of the household?

Should a pastor see to it that the newly-weds in his charge right from the beginning have family devotions every day?

Should each member of the confirmation class give, in the class, at least two or three times before confirmation, a demonstration of how he would conduct family devotion? After confirmation (within a year) should the pastor visit the confirmand in his home to see how family devotions are conducted, and to encourage the daily and proper methods of such devotions?

It has sometimes seemed that the only people with an adequate amount of knowledge ("Erkenntnis") are pastors. If so, the only safe Synod would be one consisting of pastors only. Whose fault is it that the lay people have so little "Erkenntnis"? Should the pastors have some responsibility in the matter of causing the lay people to have more "Erkenntnis"?

There is no danger of un-Scriptural lay preaching, etc., if the lay people, having been properly instructed, keep within Scriptural limits in this kind of activity. In fact, the positive doing of what is right, in this respect, is more conducive to preventing wrong activity, than just negative attacks upon the wrong without giving them the proper positive outlet for this kind of work. The family that has the proper kind of family devotions with its accompanying Bible study, etc. will have plenty to do and will not have time for irregular activity along these lines.

- C. U. Faye

Poems Worthwhile

AUGUSTINE'S HYMN MAGNIFYING GOD'S GRACE  
" "

I sought the Lord, and afterward I knew  
He moved my soul to seek Him, seeking me;  
It was not I that found, O Saviour true;  
No, I was found of Thee.

Thou didst reach forth Thine hand and mine enfold;  
I walked and sank not on the storm-tossed sea;  
'Twas not so much that I on Thee took hold,  
As Thou, dear Lord, on me.

I find, I walk, I love; but O the whole  
Of love is but my answer, Lord, to Thee!  
For Thou wast long beforehand with my soul;  
Always Thou lovedst me.

- Quoted by Prof. R. B. Kuiper in "The Presbyterian Guardian," Feb., 1950.

A PASTOR'S PRAYER  
" "

I do not pray  
That crowds so throng the temple  
That standing room is at a price;  
I only pray that as I voice the message,  
They may see Christ.

I do not pray  
For church pomp or pageant,  
Or music such as wealth alone can buy;  
I only pray that as I voice the message,  
He may be nigh.

I do not pray  
That men may sound my praises  
Or headlines spread my name abroad;  
I only pray that as I voice the message,  
Hearts may find God.

- Anon.

LUKE 19, 57-62  
" "

Who answers Christ's insistent call  
Must give himself, his life, his all,  
Without one backward look.  
Who sets his hand upon the plough  
And glances back with anxious brow,  
His calling hath mistook;  
Christ claims him wholly for His own;  
He must be Christ's and Christ's alone.

- Anon.

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The CLERGY BULLETIN is published monthly by authority of the General Pastoral conference of the Norwegian Synod of the American Evangelical Lutheran Church. Hereafter it will appear in two sections - Section One consisting of announcements and news, and Section Two consisting of theological essays, reviews and critiques. Both sections will be sent to all Synod pastors, professors and theological students. Section two to interested parties. Editor: E. R. Weyland, Thornton, Iowa.

## PASSAGES ON THE OFFICE OF THE MINISTRY

" " " " " " " " " " " "

(Doctrinal essay delivered at the General Pastoral conference of the Norwegian Synod, held in Mankato, Minnesota, April 11-14, 1950.)

In the Old Testament God had instituted an elaborate priesthood as mediators between God and His people. In the New Testament all believers are "made kings and priests unto God." Rev. 1, 6; 5, 10. The Apostle Peter says of all Christians: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. 2, 9.

All the New Testament believers have, therefore, the privilege to come directly to God through the one Mediator, Jesus Christ, without any human mediation. To them, i.e., the Church, God has entrusted the means of grace, His Word and Sacraments, together with the duty to administer the same for the salvation of souls and the building of the Church. To them He has given the right to bind and loose on earth (Matt. 18, 18-20). Every Christian has, therefore, the right and duty to minister to the spiritual welfare of his own, as well as to that of others. Christ's parting words, His great commission, though spoken to the Apostles, apply to His whole Church. At all times: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28, 19-20. Likewise Mark 16, 15: "Go ye into all the world, and preach the Gospel to every creature." The words which follow apply to all believers, and not only to the Apostles.

But while it is the privilege and duty of all believers to exercise these glorious prerogatives privately, God has deemed it expedient and necessary to establish a special office for the public administration of the means of grace. This office of the ministry comes out publicly of the functions of the universal spiritual priesthood to and on behalf of those whom they serve. The Apostle asks: "Are all apostles? Are all prophets? Are all teachers?" 1 Cor. 12, 29. And then he goes on to show how all should exercise their special gifts of grace so that all may be done decently and in order. And in Rom. 10, 15 he says: "And how shall they preach except they be sent?"

While He walked visibly here on earth, Christ Himself chose the twelve Apostles whom He trained to become "Fishers of men," who after His ascension and the outpouring of the Holy Ghost were to go out into all the world to proclaim the Gospel of salvation to lost sinners. Later, Paul was miraculously called as a special messenger to the heathen world. Of the work they were given to do the Apostle Paul says: "And all things are of God, who hath reconciled us to Himself, and hath given to us the ministry of reconciliation." 2 Cor. 5, 18. Then he adds: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The Apostles were called directly by the Savior. They were to serve together with the prophets as the foundation on which the household of God was built, Jesus Christ being the chief Cornerstone. Eph. 2, 19-20. They were divinely inspired, so that they could proclaim the divine Word on which our faith is built. God used them as instruments to establish the New Testament Church. They, therefore, occupy a unique position in the ministry of reconciliation.

But the office of the ministry is not limited to the Apostles. In His great commission Christ promised to be with those who make disciples of all nations, to baptize and to teach, "always, even unto the end of the world." The office of the public ministry as well as the universal

### ... OFFICE OF THE MINISTRY

spiritual priesthood of believers was to continue to the end of time. And so we see that Scripture speaks of a number of co-workers, who were appointed even in the days of the apostles. And these are plainly shown to have a divine call to their work.

One of the main passages which speaks of the divine establishment of the office of the Ministry we find in Eph. 4, 11. After saying that when Christ ascended up on high, led captivity captive and gave gifts unto men, he adds: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All of these mentioned are called gifts from Christ; they were such that He had appointed for the purpose of accomplishing the many things which the Apostle mentions in the following passages.

By "apostles" he no doubt means the Twelve who were originally called directly by Christ Himself, including Paul who was miraculously called by the Savior after His ascension. The appellation "prophets" may refer back to the Old Testament messengers, whom God called directly, though they lived and worked before Christ had come and ascended into heaven. But prophets are also mentioned in the New Testament, as for instance in 1 Corinthians 12 and 14, Agabus who foretold the famine in Judea and the sufferings of Paul. (Acts 11 and 21.) The daughters of Philip the Evangelist in Caesarea (Acts 21) and possibly others. What the special character of their work in the Church was we are not told. Their work probably did not extend beyond the Apostolic age.

Another office was that of evangelist. The nature of this work is not clearly described in Scripture either. One of the seven deacons is called Philip the Evangelist. It was most likely he who is spoken of in Acts 8 who preached in Samaria and later to the Ethiopian eunuch. If it had been the Apostle Philip, it is not likely that Peter and John would have been sent to Samaria. We are told that after the baptism of the eunuch he went to Caesarea. And many years later, on Paul's last journey to Jerusalem, we find Philip the Evangelist there.

The evangelists preached the Word chiefly in places where there were no established congregations. It is not impossible that the name evangelist was applied to those who worked with Paul as missionaries without any definite charge, like Barnabas, Mark, Silas, Luke and others. Paul charges Timothy, "Do the work of an evangelist." This seems to indicate that it was this kind of workers, which is meant by evangelists.

But what is of most practical interest to us are the last named, "Pastors and teachers." Pastors, POIMENAS, Shepherds. POIMEN is used in many places in the New Testament to denote Christ, the Chief Shepherd. It is used here to denote overseers or caretakers of Christian assemblies. The connotation is the same as EPISKOPOS, Bishop, overseer. There may be differences of opinion whether DIDASKALOS is to be taken together in the same person or a separate office in the Church. But when we see that it is all under the regulation of the Church, 1 Cor. 3, 21-23, it really does not make much difference.

Although this passage, Eph. 4, 11, mentions several offices, the purpose of their work is essentially the same. For the Apostle states definitely that they all are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, etc." Eph. 4, 10-15. Though the apostles occupied a unique position in the Church, whatever is said of their work can nevertheless be applied equally well to every minister in the Church. Though he is not an inspired servant of God, he operates with the same Word which was inspired through the Apostles and the Prophets. All true pastors and preachers can truthfully say: "We are ambassadors for Christ."

While the designation "pastor" or "shepherd" may be applied in general to those who, like the Apostles traveled from place to place bring-



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ing the message of salvation to poor sinners in order to rescue them from the powers of darkness, the name indicates that it should be applied chiefly to those who have been assigned to a definite field of work, and have been given a definite group of souls to care for. When the Apostles on their missionary journeys through their work had gathered congregations in definite places, they did not have these flocks to care for themselves after their departure, but saw to it that special workers were chosen to care for the spiritual welfare of the flocks. Then we are told that Paul and Barnabas on their return from the first missionary journey visited the places where they had gathered disciples "confirming their souls and exhorting them to continue in the faith." "And when they had ordained them elders in every church (KAT' EKKLESIAN; and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14, 22-23. The word which is translated by "ordain" or chosen, is CHEIROTONEO, indicating that the elders were chosen by vote of the assembly itself, and not simply by appointment of the apostles. In Titus 1, 5 we read: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

That these elders were given the duty and responsibility to care for the spiritual welfare of a definite group of souls in a definite place is clear from such passages as 1 Pet. 5, 1-2: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." That these elders were pastors, or shepherds, is indicated in the 4th verse: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In Acts 20, 17 and 28 we are told that Paul from Miletus called the elders of the church in Ephesus, and he gave them their charge: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers (or bishops), to feed the Church of God, which He has purchased with His own blood."

This last passage shows that "elder" and "bishop" are names of the same office, the first referring to the dignity of the office, the second having reference to the duties of the office, overseer or caretaker. In the first chapter of his Epistle to Titus the Apostle in the 5th verse reminds Titus of the fact that he was left behind in Crete that he should set in order all things and ordain well qualified elders in every city. Then in verse seven he calls the elder "bishop": "For a bishop must be blameless as a steward of God, etc." And when we study the qualifications of the bishop as enumerated in Titus 1 and 1 Tim. 3, we see that many of them are such that apply chiefly to a local pastor who has the oversight of a definite flock and not to an itinerant preacher. - Duty to support the pastor, 1 Cor. 9, 14; 1 Tim. 5, 17-18.

There are many who contend that the office of a parish pastor is not a divine institution, since we have no definite command to that effect. It only informs us about what was practiced in the Apostolic age. It was something which was done to meet the particular needs of that time. To this we must say in general that Scripture teaches by example as well as by precept. And the example of the inspired men of God surely has the weight of a divine precept. When Paul in Titus 1, 5 says that he had given definite orders to Titus to ordain elders in every city, he exercises his apostolic authority as well as when he speaks by divine inspiration on other matters. Moreover, Paul says to the elders of the Church of Ephesus: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (bishops) to feed the Church of God, which He hath purchased with His own blood."

### ... OFFICE OF THE MINISTRY

These were pastors of definite congregations (such elders as were ordained in Asia Minor and in Crete), and the Apostle says expressly that they had been made overseers of the flock of God by the Holy Ghost. So we can safely conclude that these "pastors and teachers" are given by our ascended Savior as well as the apostles, prophets and evangelists. Their office has been established by Christ Himself. Every rightly chosen pastor can therefore find comfort and courage in the assurance that he has been placed in his position by God Himself. Though he has not been called directly by God, like the apostles, he can nevertheless say: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4, 1. "God hath committed unto us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us." 2 Cor. 5, 19b-20a.

There is no indication in Scripture that there are different grades in the ministerial office, that one is given authority over the other. There appears to be no difference between the office of elder and that of bishop. On several occasions did the Savior have to correct His Apostles when they contended about who of them were to occupy the most prominent place in the Kingdom of God. In Matt. 23, 8 and 10 He says: "But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." And in v. 11 He says: "But he that is greatest among you shall be your servant." Just as the elders are not to be lords over God's heritage, but examples to the flock (1 Pet. 1, 3), so one elder is not to be lord over another. When Peter and John were sent to Samaria (Acts 8) and Barnabas to Antioch (Acts 11), it was not to exercise authority over elders already established, but to help to put things in order among the believers in those places.

We have here, however, an example of how a Christian congregation ought to be interested in groups of believers in other places, and be ready to offer their help and their talents for the benefit of others, not to rule over, but to serve them. Though we have no example in the New Testament of a general organization among the Christians like a Synod, we have examples of how the believers in one place in Christian liberty arranged to be of service to others, thus exercising the basic functions of our synodical bodies.

The Apostles were called directly by the Lord. There is no record in the New Testament showing that others were chosen in the same way. If anyone claims to have authority to act as a public minister in the Church by a direct call from God, he must make good his claim as the Apostles did, by performing miracles. The other ministers of the Word were then as now called through the mediation of the believers to whom the office of the keys is given and on whose authority they then perform their work. We have seen how the elders were ordained, or appointed, in the churches of Asia Minor by a vote by raising of hands (CHEIROTONESONTAS). The same word is used in 2 Cor. 8, 19, where St. Paul says that Titus had been chosen of the churches to travel with him. It is also used in the words added to II Timothy and the Epistle to Titus (which, however, cannot be considered inspired). The deacons in the church in Jerusalem were chosen in the same way, Acts 6. When Paul and Barnabas were sent out on the first missionary journey, they were called in the same way. We read in Acts 13, 2 of the church in Antioch: "As they ministered unto the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." They were called by order of the Holy Ghost. And we have no reason to doubt that it was the whole Church which called them, and not only the men mentioned in the first verse. And when they had completed their journey they gave a full report to the Church in Antioch which had sent them out. "When they had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14, 27.

... OFFICE OF THE MINISTRY

And it is only natural that the call to the ministry should be extended in this way. It is the royal priesthood, the Church, to which the Lord has given the office of the keys. They, then, alone have the right to determine who are to exercise the functions of the office. And no one has been given the authority to issue the call except those who are being served. This, of course, does not exclude their right to ask advice and help from experienced Christians outside of their own midst.

Even the miraculously called apostles acknowledge that they are not lords but servants of the congregations. Paul says to the church in Corinth: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake." 2 Cor. 4, 5. And in the First Epistle he says: "Therefore let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3, 21-23.

While the pastor is a servant of Christ, he must not forget that he is also a servant of the church in which he is placed as overseer. It is true that he first of all must serve his heavenly Master by proclaiming His Word and applying it to the souls under his care. But he has no authority of his own. He should, therefore, in his zeal to correct and admonish beware lest he give the impression that he by virtue of his office has a right to force through his will. He must persuade by God's Word alone. And if his parishioners will not be obedient to God's Word, the time may come that he shall have to shake the dust off his feet and leave them. But even in the worst difficulties he is their faithful servant; and he must never forget that all his time, all his energy and talents belong to those who have called him and among whom God Himself has placed him as a servant.

If the minister is the servant of the congregation and receives from it his authority, it is natural that the congregation has the right to designate and describe his duties. The congregation, therefore, has the right to call an assistant, or call two or more pastors on equal footing. It has the authority to choose deacons to be of help to its minister, call teachers for its school, and parish workers, etc. It goes without saying, however, that these officers must not interfere with the work that is assigned to the "overseer."

And what should prevent the congregation in Christian liberty to join with other congregations to call some one to minister to their members, whom they cannot properly serve from home, in military camps, in schools, hospitals, and other institutions? Those who secure such a call surely can look upon it as a divine call, issued by those who have the authority. The same holds good in regard to sending missionaries among unchurched and heathen at home and abroad. The church in Jerusalem sent Peter and John to Samaria and Barnabas to Antioch, and the church in Antioch, at the command of the Holy Ghost, called Paul and Barnabas to go out as missionaries to the Gentiles.

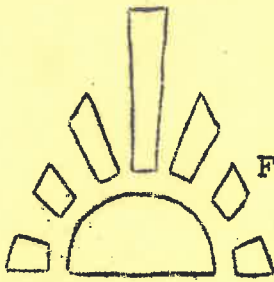
It should be the concern of every Christian to do everything in his power to see that well qualified workers are trained for work in the Church. Paul says to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2, 2. And the Savior says to His disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." Matt. 9, 37-38. The Lord answers this as so many other prayers through the diligent and faithful work of His people to whom He has entrusted the office of the keys.

- Chr. Anderson



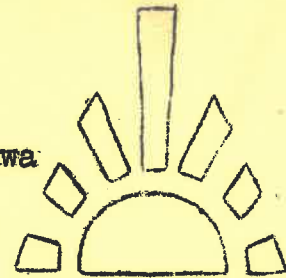
# CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod



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

Vol. IX. June 1950 No. 10.



## THE 1950 SYNOD CONVENTION

The Thirty-third Regular Convention of the Norwegian Synod will open on Sunday, June 11th with divine services to be held at 10:30 a.m. The English service, conducted by Pastor T. N. Teigen, will be held in the Bethany College chapel. The Norwegian service will be held at Mt. Olive Lutheran church with Pastor Justin Petersen as the preacher. In the afternoon of Synod Sunday at 3:30 o'clock there will be a song service. Bethany College choir, under the direction of Prof. Alfred Fremder, will sing. The sessions of the Convention will extend through June 16th. The following essays will be delivered: "The Glory of the Christian Ministry," by Dr. N. A. Madson; and "The Church in the World," by Pastor D. L. Pfeiffer.

- Lutheran Sentinel, 5/27/50.

## COMMENCEMENT AT BETHANY

On June 9th, 8:00 p.m., commencement exercises will be held at Immanuel Lutheran church, Mankato, Minnesota. The Rev. Erling Ylvisaker of Madison, Wisconsin, will be the commencement speaker. Two students will be graduated from the Seminary department, forty-five from the College, and thirty-eight from the High School. Class Day exercises will be held at the college on the morning of June 9th. Friends of the college are cordially invited to be present at these exercises.

- B. W. Teigen.

## CHRISTIAN TRACT MISSION

The Christian Tract Mission, a non-profit organization, of which Pastor Vernon M. Schroeder (Mo. Synod) is director, has a wonderful selection of tracts and booklets from the Lutheran Hour tract library. Under Christian Life (for church members) there are tracts for self-examination, Christian growth, Bible, Personal evangelism, Devotional, Christian comfort. Then there are tracts on Youth, Courtship, and Marriage; Evangelistic tracts, Gospel tracts; and a number of tracts on practical Church problems. Inquires about tracts and their use may be made at Christian Tract Mission, 1225 N. Lockwood Avenue, Chicago 51, Illinois. Order a supply of the pamphlet, "Family Devotions." It's a gem.

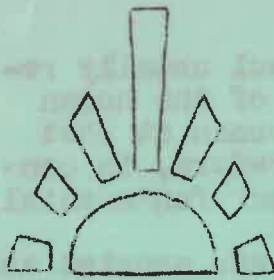
## KIRSTEN JOHNSON MAKES DEBUT

Miss Kirsten Jane Johnson, heretofore unknown in our circles, made her first appearance in the home of the Rev. Mr. and Mrs. Iver Johnson on May 19th, at 11:30 p.m. In about fourteen years the name, Kirsten Jane, will resound through the halls of Bethany, we hope. The CLERGY BULLETIN sends hearty congratulations to the grateful parents and their second daughter. We wish both parents and child God's blessings for the years ahead.



## CLERGY BULLETIN

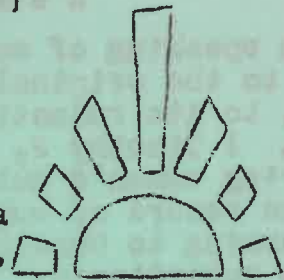
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PRAYER DURING THE SYNOD CONVENTION  
" " " " " " " "

Lord of the Church, for the blessings which Thou didst bestow upon our fathers we thank Thee. For their faithfulness to Thy sanctifying and saving Word we praise Thee.

We ask Thee to bless the sessions now being held in the interest of our Saviour's cause. Give to all present at the convention, courage and zeal, wisdom and knowledge, vision and faith, humility and brotherly love. May Thy Spirit guide our deliberations!

Imbue all our congregations with a desire to continue steadfastly in all things whatsoever Thou hast commanded us and in the Apostles' doctrine. Make each congregation a veritable bulwark of Thy Truth and through the power of the Holy Ghost an ever-increasing and spiritual force for Christ and righteousness to the salvation of many immortal souls. We ask it in the Name of Him who died to save us, Christ Jesus, the Lord and Head of the Church. Amen. - Adapted.

Poems Worthwhile

TWO CONFESSIONS \* THE ATHEIST AND THE CHRISTIAN  
" " " " " " " "

INVICTUS

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath & tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how strait the gate,  
How charged with punishments the  
scroll,

I am the master of my fate;  
I am the captain of my soul.

- William Ernest Henley

MORE THAN CONQUERORS

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank the God who holds my hand,  
And trust in Him with all my soul.

My life's not ruled by happenstance,  
I'm part of His eternal plan.  
His love chose me for heavenly joys  
Before the world began.

And should I ever doubt that love,  
Christ's suffering, dying cries aloud  
For me this priceless ransom paid  
His own Son - bleeding, bowed.

Beyond my life of sin and tears,  
Beyond that last deep shade,  
Revealed will be His boundless love,  
Meanwhile I'm unafraid.

It matters not how strait the way,  
My name's writ clear upon His scroll,

God is the Master of my fate,  
For Christ redeemed my soul!

- R. Brockman (Based on  
Romans 8, 37)

WOMAN'S SUBORDINATION TO MAN  
" " " " " " " " " " " " " " " "

In speaking of woman's subordination to man, St. Paul usually refers to the original state of things, to the creation of the human race, to its ruination, to the law which God gave to woman at that time. 1 Timothy 2, 11-14; 1 Corinthians 14, 34. Therefore, in considering woman's subordination to man, we shall find our fundamentals in the record of human beginnings.

Turning to Genesis, chapter 2, we learn that woman was created as man's subordinate. Contemplating her creation, God said, "It is not good that the man should be alone. I will make him an help (that is, a helper) meet for him." Paul therefore says, "Neither was the man created for the woman, but the woman for the man." 1 Cor. 11, 9. This incidentally, does not have reference to the strictly sexual relationship between husband and wife, as though the woman's wishes at this point were secondary to those of the man. For Paul says with reference to this relationship, "Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife." 1 Cor. 7, 3-4. Here, apparently, as in many other respects, an equality exists. But in the matter of authority, the woman was created as man's subordinate. To be sure, she was not to occupy a position as low as that of the dumb creatures. And this, it seems, was impressed upon Adam just before Eve's creation, as God caused the dumb creatures to pass before Adam, and the latter, in characterizing them accurately, found no helper meet for himself among them. The heathen degradation of woman is a caricature of the subordination in which God created her. For she as well as the man was to rule over the other creatures of the earth. Nevertheless, she was to be subordinate to the man.

Adam and Eve fell into sin. As a result, her subordination to him was emphasized, not in that it was made greater, but in that God expressly commanded it, telling her, "Thy desire shall be to thy husband, and he shall rule over thee." Genesis 3, 16. The phraseology of this law is strikingly similar to that of the command which God gave to Cain. While the latter was thinking evilly of Abel, God said to Cain regarding his sin, "Unto thee shall be his desire, and thou shalt rule over him." Genesis 4, 7. Had God spoken to Cain's sin rather than to Cain, God could have said, "Thy desire shall be to Cain, and he shall rule over thee." And this command would have been the same as the law which God gave to Eve, except for the word, "Cain." Sarah therefore called her husband lord, "kyrion." 1 Peter 3, 6. To be sure, Adam's rule over Eve was to be motivated by love for her. Scripture commands husbands to love their wives as Christ loved the Church and gave Himself for it. Eph. 5, 25. Indeed, where husbands obey God's command, the heathen degradation of woman is impossible. For the love which husbands should have for their wives according to God's command is not merely friendship, or such love as children should have for their parents, or sexual love, but "agape," tender, self-sacrificing love. Nevertheless, the authority which Adam, in love, was to exercise over Eve was to be complete.

That original law which God gave to Eve made her subordinate to Adam in every phase of life. Not only in her home, but also outside of it, she was to be subordinate to him. This is clear from the fact that Paul, in 1 Corinthians 14, refers that law to woman's position outside the home, namely in church affairs. In other words, there is no good reason whatever for restricting Adam's authority over Eve to their intimate family affairs, as though she was not to be subject to him in other earthly affairs. In all earthly affairs, whether in the



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home or outside of it, Eve's desire was to be to Adam, that is, subject to his approval, and he was to rule over her.

It is clear already from the context of that original law that it was to be in force until the end of time, that it governs the relation between every husband and his wife. If Adam became a temporal ruler, as did some of the later patriarchs, ruling over more than his immediate family, Eve was not to exercise an authority equal to his in this wider sphere, but here, too, he was to rule over her. To be sure, Sarah, as a kind of queen, ruled over her household. Still, she called Abraham lord, and her decision, for example, with regard to Hagar, was subject to his approval. Gen. 21, 9ff. And the New Testament Scripture plainly teaches that that original law is in force until the end of time. "The head of the woman is the man," 1 Cor. 11, 3. "As the Church is subject to Christ, so let the wives be to their own husbands in everything," Eph. 5, 24. "Wives, submit yourselves unto your own husbands, as it is fit in the Lord," Colossians 3, 18. Older woman should "teach the young women to be ... obedient to their own husbands," Titus 2, 3-5. "Ye wives, be in subjection to your own husbands," 1 Peter 3, 1.

And there is no indication in all these commands that wives should obey their husbands only in affairs of the home, but not in affairs the home. Indeed, those who restrict that original law to family affairs are rebuked when Scripture applies that law to affairs outside the home, that is, to church affairs. 1 Cor. 14, 34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Let us note that St. Paul is not speaking of a custom here, but of something demanded by the law, and that he is not making a new law, but rather only a special application of that original law which was given to Eve. And there is no reason, except the silence of Scripture, for assuming that Paul's application of that law is the only possible application of it. As surely as it is proper to apply it in church affairs which lie outside the home, it is proper to apply it in other affairs outside the home, namely, in civic affairs. Also in these the wife should not exercise authority over her husband. She should, in fact, not exercise equal authority with him, except over their children. Woman's suffrage in the state, wherever it consists in exercising an authority higher than, or equal to, that of her husband, is as contrary to that original law as woman's suffrage in the church is. Against this assertion only the silence of Scripture can be urged. And this silence, by itself, cannot prove anything. As a matter of fact, Scripture is not entirely silent regarding the ruling of women in civic affairs. God said to Israel, "As for My people, children are their oppressors, and women rule over them!" Isaiah 3, 12. His statement is certainly derogatory, and indicates that the ruling of women in civic affairs is not God-pleasing. That women have ruled in civic affairs does not prove that the original law is not operative in such affairs, any more than the fact that women have been preachers of God's Word proves that St. Paul's command regarding the teaching of women in the church was only a temporary one, upholding some now obsolete custom. Some argue that if men give women the right to exercise authority with them, or even over them, then women may properly exercise this right. This argument is untenable since man has no right to grant liberty where God has denied it. Civil government indeed has authority to grant rights to its subjects, which God does not grant, if the granting of such rights appears to make the maintenance of law and order easier for the government. Divorce laws are a case in point. However, when the people make use of such rights as their government, but not God, gives them, they sin. Our govern-

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ment has granted women the right of suffrage, but the use of this right is contrary to God's law.

From Paul's application of the law in 1 Cor. 14 and 1 Tim. 2, it is clear that while, in matters of her own home, a wife should obey only her own husband, and hence, if he is dead, should herself rule, yet, in church affairs which lie outside her home, she should submit to the authority which is exercised jointly by all men who rule in those affairs. Since a wife is to take this position in affairs outside of her home, it should be apparent that women without fathers or husbands should take the same position in such affairs.

St. Paul reckons teaching as an exercise of authority. 1 Tim. 2, 12. And the teacher does exercise authority over those whom he teaches. Christians are expressly commanded to obey their pastors. Heb. 13, 17. Hence, women are not to teach when they thereby exercise authority over men, but are to be silent. They may, therefore, teach other women or children. For the question is not so much one of teaching as one of exercising authority, whether by teaching or in some other fashion.

Whether it be proper for young women to teach young men, or to rule over or at least with them, in young people's groups, I am not ready to say. But the practice is questionable, it seems to me. It seems to have gone far in many quarters to pave the way for woman's suffrage in the church. Moreover, I see no sound reason for the practice. Exactly, why should women hold positions of authority in civic and church affairs unless it be that men who ought to exercise the authority are not doing so? Yet the history of dealing with young people as distinct groups in civic and church affairs is still too comparatively recent for me to say more than this. The danger, if any, of giving women equal authority with men in young people's groups should, therefore, receive our serious consideration. And in our consideration of these dangers, may we not be overcome by the prejudice which, in varying degrees, we derive from the so-called emancipation of woman. In opposing woman's suffrage in the church, we are swimming against a strong current of opinion. In opposing woman's suffrage in the state, we are swimming against a much stronger current of opinion. There is therefore constant danger that we, from unwillingness to bear our cross, shall be swept along by the current. Here, too, applies Paul's warning, "A little leaven leaveneth the whole lump." 1 Cor. 5, 6; Gal. 5, 9. Let us recognize as leaven what is such, and eliminate it.

(The above essay was presented at the General Pastoral Conference of the Norwegian Synod, held in Mankato, Minnesota, April 11-14, 1950.)

- David L. Pfeiffer

THE EKKLESIA PROBLEM AGAIN  
" " " " " " " " " " "

(Note: The following lines were written by the Rev. Geo. O. Lillegard in answer to Dr. P. E. Kretzmann's recent essays on Church, Synod, and Organized Congregation. These paragraphs are being published by request of the writer. - Editor.)

"I for my part do not deny that Ekklesia in the New Testament refers in the main to established local congregations. I do deny that it refers to such a congregation in Matt. 18, for the simple reason that there was no "local congregation" in existence at the time. The word as used there could be referred to the "local assembly" of a synod as well as to an organized local congregation or to the aggregate of Christians scattered in different places. For the excommunication act of a single congregation has to be "told to" other congregations and Christians, too, if it is to have its proper effect, -- else an excommunicated man could just run to another congregation and be admitted there.

"Your definition of a Synod is correct. If a Synod does not actually represent a group of congregations that are "joined in the unity of confession", it has no Scriptural right to exist. But the extreme independence of some Congregational and Baptist churches is not Scriptural either. That can be defended only if the situation is this that a given congregation can find no other congregations that agree with it in doctrine and practice."  
(March 28, 1950)

"You have, no doubt, seen Sasse's article on Ekklesia in the last QUARTALSCHRIFT. It would be simplest to answer your argument by saying that I agree with Sasse, and consider his presentation harmonizes with the Scriptural facts. Your last discussion suffers from a petitio principii, which makes it miss the real point at issue. You affirm that Ekklesia is "never applied to a group of congregations organized as a synod", and stress the organization all through your argument. But nobody has ever affirmed, so far as I know, that the New Testament churches were "organized as a synod". What has been affirmed is that the New Testament churches maintained fellowship with one another, consulted one another, discussed doctrine with one another, served one another with material as well as spiritual gifts, and enjoyed the supervision of the apostles or their disciples, -- all of which are the essential functions which we today assign to the organizations we call synods. It is rather much to say that the "demand of Holy Writ (for unity of confession) would be fully satisfied by chance meetings or casual gatherings of Christians." Such was not the case in the early Church, nor has it ever been so. Those of the same mind always manage to get together in some systematic way, in religion as well as in politics and other fields.

"There is no disagreement between us with regard to the autonomy of the local congregation. The question is only whether the Means of Grace can be administered by other groups of Christians than those gathered in local congregations, so that they also can preach the Word and celebrate the Lord's Supper, without formal authorization from some local congregation. This is the essential function of the New Testament Ekklesia, church discipline being the personal application of the Word to a person or persons. Wisconsin (Cf. Lehniger's article in the last QUARTALSCHRIFT) holds that Christians have the right to use the Means of Grace, wherever they are, subject to the law of love and order in the Church. If "Missouri" holds that this right has been given only to the local congregation, as an organized group, it is they who have wandered from Scriptural precedent rather than "Wis." Actually the general practice in the Mo. Synod, as well as other Lutheran synods, contradicts the position that only a local congregation can, e.g., arrange for communion services. We had communion services out in China 25 years ago at times and places where no local congregation existed at all.



## IS A SYNODICAL BODY AN EKKLESIA ACCORDING TO SCRIPTURAL USAGE?

Let it be said from the very beginning that we do not attack the formation of the synodical bodies. We are convinced that the establishing and maintaining of organizations in which a number of congregations of the same confession in a given area, state, or country are joined will serve objectives which are fully supported by the law of love and by considerations of God-pleasing efficiency. Such passages as John 13:35; Eph. 4:3; 1 Cor. 16:19, and many others offer a sufficient basis for arguments against isolationism and in favor of joint activity of congregations. History shows that synodical bodies have operated under the distinct blessings of the Lord of the Church.

What we object to in the present discussions is the demand that synodical bodies, as it were by divine right, be given the privileges, the functions, and the jurisdiction which Holy Scripture associates with local congregations as we hope presently to show. We are convinced that the term ekklesia, in Scriptural usage, is never applied to a group of congregations organized as a synod. Let us take up this point, ~~the negative argument~~, first.

It has been stated that the formation of synods is based on the Scriptural demand that the unity of the spirit should be kept by Christians. If the text applies to the unity of faith, as wrought by the Holy Spirit, then we are dealing with a situation that is present in the una sancta, one which, according to Scripture, is known to God alone, invisible to the eyes of men, hidden, covered (*invisibilis, occulta, abscondita*), the chief proof texts for this teaching being 2 Tim. 2:19a; Luke 17:21. If, on the other hand, the text has reference to the unity of the confession, it applies to the contacts and the evidences of fellowship which should obtain among all Christians who actually, and factually, adhere to the same Scriptural doctrines and practices. However, this is not equivalent to a Scriptural reason for the formation of synodical bodies, since the demand of Holy Writ would be fully satisfied by chance meetings or casual gatherings of Christians.

It has furthermore been asserted that the cooperative undertakings of the Apostolic Age were based at least upon some semblance of an organization, as actions of a coherent group, the Scripture references being given as 1 Thess. 4:10; 2 Cor. 8:18-19; 1 Cor. 16:1; 2 Cor. 8:1; 9:2. But a careful examination of these passages does not support this contention, but rather opposes conclusions of this kind. The phrase "all the brethren in all Macedonia" certainly does not presuppose a "coherent group", and it could just as well have read "all Christians everywhere", since the admonition of the apostle concerns the manifestation of brotherly love, 1 Thess. 4:9b. The statement in 2 Cor. 8:18-19 offers no reference to a common or collective action of a Church body to a group acting as a unit. A brother's praise may well be "throughout all the churches", even those who do not belong to the same church denomination, but that does not make the action one of a unit body. And as for the expression "chosen of the churches", the plural in itself denotes distributive action, each congregation acting independently, even though it was for a common purpose. The text merely indicates that a man, probably recommended by Paul, was chosen, that is, endorsed in every congregation concerned by the customary mode of voting, just as might be done today, without any denominational implication. That this project, and other similar undertakings, were not carried out by a common or unit action, as by a coherent group, is evident from the use of the plural in 2 Cor. 8:1; 23, 24. And that the apostle was not dealing with groups of congregations as functional units, but as individual and autonomous bodies, is apparent from 1 Cor. 4:17, where the distributive thought is very strong: "As I teach everywhere in every church". And no proof may be deduced from 2 Cor. 1:1, the phrase "with all the saints which are in all Achaia" simply meaning that the letter, or its chief contents, was to be made known to all Christian brethren, for that this custom was observed by St. Paul, is clear from Col. 4:16, as well as from the fact that, by manuscript evidence, the Letter to the Ephesians was used as an encyclical in the congregations of Proconsular Asia. This is also the obvious understanding of Gal. 1:2, for the letter is not addressed to a federation of congregations recognized as a unit, but to the churches of Galatia, each of which retained its sovereignty. If one assembles all the pertinent passages connected with the cooperative action spoken of in 2 Cor. 8:18-22; chap. 9:1 Cor. 16:1; Acts 20:4 (cp. 21:17-20), we are bound to

conclude that we are simply dealing with a case of joint work or co-operation of separate, individual congregations under apostolic direction, not with joint projects initiated by the congregations as a coherent group or a unit body, or even as a federation. Cooperation or joint action, even in a series of individual projects, under apostolic direction, is not the same as the unintermittent functioning of a synodical body or corporation which assumes at least some phases of jurisdiction over its constituent members.

But let us now, in our attempt to determine the Scriptural meaning of the word ekklesia, take up the positive side. If we consult a good concordance of the LXX and of the New Testament, even a superficial examination of the pertinent texts will show that the meaning of the word must be determined by its use and by the context in any given passage. To the unprejudiced searcher for the truth it is significant at once that the designation is consistently applied to individual local groups, for in more than ninety instances in the New Testament no other meaning is possible. The congregation in Jerusalem is referred to as an ekklesia in Acts 12:1,5; 5:11; 8:1; 15:4; 18:22; that in Rome in Rom. 16:5 (cp. 1:7); that of Antioch in Acts 11:26; 13:1; 14:27; 15:3; that of Ephesus in Acts 20:17; 1 Cor. 16:19; that in Cenchræa in Rom. 16:1; that of Corinth in 1 Cor. 1:2; 11:18; that of Phillippi in Phil. 4:15; that of Colosse in Col. 4:15; that of Laodicea in Col. 4:16; that of Thessalonica in 1 Thess. 1:1; 2 Thess. 1:1; those of the individual seven churches of Proconsular Asia in Rev. 1:2, and 3. And the list could easily be amplified. Local designations are also employed when the word ekklesia appears in the plural, as in the case of the Churches of Syria and Cilicia, Acts 15:41; those in Judea, 1 Thess. 2:14 (cp. Acts 9:31); Gal. 1:22; those of the Southern Galatia in Gal. 1:2; Acts 14:23; 1 Cor. 16:1. We agree at once that, in all these cases, ekklesia, per metonymiam, or a fortiori, applies to the local congregation as a corporate body because of the believers present in the visible group. But it is clear that Holy Writ, in an objective and realistic way, acknowledges the parliamentary procedures of such a body, even with the participation of hypocrites and unbelieving members, present in any one meeting, Acts 5:1-11; 1 Cor. 5:2,4,13.

We next take note of the fact that the organization of the ekklesia is spoken of in Holy Writ. While no elaborate machinery is delineated in the case of the local congregation, it is evident that the meetings conducted by the groups so designated were patterned after those of the synagogues in the Jewish Church, James 2:3, and the town meetings of the Greek cities, Acts 19:33,39,41. We learn that meetings of the believers, that is, the confessing members of the community, were called, Acts 6:2; 15:12; 21:22. While there is no evidence of an elaborate machinery for the governing of the group or for the transaction of business, the meetings of the "multitude" apparently heard speakers in an orderly way, 1 Cor. 14:26-35, entertained recommendations, Acts 15:19-21, and passed resolutions, Acts 15:25-29. Thus the meetings were clearly conducted under some form of parliamentary procedure. And it was the individual, local group which elected pastors and other officers, even when one such elected person was endorsed as a representative of several churches, or of an entire province. Acts 14:23, Titus 1:5; 2 Cor. 8:19. In Acts 20:4, Tychicus and Trophimus probably represented not only Ephesus, but all the congregations of the district.

In the third place we find that the functions associated with the ekklesia are such as pertain to a local congregation, not to a larger group or coherent unit of congregations. The following facts should be studied individually and collectively:

1. Holy Writ clearly presupposes a longer period of time for the existence and the functioning of an ekklesia, especially in the description of the growth of a congregation in one place, Acts. 2:47c; 6:7; 21:17,20;

2. The founding and the building up of a congregation required work which took some time, and clearly excludes a mere casual or occasional assembly of Christians, whether one or more apostles or teachers were engaged in the service of the congregation, Acts 11:26; 14:23; 18:11; 20:31;

3. Individual congregations were supplied with servants of the Word, Acts 14:23; Titus 1:5, and individual congregations, acting independently of one another, although under the supervision of an apostle,

elected representatives, who in the name of these congregations (not as a larger group) formed a committee for charitable endeavors, Acts 20:4-5; 1 Cor.16:3;

4. Even the designations applied to the incumbents of the sacred office in the congregations, according to Scriptural usage, point to the fact that it is God's will and order that individual congregations are to function as separate units, sovereign and autonomous in authority: a pastor or shepherd is associated with an individual flock, Acts 20:29; 1 Pet. 5:2, one which is personally entrusted to him, Col. 4:17; the term minister, 2 Cor.3:6; Acts 18:24-26, is connected with an individual family or group, whom he serves; the presbyteroi, like the episkopoi, are spoken of in connection with local congregations, Titus 1:5; Heb.13:17; the term steward, 1 Cor.4:2 is associated with an individual household; the bishop of 1 Tim.3:1-5, is obviously in charge of a local congregation; and even when the size of a congregation made the services of several men necessary, their duties are connected with the individual congregation, not with a larger coherent group of congregations. Acts 20:17,28;

5. The celebration of the Lord's Supper, according to Scripture, requires the supervision and control of the local congregation, 1 Cor. 11:18; 20ff., not that of an occasional gathering of Christians who would obviously not be in a position to take note of the conditions under which a Christian is admitted to the Eucharist;

6. Church discipline, as described in Matt.18:17; 1 Cor.5:2.13b; 2 Cor.2:5-10, can be carried out only in a local group of Christians who are organized and can function properly only when a longer period of time is permitted;

7. Even in Apostolic days a letter of recommendation or a transfer for a brother was directed to the individual congregation, 2 John, 9; Col.4:10.

An objection has been raised on the ground that there are several passages in the New Testament in which the word ekklesia is applied to the Christians of a larger area, such as a province in Judea or of the Roman Empire. We note in particular Acts 9:31 (but cp. 1 Thess. 2:14); 1 Cor. 10:32 ("Give none offense to the church of God"); 1 Cor.12:28 ("God hath set some in the Church"); 1 Cor.15:9 ("I persecuted the church of God"); Gal.1:13 ("I persecuted the church of God"); Phil.3:6 ("Concerning zeal, persecuting the church"). But this usage is the same as that observed by us today, in speaking of the Christian Church, e.g., in America, in Germany, etc., namely in the sense of confessing Christians indicating the presence of the una sancta in a given area or country of the world, for where we have the marks of the Church, there we draw conclusions as to the presence of the Church.

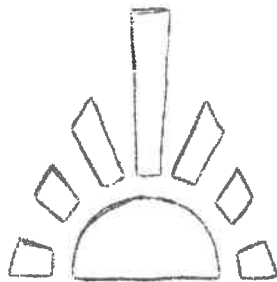
The term ekklesia, then, with reference to a visible group, does not refer to an indefinite corpus, a casual or occasional grouping of Christians in assemblies of whatever nature, but to a definite entity, with permanent local implications, organized to perform certain functions prescribed in Holy Writ. And therefore, while we make use of the law of love and of the liberty granted to all Christians according to 1 Cor.3:21-23, also in establishing organizations or federations of congregations in any locality or area, we cannot claim for such federation or synods the functions and the jurisdiction of the local congregation, as so clearly defined and described in the New Testament. The operating unit of the Church, which includes all confessing Christians, is the local congregation.

3/11/50

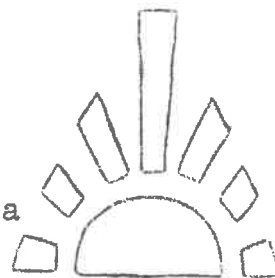
P.E.Kretzmann,  
Cuba, Mo.

# CLERGY BULLETIN

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FROM YOUR BOOK STORE  
" " " " " " " " " " " "

It will encourage the brethren, I know, to learn that the business during our Synod Convention totalled to within five dollars of the six hundred mark. We are very grateful to you for your kind cooperation. Since then it has been very slow, but that is to be expected at this season. Before many weeks September will be upon us, and with it the resumption of our day-schools, part-time release schools, Sunday schools, and confirmation classes. How about your supply of Catechisms, Explanations, Bible Histories, school Bibles, etc.? We have a goodly supply, and by ordering now you will avoid any delay. How about "Portals of Prayer"? Some of our pastors are ordering this devotional booklet through us on the continuous basis. The price is the same to you, one doz. copies, 60¢ postpaid; 100 copies, \$4.50 postpaid. By relaying your order through us, we make 45¢ on each hundred. Not much, but in the aggregate it will amount to something. Booklet No. 99 commences July 29 and extends through September 18. Order now. How about adding cheer and comfort to your Church parlors by ordering two or three large religious pictures for same? Say Sallman's Head of Christ, the Good Shepherd, Christ at the Heart's Door? We have these, and others, in all prices. The Ladies' Aid will take kindly to your suggestion. We offer the regular 10% discount to church organizations. Question: Who ordered two copies of Nau's "We Move Into Africa"? In the rush I failed to jot down the customer's name. The books are here, and we are awaiting your signal to send them on. Have already sold about 100 copies of the third edition of Preus's "What Stands Between?" Could your congregation make use of five or ten additional copies? We have close to 200 copies of Dr. Ylvisaker's "Behold, He Prayeth" on the shelf of our stock room. These excellent booklets should be in the hands of our people. The first volume of Dr. F. Pieper's "Christliche Dogmatik" in English is off the press. Have ordered a few copies. Price is \$3.00 with the usual discount, I believe. Hope to have weekly bulletin folder prices for you shortly. Would you kindly give us some idea of about how many you would need each week? We are busy taking inventory. Envy us? I wot not! Greetings!

- Justin A. Petersen

. . . "MAY HIS TRIBE INCREASE!"  
" " " " " " " " " " " "

Yes, another Petersen was added to the Synod's scroll on June 5th. Stephen Paul, grandson of Justin A., was born to Student of Theology Paul Petersen and his wife. The CLERGY BULLETIN (in its humble way!) herewith extends hearty congratulations to the grateful parents, and wishes both child and parents God's richest blessings for the years ahead.



We beg your pardon! Stephen Paul's natal day is the 23rd - not the 5th.

Re: NEWS FOR "SENTINEL"  
" " " " " " " " " " " "

Since Editor Ylvisaker has appointed me to handle news items appearing in our Lutheran Sentinel, I earnestly request that you channel all news items through my office at Northwood, Iowa. In order that we may have more news of our own congregations published in the Sentinel, I also request that all pastors regularly send me copies of their church bulletins. This cooperation will be welcomed to no end. Thank you!

(Signed:)

Juul B. Madson

FINANCE BOARD  
Release No. 2

ALREADY \$2000 BEHIND  
" " " " " " " " " "

At first thought this may seem to be a poor heading from a psychological standpoint. However, it is a fact, and it is a serious situation. The reason -- we are now going into what our Treasurers have usually called "the dry season", that is, the time of the year when receipts for the Synod's work are rather low. Thus, if we are already failing to meet our goal of \$4000 a month for budget purposes, what will happen during this "dry season"?

In the first two months of this fiscal year we should have raised \$8000; instead only \$6000 was received, which includes the month when the Convention Offering was received, and which usually gets to be one of the better months. That "better" month of June saw just a wee bit over \$4000 come in, or only what our budget calls for. (We went behind those 2 thousand in May.)

Brethren, the time to do something about our Synod's finances is now, not late next winter when we have piled up such a backlog that we cannot reach our financial goal. Use the facts and figures you can glean from this in your weekly or monthly bulletins; call attention to the Synod's needs in congregational and society meetings; use the opportunities given in your sermons now and then to remind people of their duties as Christian stewards. But, let the motive always be love, love to God for His boundless mercy which He has manifested to us.

The Treasurer reports "I am now really at the bottom of the barrel." We have no one to turn to for help in this matter other than the people who make up our Synod; and, let us pastors set the pace by trying to carry at least our own fair share of this synodical budget -- a minimum of 65¢ a month.

With respect to the Cornwall Mission, a venture the Synod has approved, and which needs at least \$1800 more, the Treasurer writes, we "must do something for Cornwall or else call it off." Surely we do not want to let this one opportunity to establish a foreign mission that is strictly a Norwegian Synod project slip out of our hands. The congregations served by the undersigned have taken steps to support this mission, which calls for expenditures above the regular budget of \$47,850. Our people are quite willing to support such a venture -- if we tell them about it.

Let's not see that \$2000 increase to 3- or 4000 this month!

- M. H. Otto, Chrmm

Re: CORNWALL MISSION  
" " " " " " " " " "

August 10th, Joseph Petersen leaves for Cornwall, England. We must send \$2500 with him. Read Robert Preus's letter again. - F.R.W.

## ANNIVERSARIES

On Synod Sunday, June 11th, a special anniversary celebration of Dr. S. C. Ylvisaker's 20th year as president of Bethany College was observed by the Synod in assembly in the College chapel. The Rev. Geo. O. Lillegard was the main speaker for this occasion. The Rev. H. A. Thieste presented the Ylvisakers with a scrapbook of greetings from congregations, societies, and individuals in and out of Synod. The Rev. S. E. Lee then presented the Ylvisakers with a purse gathered from the many congregations in the Synod. After this a buffet supper was enjoyed by all present.

This program was preceded by a choir concert directed by Prof. Fremder. The choir gave two cantatas, "God's Time is the Best" and "Bide With Us." The Rev. Anderson spoke on the forthcoming Synod Centennial. The entire afternoon program was in honor of Dr. Ylvisaker. May the Lord of the Church continue to endow Dr. Ylvisaker with wisdom and strength to teach His Word at our College and Seminary.

Pastor J. B. Unseth's 50th anniversary of his ordination into the Holy Ministry was observed by his congregations at Bagley, Minnesota on June 25th. We quote from a letter: "An article will appear in the Sentinel about the festival held in honor of my anniversary here on June 25th, so I shall not say anything about it, except that the heaviest fall of rain in the memory of the settlers here fell that morning - 6 inches in two hours and a total of 7½ inches from late Saturday night until Sunday afternoon. In spite of that the scheduled program was carried out and the messages brought much cheer to my heart. It was a great disappointment, however, that so many were unable to attend on account of flooded and washed-out roads." May the Holy Spirit continue to bless Brother Unseth with His gifts to the glory of Christ.

## TWO NEW PRESIDENTS

The newly elected President of our Synod is the Rev. C. M. Gullerud, pastor of Mt. Olive Lutheran church, Mankato, Minnesota.

Prof. B. W. Teigen was elected as President of Bethany College for a term of one year. Unitedly we pledge these our presidents our whole-hearted cooperation and wish them God's blessings on their labors in these troublous times.

## YOUNG PEOPLE'S CONVENTION AT WATERVILLE

On Sunday and Monday, June 25th and 26th, the Young People's Convention of the Iowa-Southern Minnesota circuit of the Norwegian Synod met at the West and East Paint Creek Lutheran churches near Waterville, Iowa. These two congregations are under the pastorate of the Rev. Arvid Gullerud. Delegates from the various congregations in the circuit were in attendance. The high points of the convention program were a choral union concert; a moving film on our St. Philip's Colored mission in Minneapolis, presented by its pastor, the Rev. Julian Anderson; an illustrated lecture on "The Life of Joseph", presented by the Rev. F. R. Weyland of Thornton, Iowa; a boat ride on the Mississippi at McGregor, and a weiner roast at Pike's Peak State park overlooking the beautiful Wisconsin and Mississippi river valleys. The Young People's societies of the East and West Paint Creek congregations were the hosts of the convention. More details will appear in the Sentinel.

## CHANGE OF ADDRESS

Rev. U. L. Larsen - Bagley, Minnesota (Formerly: Fosston, Minnesota.)

LITT av HVERT  
" " " " " " " "

Candidate Reuben Stock has accepted a call to the Apache Indian Mission (Wisconsin Synod) in Arizona, and will begin his work in September. - Prof. Paul Zimmerman has been granted a year's leave of absence in which he will complete his work at the University of Illinois for his doctor of science degree. - Candidate John Moldstad will serve as dean of men for the coming year at BLC. - On June 25th the Misses Dagny Gullerud and Barbara Ylvisaker left by plane for New York, where they will sail for a summer's vacation in Norway, Sweden, and other European countries until the latter part of August. Bon voyage! - Student Neil Jordahl is vicaring in St. Paul's congregation (Rev. E. Unseth), and Paul Madson is vicaring in the Fertile-Hawley field (the Revs. Alf Merseth and Levine Hagen.) - Contributions for the "Poems Worthwhile" column will be welcomed by the editor.

National Lutheran Church  
" " " " " " " " " " " " " "

"Yesterday (June 26th) Robert Preus and I went to Sebeka to attend the meeting of the National Lutheran Church (Finnish). We were very cordially received, and we gave our little testimony concerning our stand in doctrine and practice, including a statement of our not allowing woman's suffrage in the church (which they do). In private, some of the pastors told us they hope to eliminate woman's suffrage from their church. Otherwise they asserted agreement with all we said!"  
- A. M. Harstad

INTER-CHURCH COUNCIL MEETING AT LAKE MILLS  
" "

On Sunday evening, July 9th, all the church councils of the various congregations in the Iowa-Southern Minnesota circuit met at the Lake Mills (Iowa) Synod Lutheran Church. Pastor Iver C. Johnson opened the meeting with a devotion and words of welcome. Thereupon the Rev. G.F. Guldberg spoke on the missions of our Synod; President B. W. Teigen, then, spoke on the purpose, plans and needs of Bethany College. The Rev. J. B. Madson gave a picture of the financial budget of the Synod; and the Rev. Grant C. J. Quill presented our future Old People's Home. Then President C. M. Gullerud spoke on intersynodical Affairs. The meeting was held from 8:00 to 10:00 p.m., after which coffee and doughnuts were served by the Lake Mills ladies. - A stiff program for two hours, but it was very much worth our while.

MINNESOTA FREE CONFERENCE MEETING  
" "

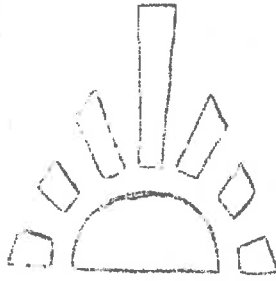
On the following morning, July 10th, many of us in this area drove to Sleepy Eye, Minnesota, to attend the orthodox Free Conference held at St. John's Lutheran church (the Rev. Gerald Hoenecke, pastor). The conference discussed the Missouri Synod's acceptance of the Common Confession, and what the minority group is to do about it; the Common Confession was studied paragraph by paragraph. Theses of Agreement on the Office of the Keys and the Public Ministry was referred back to the committee. Another conference will be held in October.

MISSOURI ACCEPTS COMMON CONFESSION  
" "

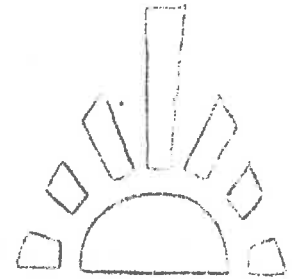
The Lutheran Church - Missouri Synod assembled in convention in Milwaukee, June 21-30, adopted the Common Confession by a majority voice-vote. It RESOLVED - "That we rejoice and thank God that the 'Common Confession' shows that agreement has been achieved in the doctrines treated by the 2 committees; That, if the ALC, in convention assembled, accepts it, the 'Common Confession' shall be recognized as a statement of agreement on these doctrines - 88 - between us and the ALC."  
- "Lutheran Times"

## CLERGY BULLETIN

Published by authority of  
General Pastoral Conference  
Norwegian Synod



F. R. Weyland, Ed. - Thornton, Iowa  
Vol. IX. July 1950 No. 11.



*Poems Worthwhile*

THE BROKEN STAFF

The staff on which my years should lean  
Is broken ere those years come o'er me;  
My funeral rites thou shouldst have seen,  
But thou art in the tomb before me.

Thou rear'st to me no filial stone,  
No parent's grave with tears beholdest;  
Thou art my ancestor, my son,  
And stand'st in heaven's account the oldest.

On earth my lot was soonest cast,  
Thy generation after mine;  
Thou hast thy predecessor passed;  
Earlier eternity is thine.

I should have set before thine eyes,  
The road to heaven, and shown it clear;  
But thou untaught spring'st to the skies,  
And leav'st thy teacher lingering here.

Sweet seraph, I would learn of thee,  
And hasten to partake thy bliss;  
And, oh, to thy world welcome me,  
As first I welcomed thee to this.

(This poem was written by Daniel Webster on the death of his little son Charles in 1826.)

"O HILKEN AERE"

What honour glorious,  
Surpassing human thought,  
To stand victorious  
As one whom God has bought!  
When one has truly  
Turned with repentant soul,  
Surrendered duly  
To Him who makes us whole -  
His name has newly  
Been sealed in heaven's scroll.  
- Brorson's "O Hilken aere, for  
tanken altfor stor," tr. Norman A.  
Madson.

LIFE'S CLOCK

The clock of life is wound but once  
And no man has the power  
To tell just when the hand will stop  
At late or early hour.  
To lose one's wealth is sad indeed;  
To lose one's health is more;  
To lose one's soul is such a loss  
As no man can restore.  
The present only is our own,  
Live, love, toil with a will -  
Place no faith in "tomorrow" - for  
The clock may then be still.  
- Selected

## "THE SIMPLE"

We believe that a great deal of unnecessary labor has been expended in order to show either that Romans 16, 17 applies also to religious groups of which we must, in charity, assume that they include Christians, or in order to show that this passage does not apply to such groups. We believe that this unnecessary labor has been expended only because too little attention has been given to the "simple" mentioned in the next verse (Rom. 16, 18).

We find it impossible to approve of a religious group simply because we can assume that there are Christians in it. On the other hand, we also find it impossible to believe that true Christians are described by the words: "They that are such serve not our Lord Jesus Christ, but their own belly; and with good words and fair speeches deceive the hearts of the simple." Rom. 16, 18. Even though people stress the fact that the Greek word for "serve" really means "be enslaved to," and then conclude that one may be a servant of Christ without being His slave, still we simply cannot believe that true Christians are described in those words. We realize, of course, that different Christians are at different stages in their sanctification, and that one could therefore distinguish between a Christian who is a slave of Christ and one who is only His servant. But Rom. 16, 18 describes people who are not only slaves of Christ, but who are also slaves of their own belly. With other words, conceding that these people are servants of Christ, we must also admit that they are slaves of their own belly. Admitting this, we must then assume that there are actually people who are both servants of Christ and slaves of their own belly, that, in other words, there are true Christians whose highest master is not Christ, but someone (rather, something) else. We cannot make such an assumption. From what we know, we cannot imagine a belly-slave serving Christ in any God-pleasing capacity. We cannot do otherwise (unless some one can change our convictions) than believe that those who cause divisions and offences contrary to Scripture should be marked and avoided because they are ungodly people, unbelievers, despite their good words and fair speeches.

However, in believing that the dividers of the Church are ungodly, we also realize that not all who belong to a church division which is contrary to Scripture are ungodly. For Rom. 16, 18 itself makes it necessary to distinguish between the deceivers and the deceived. It says of the dividers of the Church that "with good words and fair speeches they deceive the hearts of the simple." While not all of these simple people who are deceived may follow the dividers of the Church, yet what prevents us from assuming that at least some of them do follow their deceivers, and that some of these people, rather than some of the belly-slaves, are the Christians in false-teaching churches? Do not such passages as Acts 20, 30 and Gal. 3, 1 teach that true Christians are deceived by false teachers, and follow them? - In fact, in applying Rom. 16, 17 in the modern religious world, also in the Lutheran denomination, with its many divisions of long standing, we should confidently assume that even preachers, because they have been brought up in false-teaching churches and trained in heterodox seminaries, may themselves be simple. It is noteworthy that the Greek word for "simple", AKAKOS, is used in Hebrews 7, 26 to describe our Lord Jesus Himself, being translated there as "harmless." We need not, therefore, make a profound study of the word before we can safely conclude that preachers, no less than lay-people, can be "simple," and that such "simple" people may well be Christians.

But how should we deal with these "simple" people? If they are in false-teaching churches, we must avoid them, not because they are

belly-servants (for they are not such), but because we cannot avoid the belly-servants without also avoiding their followers. And there is another reason! The simple, whether preachers or lay-people, who are in false-teaching churches, are there because they are deceived. They think their church is all right, because they don't know any better. If we do not avoid them, we only help to deceive them. By joining them, particularly in their church activities (worship and work), we confirm them in their erroneous opinion regarding their church. We do not even help them to mark the dividers of the Church.

However, we should also be ready and willing to tell these "simple" people why we avoid them, namely, because their religious group is an unjustifiable church division, a division which tolerates false teachers. We should be ready to show them, as Paul showed the Galatians, that they are deceived. Gal. 1, 6-7; 3, 1; 4, 11; 5, 7-8. Thus we shall also learn whether they really are deceived, or whether they, with good words and fair speeches, are deceiving others (perhaps even us!). As soon as they understand their situation aright (this may take considerable time), they are no longer deceived, if they have hitherto been deceived; and they will then either have to avoid their false-teaching church, or themselves become belly-servants. For a person is a belly-servant when he does what he knows to be wrong in order to gain or to keep the good will of men, whether for the sake of his living, his ambition, or his peace of mind. - At this point, we should, of course, expect to be misunderstood, criticized, shunned, perhaps even hated and mistreated. To many of those whom we try to guide aright, we will be able to say what Paul said to the bewitched Galatians, "Am I therefore become your enemy, because I tell you the truth?" Gal. 4, 16. But may God give us the heart to do all these things without rancor and bitterness!

Note: The above essay is presented to the pastors for their examination and study.

- D. L. Pfeiffer

#### SYNOODICAL CONFERENCE MEETING

" "

We are grief-stricken over the fact that the Lutheran Church - Missouri Synod has adopted the Common Confession by a majority voice-vote. Missouri Synod Constitution, Art. VIII-C reads: "All matters of doctrine and of conscience shall be decided only by the Word of God. All other matters shall be decided by majority vote." By majority vote our sister Synod has adopted a document containing false doctrine alongside of the Brief Statement. Shades of Opgjøer (the Madison Agreement) are now raising their specter of Melancthonian compromise in the Synodical Conference! The Brief Statement, which the four constituent synods of the Synodical Conference have accepted, speaks as the oracles of God - the Common Confession, approved by the Missouri Synod, speaks as the Delphic oracles. In the meantime the American Lutheran Church is making overtures toward eventual union with the ELC and the United Danish Evangelical Lutheran Church. These are facts which must be dealt with by our delegates at the forthcoming sessions of the Synodical Conference. In the center of the temple of Apollo at Delphi there was a small opening in the ground, from which an intoxicating vapor arose. The exhaled vapors issued the Delphic oracles, which often were cryptic and ambiguous, even as the Common Confession. When we pray for purity of doctrine and practice in the Synodical Conference, may our prayers rise before God, the Lord of the Church, as a sweet-smelling savor. Let us purge out the old leaven, before the little leaven leaveneth the whole lump. While we commit the peace of the Church to God, we must pray for it and act.



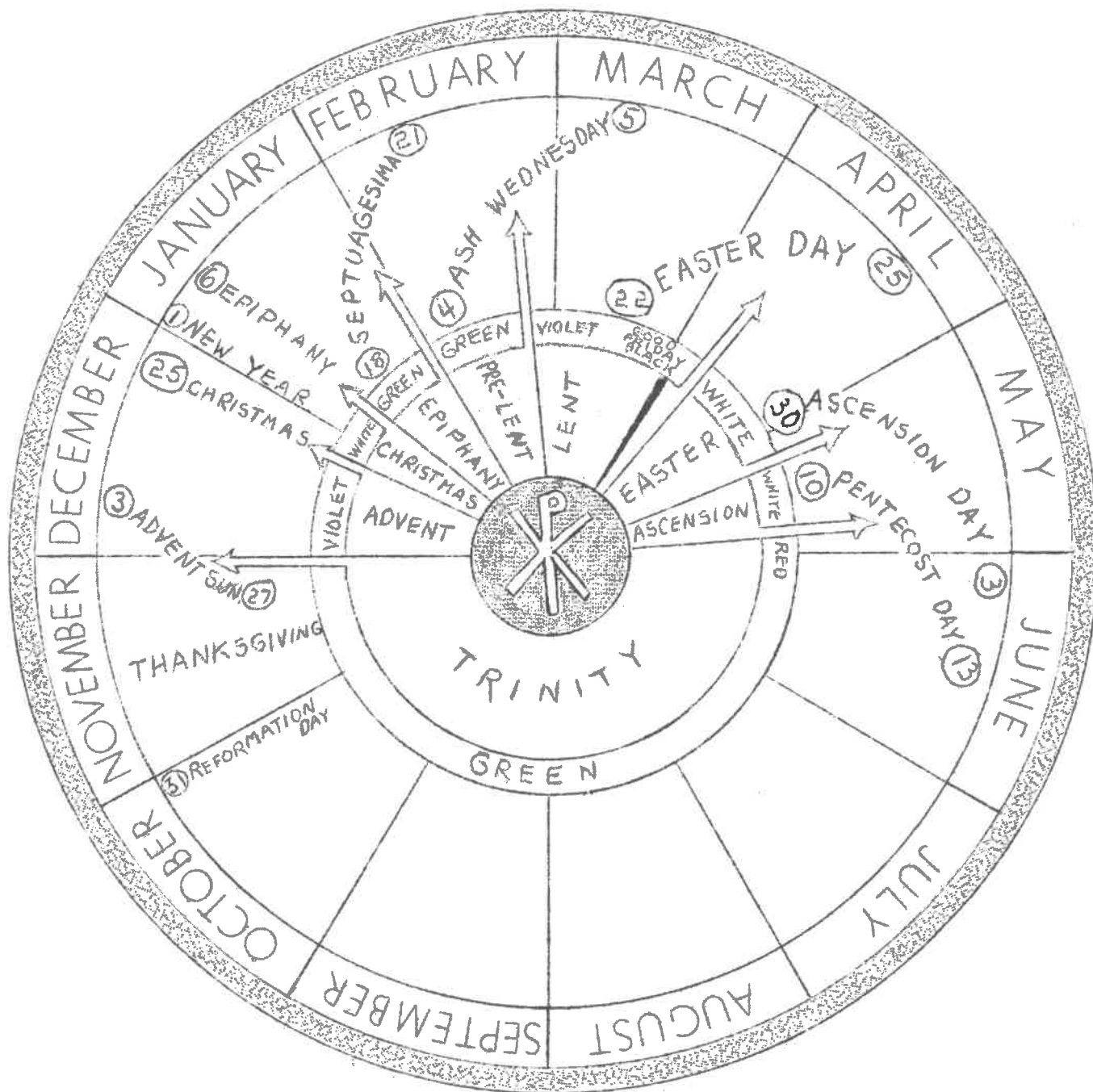
NOTE: The liturgical colors for the various seasons of the Church Year are indicated around one of the inner circles, for example, GREEN is used during the Trinity Season.

The dates for the MOVABLE DAYS of the Church Year are indicated by curved lines, e.g. ASH WEDNESDAY may fall any time between the fourth of February and the fifth of March or EASTER SUNDAY may occur any time from the twenty-second of March to the twenty-fifth of April.

The FIXED DAYS of the Church Year (the days that always fall on the same date) are as follows:

CHRISTMAS DAY-----December 25  
EPIPHANY-----January 6

NEW YEAR'S DAY-----January 1  
REFORMATION DAY-----October 31



The MOVABLE DAYS of the Church Year are as follows: ADVENT SUNDAY is always the nearest Sunday to November 30th. SEPTUAGESIMA, SEXAGESIMA and QUINQUAGESIMA SUNDAYS are approximately 70, 60 and 50 days before Easter respectively. EASTER celebrations were definitely decided by the Council of Nicea as follows: "The first Sunday after the full moon of the Spring Equinox (i.e. after the first day of Spring) shall be celebrated as the Day of Resurrection." ASCENSION DAY is 40 days after Easter. PENTECOST is 7 weeks or 50 days after Easter. TRINITY SUNDAY is 8 weeks after Easter. The emblem at the center of our circle (CHI RHO) are the first two letters of the Greek word for Christ upon Whom the Christian Church is founded.



NOTE: This page comes to us through the kind courtesy of the Rev. Eivind Unseth, pastor of St. Paul's Ev. Lutheran church, Chicago 47, Illinois. Originally, it formed a part of his beautifully mimeographed brochure, "An Explanation of the Order of Service, The Church Year, and Other Related Subjects," dedicated to his Confirmation classes of 1950. We thank Brother Unseth for this fine contribution to the CLERGY BULLETIN, and hope that he will make his "Explanation of the Order of Service, etc." available also.

# CLERGY BULLETIN

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General Pastoral Conference  
Norwegian Synod

F. R. Weyland, Ed. -- Thornton, Iowa  
Vol. IX. August 1950 No. 12.



## WHAT OUR SYNOD CONVENTION COSTS

Following you will find a statement of the income and expenses of the Synod Meeting. Miss Sophia Anderson worked this up, and she is responsible for the figures. I believe that the pastors will be interested in studying this report. You will notice that we can hardly reduce the prices any lower than they are.

(Signed:)

B. W. Teigen

### SYNOD MEETING

June 1950  
\$852.10

Income from Board, Room

#### Expenses:

Student workers	\$256.00	
Kitchen workers (Would not have been employed otherwise)	105.99	
Supervisor of regular employees	<u>20.00</u>	\$381.99

#### Boarding Supplies:

Gamble Robinson	48.00	
Marigold Dairies	22.49	
Mankato Bread	27.92	
Frank Olson - Milk	29.95	
Model Dairy	59.10	
Swift	117.52	
Food from stocks	<u>97.41</u>	402.39

Laundry of sheets and table cloths	17.47	
Heat	18.20	
Light	18.81	
Water	<u>7.18</u>	

#### TOTAL EXPENSES:

Margin		<u>846.04</u>
		\$6.06

This does not include any materials for mimeographing, duplicating, typing of committee reports, or for the services for anyone who would have been employed here regardless of the Synod meeting. Expenses for decorations and ice cream for the party for Dr. Ylvisaker are not included.

- Sophia T. Anderson

FROM YOUR BOOK STORE  
" " " " " " " "

First, a correction: The price of Pieper's "Christian Dogmatics" in English, Vol. 1, is not \$3.00, as quoted in the last BULLETIN, but \$3.50. My mistake.

I find that we can allow a 20% discount on several of our religious pictures. Why not approach your Ladies' Aids on securing two or three fine pictures for your church parlors?

Concordia Christmas cards, formerly sold only through day-schools and Sunday schools, are now available to jobbers. We should appreciate it very much if you would channel your orders through us. You pay no more, and we get the benefit of the jobbers' discount. You pay \$6.00 for a carton (40 sets), sell them for 25¢ a set, \$10.00 a carton, a profit of \$4.00 for your school. If cash accompanies the order, we will pay the postage.

Will you kindly drop us a card very shortly, stating the number of cartons you can dispose of, in order that we may estimate the size of our order. Thank you!

Justin A. Petersen

THREE PARSONAGES ARE BLESSED  
" " " " " " " "

Since we last met through the pages of THE CLERGY BULLETIN three of our parsonages have been blessed with children:

1. Ralph Edward, son of the Rev. and Mrs. Norman B. Harstad of Mayville, North Dakota, born July 24th.
2. Ann Hedwig, daughter of the Rev. and Mrs. George A. R. Gullixson of Cottage Grove, Wisconsin, born July 30th.
3. Paul Arthur, son of the Rev. and Mrs. Milton Otto of Lawler, Iowa, born August 1st.

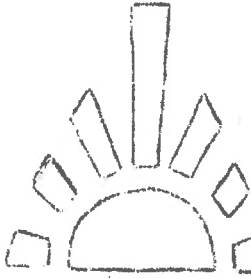
We rejoice with the parents of these children and wish both them and their children God's saving health and constant blessing!

LITT av HVERT  
" " " " " " " "

Our Saviour's church in Albert Lea, Minnesota is planning on having a dedication service for its newly decorated interior and church furniture on August 20th. - Richland Lutheran in Thornton, Iowa has installed a new Baldwin electronic organ, which will be dedicated on August 27th. Write-ups will follow. -- Personal news items from the original sources will be appreciated. -- Many have now wended their way back to their congregations from the Fort Wayne Synodical Conference convention. We hope to be able to give you some information from someone who was there. -- Opening day at Bethany College is September 5th. -- The Chaplaincy committee of the Pastoral conference plans on having a meeting with Prof. Karl Scheppe at Dr. Martin Luther College, New Ulm, Minnesota on September 5th. -- This is the end of Volume IX. We hope to make a few improvements in outward appearance in the next volume and endeavor to be a little more cautious and sparing with our editorial comments in the future. We thank you for your courtesy in the past and beseech your patience with the editor in the future. -- Incidentally, Brother Clarence Hanson is preparing an index for the first nine volumes of THE CLERGY BULLETIN, which we hope to publish soon. Thank you!

## CLERGY BULLETIN

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*Poems Worthwhile*

A HYMN TO GOD THE FATHER  
" " " " " "

Wilt Thou forgive that sin where I begun,  
Which was my sin, though it were done before?  
Wilt Thou forgive that sin through which I run,  
And do run still, though still I do deplore?  
When Thou hast done, Thou hast not done;  
For I have more.

Wilt Thou forgive that sin which I have won  
Others to sin, and made my sin their door?  
Wilt Thou forgive that sin which I did shun  
A year or two, but wallowed in a score?  
When Thou hast done, Thou hast not done;  
For I have more.

I have a sin of fear, that when I have spun  
My last thread, I shall perish on the shore;  
But swear by Thyself that at my death Thy Son  
Shall shine as He shines now, and heretofore;  
And having done that, Thou hast done;  
I fear no more.

- John Donne (1573-1631)

THE ORGAN  
" " " " "

The organ is in truth the grandest, the most daring, the most magnificent of all instruments invented by human genius. It is a whole orchestra in itself. It can express anything in response to a skilled touch. Surely it is, in some sort, a pedestal on which the soul poises for a flight forth into space, essaying on her course to draw picture after picture in an endless series, to paint human life, to cross the infinite that separates Heaven from Earth! And the longer a dreamer listens to those giant harmonies, the better he realizes that nothing save this hundred-voiced choir on earth can fill all the space between kneeling men and a God hidden by the blinding light of sanctuary. Out of the dim daylight, out of the dim silence broken by the chanting of a choir in response to the thunder of the organ, a veil is woven for God, and the brightness of His attributes shines through it.

- Honore de Balzac

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT  
" "

A Report for the General Pastoral Conference  
of the Norwegian Synod convened in Chicago ,  
Illinois, July 27-30, 1948, and presented at  
the General Pastoral conference, Mankato,  
Minnesota, April 11-14, 1950, by the Rev.  
Luther I. Vangen

\* \* \* \* \*

HISTORICAL INTRODUCTION

On February 11, 1946, an elaborate ceremony was held in Columbus, Ohio, in connection with the annual meeting of the International Council of Religious Education. At this ceremony Dean Luther A. Weigle, chairman of the revision committee, presented the first copy of the Revised Standard Version of the New Testament to the Council's chairman, Harold E. Stassen. Immediately preceding the presentation a procession of two hundred council officials and other scholars in black gowns with hoods showing their degrees and faculties had marched to the platform as the assembly of delegates and visitors sang "How Firm a Foundation." This was publication day for what Thomas Nelson and Sons (New York publishers) had entitled, and no doubt correctly, "The Most Important Publication of 1946".

The complete title of this latest English version of the New Testament is: "THE NEW COVENANT, COMMONLY CALLED THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST. Revised Standard Version. Translated from the Greek, being the version set forth A.D. 1611, revised A.D. 1881 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1946."

The Revised Standard Version is published by Thomas Nelson and Sons, New York. 553 pages 5 X 7½. Price \$2.00.

A pamphlet entitled "An Introduction to the Revised Standard Version of the New Testament," written by members of the revision committee, gives information as to the origin of this latest version.

Previously there existed three major English versions of the Bible. The first of these was the King James Version of 1611, known also as the "Authorized Version". This version is still, after more than 300 years, the most widely used of the English versions.

In 1870 a committee of British scholars was authorized by the Convocation of Canterbury to make a revision of the King James Version of 1611. It was believed that the discovery of manuscripts older than those used in 1611 for the King James Version and the development of Biblical studies demanded such a revision. With this committee was associated by correspondence a committee of American scholars organized a year later. The result was the English Revised Version, the New Testament being published in 1881 and the Old Testament in 1885. This version included only such recommendations of the American Committee as were approved by a two-thirds vote of the British Committee. By agreement the other recommendations of the American Committee were published in an appendix. The American Committee had also promised not to publish a revision of its own until the English Revised Version had had the market for twenty years.

In 1901 this agreement expired. The surviving members of the American Committee then were urged to publish what they called the American Standard Version of the Bible. This is really a variant of the English Revised Version, but now the readings of the British Committee (where

they differed from the American) were relegated to the appendix. The American Standard Bible was copyrighted to protect its text from unauthorized changes, and was published by Thomas Nelson and Sons. It has come to be used in America much more widely than the English Revised Version is used in England. (The Augustana Synod officially adopted it for public worship.)

In 1928 the copyright of the American Standard Version was transferred to the International Council of Religious Education, which represents the educational boards of forty Protestant denominations of the United States and Canada. That body appointed an American Standard Bible Committee of scholars to have charge of the text, and authorized it to undertake further revision if deemed necessary. The charter of the Committee contained the provision that "all changes in the text shall be agreed upon by a two-thirds vote of the total membership of the Committee".....a more conservative rule than had governed revisions hitherto, which required only a two-thirds vote of members present.

The work of the American Standard Bible Committee was begun in 1930. Its work was suspended during the depression years for lack of funds. In 1937 it was resumed. The authorization (in part) of the International Council of Religious Education reads: "..... we, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version." ("An Introduction to the Revised Standard Version", page 11.)

The Committee has been divided into two sections, one dealing with the Old Testament (Dr. G. V. Schick, Concordia Seminary, is an adviser of the Old Testament section), the other with the New. Revision of the New Testament was completed early in 1946. Due to the greater bulk of the Old Testament, its revision will not be completed until perhaps 1950.

Nine members of the committee formed the New Testament section. Their names appear in the booklet, "An Introduction to the Revised Standard Version of the New Testament", each of the nine members contributing a chapter. Chairman of this committee was Dean Luther A. Weigle, of the Yale University Divinity School. The executive secretary, from 1937 until his death in 1944, was Prof. James Moffatt, of Union Theological Seminary.

Of interest is Dean Weigle's description of how the New Testament Section carried out its work. "The New Testament Section has convened thirty-one times, in meetings covering one hundred and forty-five days, usually in morning, afternoon and evening sessions averaging three hours each. Much additional work has been done by correspondence and in meetings of smaller groups. The initial draft of the revision of each of the books of the New Testament was prepared by one or two members of the Section, to whom it was assigned. This draft was then typed, and a copy sent to each member of the Section for study prior to the meeting at which it would be considered. It was then discussed, verse by verse, in sessions of the Section. A new draft, prepared by Dr. Moffatt, in the light of the decisions then reached, was mimeographed and distributed for further study. At subsequent sessions of the Section, these mimeographed drafts were again discussed, verse by verse, and suggestions submitted by members of the Advisory Board and others were considered. A revised set of the mimeographed drafts was then submitted to the members of the Old Testament

Section, who were given opportunity to record their dissent from any proposed change. At a meeting held in Northfield, Mass., August 15-29, 1943, the manuscript of the entire New Testament was once more reviewed and the votes and comments of the members of the Old Testament Section were considered. The revised manuscript was then placed in the hands of a smaller editorial committee, charged to prepare it for the press and supervise its publication." ("An Introduction to the R. S. V.", page 11.)

### REASONS FOR UNDERTAKING A NEW REVISION

In the above mentioned booklet Dean Weigle gives three reasons for undertaking this revision.

1. "The English Revised Version of 1881 and its variant the American Standard Version of 1901, lost some of the beauty and force which made the King James Version a classic example of English literature. They are mechanically exact, literal, word-for-word translations, which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English.....These versions convey the meaning of the Scriptures more accurately than the King James Version, but they have lost much of its beauty and power.
2. "Scholars are better equipped today than they were sixty years ago, both to determine the original text of the Greek New Testament, and to understand its language. This is partly because of the evidence afforded by newly discovered manuscripts of the New Testament itself, but chiefly because of the amazing body of Greek papyri that has been unearthed in Egypt since the last decade of the nineteenth century --- private letters, official reports, wills, business accounts, petitions and other such trivial, everyday recordings of the on-going activities of human beings. (NOTE: Two of the more recent important manuscripts are the Codex Washingtonianus (1906) and the Beatty Papyri (1930). Dean Jesse has a very good comment when he says: "It ought to be stated here, however, that no manuscript discovery or further study since the most ancient times has ever required even the slightest revision of any Christian doctrine --- a remarkable testimony to God's providential protection of His Word." - Lutheran Witness, April 23, 1946.)
3. "In the Bible we have not merely an historical document and a classic of English literature, but the Word of God. And the Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. That Word must not be hidden in ancient phrases which have changed or lost their meaning; it must stand forth in language that is direct and clear and meaningful to the people of today."

The reasons given are not without merit. As the years go by it becomes increasingly difficult for the average person to grasp the meaning of the English of Shakespeare's day. There is valid reason to fear that people find it more and more difficult to get what they should out of their personal Bible reading and as a result read the Bible less and less.

## FORMAT

As to format, the publishers have this to say: "The Publishers and the Committee have made every effort to present this Version in the most satisfactory format. The paragraphing is logical. Punctuation is modern and sensible. Poetry is printed as such. Cross references and occasionally necessary notes appear at the bottom of the page. The page size, the type, the length of type line, the margins, the styling of the type page --- all have been chosen after consultation with competent typographers and book designers. The result is a volume beautifully appropriate to the presentation of God's Word." All these claims are justified. We also note that direct quotations are enclosed in quotation marks. A notable exception, however, is John 3, 16.

## MERITS OF THE REVISED STANDARD VERSION

### Idiomatic English

One of the most apparent shortcomings of the King James Version is its now archaic English. The Revised Standard Version has tried to cure this fault. Archaic English has been replaced with modern, idiomatic English, of which the following will serve as examples:

	<u>King James</u>	<u>R. S. V.</u>
Matt. 6, 25	"take no thought"	"do not be anxious"
Matt. 13, 21	"dureth" (Sower)	"endureth"
Mark 6, 25	"charger"	"platter"
Mark 7, 31	"coasts of Tyre & Sidon"	"regions of ..."
Luke 14, 7	"chief rooms"	"places of honor"
Acts 17, 23	"devotions"	"objects of worship"
Acts 21, 15	"took up our carriage"	"we made ready"
Acts 28, 13	"fetched a compass"	"made a circuit"
Col. 3, 12	"bowels of mercies"	"compassion"
1 Thess. 4, 15	"prevent"	"precede"
2 Thess. 2, 7	"let"	"restrain"
James 3, 13	"conversation"	"life"
1 Pet. 2, 5	"lively"	"living"
1 Pet. 3, 11	"ensue"	"pursue"

### Simplicity

Longer sentences have been broken up into shorter ones. The trend has been toward the simple, the euphonious, the smoothly readable. The King James translation of 2 Cor. 8, 1-5 is very involved and labored. In skillful and limpid style the R. S. V. reads: "We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints---and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God."

As Dean Jesse puts it: "One must say that much of it, at least, 'falls rightly' on the ear. On the other hand, there is no use talking: you cannot supplant archaic English with the modern idiom and still preserve either the tenderness or the cadence, the sonority, and



the majesty of the King James. The Revised Standard comes perhaps as close as modern diction will allow to the beauty of nearly three hundred and fifty years ago when English---the English of Shakespeare and Ben Jonson and Milton---was in its golden age. To that we shall just have to resign ourselves. The language of an age is necessarily determined by the spirit of the age, and the spirit of our age is driven by the pace of its own machinery, is restless, is hunted and harried by the necessity of keeping its countless appointments and meeting its ceaseless schedules. We may grow sick to death of it, but we cannot escape it or its consequences. Beyond this, our age is materialistic and therefore thoroughly utilitarian. As it has no time for, so it has no use for, and on both scores has no patience with, the graces and amenities in speech and manner of an age on which mechanical limitations of communication and transportation still imposed a salutary leisure. Today, when you talk, you have to talk fast and concisely---and often over two telephones at once. Our language is therefore bound to be terse, abrupt, angular, utilitarian, harsh. No translator can help this. He may want to say, "Whence camest thou?" But he has to say, roughly, 'Where did you come from?' The translators themselves admit that when you change 'There were in the same country shepherds abiding in the field' to 'In that region there were shepherds out in the field,' 'it is as though for a moment a glory seems to fade.' But they cannot help it. Having said farewell, in the name of progress, to an age and its spirit, we must say farewell, however reluctantly and wistfully, to its language also. It becomes more and more a lovely but unknown dialect of our familiar tongue; we have the choice of abandoning the dialect or of laboriously teaching it in school to an impatient generation that knows little about it and generally cares less." (Lutheran Witness, April 23, 1946, page 138.)

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**Improved Translations** There are instances of improved translations. The misprint in the King James Version in Matt. 23, 24 has been changed to read: "straining out a gnat." In the King James Version Heb. 4, 14 reads: "has passed into the heavens." In the R. S. V. this passage now reads: "has passed through the heavens." (dia is the prefix) In Mark 6, 20 the A. V. states that Herod "observed" John the Baptist. The R. S. V. translates "kept him safe." (syneterei) Our usage in the gender of pronouns has changed since 1611. For that reason pronouns have been changed in such sentences as "salt has lost his savour," (Matt. 5, 13) or "my messenger.....which shall prepare thy way" (Mark 1, 2). The false use of the subjunctive in Heb. 5, 8 has been changed to read "though he was a Son". (nothing hypothetical involved). The grammatical slip in the King James reading of Peter's confession in Mark 8, 27 has been corrected to read: "who do men say that I am."

#### OTHER CHANGES

In the case of proper names, variant forms have been eliminated. Thus, for instance, "Jeremiah" never appears as "Jeremias" or "Jeremy". The same Greek word (Areios) which occurs in Acts 17, 19 and 17, 22 has been rendered "Areopagus" in both instances, whereas the King James had rendered it "Areopagus" in the first passage and "Mars' Hill" in the second. King James anachronisms such as "Esther" in Acts 12, 4, and "candle" in Luke 15, 8 have been corrected. (Many of these corrections appeared also in the American Standard Version of 1901.)

One of the revisors, Henry J. Cadbury, tells us to what extent and in what ways the recent advance in knowledge of New Testament Greek has suggested changes in translating it. He says: "Quantitatively, very little. Nevertheless, there are cases where changes have been made.

(To be concluded)

THE CLERGY BULLETIN - ADDENDUM  
August 17, 1950

NOTICE, ALL PASTORS  
" " " " " " " " " " " "

I repeat what I said in June when conference met at Synod meeting: Do not buy church directories and luminous highway signs on the strength of my letter authorizing such purchase by me last May. The deal is of questionable value.

(Signed:)

- Paul Ylvisaker