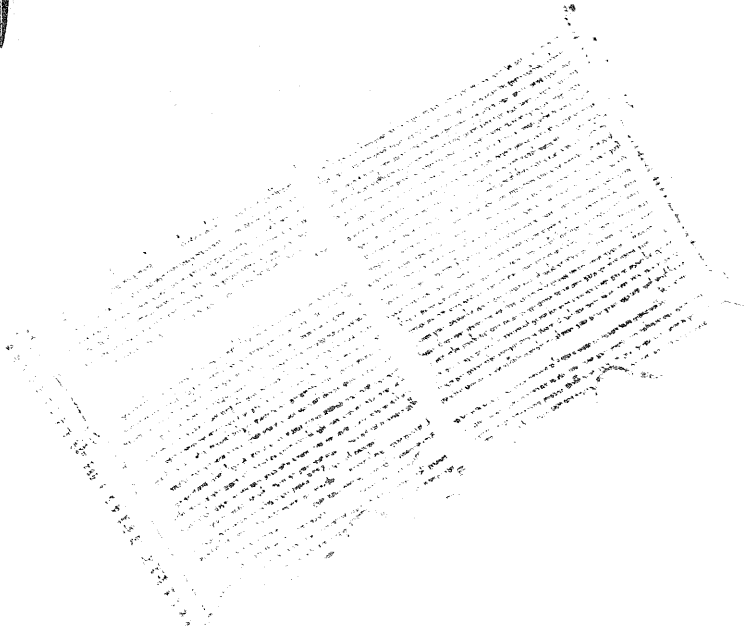




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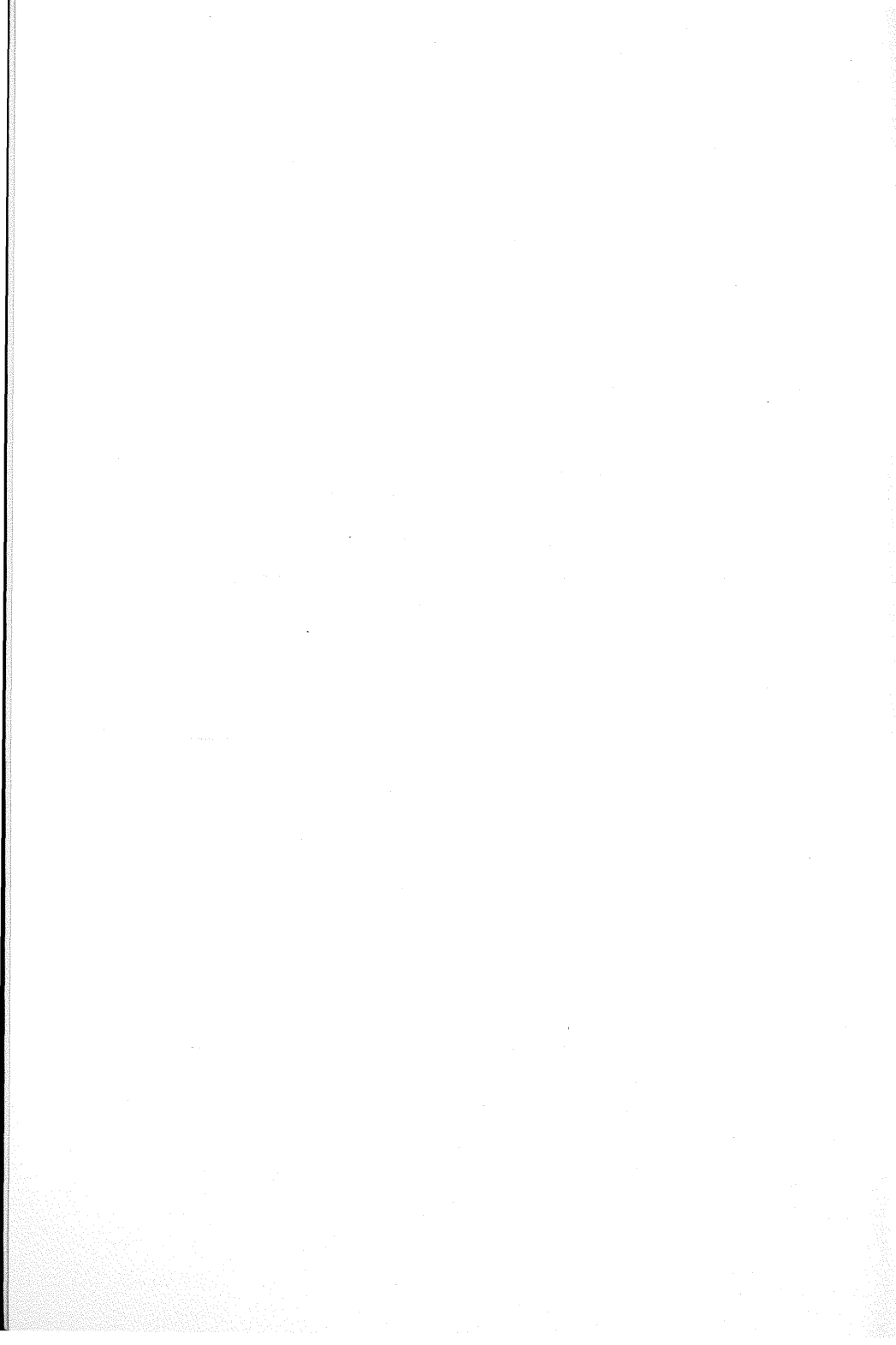
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INTRODUCTION

It is very easy for those engaged in the work of the church to become unintentional existentialists, people living for the present moment. The pressures, problems, and work of the immediate present become so overwhelming that one has little, if any, time to think about the past or the future. This is most unfortunate. The present has its roots in the past, and many of the issues of the present are mere repetition of past events. In other words, the past has much to say to us.

We would do well to return to the history books of our synod, Faith of Our Fathers, Grace for Grace, and A City Set on a Hill. We would suggest that you dust these books off and reread them. They have much to say to us. A number of other books can also be profitably read: Livingston's Modern Christian Thought or Bengt Hägglund's History of Theology. The older Klotsche and Mueller, The History of Christian Doctrine, has also been reprinted and updated by David Scaer. This 397 page paperback is an excellent overview of the history of Christian theology from a conservative Lutheran viewpoint and at \$6.95 is an inexpensive addition to one's library.

We also look back in this issue of the Lutheran Synod Quarterly. The Reverend A. T. Kretzmann, now living in retirement in Milwaukee, has shared an interesting part of his life with us. Though now a member of the Wisconsin Evangelical Lutheran Synod, he had been a member of the Lutheran Church - Missouri Synod, at which time he had served as a member of the Committee of Ten and Ten. This committee was originally created to deal with the appearance of A Statement in the 1940's, in which

a series of theses were presented which questioned the older conservative position of the Lutheran Church - Missouri Synod, and of the former Synodical Conference. The theology of A Statement had much to do with the theological breakdown of the Lutheran Church - Missouri Synod and the breakup of the Synodical Conference. This monograph covers a period of Lutheran Church history which has not been treated before. We are most appreciative of Pastor Kretzmann's work. It brings the past into the present and contributes to an appreciation of the heritage we have.

When Joshua crossed over the Jordan River, he caused a pile of stones to be heaped up. Joshua stated that this was done to cause the children of Israel to ask in later days, "What mean ye by these stones?" Joshua 4:6. They would then be reminded of the miraculous crossing of the Jordan River. We need more such monuments to be created in our circles. These would not be heaps of stones, but historical writings and monographs to remind us of what great things God has done for us in our past. They would also remind us of how richly we are blessed and why we stand today where we stand -- historically and theologically. In other words, read history and write history.

-- Glenn E. Reichwald

THE COMMITTEE OF TEN AND TEN

A Brief Historical Introduction to the Following Article

None of the older pastors of our synod will be puzzled by the title of this article. It deals with an event in the history of the Lutheran Church - Missouri Synod which had a profound effect on the fellowship relations between the Evangelical Lutheran Synod and the Lutheran Church - Missouri Synod. In a sense, this article is a journalistic "scoop" for this journal. The history of the Committee of Ten and Ten has never been reported before. We are most appreciative that Pastor A. T. Kretzmann took time to share this information with us. After reading the article the younger pastors of our synod will appreciate its importance.

In the mid-1940's a set of theses, A Statement, was published in the LCMS. This document, produced by forty-four leading pastors and seminary professors, questioned the old conservative LCMS position on church fellowship and particularly the application of Romans 16:17-18 to Lutherans who erred in doctrine.

The appearance of A Statement and a set of essays defending the theses, Speaking the Truth in Love, did much to weaken relations between the ELS and the LCMS. The ELS was already disturbed by the type of approach used by the LCMS to the old American Lutheran Church. The LCMS had argued that its approach to the ALC was strictly doctrinal. The ELS wondered, especially since the old

ALC was in fellowship with the church body which had been created by the merger of most Norwegian Lutherans in 1917, and which members of the ELS had refused to enter.

A Statement was an unofficial document of private individuals. Yet they were prominent members and leaders within the LCMS. The ELS wondered how there could be talk of doctrinal unity between the ALC and the LCMS when important men within the LCMS downplayed the importance of doctrinal agreement. Dr. John Behnken, then president of the LCMS, was disturbed by A Statement and appointed ten men to meet with ten men from the supporters of A Statement. This was the Committee of Ten and Ten. In the meantime, the supporters of A Statement propogandized their views and obtained many supporting signatures within the LCMS. However, President Behnken suddenly withdrew A Statement and Speaking the Truth in Love as bases for discussion. That did not mean that agitation for the position advocated by A Statement ended. The undersigned purchased his copy of Speaking the Truth in Love after they had been withdrawn.

While the documents were theoretically withdrawn, the views expressed in them did not disappear. Long and serious debate took place within the LCMS over these views. It would have been better that the committee would have been permitted to finish its work and a line been drawn. It might be noted that some of the names in the Seminex movement are names which were connected with A Statement.

Pastor A. T. Kretzmann served as secretary for the ten men appointed by President Behnken to meet with the supporters of A Statement. He therefore had the minutes and documents connected with the discussions and so could give a complete report.

Much of the discussion of the Committee of Ten and Ten centered in the application and exegesis of Romans 16:17-18. The discussions of this committee are very interesting historically. But they have meaning also for today. In a time of ecumenism and reticence on theological issues it is good to be reminded not only of the directive of Matthew 28:19-20, but also of Romans 16:17-18, which is also in God's inspired, infallible, and inerrant Word.

The work of the Committee of Ten and Ten was cut short by President Behnken. There are only brief references in memorials submitted to the LCMS. The views urged by A Statement caused trouble within the LCMS, growing like an ulcer. Though the ELS was not directly involved, A Statement was an issue affecting fellowship. But one is also reminded to be theologically aware and sensitive for the truth, lest history repeat itself. For our older pastors this article will be a turning back to a forgotten chapter in Synodical Conference history. For younger pastors this article will help them understand the serious concerns present when the rupture of the Synodical Conference began. For all it serves as a reminder that error unchallenged is a growing weed in the garden of the church.

We are most appreciative that Pastor A. T. Kretzmann, now living in retirement in Milwaukee, took time to share his experiences with us. He last served Trinity Lutheran Church, Crete, Illinois, which he led out of the LCMS into the Wisconsin Evangelical Lutheran Synod. Pastor Kretzmann is known as a scholar and student of the Greek New Testament. Readers of this article will quickly become aware of this. The article itself is based on the taped answers of Pastor

Kretzmann to a series of questions submitted to him by the undersigned. We have tried to keep editing at a minimum to keep the "flavor" of his responses. It also explains the structure of the article. We feel privileged to share this material with you.

-- Glenn E. Reichwald

Professor Reichwald, I am about to begin to answer the questions which you submitted to me.

Your first question is "Would you give a brief biography of yourself?" It was in the month of October, 1906, that I was born, as a second son of Dr. Martin S. Kretzmann and Elizabeth Nee Wessel in East St. Louis, Illinois. A few years later my father received a call to Kendallville, Indiana, where I grew up. I attended the Christian Day School, Concordia College in Fort Wayne, and Concordia Seminary in St. Louis, graduating in 1931. I served first as a missionary at large for two years and then as pastor of St. Matthews Church in Barrington, Illinois, from 1933-1945, as well as the pastor of St. John's of Arnold Lake from 1940-1945, and at Trinity in Crete, Illinois, from 1945-1971.

Your second question is "What was the general purpose of the 'Committee of Ten and Ten'?" In the early days of October 1945, A Statement together with its accompanying letter signed by forty-odd pastors and professors of the Missouri Synod, was mailed to the clergy of Synod, over the

repeated protests of the praesidium of the Missouri Synod. In a telegram dated October 2, 1945, Dr. J. W. Behnken said to the signers of A Statement: "In the interest of the synod's welfare, its President and Vice-Presidents . . . protest against the sending out of the Chicago statement at this time." Later on, in summary of the meeting held with the signers of A Statement, dated January 11, 1946, it was declared through the president's letter: "At this meeting we emphasize that things cannot continue as at the present time, that the situation which has resulted from the sending of A Statement is alarming, and that something must be done to remove the confusion and disturbance in order to retain true unity in synod." This letter or President Behnken is dated April 30, 1946. In the same letter he stated: "There are some points in this statement with which we were not then and are not now in agreement. This holds true also of the Declaration and also of the accompanying letter. At this meeting of December 10, 1945, we voiced our disagreement with some of the points in A Statement as well as with the accompanying letter and insisted that these be corrected or withdrawn."

It was this situation which prompted President J. W. Behnken to ask a number of men (10, ed) to serve as his committee with regard to A Statement and its accompanying letter. Some clergy members of synod, including a professor at the St. Louis Seminary, the president of the Springfield Seminary, and two other college professors, were asked to serve on the president's committee on this matter. The purpose of this committee and the meetings that followed was not to serve as a discipline committee, but rather for the purpose of making an exhaustive study in carrying out discussions of the wording of A Statement in the light of Scripture. It was understood that the principle

of Sola Scriptura was to be observed throughout. Dr. Behnken and his Vice President pointed out that we, the members of their committee, were representing the Missouri Synod and were free to use whatever approach we considered best, so long as the discussion at the joint meeting of the "Ten and Ten" would lead directly into Scripture itself. This result was achieved by our setting-up of a set of five declarations about the chief content of A Statement, which became the subject of discussion at all the joint meetings. These five declarations were among the thirteen that had been prepared by President Behnken's committee.

The third question to me reads: "Where were you serving the church when you were asked to serve on this committee?" At that time I was a pastor at Trinity Lutheran Church in Crete, having arrived there just some months before.

The fourth question reads: "The formation of the 'Committee of Ten and Ten' was occasioned by the appearance by A Statement in the Lutheran Church - Missouri Synod, a theological document produced by 44 men in that Synod. What was your opinion of that document?" I was shocked to find so many clergymen in our Synod -- some of them in positions of leadership and influence -- expressing and holding positions directly opposed to and in deviation from what the Missouri Synod has held for a century, especially on the Doctrine of Church Fellowship, and related teachings. The A Statement itself contains 12 theses, nine of which were followed by a declaration or two. The signers further explained their 12 theses to the praesidium on February the 13th and 15th, 1946, and this was in the form of essays which appeared under the general headings "Speaking the Truth in Love". The theses against which we as members of the President's Committee expressed our strongest

oppositions for doctrinal reasons were the following:

I. "Thesis 5: We affirm our conviction that sound exegetical procedure is the basis for sound Lutheran Theology. We therefore deplore the fact that Romans 16:17-18 has been applied to all Christians who differ from us in certain points of doctrine. It is our conviction, based on sound exegetical and hermeneutical principles, that the text does not apply to the present situation in the Lutheran Church of America."

This thesis advocated an interpretation of Romans 16:17-18 which does not permit the passage to be applied to all persistent teachers and supporters of error, and does so by arguing from grammatical principles which are admittedly not universal. Among these was the assumption that generic articles and the particular article may not appear in one construction, that normally prepositional phrases are adverbial, and by ignoring the fact that verse 18, being adverbial, and not adjectival, gives God's reasons for the command in verse 17, and also, without proof from the passage under discussion, holding to the assumption that the "contrary to the doctrine" must be limited to Paul's teaching on the maintenance of Christian unity, something which is not taught there.

II. The President's committee also declares that Thesis 9 propounds false doctrine. It reads: "We believe that the term 'Unionism' should be applied only to acts in which a clear and unmistakable denial of scriptural truth or approval of error is involved. We

therefore deplore the tendency to apply this nonbiblical term to any and every contract between Christians of different denominations." This thesis sets forth the unscriptural unionistic position that such fellowship is permissible with some who who persistently teach false doctrine. And this position is contrary to God's word and the teachings of the orthodox Lutheran Church.

III. The President's Committee of Ten also faulted Thesis 8 which says, "We affirm our convictions that any two or more Christians may pray together to the Triune God in the name of Jesus Christ if the purpose for which they meet and pray is right according to the Word of God. This obviously includes meetings of groups called for the purpose of discussing doctrinal differences. We therefore deplore the tendency to decide the question of prayer fellowship on any other basis beyond the clear words of Scripture." The President's Committee of Ten pointed out that the expression "Any two or more Christians may pray together" includes public prayer which is usually a part of church fellowship. There was disagreement with the position that, with regard to public prayer, such prayer is under some circumstances permissible with those agreeing with us in the essentials of Christianity though they are not throughout in confessional harmony with us.

IV. We also rejected the statement of Thesis 5 in which it is said: "We affirm our conviction that sound exegetical procedure is the basis for sound Lutheran Theology." We pointed out that the entire

Christian Doctrine lies revealed in such passages as need no exegesis. We emphasized that the only function of scriptural exegesis, when dealing with clear passages, is not to offer exposition of what is already self-evident from the text, but to ward off false interpretation, leading the Bible students back to the bare scriptures without exegesis. This thesis really states the opposite. With regard to the second declaration of Thesis 5 which states: "We furthermore deplore the misuse of I Thessalonians 5:22 in the translation 'Avoid every appearance of evil.' This text should be used only in its true meaning 'Avoid evil in every form'." The translation of εἰδους as "appearance" does not violate either the primary meaning of this word or the context or such a passage as I Corinthians 10:25ff with which it is in harmony. Therefore it is unwarranted to refer to this traditional translation as unwarranted.

V. The President's Committee also expressed disagreement, for scriptural reasons, with A Statement's Thesis 11 which declared "We affirm our conviction that in keeping with the historic Lutheran tradition and in harmony with the synodical resolution adopted in 1938 regarding church fellowship, such fellowship is possible without complete agreement in details of doctrine and practice which have been considered divisive in the Lutheran Church." We pointed out that this thesis states that for doctrinal fellowship between church bodies, agreement is not necessary and that this is contrary to passages such as Romans 16:17-18; Titus 3:10; and others.

There were other theses in A Statement, besides those mentioned above, that were given consideration by the President's Committee; a total of 13 declarations were adopted by this committee. These others are not included here simply because of their lesser doctrinal importance. It turned out that only one of the declarations of Synod's Committee of 10 was placed upon the agenda of the meetings of the "Ten and Ten," with a few exceptions, and this was the one that dealt with Romans 16:17, which would be treated in Thesis 5 of A Statement. Our concern about false doctrine in this statement was increased when it was reported by Dr. E. J. Friedrich in a letter dated September 28, 1946, that by means of solicitation the number of signers had been increased from 44 to 258. After receiving our protest with regards to this disturbing development during the time that the meetings of the "Ten and Ten" were being held, Dr. Behnken was persuaded to have seriously troubling activity come to an end.

Your question 5 reads: "Was the appearance of this doctrine a surprise to you? Explain." To have the confession of false doctrine held by the liberal leaders in the Missouri Synod appear in the form of a definite document challenging the century-old position of the Synod indeed took me by surprise. It was, however, in no way surprising that like-minded men took a step in the direction of challenging old Missouri doctrine. For a number of years a theological cleavage could be clearly discerned at almost every pastoral conference within the Northern Illinois District, where the writer served at that time. The opposition to the old Missouri teaching, especially on church fellowship, was becoming ever stronger so that attendance at these meetings on the part of old-line conservatives was becoming increasingly painful. Since A Statement expressed this new

liberal position in so many well-prepared theses, very many in synod were shocked. Dr. J. W. Behnken received between two and three hundred protesting letters from conferences and individuals forming a high pile which he showed to his committee and turned over to them. Disagreement and calls for disciplinary action were being directed to him as the final head of all synodical discipline.

Question 6 reads: "Why did President Behnken ask you to serve on this committee?" President Behnken mentioned to his committee that the ten members and their alternates were picked from many writers of letters of protest which had come to him. At the first meeting President Behnken and two other presidents of synod with the members of his committee on April 27, 1946, were informed that we had been chosen from the number of protesters with the confidence that we could succeed in dealing with the theological issues that had been presented by A Statement. In his letter of appointment dated March 12, 1946, President Behnken had declared, "A Statement definitely must be studied in the light of God's Word and then proper action must be taken."

Even with this promise (which was never kept) several men who were asked to serve wanted to receive further assurance before agreeing to follow this procedure. This procedure was contrary to the synodical procedure for such a development as this, a procedure spelled out in synod's constitution. This risk procedure was not being followed, which made questionable whether the procedure of the constitution could ever be brought into operation later. The present writer in a letter to Dr. Behnken, with whom Pastor Romoser and he had met earlier, stated that "If the joint meeting were conducted like a debate to see who is right or would become a tiresome discussion on procedure,

I would not feel bound to continue to serve." (Letter dated March 13, 1946) In a discussion between our committee and President Behnken and members of the praesidium on April 27 with regard to the status of our committee, one vice president stated that the committee "represents the Missouri Synod." And Dr. Behnken stated that the committee was "advisory to him as President of Synod," which is in the minutes of the President's Committee of Ten, written April 27, 1946, and continued "that the committee of ten appointed by the signers of A Statement could not represent Dr. Behnken in any way." These minutes were submitted to the praesidium and read separately without objection or corrections.

Question 7 reads: "What are President Behnken's views of A Statement?" In answer to an earlier question it was pointed out that President Behnken and his vice presidents had rejected A Statement even before it was mailed out to the clergy of the synod. And in letters to the clergy of the Missouri Synod, their rejection of statements in this document was clearly expressed. As far as is known to me, Dr. Behnken never deviated from this position but continued to insist that A Statement contains false doctrine. When he was asked at the meeting of April 27, 1946, with his committee what his views were of A Statement, he showed us his copy of A Statement, well worn and covered with red lines and red pencil notes. He stated that in his estimation every red line represented false and unscriptural doctrine, detailing the doctrinal errors contained in this document which coincided with those that had been found by members of his committee. It should also be stated that Dr. Behnken held this rejection of A Statement as a document containing false doctrine also in the years which followed. At a meeting with the Chicago Study Club after all the

"Ten and Ten" meetings had come to an end and an agreement with the signers had been effected, Dr. Behnken stated again that A Statement contained false doctrine potentially divisive of church fellowship. This appeared in the minutes of that meeting stated July 1, 1947, which were approved by Dr. Behnken.

Question Number 8 reads: "Did President Behnken give your committee any specific instructions?" The instructions that President Behnken gave to members of this committee resulted from a previous meeting which he and his vice presidents had in St. Louis on February 14-16, with representatives of the signers of A Statement. After the signers had read a series of essays on the 12 theses of A Statement under the heading, "Speaking the Truth in Love," the signers were asked by a member of the praesidium at least twice to withdraw or at least suspend this document but they declined to do so. (Dr. Behnken's letter April 30, 1946, page 10) From that unsatisfactory meeting issued the request to the president to appoint 10 men, to meet with 10 of the signers to deal with the controversy A Statement had provoked. The President's committee was therefore asked at its first joint meeting with the president and two vice presidents of synod on April 23-24 to express its objections to the document in declarations which could become the basis for discussion at the joint meeting of the "Ten and Ten." As they were prepared, these declarations were presented first to the praesidium of the Missouri Synod, which expressed agreement not only with the method of approach and the treatment of the subject matter under assignment, but also declared agreement as well with the doctrine set forth in their 13 declarations.

Question 9 reads: "What did President Behnken hope to accomplish through this committee?" In attempting to answer this question it is no doubt

true that hindsight is better than foresight. In the hope of not committing the offense of attempting to read hearts, it must be stated that leading members of the president's committee were completely puzzled as to what Dr. Behnken hoped to accomplish by this most unusual and unorthodox extra congregational, extra constitutional method which side-stepped the procedure there outlined for one which apparently had its origin among the signers of A Statement. For example, an article in the Lutheran Witness dated February 25, 1946, contained the statement that the signers did not retract nor were they asked to retract -- simply a misleading statement in view of the request made by members of the praesidium that the signers withdraw or at least suspend A Statement. Even worse was the fact that a few months later, when requested by his committee to meet with them to define its status and its scope of work, President Behnken declared that he viewed it inadvisable to meet with this committee, suggesting that the continuation committee of the signers of A Statement -- those whom he had openly accused of false doctrine -- give its approval first and sanction this step. The president's committee took the firm stand that this suggestion that Dr. Behnken follow this vacillating procedure was completely out of order and it was dropped. Even more discouraging was the determination expressed throughout by Dr. Behnken that there was to be no split in synod during his term of office. Also at the last meeting of the praesidium with the president's committee on January 17, 1946, President Behnken informed our committee that he had told members of the signers' committee of A Statement that in the matter of Romans 16: 17-18 his committee had backed them to the wall. The thought that was in among these same officers of synod informed the signers of A Statement that this public document in which he claimed were false doctrine potentially divisive

of church fellowship need only be withdrawn without being retracted, this naturally causes our hindsight to wonder whether the earlier expressions as a desire to deal with false doctrine as false doctrine were as boni fide as we thought they were or whether some other earthly goals or goal, such as preserving outward union within synod at almost any cost, was the reigning priority. Such statements we found difficult to rectify.

Question 10 reads: "When, where, and how often will the Committee of 'Ten and Ten' meet?" First of all I'd like to point out that it would be better to refer to the Committees of Ten and Ten. The two Committees of Ten and Ten met for a total of 23 days in full-day sessions. These meetings were held in Chicago on August 13-16, September 23-25, and November 12-13, 1946. As president, W. H. Meyer of the Kansas district served as moderator. At first, Dr. Oswald Hoffman and Pastor A. T. Kretzmann served as co-secretaries at the joint meeting. When the latter asked to be relieved because of course of duty of the secretary of the president's committee, Pastor Rolf was asked to serve together with Dr. Hoffmann. As Dr. Behnken reported to synod, a most cordial and brotherly spirit prevailed at all the meetings and no clash of personality was evident at any time.

Question 11: "What was the basic agenda which was followed in the meetings?" The basic agenda followed at the meetings was the presentation of declarations and the various theses and declarations prepared by the committee of the president as well as on the accompanying letter of A Statement. There were 13 declarations in all. While Declaration I, treating the accompanying letter of A Statement, was presented at the first (August 13) meeting it did not become a formal subject for discussion.

Instead, Declaration II on Thesis 5 of A Statement, which dealt with Romans 16:17-18 and which therefore concerned itself with the very heart of the doctrinal controversy, was the topic for discussion at most of the sessions. Declaration II reads in its most essential part: "Whereas the declaration of Thesis 5 advocates an interpretation of Romans 16:17 which does not permit the passage to be applied to all persistent teachers and supporters of error, and whereas he who advocates a change from the status quo has the burden of proof, and whereas the exegesis of Romans 16:17 presented in "Speaking the Truth in Love," as a defense of Thesis 5 is untenable, since it contains the following critical errors:

- a. it argues from grammatical principles which are admittedly not universal;
- b. it ignores the fact that verse 18, being adverbial and not adjectival, gives God's reasons for the command in verse 17:
- c. it blandly disregards what is admittedly contrary evidence ("The actions of these men are in direct contradiction to the teachings which the Romans had learned." Which teachings? The whole body of Christian doctrine? Probably. It should be mentioned that the "probably" was changed to "certainly" in the November meeting by the author of this essay.)

Therefore we declare:

1. that verse 18 may not be construed as a modifier of τούς πολουυτας;
2. that it may not be explained as a limitation or a characterization or a description by which we are to recognize τούς πολουυτας and whereas την διδαχην in Romans 16:17 designates the entire

corpus doctrinae Christianae (the body of Christian doctrine) and not merely the part that urges maintaining of peace; therefore we declare that the passage is applicable to any and all who persistently teach contrary to apostolic doctrine and not merely to such as teach faith-subverting errors.

It should be emphasized, as matters turned out, that this declaration, which has been presented only in part, with only brief interruptions, remained the agenda, and therefore the basis of discussion for the remaining twenty-two days of the joint sessions of the two committees. There was, however, one notable exception, a heartening one. During the discussion of Romans 16:17-18 in the earlier part, the suggestion was made and carried out that at these joint meetings of the "Ten and Ten" Committee the effort be made to set up theses on sola Scriptura and find out whether full agreement could be reached. The subcommittee chosen was composed of Dr. Theodore Graebner and Dr. F. Loose of the signers, and Dr. Paul Bente and Pastor A. T. Kretzmann representing the president's committee. After many hours of study this subcommittee reported back, presenting this important matter in eight theses and subtheses. Full agreement was expressed by all men on both committees. President Behnken supplied all pastors of the Missouri Synod with copies of these sola Scriptura theses, requesting all district pastoral conferences as well as all other pastoral conferences to have papers prepared and read on these theses.

A few samples of the sola Scriptura theses adopted by the two committees are as follows:

2. The "scriptural principle" (Schriftprinzip) means that each statement of the canonical Scriptures, whether it deals with question of salvation, of Christian conduct, of history,

of science, or of any other matter, was verbally inspired by the Holy Ghost in order to be believed and is to be believed. Whenever Scripture speaks, it is norma normans.

4. Introducing into theology or personal faith the principle that a person may deny any statement of the canonical books of the Bible as verbally inspired by God will, if consistently carried through, overthrow the organic foundations of faith -- the entire Scripture.

6. Doctrinal propositions resulting from logical processes of the mind operating upon the materials furnished by Scriptures, such as
 - a. syllogistic deductions;
 - b. collation and summarization of all statements concerning any one topic;
 - c. inferencesare valid truths and must be accepted so long as they do not extend beyond and add nothing to the meaning of a text or texts. Any activity of the human mind (e.g., induction) which reads into the text something not already there, cannot produce a doctrinal proposition binding consciences. No conclusion is valid if it conflicts with anything that the Holy Ghost has revealed or taught in Scripture.

8. Difficult passages also have one single intended meaning, which alone is the authentic one. Such passages, if interpreted at all, must be interpreted in the light of the clear passages.

Question 12: "What was your position on the committee?" I served as a member of the President's Committee and as the secretary. Dr. Paul Bente and I were also asked by the President's Committee to prepare a report or summary of the matters discussed and the action taken after the meetings had come to an end, a report as promised by Dr. Behnken to be mailed to all the pastors of the Missouri Synod. This detailed report was prepared at Concordia College, Fort Wayne, Indiana. However, because of the agreement reached by the president and the vice-presidents of the synod with the signers to have A Statement withdrawn, but not retracted, the mailing could not be made as had been planned.

Question 13: "Since there were obviously two sides present at the meeting, who were the men on your side? Who of them took the lead?"

The men on our side, members of the President's Committee, were the following: Pastor Romoser, Dr. F. Bente, Dr. G. C. Barth, Prof. Viehweg, Dr. Theodore Laetsch, Pastor Stephan, Prof. Hardt, Pastor McLaughlin, Dr. Boerger, A. T. Kretzmann. The alternates for our committee were Pastor W. H. Bewie, Pastor Brand, and Pastor W. F. Rolf. Generally speaking, the men mentioned first in the order in which they appeared took the lead in the discussions that were held.

Question 14: "Who were the men on the other side? Who took the lead?" Dr. E. J. Friedrich, chairman of the signers of A Statement, in a letter dated April 26, 1946, lists the following signers: Dr. Theodore Graebner, Dr. F. Loose, Dr. O. A. Geiseman, Dr. E. J. Friedrich, Dr. Hemeter, Dr. W. G. Polack, Pastor Bartels, Dr. O. P. Kretzmann, Pastor Brand (? ed.), Dr. Oswald Hoffmann, Pastor George Kuechle, and the following alternates: Pastor A. F. Bernthal, Dr. A. R. Kretzmann, and Pastor Theodore Schroedel.

Generally speaking, the first mentioned participated the most in the discussions that took place.

Question 15: "What were the major points of difference?" While the signers of A Statement felt that full agreement in doctrine was not necessary for fellowship, the President's Committee held the opposite, quoting the Brief Statement and Bible passages.

While the signers advocated an interpretation of Romans 16:17-18, which does not permit it to be applied to all persistent teachers and supporters of error, doing much violence to the text, the President's Committee pointed out that this text forbids all unionism, that is, all uniting in worship and in engaging in joint religious work which disregards doctrinal differences.

While the signers, contrary to Greek grammar, treated verse 18 of this text as a modifier of τοὺς ποιοῦντας and thus a description of those to be avoided, given the identifying marks, the President's Committee held that the description of those whom God in this text asked us to avoid is found solely in the words "those who persistently make divisions and offenses contrary to the doctrine which ye have learned."

While the signers insist ἡ διδασχὴ (the doctrine) must be limited in its meaning to that teaching in Scripture which urges the maintaining of peace, without any Scriptural or grammatical proof whatsoever, the President's Committee allow these words to speak for themselves, as referring to the entire Christian corpus of doctrine.

While the signers were not ready to concede that errorists whose Christianity cannot be denied

must, on account of their false teachings, be denied fellowship, the President's Committee held that this is clearly taught in this text and others, as Titus 3:10.

While the signers contended for the position that exegesis never divides, the President's Committee agreed that a mere difference in exegesis is truly not divisive of church fellowship, so long as neither conflicts with any doctrine or facts revealed in Scripture, but if an exegesis produces a false doctrine, or explains away or nullifies a Scriptural doctrine, it is indeed divisive of fellowship. They quoted Dr. A. L. Graebner in the Theological Quarterly as saying that two interpretations of Scripture, while they cannot both be right, may not both be wrong. Even though they appear in the symbols of the church not doctrinally but exegetically wrong.

Over against the position of the signers, who continued to hold that exegesis never divides, the president's appointees continued to hold that every interpretation or exegesis which is in conflict or point of doctrine clearly set forth by the Word of God must be unconditionally rejected. This persistent propagation may necessitate separation.

Seeking to defend themselves against the charge that by their exegesis of Romans 16:17 they had nullified and removed the teaching that also persistent errorists who may be called Christians are to be avoided, they referred to other texts for the support of their teaching, listing such passages as John 8:31, Matthew 28:20, and other such passages referred to by them as "positive texts," which however contained no prohibition on church fellowship, which say what Romans 16:17 teaches. They thus admit that their exegesis of this passage removes what they formerly apparently held as teaching of Holy Scripture.

(To be continued in Vol. XX)

OUT OF HER PAST -- EVANGELICAL LUTHERAN SYNOD

THE HISTORY OF THE NORWEGIAN SYNOD, 1887 - 1900

The Election Controversy in the Norwegian Synod came to a head in the year 1887, and the Synod was divided in that about a third of the pastors and congregations left the Synod. These were the people that called themselves the Anti-Missourians and the Anti-Missourian Brotherhood. The Convention of the Synod that year was held in Stoughton, Wisconsin, June 3 - 9. The Rev. H. A. Preus was the president of the Synod at that time and preached the opening sermon on the text 2 Cor. 12, 9: "And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Among the thoughts which Pres. Preus afterwards expressed in his Message to the Synod, were the following:

This doctrinal controversy began when Prof. F. A. Schmidt publicly brought forth the accusation against brethren that they were guilty of Calvinism and Crypto-Calvinism, and this in spite of the fact that we who were the objects of his attack held very carefully to the Formula of Concord which teaches that there is not in us any cause of our Election, and likewise that believers both should and can have the certainty of faith as regards their eternal salvation. This was rejected by the other side in the controversy. Soon many subtle questions were introduced into the controversy and many serious and ungrounded condemnatory judgments were pronounced against those who held to the doctrine of the Formula of Concord, and thus

the minds of people in the congregations were bewildered and peace was disrupted.

At the pastoral conference in Decorah in the fall of 1884, the Anti-Missourians held special meetings and drew up "A Confession Concerning Some Disputed Points of Doctrine." The rest of the members of the conference regarded it as their duty to give an accounting of their faith to the congregations of the Synod. And they did this in "An Accounting to the Congregations of the Norwegian Synod."

Most of those who had signed "The Confession" held a special meeting in Red Wing, Minnesota, in the fall of 1885. There they drew up a resolution that those who had signed "An Accounting" should be deposed and likewise that the presidents of the Iowa and Minnesota Districts of the Synod should be deposed. Working for and defending the new doctrine of the freedom of the unregenerate man and his ability to cooperate in his conversion became more and more determined and persistent and the manner of expressing this became more and more objectionable.

At the Convention in 1887 six theses were made the basis of discussion. The heading was: Do The Confessions of the Lutheran Church Teach That Any Man Has the Power to Make a Decision for Grace Before Regeneration? Our Answer Is No. Then followed the Six Theses and all of them were direct quotations from the Lutheran Confessions. Theses I through IV were from Article II of the Thorough Declaration as was also Thesis VI. Thesis V was from the Augsburg Confession, Article V. The so-called Missourians had been accused of having fallen away from the Lutheran Confessions and of being Calvinists. Prof. Stub said that the Anti-Missourians had used every kind of expression in

order to present the Missourians as fallen away. They had entirely denied the Missourians the name of being Lutherans. Therefore, the Missourians had set up the Theses in exactly this way. Prof. Stub said that Prof. Schmidt had previously been the foremost speaker in behalf of the very truths of the Confessions that were now under discussion. Pastor Koren reminded the assembly that many of the pastors of the Synod were bound by oath to the Confessions and this was especially the case with Prof. Schmidt. But the Anti-Missourians continued to speak in behalf of their false doctrines.

In his Report President Preus also spoke of the extreme seriousness of the fact that the Anti-Missourians had established an opposition seminary at Northfield, Minnesota. This had taken place in the fall of the year 1886. Pres. Preus said that this was not only a break with the good order that should prevail in the Synod, but it was also a declaration that those who did this no longer wanted to be subject to the Constitution of the Synod which they subscribed to when they became members of the Synod. They were bent on undermining and hindering the work of the Synod as best they could. Their purpose was, if possible, to destroy the Synod's institutions. A church body cannot tolerate such action without working toward its own destruction.

Prof. Schmidt had left the Madison seminary of the Synod in the summer of 1886. Since the last general Synod he had lectured only a few months in the fall of 1884. Professors H. G. Stub and Johannes Ylvisaker had all this time been diligent in replacing Prof. Schmidt and had over-exerted themselves.

The Madison congregation had refused to submit to the visitation of the District President (Eastern District). Among the congregations that had experienced division were mentioned the Koshkonong congregations. Pastor Krostu had established an opposition altar at Koshkonong.

In the midst of all this, Pres. Preus announced that the Lutheran Church had suffered a great loss due to the death of Dr. C.F.W. Walther (May 7, 1887). He said that, besides himself, the following had been present at the funeral in St. Louis: Prof. Laur. Larson and Pastors A. Mikkelsen and O. Juul. The gratitude of the Synod in view of all the assistance God had given the Synod both by the departed and also by the Missouri Synod was expressed at the funeral.

DELIBERATIONS CONCERNING THE SEMINARY AT NORTHFIELD

A committee had been delegated to take up this matter of the seminary at Northfield. It came to the Synod convention with a majority report, signed by three members of the committee, and a minority report, signed by two members. The majority report stated that the action of establishing the opposition seminary at Northfield could not be tolerated. The minority report said that it was a good work and should be continued.

It took some thirty pages of the Synod Report to record the debate that ensued. During the discussion Pastor Koren made a statement that is very striking. He said: If the opposition only would use their eyes they could see that we teach only that which the Lutheran Church and our Confessions have taught. This has also been clearly proven,

and more we cannot do. If many nevertheless cannot see this, then it only shows that, in the case of most, this strife is not a doctrinal strife, but a personal strife and a party-strife. The party spirit results in this that the one side does not see any of the things that are presented by the other side.

The outcome: The majority report was accepted with 230 votes for it and 98 against. There were 14 who did not vote.

Then Prof. Thorbjørn Mohn read a statement declaring that as long as the Missourian doctrine concerning election and conversion was taught at the educational institutions of the Synod they could not lay down the work at the Lutheran seminary at Northfield. There were 57 who signed this statement. Among these were F. A. Schmidt, J. N. Kildahl, and T. Mohn.

THE FORMATION OF THE UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA

So, the Anti-Missourians left the Synod in 1887. Where did they go then? Answer: They remained unorganized for a time, but carried on negotiations with the Norwegian-Danish Conference, the Norwegian Augustana Synod, and the Hauge Synod with a view toward merging these four bodies into one. Especially the Norwegian-Danish Conference and the Norwegian Augustana Synod were old opponents of the Norwegian Synod, and in those days Prof. Schmidt had been one of the chief spokesmen for the Synod in the controversies with these bodies. One of the controversies had been that concerning the Atonement and Justification;

another concerning the Absolution, and then there was also the Sunday question.

The Hauge Synod finally withdrew from the union negotiations. But the other three entered into a merger in June of 1890 and formed the United Norwegian Lutheran Church in America with Pastor Gjermund Hoyme of the former Conference as the first president. Pres. Hoyme expressed the wish that these doctrinal conflicts might be buried twenty fathoms in the earth from which they ought not to rise again like ghosts to frighten the common people. (The Lutheran Church among Norwegian Americans. Nelson, Vol. 2, p. 13)

But scarcely had this merger come into being before a most bitter internal controversy broke out. This time it was not over doctrine, but concerning the transfer of Augsburg Seminary of the Norwegian-Danish Conference to the United Norwegian Lutheran Church. Professors Sven Oftedal and George Sverdrup strongly opposed the transfer. And the extremely bitter controversy ended in a split within the ranks of the United Church. Those who withdrew formed the Lutheran Free Church in 1897, though the FRIENDS OF AUGSBURG had met separately since 1893. It takes 44 pages of the two-volume set entitled "The Lutheran Church Among Norwegian Americans" by E. Clifford Nelson to tell the story of the "Augsburg Controversy."

FIRE DESTROYS LUTHER COLLEGE

From the Report of the 9th Convention of the Minnesota District, May 30 - June 5, 1889, at Fergus Falls, Minnesota, we glean the following:

The president of the District reported: Our common home, Luther College, lies in ashes. The Lord has severely chastized us.

Prof. Laur. Larson was present and gave an account of the disaster. The fire was discovered in the evening of Sunday, May 19, in the attic of the building. There was lack of equipment to extinguish the fire, and they had also been unable to find out exactly where the fire was in the attic. However, they did all they could to get things out of the building. A couple of the students experienced a little injury in so doing. But two American boys from town, brothers by the name of Coleman, became badly burned when they remained in the building too long in spite of being warned. One of the boys died some time after the fire.

Nothing was known for sure about the cause of the fire. The only thing they could figure out was that the fire must have ignited itself among some old clothing that was stored up in the attic. No one had been up there for several days. It had cost \$100,000 to build Luther College during the days of the Civil War. It was estimated that the value of the building at the time of the fire was about \$75,000. The amount of insurance was \$10,000.

A service of lamentation was held in connection with the convention. Prof. Larson conducted the service and others also spoke. Prof. Larson read Psalm 32. At the close of the service they took up a subscription for contributions with which to re-build Luther College. The sum of \$5,351 was subscribed. A committee of seven men was elected to represent the District on the committee that would be in charge of re-building.

The meeting of the committee was set for June 19, 1889, in Decorah.

THE YEAR 1890

The Seminary of the Synod continued in Madison until 1888. In the fall of that year it was moved to Minneapolis. While the New seminary was being built at Robbinsdale, five miles north of Minneapolis, classes were conducted in the school house right next to Our Savior's Church in Minneapolis. Land had been donated for the purpose of a seminary building in Robbinsdale, and the building was erected at a cost of \$35,000. It was dedicated in September of 1889 in the presence of 5,000 people.

Luther College in Decorah, Iowa, was re-built, using the walls that remained of the old building. It was dedicated on October 14, 1890.

At the Synod Convention in Minneapolis, June 4 - 11, 1890, Pres. Preus advocated re-joining the Synodical Conference and electing delegates to the Convention of the Synodical Conference. However, Pastor Koren said he saw no practical advantages in this. He said that the old opponents of the Synod would find fault with it and say that we could join with strangers but not with our own countrymen. And he also stated that everyone knew where the Synod stood doctrinally after having gone through the recent controversy. He advocated rather electing men to attend the convention of the Missouri Synod. At the 1890 convention Pastor Koren delivered an essay on "The Danger To True Christianity Which Accompanies the Spirit of the Times."

At the convention of the Eastern District in Lee County, Illinois, in 1891, Prof. Ylvisaker presented an essay on "True and False Lutheranism." And in the meeting of the same district in 1892 at Menominie, Wisconsin, this same essay was continued.

GROWTH OF THE SYNOD DURING THE 90's

During the 80's and early 90's many Norwegians migrated into Northern Minnesota, Montana, and the Pacific Northwest. This migration stopped for a time during the Panic of 1893.

About this time the matter of Home Missions received top priority. The Synod acknowledged that Home Missions lie nearest at hand and should be vigorously supported. (Nelson, Vol. 2, p. 86) In 1893 the Pacific District was organized. Up to this time this section of the country had been a part of the Minnesota District.

The Church Extension Fund was started in 1892. The Alaska Mission was begun in 1894 when Pastor T. L. Brevig was commissioned by the Synod to serve as missionary at Teller, Alaska, where he was to serve as school teacher for the United States government. A Mormon Mission was begun in Salt Lake City in 1892, the purpose being to reclaim Norwegians who had been won over to Mormonism.

Besides the many pastors who were stationed in the Midwestern states in 1890, the count of pastors in certain other states was as follows: Massachusetts - 1; New York - 4; New Jersey - 2; California - 4; Texas - 2; Colorado - 1; Montana - 2; Idaho - 1; Washington - 7; Oregon - 1; and there was one pastor in Montreal, Canada.

Prior to 1890 nearly all the congregational work was conducted in Norwegian. As late as 1905 only 5 percent of the sermons were preached in English. But in the institutions of higher learning, most instruction was in English in 1890, except in the seminary.

An all-English mission was started in Chicago under the auspices of the Synod and Pastor Kvaase's church in 1891, a Rev. A. Sloan Bartholomew having been called to this work. He was not a member of the Synod. However, his ministry was short-lived, for he died on December 26, 1891, and his brother H.J.G. Bartholomew continued the work until 1901.

Pacific Lutheran University was dedicated in Parkland, Washington, in the fall of 1894.

The Synod founded Martin Luther Children's Home in Madison in 1889. This was later moved to Stoughton. Parkland Lutheran Children's Home was established in Parkland, Washington, in 1900. Skaalen Home for the Aged was also established in 1900 in Stoughton, Wisconsin.

CONTINUED HISTORY OF THE SEMINARY

The seminary that the Synod had built and dedicated in Robbinsdale, Minnesota, in 1889 burned to the ground on January 11, 1895. However, the work of the seminary was continued in a vacant hotel building in Robbinsdale. Prof. J. B. Frich was then president of the seminary. The report which he gave to the Synod at its convention in 1896 concerning the conditions in this temporary home of the seminary is interesting. This is a summary of what he said:

Our premises place many hindrances in the way of good work. The classrooms are too small and the air gets stale. One of the classrooms has to be used also as a dining room. The students' rooms are small and uncomfortable and are so crowded that disturbance is bound to result. The roof of the hotel is so poor that water drips into certain rooms and sometimes it almost rains in the rooms. Furthermore, the building is a fire-trap. The Synod cannot justify leaving us here any longer. If we stay on here, I fear how it will go next year. And now Prof. Stub is also leaving us.

If the Synod decides that a new building cannot be erected until the debt is paid and enough money is subscribed and even collected for the new building, then it is an indication that the Synod counts the seminary less valuable to it than it really is. In that case we ought rather to close it for awhile. We shall see what the committee will do when it meets next week. If the invitation should come from Pacific Lutheran University, we could move out there until we are able to build here.

In 1897 it was decided that the new seminary should be built at a place between Minneapolis and St. Paul, called Hamline. The cornerstone was laid June 23, 1899, and the building was dedicated on October 14 and 15, 1899. There were three professors at that time: Frich, Ylvisaker, and Brandt. But Stub was called back to the seminary and entered upon the work once more right after New Year, 1900. In the fall of 1900 there were 57 students at the seminary -- 32 were in the theoretical department and 25 in the practical.

The 23rd Convention of the Synod was held June 16 - 23, 1893, at Our Savior's Church, Chicago, Illinois. This was the occasion of the 40th anniversary of the organization of the Synod. In his presidential address and report, Rev. Preus stated that he had been in this office for 31 years, and he thought that he ought not to be re-elected on account of his age and failing health. On the 16th of June, the very day the convention opened, he had reached his 68th birthday.

Rev. Preus began his address with some general thoughts concerning the church body. He quoted Proverbs 14, 25: "Et trofast vidne redder sjaele," that is, "A true witness delivereth souls." To save our souls God sent His Son into the world, to free us from sin, death, and condemnation. Jesus offered Himself upon the accursed tree as an atonement for the sins of the world. By the message of this Gospel the Holy Spirit works the saving faith in the heart of the person who is a convicted sinner and utterly despairs of himself. Christ calls all believing Christians to be His instruments in bringing the saving message to others for the salvation of their souls. When our orthodox congregations in this country united themselves in the Synod 40 years ago, the chief purpose of this was the salvation of souls and for the glory of God. Our Synod wanted to be a witness for Christ. It wanted the trumpet to give a clear sound. By its witness it desired to work to the end that every individual congregation in its midst would faithfully bear witness likewise, including each and every individual Christian, lay or learned. At its organization the Synod showed that it wanted to make the Scriptures the only source and norm of its doctrine. It followed this Lutheran principle faithfully. It purged itself of the Grundtvigian error which was in the first constitution, and made the Scriptures the only source of doctrine.

Because of this principle the Synod came into controversy with church bodies that were not truly Lutheran. Formally these church bodies confessed this principle, but did not make earnest of it. Our Synod was granted grace to remain faithful to the Scriptures all along the line, not only in the doctrine of lay-preaching, the slavery question and the Sunday question, but especially in the doctrine of the Gospel, the absolution and justification. And here we are ever thankful to the wonderful help the Lord gave us through the Missouri Synod which was older and richer in experience.

The Synod holds fast to this formal principle, namely Scripture alone. And it is adherence to this principle that chiefly brings about the chasm that exists between our Synod and the United Norwegian Lutheran Church, in spite of the fact that it (the latter) also makes formal confession of adherence to this principle. This has been evident in the recent controversy concerning Election and Conversion. The motto of the Anti-Missourians was: Man's attitude must in one way or another be the cause of man's conversion and salvation, for man's conversion and salvation are not dependent upon God alone, but also upon man. During this controversy it became evident that our opponents by rationalism departed from the Scripture principle and fell into such error as destroys the very kernel of Christianity. Where synergistic leaven enters in, there it is certain that there has been a denial of the truth that the Scriptures alone are the source and norm of doctrine. Our Synod must never enter into union with a church body that is not willing to cleanse itself of such error even if one would try to bury the doctrinal differences in a grave of a depth of many ills.

Finally, we call attention to the words of Pres. Preus at the close of his address. The sum and substance of it is the following:

As I now count my work in the service of the Synod closed, I must express my hearty thanks to the Synod, its congregations, and my brethren in office for the confidence and love with which I have been met and the forbearance shown to me in rich measure. I count on your forgiveness for many an error and many an omission or neglect on my part. My comfort in all this, as well as in all else, is the cleansing power of the blood of the Son of God. Over toward the Lord of the church who called me to this office and upheld me in it until this day I must confess with the patriarch Jacob: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant." Gen. 37, 10. And I confess with David: "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" 2 Sam. 7, 18. (1893 Report, page 34)

The Synod did, however, re-elect Pastor Preus to the office of president, and he held this office until his death on July 2, 1894, at the age of 69. No one has ever held the office of president in the Synod as long as he; namely, 32 years. His son, Rev. Christian Keyser Preus, was the vice-president. But when he announced his non-acceptance of this office, Rev. U. V. Koren was elected to the office of president.

THE FIFTIETH ANNIVERSARY CELEBRATION
OF THE FOUNDING OF THE FORMER NORWEGIAN SYNOD

At the Convention at Luther College
Decorah, Iowa, June 18 - 24, 1903

The Report concerning this Jubilee Convention of the former Norwegian Synod certainly shows how important this occasion was esteemed to be in the minds and hearts of those who took part in it. It is apparent that a real festive atmosphere rested over the Convention.

New Auditorium Built

Great preparations had been made for the Convention at Luther College, Decorah. The committee on arrangements had found that there was no gathering place at the College that would be able to accommodate the attendance that was expected. Consequently, this committee had addressed itself to the Church Council of the Synod and to the College's Board of Trustees and had laid before them the plan of enlarging the college's gymnasium. The western one-third of the gymnasium remained standing, and to that was added two-thirds more space, so that the Convention gathered in what is called the new auditorium at Luther College. The addition had cost \$5,000, and to pay this the college's faculty and students, along with willing citizens of the city of Decorah, had paid \$2,400. The Church Council had decided to recommend to the Synod that the offering taken up at the services on Sunday, as well as funds sent in from adjacent congregations, should be used for further payment on the building. It was maintained that this building now would be a permanent asset to the

College, providing space for larger gatherings, like those at Commencement Exercises, and otherwise.

THE SEAL OF THE SYNOD

The front of the interior of this new auditorium had been decorated by a large figure of the Seal of the Norwegian Synod, bearing the inscription g e g r a p t a i, "It is written." And likewise, the gateway into the College grounds had this same seal over it.

The first doctrinal paper at this Convention was entitled, "The Bible Is God's Word," presented by Prof. H. G. Stub. In his introductory remarks Prof. Stub said:

The two chief truths about which our church body has been gathered these fifty years are the doctrine of the Holy Scripture and the doctrine of the Justification of the Sinner before God. The first has been called the Formal Principle and the other the Material Principle. The Formal Principle is the doctrine of the authority of the Bible or that the Scriptures are the Word of God and the only rule and guide for our faith, doctrine and life. And to give visible expression to the stand of our church body, the Seal of our Synod with the Greek Word "gegraptai" has received a prominent place in this festive hall. The first thing that meets the eye when one enters this campus by the gateway is again the Synod's Seal, "gegraptai." This says to everyone who understands what it means: Take off your shoes, because you are on holy ground. The people who are gathered here for this festival want to be

known as the Kingdom of the Word. God's Word alone shall guide and rule, and that especially at this Festival.

REASON FOR GRATITUDE

The Synod was persuaded that it had ample reason for thanksgiving to the Lord for His blessings bestowed upon it down through the half century. In his opening sermon Dr. Laur. Larsen mentioned as first among the blessings that the Synod had remained faithful in every respect to the Word of the Lord. It had come safely through the several controversies. The Synod had remained as the pillar of truth among our people, so that all who loved the truth and wanted to abide by it had a gathering place. This is the greatest blessing of all. There are those who search for the truth and do not know where to find it. We have it before our very eyes. This we have not deserved. It is God's mercy toward us. The outward manifestations of blessing are only the instruments of the greater blessings. During the Civil War God gave us grace to lay the foundation for the first school of higher learning among Norwegian Lutherans in this land - our Lutheran College. Other schools have also now been established among us. Many workers have come forth from our schools. Also from Norway we have obtained workers. There are 61 men whose theological training was received at Norway's University who have worked among us, and 16 of them are still with us. Our Synod that had six preachers at its beginning now has 280 either preachers or teachers at our higher institutions, and that in spite of the fact that we lost 55 at the time of the division in our church body. There are now 900 congregations and 140,000 souls in our membership.

MEMBERS PRESENT WHO LATER WERE MEMBERS OF THE ELS

There were 208 pastors present at this Convention who were eligible to vote, and among them we see the names of several who later had a longer or shorter association with our re-organized Norwegian Synod. Permit us to mention them: Christian Anderson, M. K. Bleken, G. A. Gullixson, K. L. Guttebø, B. Harstad, J. Hendricks, L. P. Jensen, O. T. Lee, G. P. Nesseth, C. N. Peterson, J. J. Strand, M. Teigen, J. E. Thoen, J. A. Thorsen, A. J. Torgerson, J. B. Unseth, M. C. Waller, P. A. Widvey, M. Fr. Wiese. Rev. H. M. Tjernagel was present and was accepted into membership in the Pacific District at this time. J. A. Moldstad was present and spoke in behalf of the Lutheran College of Clifton, Texas. He was not a pastor as yet. Prof. N. J. Hong spoke in behalf of Pacific Lutheran Academy, and Prof. E. J. Onstad in behalf of Wittenberg Academy. L. S. Guttebø was present as a theological student. Also, Teacher E. P. Kalstad was present as a standing member of the Synod.

Four of the above mentioned pastors became the first four presidents consecutively of the re-organized Synod. They are: Rev. B. Harstad, 1918-22; Rev. G. A. Gullixson, 1922-26; Rev. Christian Anderson, 1926-30; and Rev. H. M. Tjernagel, 1930-34.

A Gavel for the Convention

At the beginning of the Convention, on June 19, the Synod president showed a club of the kind that the chairman of an assembly uses when he calls the meeting to order or asks for silence. This gavel was made of a piece of wood from a renowned viking ship resurrected from its

grave of over 1000 years. The ship had been found on the Gogstad farm in southern Norway. The foreman for the work of unearthing the ship, Hans Andersen, had received some pieces of this wood and had given them to his son, Albert Hansen, who, in 1903, lived in New York. The son had had the wood made into a gavel and presented it as a jubilee gift to the Synod. A Young Peoples' Society called "Norden," in Pastor Kvamme's congregation in New York, had caused an attractive case to be made for it and had sent also this as a gift to the Synod. The Synod accepted both gifts with thanks and made it the chairman's duty to bring its thanks to the donors.

MUSIC AT THE CONVENTION

Both at the services and otherwise at several sacred concerts, there was glorious music and choir singing. On the whole, the part that music and song played at the Synod meeting can scarcely be emphasized too much. The College Choir and Brass Band, as well as several other choirs and soloists, rendered sacred music. If any one man should be mentioned who especially, both before and during the convention, worked for it that these musical treats could be offered, it was Pastor J. W. Preus of Minneapolis without whose hard work this part of the entertainment during the free time of the convention would not have been what it was.

Opening Sermon on Jer. 48, 10

The preacher at the opening service was Prof. Laur. Larsen, a man 70 years of age who, from 1861 to 1902, was president of Luther College. He was president of the Lutheran Synodical Conference from 1881 till 1883 and sole editor of

"Kirketidende," 1902-12. He died March 1, 1915.

Dr. Larsen chose as his text the words of Jer. 48, 10: "Cursed be he that doeth the work of the Lord diligently (K.J.V. marginal reading; Norwegian "med ladhed," "with laziness") and cursed be he that keepeth back his sword from blood."

Dr. Larsen began by saying:

It may seem strange to open a festival with a Bible text that begins with the word "cursed." But it is no more strange than that God at Sinai began his speech to Israel that He had just rescued from Egypt with strict prohibitions and added threats: "Thou shalt have no other gods before Me; thou shalt not make unto thee any graven image; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." The case is this that every threat has its counterpart, namely a promise, whether expressed or not. The mercy is much greater than the punishment, for it reaches out to thousands of them that love Him and keep His commandments. The mercy never ends, the punishment is only to the third and fourth generation.

And so it is with our text today. When it says, "Cursed be he that doeth the work of the Lord negligently," it thereby also says: Blessed be he that doeth the Lord's work diligently, with faithfulness, with zeal

and earnestness. And this blessing we want to have a part in.

Dr. Larsen proceeds:

We have for 50 years been doing a work that should be God's work and has claimed to be that. We ask: Has it been a work that God will recognize as His work? And have we done it, not lazily, but with diligence? Has it been blessed of God? Shall we continue as we have, or shall we do the work differently? These are questions to which we want an answer.

The work the Lord has given us to do is to build His Church among our fellow country men that have immigrated to this country. Our work has extended also to others, but especially to Norsemen, both to such who immigrated and to such who were born here. Therefore we organized a synod, a union of congregations. The Church consists of souls, living stones. All of us are such who offered resistance to the Lord, but He was too strong for us and has overcome us.

How have we done His work? None of us would say that he has done the work perfectly. How great a work it was! How gladly we should go to it and not do it lazily. We look to God for forgiveness. But we have tried to be faithful stewards over God's gifts. The pure Word of God was entrusted to us. We have not let ourselves be fooled by the idea that what counts is not doctrine, but life. We know that the doctrine is the very foundation for the life.

Has He blessed our work? An anniversary book has just been published. We will study it and

see the blessings that have attended our work.

And how can we assure ourselves of His blessing in the future? By doing His work not lazily, but with diligence. There is one work, however, that we have done lazily: The instruction of the young. We have had good examples from the Germans, and even from the Catholics. But we have fallen short.

Another necessity in order that His blessing may be ours is this: We must not depart a hair-breadth from His Word. The temptations are there. It is a unionistic age. We tend to forget that the doctrine is not ours, but God's. It is not something that we have a right to change and make it like what we want it to be. No, we must accept it as God has given it to us. A little leaven leaveneth the whole lump.

We know that divisions in the church are sad. But we must not try to heal them by giving in, but only by getting the errorists to come back to the truth.

And now there is a work in our text that we have not yet spoken of: "Cursed be he that keepeth back his sword from blood." The reason for this admonition in our text is this: The chapter is a prophecy about Moab, that it shall be destroyed on account of its pride. And the one who is to be the destroyer and carry out the punishment for God is told to do God's work, not with laziness, and not keep back the sword from blood. The work shall be carried out without sparing against the one whom the Lord would destroy. False doctrine shall not be spared, nor

wrong life. We must not tolerate that which is wrong even when it occurs under the pretext of crying out, "Lord, Lord." The sword we shall use is the spiritual one, God's Word. But using the sword aright requires prayer. We need to pray for His Holy Spirit so we may be faithful in the work. God bless our festival in Jesus' Name. Amen.

DR. KOREN'S SYNODICAL ADDRESS

Dr. Koren was now 76 years of age. He had been president of the Synod since the death of Pastor H. A. Preus in 1894.

It is not only with joy and jubilation in the heart that I speak to you today. There is also that which causes me to pause in my rejoicing. What is it? Not what others say of us; they are not our judges. Not what we think of ourselves; that varies. But what God says about us - that is what causes me to pause.

God has told us what the individual Christians are to be like. They are to be His sons and daughters, 2 Cor. 6:18; the Holy Spirit's temples, cleansed from all the evils of the flesh and spirit, 2 Cor. 7:1; vessels of honor, meet for the Master's use, 2 Tim. 2:20; filled with the fruits of righteousness, Phil. 1, 11: always happy, 1 Thess. 5:16; always thanking God and the Father for all things in the Name of the Lord Jesus Christ, Eph. 5:20. We must humble ourselves indeed. There is only one thing that can regenerate us, and that is the Gospel.

During the past half-hundred years God has kept us and strengthened us in the conviction

that the Holy Scriptures are the Word of God and the only source and norm of doctrine. And this is one of the topics that is to be considered at this convention.

The other doctrine that we shall consider is that of the Justification of the sinner by faith alone. The Lord has upheld us also in this doctrine during these fifty years.

(A complete translation of Dr. Koren's Synodical Address is found in "Truth Unchanged, Unchanging," pages 247-251.)

EXCERPTS FROM DR. KOREN'S PRESIDENTIAL REPORT

If there is any matter of importance for us, a matter which the Synod now at the beginning of a new era should betake itself to with power and eagerness it is our Christian Day Schools. The farther we get away from the traditions of our fatherland, the more important is this matter. For a long time it was my comfort that especially the mothers had a care to see to it that their children learned their Catechism. But I fear that this has more and more stepped into the background. Where it is present it is a powerful foundation for the work of the Christian Day School, because the mothers with this kind of spirit are the most active in getting the education of their children continued in the Christian Day School.

District President Halvorsen in the Festskrift that has just come out has pointed out that the Synod's greatest lack is the neglect of the thorough and constant instruction of the children in Christianity.

The revision of the shortened Explanation has been undertaken. The book is ready and it is left to the congregations and pastors to decide if they will use it.

Subscribers to "Kirketidende" are 9557; to "Børnebladet" 1938; to "Our Friend" 3425 and to "Teologisk Tidsskrift" 397.

Pastors of the Chicago area and of several other places have written to me about their wish to have an English church paper since most of the young in the cities do not read our "Kirketidende."

Rev. Vangsnes has been elected to represent the interests of our Synod in the Synodical Conference's Negro Missions. Prof. Fuerbringer of St. Louis has asked that the Synod hear a report of this work from Rev. Vangsnes. Such a report should be of keen interest to the Synod, because it is a great work that is being accomplished through the Negro Mission.

THE BIBLE IS GOD'S WORD

Doctrinal Paper by Prof. H. G. Stub

Prof. H. G. Stub was now 54 years of age. He had studied under Dr. C. F. W. Walther in St. Louis, graduating from the seminary in 1872. He had been professor at the Synod seminary since 1878, except for a few years when he was pastor in Decorah.

Why is this great subject chosen to be considered as the very first matter at our Jubilee Synod? I can answer: Because no other subject is of greater meaning, regarded theoretically and practically. At such a station as a 50th anniversary festival in a church

body's history and development it must be required to look back and to look forward: To look back to assure oneself of the truths that bore us along in the church's work, battles and life; and to look forward with the questions: Should not the Norwegian Synod continue to hold immovably fast to that which has been the foundation in the 50 years of its existence, or shall the foundation be shaken?

Dr. Stub presented a most thorough essay on this vital subject, given here in outline form.

ESSAY: THE BIBLE IS GOD'S WORD

- I. The Truth of This
 - A. Is proven
 - a. By the Scripture passage on which this essay rests, 2 Tim. 3:14-17
 - b. By related Scripture passages
 - c. By the witness of the Old Testament
 - d. By the witness of our Savior Himself
 - e. By the witness of the New Testament
 - B. Is Confirmed
 - a. By the fulfillment of prophecies
 - b. By miracles
 - c. By its effects
 1. In the Christian Church itself
 2. In the experience of the individual
 - C. Is supported by the knowledge that difficulties are removed, apparent contradictions solved, and by the results of unprejudiced investigation.

II. The Scope of This Truth

- A. Everything that wants to take the place alongside or above the Scripture receives its judgment, such as
 - a. Human reason
 - b. The inner light, or one's own convictions or conscience
 - c. All the authorities that the Roman Church has smuggled in
 - 1. The Apocryphal books of the Bible
 - 2. Tradition
 - 3. The Latin Vulgate translation
 - 4. The church itself with its claim that it alone has the right to interpret the Bible in an infallible manner.
 - d. Church councils and majorities who want to dictate what shall pass for truth in God's Church.

- B. The Bible alone as God's Word has the right to the claim of being the highest authority and judge, the rule and guide of faith, doctrine, and life.
 - a. Not only theoretically through a right presentation of the Scripture principle
 - b. But also carried out practically
 - 1. In the life of the individual
 - 2. In the life of the congregation
 - 3. In the life of the church body, and that means also in our Synod's life.

-- A. M. Harstad

(To be continued in Vol. XX, No. 3)

BOOK REVIEW

Finelon, Patrick C., ed. Sermon Plan Book.
Elan Publishing Co. Meredith, New Hampshire.
70 p. \$4.95

Here is a practical book for preserving a preaching record. This could especially be so for those who may not have developed a consistent organized way of keeping things together,

This booklet has a one 8½ x 11 page record for every Sunday of the year, with 18 additional blank pages at the end. On this one page are entry blanks for the Sunday of the Church Year, the date, and sufficient space for an outline of the sermon.

In the margin there is room for noting the theme of the sermon, the hymns to be sung, the Scripture readings, prayers, and Sacraments administered, plus a few other items. The Church Year dates for the next five years (beginning with Advent, 1979) are listed right after the title page.

The booklet comes with a cover in black or red with the title printed in gold or white.

-- M. H. Otto

BOOK REVIEW

The International Standard Bible Encyclopedia (ISBE)
Fully Revised. Grand Rapids, Michigan. Eardmans
Publishing Co. Vol. I, A-d. 1006 pages, plus
26 maps. 1979. \$29.95

The ISBE of 1915, of which James Orr was the general editor, has served the church well for a period of over 60 years. Every Bible student who has had occasion to work with it, has found it to be a reliable and easy-to-use reference book. Most of the articles were brief and the biblical references were clearly indicated. The original edition also listed Melvin Grove Kyle as the revision editor. It was revised in 1929.

A newly revised edition is appearing with Geoffrey W. Bromiley as the general editor, and Everett F. Harrison (N.T.), Roland K. Harrison (OT) and William Sanford Lasor (Arch.) as associate editors. In addition to the original 90-some contributors, "whose work has been retained with some editorial changes," the new edition lists about 150 more. Among the latter are men like G. Archer, F. F. Bruce, D. W. Burdick, G. E. Ladd, Leon Morris, B. Ramm, N. H. Ridderbos, M. F. Unger, J. C. Whitcomb, and F. E. Young.

This new edition, which will appear in four volumes, was regarded as being in order because of archeological discoveries and other biblical materials. After struggling with the scope of the revision, the editors were forced to acknowledge that a thorough up-dating was necessary. "...although some of the most durable of the original material remains, the revision has become to all intents and purposes a new, or at least a completely reconstructed, encyclopedia." Even then "many

articles were preserved virtually unchanged."

To conserve space, most of the indexes have been omitted. The RSV is the working Bible text. With it all, the old ISBE is still quite recognizable when one leafs through the pages of the revision.

In checking on the article on the "Bible" this reviewer found it to be a remarkably close reproduction of the original article but about one page longer. On the other hand, the original four-and-a-half page article on "Abraham" has been trimmed to a length of about two pages.

The ISBE is still a standard Bible encyclopedia which both old and new students will find to be of tremendous help when studying the Book whose pages it seeks to make more intelligible and thus more appreciated.

-- M. H. Otto

In Coming Issues:

1979 Reformation Lectures - March, 1980

Luther's Catechisms and the
Augsburg Confession - June, 1980

Out of Her Past (continued)