

THE PARSONAGE¹

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

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

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

It is to be taken for granted, of course, that the head of the parsonage-household is himself a devout Christian. This is a *sine qua non* of God's requirements of a pastor. Cf. Table of Duties in our *Catechism*: "A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous" (Christian virtues all); and then follows "one who rules his own house well, having his children in submission with all reverence," and then concluding from the lesser to the greater: "(For if a man does not know how to rule his own house, how will he take care of the church of God?)" (1 Tim. 3:1-5).²

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

But the Scriptural requirements placed upon the parsonage cannot be attained without a wife, self-evidently, and the right kind of wife. As Paradise itself was not quite complete until Eve was created and brought by God Himself unto Adam, in like manner, though not in like degree,

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² [All Bible passages will be cited using the *New King James Version*.]

you really do not have a parsonage until the pastor has a wife. The general dictum, "It is not good that man should be alone" (Gen. 2:18), applies with emphasized force to the pastor.

"The preacher of the Gospel, above all Christians, should marry 'a woman who fears the Lord,' Prov. 31:30." (The greater part of this chapter, Proverbs 31, which is a divine description of the model wife, should be the ideal which every pastor's wife should strive, by the grace of God, to attain.) "What the Scriptures say of a godly man should in an intensified sense be applied to the minister's wife, for she is to stand out as an example to other women" (Fritz, *Pastoral Theology*, p. 23).

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

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

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

To quote Fritz' *Pastoral Theology* again, p. 23: "Many a minister has been greatly blessed in his home and in his work because he had a godly, faithful, efficient, self-sacrificing, exemplary wife and mother for his children. Not a few ministers have suffered much by a wife who did not at all measure up to the requirements of the woman of the parsonage, but rather was shallow, gossipy, jealous, meddling, dictatorial, dissatisfied, hysterical, or even inclined to be worldly." Dr. Koren closes an excellent article on "The Pastor's Wife" (Cf. *Samlede Skrifter*, Vol. IV) by stating that the pastor whose wife gladly listens to gossip and even passes it on "has one of his worst enemies in his own house."

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

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

Scripture passages have already been adduced which clearly show what kind of children God expects from the parsonage. We shall repeat just one, 1 Timothy 3:4-5, in which it is required that the bishop or pastor be "one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?"

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

Here I should like to submit a longer quotation from Gerberding's *"The Lutheran Pastor,"* pp. 158-159, with which, however, I have taken the liberty of interweaving a few additional comments: "The minister's home should be a model in the community. It should be the abode of kindness, love, and peace. The children should always be in subjection. They should be ruled with kindly firmness, with few words, and with perfect cooperation between father and mother. Their training should show itself in obedience, truthfulness, and ready service. Family strife and scolding should be unknown at the pastor's fireside. The home and its surroundings should be attractive, orderly, neat, and clean." (What a contrast to a few parsonages I have seen. I recall especially a certain Missouri Synod parsonage in North Dakota! It looked as though a hurricane had ripped through it, as far as order was concerned.) "Although it may be modest, in fact, it should never be extravagantly furnished." (This may well vary, and ordinarily should, according to the means and standards of the people he serves. Cf. Koren's, *"The Pastor's Wife."*) "There should be no effort at display, but taste and beauty in simplicity." (Here, too, simplicity is the greatest art.) "The ideals, tastes, and standards of the parsonage must not be those of the world, even the respected, cultured world. The pastor's family must ever be ready to show hospitality and to entertain strangers. There should always be a warm and unaffected welcome for all." (Oh, the manners, *"folkeskik,"* we have encountered in a few parsonages! Some parsonages children will scarcely look at you in acknowledgment of a greeting.) "Especially should the poor, the troubled, and the tempted feel that there is one home where they can always find a welcome, with sympathy, help, and counsel." (I know that this can be patience-taxing at times in the case of certain individuals.)

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

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

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

rays of counsel, comfort, and cheer to the souls entrusted to the pastor's spiritual care."

But when we turn to our parsonages, past and present, when we behold their fruits, and "by their fruits you will know them" [Matt. 7:20], what do we too often find?

All of us have beheld some of the fruits, good, bad, or indifferent, of our parsonages. The fruits of a number of our oldest Synod parsonages have been rather disappointing. I could mention several of these by name, but I hesitate to do so. I have at rather close range observed the fruits of the parsonage, that of the son of one of our Synod's founding fathers. I was the successor of this pastor in the Little Sioux Valley parish in Western Iowa. The children of that parsonage, by and large, proved to be anything but a credit to the church. The eldest son was a genuine bum, addicted to drink, and even drugs. He was a physical, mental, and spiritual wreck. The members of the congregation dreaded his periodic visits. I spent a while afternoon with him, in the hope that I might be able to do something for the poor soul, but apparently to no avail. One of the daughters became an opera star, married into nobility, and was later divorced. Another daughter—her church connections, I do not know, is sending her children to Hamline University, a modernist Methodist school. Another son, quite a decent boy, belonged to our Synod for a short time, but later reverted to the Merger. The youngest daughter died as a young girl. She appeared to be a pious soul. My heart aches whenever I think of the fruits of that parsonage. I think of the indescribably pathetic fruits of another of our older Synod parsonages. The father, a rabid minority man, later left the ministry, entered politics, and died, under questionable circumstances, in his summer cottage. He had two brilliant sons. (If there were other children, I do not know.) One was at Luther College in my day. He later became a member of Congress. The other brother, highly gifted musically, became the leader of a vaudeville orchestra. Pastor George Gullixson Sr. told me that he contacted this son once and tried to do something for him, but with little or no success. Both sons disgraced the church with their escapades.

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

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

As to the fruits of some of the parsonages of our present Norwegian Synod, the less said the better. Let each one of us, in true fear of God and with deep humility of heart, look well to his own, and the parsonage that "thinks it stands take heed lest it fall" [1 Cor. 10:12].

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

(Prov. 22:6), and “All your children shall be taught by the Lord, and great shall be the peace of your children” (Is. 54:13) – are not these promises too “Yes and Amen in Christ Jesus” [2 Cor. 1:20]?

Now what may the cause, or causes, of parsonage failures be? At the very top of the list, we believe, must be placed lack of piety, *genuine* piety. This must surely be the case in the parsonage where family worship is not even practiced, or seldom practiced, where the Word which is a lamp to our feet and a light to our path (Ps. 119:105) is not even permitted to shine; where care is taken that the bodies of children are regularly supplied with nourishing food, but where the souls of the children are denied the “bread of life come down from heaven” [Jn. 6:33]. And even where the Word of God is regularly used in family worship in the parsonage, it may be used in a perfunctory, professional manner. Then, too, there is such a thing as honoring the Word of God with our lips, but denying it in our lives. And children, who are born imitators, have exceedingly sharp eyes.

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

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

But, alas, we are all broken vessels and “we all stumble in many things” [Jas. 3:2], and not least with respect to our children. How we older parents, having profited by our mistakes over the years, our sins of commission and omission here, wish that we might live our early parsonage days, when we had our little ones around us, all over again!

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

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

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

Then there is the hopeless thing of divided discipline in the home, the father pulling in one direction, the mother in the other. This kind of discipline is not altogether foreign even to our parsonages. One of my Center members told me about an address which one of our Synod pastors delivered in Center Church on the Christian upbringing of children. Towards the end of his excellent address he did much to weaken its effectiveness by making the foolish statement: "I regret that there is not agreement between my wife and myself in these matters." The fruits of divided discipline can be little short of tragic. I know of a couple of such instances in parsonages of the old Synod. "A house divided against itself cannot stand" [Matt. 12:25; Mk. 3:25; Lk. 11:17].

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

What an opportunity the parsonage, almost above all other homes, affords for the implanting of Christian ideas and ideals concerning family life, mating, marriage, education, culture! What an opportunity to engender love and loyalty towards their church in the hearts of our children by instructing them informally in the history and doctrinal position of our Synod! Such an atmosphere will contribute much towards molding our children's choice of life-calling. Though taught to believe that the humblest vocation the Christian follows is highly pleasing to God, such an atmosphere as described above will do much towards impressing upon the parsonage children the supreme greatness and glory of direct service in the Church of Christ, – as pastors, missionaries, teachers. Thus the parsonage becomes an effective recruiting station for service in the Lord's army.

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

Think also of the honor and soul-satisfaction we thereby may be depriving our children! Think further of the awful thought that some of our parsonage children in later years may be worshipping at strange altars, or at no altar – due to our negligence here!

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

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

May God in His mercy spare us from the spirit of the pastor's wife who said that she thought

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

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

If H. C. Holm for example - many years mission superintendent in the former United Church, later president of the Iowa District of the Merger Church, and still later its general vice-president - who in almost every sermon and address I heard him deliver boasted, and with much gusto, of the fact that he had "traversed this fair land of ours from the Atlantic to the Pacific Ocean and from the Gulf of Mexico to the Hudson Bay, having set foot on every state in the Union, save two," - if Holm had stayed at home more, tending to his first and most important duty, that of "bringing [his children] up in the training and admonition of the Lord" [Eph. 6:4], it would not have been necessary for him in later life to lie awake nights, "writhing like a worm" as he sadly thought of the spiritual defections of his sons - naming a whole string of them by name - as Pastor Madson and I heard him state in a sermon. Most of his sons were lost to the Church, several were drunkards. I have later heard that one of them became a sort of lay preacher in some sect of the Pentecostal persuasion.

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

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

their part.

Now “everyone proud in heart is an abomination to the Lord” (Prov. 16:5). God who alone is great simply cannot, will not, tolerate pride, which in effect is a denial of both sin and grace. “Pride...I hate,” God says in Prov. 8:13. “Pride goes before destruction, and a haughty spirit before a fall” (Prov. 16:18). May God who “resists the proud, but gives grace to the humble” [Prov. 3:34; Jas. 4:6; 1 Pet. 5:5] grant in His mercy our parsonages more and more of “the mind which was also in Christ Jesus” (Phil. 2:5), thus delivering us from the baneful blight of pride.

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

Sly Satan, the arch-enemy of our souls, undoubtedly directs some of his deadliest darts against the parsonage, and especially then against the children of the parsonage. It behooves us, therefore, to “Be sober, be vigilant; because our adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith” (1 Pet. 5:8-9).

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

There is also this angle to consider. It is not always easy to be a child of the parsonage. Parsonage parents should recognize this and deal with it wisely and sympathetically. Parsonage children know that they are being watched, often with sharp, uncharitable eyes. Other children often tease and taunt them, deliberately daring them to do wrong. This may lead to a complex in parsonage children. It may so easily engender a rebellious, dare-devil, I’ll-show-you spirit, which often results in this that they at times purposely kick over the traces, just to demonstrate that they aren’t sissies, goody-goodies, etc.

Public opinion is a powerful molder of the minds of men, especially of the minds of the young. Where our children must attend public schools, let us ever bear in mind that our public schools, naturally, of necessity, *reflect public opinion*, and that public opinion is usually, directly or indirectly, negatively or positively, an enemy of Christ and His Gospel, that Gospel which *is, always has been, and always will be* to the self-righteous Jews a stumbling-block, and to the cultured Greeks foolishness (Cf. 1 Cor. 1:23). “*Giften i tidens vind og veir truer med at røve mig livet.*” Prof. Oswald Overn, who had just come from the University of Minnesota to Luther College, told Prof. C. K. Preus several years ago: “A student attending the “U” of Minnesota today must fight for his soul.” How many of our pastors haven’t noticed a marked change for the worse in promising confirmands after they have attended High School for a year or more! How many of the children of the parsonage have suffered shipwreck of soul due to the influence of state schools, God alone knows.

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

should have.

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

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

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

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

Let the parsonage be a truly Christian parsonage, "a church in the house," breathing the Spirit of Christ and of His true visible Church on earth, our dear Lutheran Zion. Let its motto be Joshua's, "As for me and my house, we will serve the Lord" (Josh. 24:15). Let the Word of Christ dwell richly in our parsonages (Col. 3:16). Let especially the Gospel of grace and glory, with its comfort and cheer, its peace and joy, shine in its full-orbed splendor among us, sanctifying each morning and sweetening each evening. Let that Gospel be not merely a lip affair, but a heart matter with us, aye the treasure of our hearts and the reflection of our lives. Let us pray for and with our children, ever mindful that right here, in our homes, we have our first, our most important mission field, the fruits of which will not, cannot fail. In such homes our country's, our Church's, greatness lies.

And with the home, which Walther calls "the best school on earth," with the parsonage-home as the foundation, let us confidently and courageously continue building the Kingdom's superstructure with the help of our Christian schools, elementary and higher. Let no obstacle here daunt us, for obstacles there will be aplenty; let no sacrifice here be spared, and sacrifices there will have to be, especially where there are several children in the parsonage. We strive not, we build not alone. Our Heavenly Father, who is Lord over all, and rich unto all that call upon Him, He who Himself has commanded us to bring up our children in the nurture and admonition of the Lord, He the Almighty, the All-faithful One, will find a way, He who is "who is able to do exceedingly abundantly above all that we ask or think" [Eph. 3:20].

To Him we commend our parsonage children.

May we all one day in His holy presence be able to exclaim with heavenly joy: "Here am I and

the children whom the Lord has given me" (Is. 8:18).
With Landstad we pray:

“Lord, gather us there; let none we love
Be missed in the joys of heaven.
Vouchsafe Thou us all a place with Thee;
We ask through our dear Redeemer.”³

³ *The Lutheran Hymnary*, Hymn 506, st. 6; *Evangelical Lutheran Hymnary*, Hymn 525, st. 6.