

# The Northwestern LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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## "The Gospel

of the glory and  
grace of Jesus  
Christ is the one  
true Treasure of  
the Church of  
God."

*One of the ninety-five theses  
of Martin Luther nailed to the  
Castle Church at Wittenberg.*



LUTHER  
nails the ninety-five  
Theses to the Door  
of the Castle Church  
at Wittenberg,  
October 31, 1517

## THE REFORMATION

## FEAR NOT, LITTLE FLOCK!

**R**EAD the parable of the tares among the wheat. It is before you on this page. Now mark the Savior's own explanation of this parable: "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world." — The point, the lesson, of the parable is this: let both, the wheat and the tares, grow together until the harvest. Then the reapers will gather the tares and burn them; and the wheat shall be gathered into the barns.

For us the lesson of the parable might also be expressed in the words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," and again in these words of the Lord, "All power is given unto me in heaven and on earth. — And, lo, I am with you always, even unto the end of the world." Of the many evidences that we have of our Lord's sublime majesty and power none speaks more eloquently than this word concerning the tares among the wheat, "Let both grow together unto the harvest." The Lord can suffer wickedness to grow at the very side of His precious seed, and still be in control of the situation, still save His wheat from destruction. — The parable might also be given in Luther's words, "He holds the field forever — the Kingdom ours remaineth."

### Luther and the Reformation

Without doing violence to this parable, without being presumptuous, we may apply this parable to the history of the Reformation by Martin Luther. We are aware of the fact that Lutherans are sometimes accused of glorying in a man, and that priests and bishops condemn Luther and all his followers as heretics. This shall not confuse us. God Himself tells us in His Word, "Remember them which have the rule over you, who have spoken unto

you the Word of God: whose faith follow, considering the end of their conversation." This is our answer to all who accuse us unjustly of glorying in a man, or who heap invectives on Luther and Lutherans as if we were heretics. But let the words of our Savior's parable speak.

The Kingdom of heaven is likened unto a man which sowed good seed in his field. He that soweth the good seed is the Son of Man. Christ has established His Church on earth. He has established and still builds it through the good seed of His Word. In this connection the Savior also calls the Gospel "The Word of the Kingdom." Indeed, the one power by which Christ builds His Kingdom on earth is the Word. It is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. — In this parable the Savior calls the children of the Kingdom the good seed. Someone has said, "A Christian is entirely God's Word." That is to say, all that we are as Christians, all that we do has been brought forth, created, by the precious Word, the Gospel of Christ. *And this includes*

*every believer.* There is no difference here. The Church is not a group of clergymen, the Church is not the Pope and his cardinals and bishops and priests. *Ye* are a chosen generation, a royal priesthood, an holy nation, a peculiar people for God's own possession. *Ye*, and this includes every believer from the greatest apostle to the smallest infant that has been washed by the washing of the water and the Holy Spirit in Holy Baptism. *Ye are all* the children of God through faith in Christ Jesus.

Who under God and Christ taught this precious Gospel? Did Rome? — Rome buried the Scriptures during the dark ages. We thank God that He sent Luther who revealed the precious doctrine of the priesthood of all believers. One of Luther's ninety-five theses, nailed to the door of the church at Wittenberg, read, "*The Gospel of the glory and grace of Jesus Christ is*

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

*But while men slept, his enemy came and sowed tares among the wheat, and went his way.*

*But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

*So the servants of the householder came and said unto him, Sir didst not thou sow good seed in thy field? from whence then hath it tares? . . . He said unto them, An enemy hath done this. The servant said unto Him, Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow up together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*



*the one true treasure of the Church of God.*" And Luther preached and taught accordingly. Christ revealed Himself in the Reformation; and Luther was Christ's servant. Shall we not remember him?

### The Counter-Reformation

The Son of Man went forth to sow the good seed in the Reformation. But while men slept, His enemy came and sowed tares among the wheat and went his way. And when the blade was sprung up and brought forth fruit, then appeared the tares also. That is true of the history



of the Church in every generation. In every generation the children of the Kingdom have complained, "Whence hath the field these tares?" The answer is always the same, "An enemy hath done this." This was true at the time

of the Reformation. To begin with, when Luther preached the Gospel of Christ, the error of Rome stood out in bold relief. "When the blade was sprung up and brought forth fruit, then appeared the tares also." — But more, in answer to Luther's teaching the enemy came with the counter-Reformation. Even before Luther's death, as early as 1545, the glory of the Roman Catholic Church gathered at the council of Trent and in twenty-five sessions which continued through the year 1563 this council attacked and condemned every doctrine which Luther had taught. Again in 1870 the Vatican Council once and for all established the doctrines of the Roman Catholic Church, among them the doctrine of the infallibility of the Pope. These doctrines have since been preached and disseminated throughout the world. And what a following Rome has to this very day! — The tares among the wheat. Christ said in the parable an enemy hath done this. Paul writes Second Thess. 2, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God." This is the anti-Christ, the enemy of whom Jesus also speaks in the parable, Rome. But there are other enemies of the truth; and when the blade was sprung up, and brought forth fruit, then appeared the tares also. Remember, there were other so-called reformations in the fifteenth and sixteenth centuries; there were other reformers of whom Luther said, Ye have a different spirit from ours. Remember, there are sects and sectarian churches sowing the tares among the wheat.

### The Lord of the Church

Shall we not then go and root out the tares? The Lord of the Church answers: "Let both grow together

until the harvest: and in the time of the harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." This is the evidence of our Lord's sublime majesty and power. His servants are alarmed over the appearance of the tares and would root them out, if need be by force. They are concerned about the well-being of the good seed. The Lord of the Church is also very much concerned, but He is the *Lord*. He tells His flock, "Fear not, thou little flock. Lo, I am with you always, even to the end of the world." His Church will abide and prosper, it will grow, for His Word liveth and abideth forever.

But mark this well, the Savior has not said that there shall be an intermingling of tares and wheat. The tares will remain tares, the wheat, wheat. Christ does not tell us to forget the difference between the tares and the wheat. Christ does not speak for unionism in this parable. And Luther said, "I cannot prevent the growing of the tares. If I went into the field and used external power, two enemies would grow where one stood before; *but into your pulpits and to your altar and to the Lord's Table thou shalt not suffer these false witnesses to come.*" May we ever remember the Lord's parable and Luther's words.

The day is coming when every offense and all wickedness shall be rooted out and burned with fire. Then, too, the good seed shall be gathered into His barn. Fear not, little flock, it is your Father's will to give you the Kingdom.  
A. P. V.

### NOTICE

#### LESSONS FOR BIBLE CLASSES

It will interest those who conduct Bible classes or who use the meetings of young people's societies as advanced instruction periods to learn that the Synodical Committee of the Wisconsin Synod has instructed a sub-committee on educational work among young people to prepare material that the pastor may use as a guide in such classes.

The first syllabus in the projected series is now in preparation and should be ready for limited distribution this fall. This syllabus was prepared by the Reverend John Gauss and is based on the Table of Duties as contained in Luther's Small Catechism.

Announcement will be made in our church papers when the lessons are ready for distribution.

Other subjects that will be treated are Church Hymns, the Augsburg Confession, Work and Organization of our Synod, and certain periods of church history. A list of books that can be recommended as a nucleus for a useful library will also be compiled.

The committee that has been appointed for this work is composed of the Pastors John Gauss and Edgar Hoenecke and the Professors John Meyer, Karl Schweppe, and E. Kowalke.

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## EDITORIALS

## PRE-REFORMATION ECHOES

**Pre-Reformation Echoes** Religious liberty for the individual, freedom of the individual to serve God according to the dictates of one's conscience was one of the blessed principles resulting from the Reformation. Before that time every conscience was forced under the penalty of death by fire to some other mode of torture to accept the Roman Catholic faith, and to worship in the manner prescribed by her.

Luther dared to challenge Rome's dominion over the hearts and consciences of men. He dared to tell them in the face of torture and death that a man's conscience is bound by the Word of God alone. Luther, by the grace of God, won his battle with Rom. As a result, people the world over took heart and dared to assert that they, too, are free from Rome's domination — they dare do as their conscience dictates. This was the beginning of Religious Liberty.

America, the United States, was one of the first nations to adopt this principle and to guarantee this privilege to all its citizens in the Bill of Rights. Many of our forefathers were induced to leave their homes in Europe and to settle the wilds of America to enjoy this privilege. *Religious Liberty* — full and absolute Religious Liberty free of all interference by state or church — brought them over here by the thousands. And, we still enjoy this liberty in the United States, by the grace of God. Let us appreciate and value it above every other advantage that is ours and thank God for it.

Yet, it makes our heart sick when we read in the daily papers of the outrages that are committed against a certain religious sect — the *Jehovah Witnesses*. Certainly, not because we are in even a vague agreement with them in doctrine or practice! — *we are not*. We believe that it is one of the most *dangerous* religious sects that the devil has ever turned lose on a religion careless and callous world. We believe that this fanatical sect is God's dire punishment to a world that would not read and heed His Word. We believe that sect is a scourge of God to try the faith and love of His children and to lead astray from the truth those who despise the Truth of God. Though we believe all this — yet, when this sect is beaten and attacked with rods and clubs and guns; when they are dragged out of

## BURDEN BEARING

cars, pummeled and bruised with fists, clubs, screwdrivers and blackjacks, as was the case in Little Rock, Arkansas, according to newspaper reports — we wonder if we are not hearing echoes of pre-Reformation days.

No matter what the name of a religious sect may be, no matter how pernicious and hellish their doctrines may be, no matter who their leaders may be — as long as they do not transgress the moral code of this land — they are guaranteed the right to worship God as they please. If liberty has any meaning at all, if religious freedom is not simply a convenient phrase, empty of meaning, then this treatment of this sect is an outrage and our government must protect them. For, let us mark this well, whatever happened to this sect, if permitted to go on by the government that promises protection to every individual citizen and to all groups who abide by the moral laws of the land, — if this government of the United States does not stop this crime — then you and I, your church and mine are at the mercy of the fanatics and *Religious Liberty* is a mere name. The echoes that we hear today ought to be a warning to us to ever be on the alert and to pray that God may preserve to us that great boon of the Reformation — Religious Liberty.

W. J. S.

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**Burden-Bearing** St. Paul has something very definite to say about the burdens of a Christian. Yes, the Christian has burdens — burdens that he bears *because* he is a Christian; burdens that the unbeliever knows nothing about.

The Christian really bears a double burden. He shares in the general burden with all mankind. With the unbeliever in this world he shares the burdens of government and all its attendant responsibilities and obligations. The burden of peace in the world and the burden of war; the burden of taxation; the burden of general education; the burden of seeking a livelihood; the burden of taking his place in the industrial and economical problems, etc.

These burdens, however, do not give him his greatest concern. Those are all burdens which concern this life alone; they are temporal in character and, finally, of little consequence.

## YOUNG PASTORS

The real burdens of the Christian are of a spiritual nature, burdens which effect the soul and the Christian's eternal welfare. These Paul has in mind Galatians 6, 12 when he writes and admonishes the Christians: "Bear ye one another's burden and so fulfill the law of Christ." He knew such burdens himself and battled with them. Read 1 Corinthians 4, 9-13 and 2 Corinthians, chapter 10-12. Specifically Christian burdens are: temptations, weakness, erring from the right path, ignorance, grief, afflictions, care for the Church, care for the souls entrusted to him, care for the welfare of his own local church, for the synod and all its work. These are the burdens Paul has in mind.

But Paul has a way of lighten them for the individual Christian. He would have all Christians share one another's burden. Paul considers the burden of *one* Christian the burden of *all* Christians. So often he speaks of the church as being one family, "one body," "one household." As the members of the human body all work together in wonderful harmony — one serving the other, so in the Church all members work together, according to the gifts and ability they have received, in sharing and bearing the burdens of the individuals. And, as in a family all share the burdens of the family in a proportionate measure according to ability, so also in the Church. Without this burden-sharing the Church would disintegrate and fall apart, as the family or the human body would destroy itself if one member refused assistance to the other members. So Paul's admonition reads: Don't let one member or a few members bear the burdens alone — whatever these burdens may be, but as members of one family and one body lighten the burdens of the brother by sharing them with him. "*That is the law of Christ* — the law of love. This love is produced by the Gospel and is a fruit of faith in the Savior. It is "the royal law" and is free of all slavishness and selfishness. It is the love of Christ — the love every Christian knows and has experienced — that constrains the Christian to help every brother bear his burdens. The brother's burdens are his own burdens. In the exercise of this burden-bearing, this love, he finds his joy and delight. "And whether one member suffer, all the members suffer with it," says Paul 1 Corinthians 12, 26. So — let us "*bear one another's burdens and so fulfill the law of Christ.*"

W. J. S.

\* \* \* \*

**Young Pastors** When a congregation insists that their pastor should be a young man, they frequently argue that younger pastors will understand the young people better. The young people will take more readily to a young pastor. And hence, a young pastor will have a greater influence with them, will draw them into church, interest them in church work, and thus build up the congregation, and stop the young people from drifting away.

What is the idea behind this line of argumentation? I do not have to state it. You know it.

There might be some truth in this if the main purpose of the church were entertainment, and the main business of the pastor were to provide it. It is true, young people must have their amusements, and it would be a grave mistake to deny them. Solomon says: Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes (Ecclesiastes 11, 9). He adds, indeed, But know that for all these things God will bring thee into judgment. Yet it is not the business of the church to furnish amusement, nor must a pastor's greatest attraction be his ability to entertain.

The pastor's call is to take care of the spiritual welfare of the young people. Now, the proper treatment and training of young people is generally admitted to be a vexing problem. It is not easy to be a leader of children in the elementary grades, to hold their respect, their affection and confidence. But it is much more difficult to be a leader among young people in their teens. Says Dean Fritz: "During such adolescent period the young are difficult to keep in check. They resent much advice and much supervision; they love to argue; they 'know it all'; they cannot yet see things as older and more experienced people see them." How necessary, then, is it to understand the minds of young people, to enter sympathetically upon their peculiar problems.

Here again an older man has a great advantage over a young pastor. No matter how well-meaning, how thorough, how faithful a young pastor may be, he simply lacks the experience of the older man. The older man has had many chances to observe the struggles, the failures, and victories of young people and to guide and assist them in their turbulent years; and from his experience can warn, can counsel, can assist others in their difficulties, while a young man, for lack of experience, may be unduly hopeful in cases that are actually serious, or unduly alarmed in normal cases.

A large congregation having a large contingent of young people, with a great difference in their social and economic background, in natural endowments and educational achievements, in interests and occupations, will be best served if it avails itself of the richer, many-sided experience of a maturer man. Even the young people themselves will appreciate a pastor much more to whom they can look up with a certain respect as their trusted spiritual adviser, than a man with whom they become chummy.

It is not the aim of these remarks to disparage the work of young pastors. They in their youth are God's gift to the church. Their work is God-pleasing. God will certainly bless their faithful efforts, guard them against errors, and will even turn the mistakes they make to a good purpose. The aim of these remarks is, rather, to warn against an undue over-estimation of the value of mere youthfulness.

Though much more might be said, we shall refrain for this time and merely ask our readers to give the matter serious and prayerful thought.

J. P. M.

*Augsburg Confession—Result of the Reformation*  
**STUDIES IN THE AUGSBURG CONFESSION**

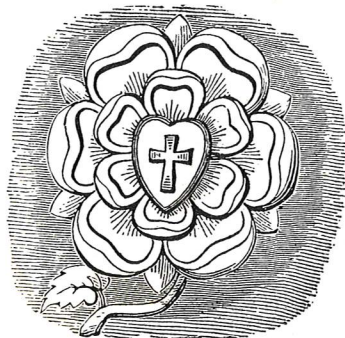
By Professor John Meyer

ARTICLE X. OF THE LORD'S SUPPER

*Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.*

I

THESE are very brief, and very concise words. The German text, which naturally confesses the same truth as the Latin (from which our English translation is made) is a little more explicit in two instances. It states expressly that the body and blood of the Supper are the *real* body and blood of Christ, and declares that these heavenly



elements are present in and with the *earthly elements* of bread and wine.

For comparison we print a translation of the German text also.

“Of the Supper of the Lord they teach that the *true* Body and Blood of Christ are truly present *under the form of bread and wine in the form of bread and wine*

*in the Supper*, and are there distributed and received; they therefore reject those that teach otherwise.”

We note, in the first place, that our Article emphatically mentions the body and blood of Christ as the heavenly elements of the Supper. When Jesus handed the blessed bread and cup to His disciples He did so with the promise that in this way they would be receiving His very body and blood, the body which was given for them, and the blood which was shed for the remission of their sins.

Human reason has ever been puzzled by, and has ever balked at, this promise; and has raised a thousand and one objections. Yet the words of institution are too plain: This is my body; and this is my blood.

Oh, how these words have been twisted! They were made to say almost anything except what they plainly do say.

They were taken to mean no more than that Christ Himself will be present with us in person. Body and blood, they say, are the parts of which the person is made

up, and thus Jesus merely promises that His person will be with us.

Christ in His whole person is certainly with us. He Himself gave us that assurance. Where two or three are gathered together in my name, there am I in the midst of them (Matth. 18, 20). When He was about to ascend into heaven, and when He had given the church His commission to preach the Gospel to every creature, He repeated the promise, Lo, I am with you always, even unto the end of the world (Matth. 28, 20).

In these two passages He assures us of His presence — His personal attendance on us and our work — in order to comfort us and to strengthen our confidence, in order that we might not hesitate to perform the task of His kingdom cheerfully.

In the words of institution the promise had an altogether different ring. He invites us to eat and drink, and assures us that it is His very body and blood that we are thus receiving.

Now it is true, body and blood being the principle parts of which we are made up, may stand for the entire person. But what an odd way of using such a figure of speech would the words of Jesus present? First He separates His person into these two component parts; He invites us to receive each one separately, the one by eating, the other by drinking, the one in connection with a piece of bread, the other in connection with a swallow of wine; and then, without another word of explanation, He would expect us to piece them together again in our mind and understand Him to be speaking of His person!

Add to this that the disciples did a real eating and drinking in the Supper. On another occasion Jesus spoke to the Jews about eating His flesh and drinking His blood, or simply of eating Him. But His words were not accompanied by any literal eating or drinking. Read the Gospel of John, chapter 6, verses 24 to 71. In this passage Jesus is offering himself as the true bread from heaven (v. 33). The manna of Moses did indeed fall from heaven, but it was not of heaven. In its taste, in its perishableness, and in its general properties it clearly belonged to this earth. It nourished the body, and sustained life like ordinary bread. No more.

Jesus is bread of a different type. He gave himself into death for the life of the world (v. 51). Manna could not prevent death. All the fathers that ate it died in due course of time; but Jesus will even raise from death and give eternal life (vv. 40. 50. 54. 58).

In John 6 Jesus is unmistakably using figurative language. Eating Him is coming to Him (vv. 44. 65), wholeheartedly accepting Him. Eating Him means believing Him (vv. 35. 40. 47. 64).

Thus in John 6 Jesus was not speaking of the Supper (as is evident also from other remarks He makes in this sermon about eating His flesh and drinking His blood). He was in a figurative way, which everybody understood, inviting people to accept Him as their Savior. The expressions He used were different, but the meaning was always the same. It made no difference whether He said, Eat me; or, Eat my flesh and drink my blood; or, Come unto me; or, directly, Believe in me. But when He in-

stituted the Supper, no such figurative language is indicated. He said, Eat my body, and drink my blood, while offering His disciples real bread and wine to eat and drink. Thus actual eating and drinking took place and were used by Jesus as a means for carrying out His promise. His words here mean much more than that His person will be present in the sacrament.

Of other misinterpretations, God granting, in a future installment.

## THE LORD'S SUPPER

### ONE OF THE BURNING QUESTIONS OF THE REFORMATION

#### WHAT SAITH THE WORD ABOUT IT?

By Pastor I. P. Frey, Denver, Colorado

ONE of the blessings which Luther dug out of the morass of Roman error and restored to the people in its purity is the doctrine of the Lord's Supper. Rome had mutilated this Sacrament to such an extent that it bore little resemblance to that instituted by our Lord Jesus Christ. While Christ intended this Sacrament to emphasize God's forgiving grace to man, Rome had so adulterated its meaning that they taught the people that it was "an unbloody sacrifice of the body of Christ" and that attendance at the Lord's Supper was a "good work." Rome withheld the wine from the communicant and gave him the bread alone. Thus Rome robbed the people of the Sacrament entirely, in its teaching and in fact. Luther gave it back to the people and re-emphasized the clear teaching of the Scriptures that the Sacrament of the Altar *"is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself."* But the devil could not let it rest at that. This comforting Sacrament must not remain the property of the people with all its comforting power. Again this Sacrament was attacked. This time by men within the so-called Protestant circle. This man said: "It is not the true body and blood of the Lord. It is only bread and wine used in a ceremonial manner, at the most that which represents or symbolizes the body and the blood of the Lord. The communicant does not see the body and blood but only bread and wine, neither does he taste them."

#### NOW WHAT SAITH THE SCRIPTURE?

##### The Real Presence

When St. Paul spoke of the Lord's Supper he claimed to speak with authority. He claimed to know what he was talking about. He had not been one of the original twelve disciples of Jesus. He had not been present that evening when the Lord's Supper was instituted. In fact, for many years he had been an outspoken enemy of Jesus and an aggressive persecutor of the Christian church.

But though he had not been present at the institution of the Lord's Supper, he was not teaching mere hearsay, what others had told him was the teaching of Jesus on the subject. No, he wrote: "I have received of the Lord that which I also delivered unto you." He claimed to speak by divine inspiration, as a result of first-hand revelation from the Lord. And that is borne out by the fact that his teachings and those of the other holy writers on the subject are in complete harmony. The evangelists Matthew, Mark and Luke also give us the words in which Jesus instituted the holy sacrament and in all essential respects they are identical with those of the Apostle Paul. Like the other holy writers he never quoted Jesus as saying: "This bread represents my body," "this cup represents my blood," but without one dissenting voice all four of them quote Jesus as saying: "This IS my body," "This IS my blood." When we believe that at the Lord's Table we receive Christ's body and blood, our faith rests on a solid foundation, on the revealed Word of God.

Aside from the fact that none of the holy writers use the word "represents" but all use the word "is," the Apostle Paul in the Corinthian passage sets down two other plain, unmistakable statements which show that he taught the real presence of Christ's body and blood in the Lord's Supper. The first is: "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." The second reads: "He that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body."

##### "Unworthily"

To understand what the Apostle means by unworthy eating and drinking we must consider some of the abuses which had crept into the Corinthian congregation in connection with the celebrating of the Lord's Supper. The celebration of the Lord's Supper was preceded by the so-called love feast or, what today might be called, a fellowship dinner. This meal was not served by the Ladies'

Aid or some other organization in the congregation, for there were no such societies at the time, but each family brought its own food and drink.

The poor members could bring only a meager lunch, while some of the rich provided themselves with sumptuous repasts. The poor were shamed by the vulgar display of the rich. And not only that; there was also over-eating and overdrinking. Some even became intoxicated. Such were not in a fit condition to partake of the Holy Supper. They were bound to partake in an unworthy manner. Of that state of affairs Paul writes: "When you come together in one place, this is not to eat the Lord's Supper. For in eating every one taketh before the other his own supper, and one is hungry and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God? and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

Such guests were unworthy communicants and ate and drank damnation to themselves. The Apostle Paul reminded them that those who ate and drank unworthily, as the drunken participants did, were guilty of the body and blood of the Lord. He did not say that they were guilty of a flippant attitude toward bread and wine which was being used in a religious ceremony or that which represented the body and blood of the Lord, but that they were guilty of the very body and blood of the Lord, which is as plain as any teaching can be that the body and blood of the Lord are present in the Lord's Supper, though it sound impossible to human reason, though we see and taste only bread and wine.

In the other verse the apostle says that the unworthy communicant fails to discern the Lord's body. The communicant is to discern the Lord's body. He is to take its presence into consideration, which calls for respectful and reverent conduct at the Lord's Table. Do not such statements show that it was St. Paul's teaching that the body and blood of Christ are present in the Lord's Supper? We can't see them; we can't taste them. The whole thing sounds unreasonable. We can't explain it and we can't understand it. But as Christians we believe it. We bring our reason into subjection to faith and, confronted by this deep mystery, we reverently bow our heads and humbly breathe the prayer: "Speak, Lord, for thy servant heareth."

#### The Time of Institution

To understand the blessings of the Lord's Supper we must not overlook that it was instituted by Jesus "the same night in which he was betrayed." It was the night before His death. It was His final meal with His disciples, His last meeting with them, as is evident from such remarks as: "With desire I have desired to eat this pass-over with you before I suffer. I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Now, at the close of what He knew to be His last meal with them, on the very eve of His death, "He took

bread, and when he had given thanks, he brake it and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me."

This was not something just for that evening but for all time to come. He was instituting something new, something that was to be repeated again and again until the church on earth became the church in heaven. The Lord's Supper was to be a regular part of their religious worship from now on. They were to keep on observing it. "This do in remembrance of me," He said, and by injecting the word "oft," as He does several times, He indicated that it should frequently be observed by those who were His disciples.

It was the night before His death. He was here making His last will and testament and bequeathed to His disciples and the believers of all time His own body and blood as the pledge and guarantee of the forgiveness of all their sins. The very time at which it was instituted indicated that it had something to do with His suffering and death, with His sacrifice on the cross. Every time the Lord's Supper is celebrated it is a proclamation of the Lord's death, a reminder that Christ died for our sins, for, as the apostle says, "as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come."

#### Law or Gospel?

The Lord's Supper is one of the most gracious institutions which He has called into being for us. Unfortunately the opposite view of the Lord's Supper widely prevails, as something to be afraid of and to be shunned and avoided. Such people say: "Doesn't it say here: 'Let a man examine himself and so let him eat of that bread and drink of that cup'? Does not that mean that we should be mighty careful about approaching the Lord's Table, that if we are not near-perfect in our Christianity we should by all means stay away from it? Doesn't it say: 'He that eateth and drinketh unworthily eateth and drinketh damnation to himself'? I surely don't want to run the risk of that, and so I am going to stay away from the Lord's Table." To such the Lord's Supper is not sweet Gospel but harsh Law, not a promise but a threat. In the view of such people the Lord stands at the Lord's Table in a threatening attitude, with a stern countenance, shaking His fist and saying: "Don't you dare to come to my Table as long as you still find evil deeds in your lives and evil thoughts in your hearts. My Supper is only for the perfect."

What a pity that this idea prevails and scares some Christians away from the Lord's Table! For it is altogether unfounded and robs Christians of perhaps the sweetest assurance that the Lord has for them. This idea did not originate in the Bible but in the council chamber of the devil. The Lord does not stand at His Table in a threatening attitude, shaking His fists, but with arms stretched out in tender invitation and saying: "Come unto



me, all ye that labor and are heavy laden, and I will give you rest."

The Lord's Supper was not intended for the holy angels but for sinful men, not for perfect saints (of which there are none on earth) but for those groaning under the burden of their sin. It was intended to demonstrate, as nothing else can, that though your sins be as scarlet they can be made white as snow. What is offered to you there? Jesus says: "Here is my body which is broken for you; here is my blood which was shed for you. When your sins trouble you, then remember that I died for you, and to assure you that you share in the redemption which I wrought on the cross I am offering to you personally that very same body which I gave into death and the very same blood which I shed." What assurance could be sweeter?

That is what we should keep in mind and that is what should draw us frequently to the Lord's Table. Instead of poking and stirring around inside of ourselves let us concentrate on what Jesus has done for us with His suffering and death. Luther says in the Catechism: "He is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.'" If we believe that Jesus died and poured out His blood to atone for our sins, if in spite of all the protests of our reason we humbly believe that at the Lord's Table we receive the body and blood of Christ as the pledge and guarantee that our sins are taken out of the way, then we are worthy communicants, then we will approach the Lord's Table with longing and will depart from it with the peace of God warming our hearts.

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— LUTHER —

## A MAN OF HUMBLE OBEDIENCE

**T**HE great men of the Bible — Abel, Noah, Abraham, David, Elijah, Paul and, who will name them all — have one characteristic, one quality in common that made them great. They were great men, heroes, in every sense of the word. Perhaps, they were not great as men count greatness, but they were great, nevertheless. These men and their deeds were adjudged so great by God that he perpetuated their memory on the pages of the everlasting Word. They were men after His own heart. Well, what was it that God loved in these men? Were they without sin and weaknesses? No, no! They were men who like the rest of the human family were conceived and born in sin; men who through the weakness of their flesh sinned daily; men who, if God would mark iniquity, would not have been able to stand before God uncondemned. And yet God loved them and accounted them great. Why?

If we study the lives of these men we will notice that all of them had the one quality, the one characteristic in common — *implicit obedience* with respect to God. No matter what the Lord demanded of them they were ready and willing to do His bidding.

### Noah

We find this trait in Noah. Noah was a man made of the same flesh and blood as we are. He shared our weaknesses, was beset by the same devil as we are, was surrounded by the same wicked world as we are. And yet he was different from other men. The difference between Noah and the other men of his day was his *obedience* to God. God told Noah that after 120 years He will send a mighty flood that will destroy all life on this earth but that he and his wife and his three sons and their wives alone will survive that cataclysm. The Lord

instructed Noah to begin the construction of an ark according to the plans God has given him. What did Noah do? Did he look about him and above him for any signs that would indicate such a disaster? And, did he believe the evident indications that seemed to belie the Lord's word? He did not! With implicit faith in the Lord we find Noah at work on the construction of the ark according to the specifications given him by God. Those 120 years of waiting, this building of the ark was a severe test of Noah's faith. Remember, he had to build that ark on dry ground; he had to do it in the face of mockers and scoffers; he had to, perhaps, enlist their help to construct the ark; he had to listen, day after day, to the jibes and taunts of the wicked multitude who adjudged him a fool; he had to look up and see the sun shining brightly in the heavens and which seemed to mock his faith. Yet, in spite of all the disheartening circumstances and experiences Noah did not swerve from his purpose but he obeyed God, while the wicked world laughed, Noah completed the ark. This made him great in the eyes of God.

### Abraham

Abraham is another of the great men of the Bible and, like Noah, he too lived with an eye toward the will of God. The Lord appeared to him in Ur of the Caldees and bade him leave his kindred and people and homeland and start on a pilgrimage to an unknown and unnamed land, to a land that the Lord would later show him. This was expecting much of Abraham. But with implicit trust in the word of the Lord, Abraham set out and travelled into a strange land to dwell among strange people who spoke a strange language. And again, when Isaac, the promised son, was born in his old age and had grown to young manhood the word of the Lord came to him saying:

"Take Isaac, thine only son, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee." That was a severe trial of Abraham's faith. He may well have reasoned: "Can that be the voice of God? Would God ask me to kill my son? If I kill him whence shall the Savior come, promised to my seed? Surely, this must all be a mistake!" But Abraham did not confer with flesh and blood but *obeyed* the Lord and took Isaac to the mountain designated by God and was willing to offer him up as a burnt offering to the Lord. This, this humble *obedience* made Abraham great in the sight of God.

### Paul

And who would overlook the great apostle of the Gentiles when numbering the great men of the Bible. Like Noah, like Abraham, Paul's outstanding characteristic was his *obedience*. One example will suffice; this is recorded in Acts 21. Paul is on his way to Jerusalem. In Caesarea he stopped at the house of Phillip the Evangelist. While there a certain prophet by the name of Agabus came down from Judea and also entered the house of Phillip. This prophet told Paul that bonds and chains and death awaited him and that the Jews of Jerusalem would take him and deliver him into the hands of the Gentiles. While those of Paul's company tried to persuade him not to go to Jerusalem and cried and wept, Paul, knowing that the Lord had told him to go to Jerusalem, could not be moved from his purpose to make the journey. He told them: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He would *obey* the directions of the Lord though it meant death to him.

### Luther

Those who are familiar with the history of Dr. Martin Luther will have no difficulty in recognizing *obedience* as one of his outstanding characteristics. When Luther, after many years of uncertainty in regard to the will of the Lord, finally came to a clear understanding of it — no force on earth or in hell could swerve him from his purpose to *obey* that will without reservation. No tears, no pleadings, no arguments of his friends, no threats of the enemies, no bulls of the Pope, no challenge of Rome, no prospects of sufferings or death could deter him from rendering implicit obedience to the Lord and His will so clearly stated in the Scriptures. The Scriptures were final for him and the supreme authority; he bowed to no other.

Luther's very first step in the cause of the Reformation, the nailing of the 95 theses to the door of the castle church, was taken in the name of Jesus Christ. The very first of these theses was based on the Word and the authority of the Lord. It began with the significant words: "*When our Lord Jesus Christ says*" etc. That was the only authority he was willing to know; before this Word, however, he will bow in humble *obedience*. In

his famous debate with Dr. Eck (1519) at Leipzig he challenged Dr. Eck to refute his arguments with the words of Holy Writ. He called upon him to prove from the Word of God that the Pope derived his power from God. Luther wanted to know but one thing: "*What saith the Lord?*" To that authority and to that alone would he yield. Rome tried bribes, entreaties and threats to close the mouth of the dauntless monk, but everything failed to undermine his *obedience* to his God.

The last desperate stroke against Luther was made at Worms. Emperor Charles called the diet to convene in that city. Here Luther was to appear before the crowned heads of Europe and the merciless legates of Rome. Although he had been given the assurance of safe conduct by Charles V, his friends tried to persuade Luther to disregard the summons and not to go to Worms because they feared foul play on the part of Rome. But Luther was firm in his determination to go because he was convinced that his cause was the Lord's cause and to refuse to go would be an act of disobedience to God. He told his friends, "If there were as many devils in Worms as shingles on the house roofs, I will still go there." He went and when the assembled princes and clergy demanded that he retract his writings and his bitter denunciations of the Roman church this was his answer: "Since you, serene majesty, require from me a clear, simple and precise answer, I will give you one, and it is this: I cannot submit my faith either to the Pope, or to councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless I am convinced by the testimony of Scriptures, or by the clearest reasoning; unless I am persuaded by means of the passages I have quoted; and unless my conscience is persuaded by the Word of God, I cannot and I will not retract." Thus spoke Luther, the *obedient* servant of God. None but God would he asked; none but God would he obey. That made Luther the great man that he was.

W. J. S.

### SERVICE BUREAU OF THE ASSOCIATED LUTHERAN CHARITIES

The Committee on City and Institutional Missions has established a Service Bureau for the following purposes:

1. To be of assistance to district Mission Boards, local Mission Societies, and to interested individuals by providing practical suggestions toward establishing or enlarging the important soul-saving work in public institutions, frequently called City Mission work.
2. To make available to inquirers, especially workers serving one or more institutions, essays, articles, and other material pertaining to various phases and problems in personal soul-saving work. To direct inquirers to helpful books which have been carefully reviewed.

Pastor A. E. Frey,  
Service Bureau Secretary,  
600 So. Brimhall Street,  
St. Paul, Minnesota.

### CHANGE OF ADDRESS

Rev. Erwin Scharf, P. O. Box 1622, Alexandria, La.

# Siftings

BY THE EDITORS

*Wasted Sermons.* — The *Christian Cynosure* reprints a letter of a minister who during his vacation always attended some church nearby. Says the minister: "One Sunday morning I went to the First Church in a city of about ten thousand population. There were about fifty people present. The minister was a cultured and well-educated man. He had a good delivery and a pleasant smile. He talked of *international relationships*, about *national policies*, and about the troubles *between capital and labor*. — As he spoke about the war and the troubles across the Atlantic, I looked around at the congregation and wondered what that small group could do about it. I could see the needs of life clearly written on the faces of the listeners. I knew that *they needed Jesus Christ more than they needed anything else in the world*. They needed to know Him as Savior and Lord and Master. But they *heard nothing that would bring them closer to God*, nor that would help them to live a Christian life during the week."

After citing a similar experience of the following Sunday, he rightly denounces such sermons as "wasted," and concludes: "Oh, preachers, the time is short, and the responsibilities upon us are heavy! Let us not waste our time and prostitute our opportunities by preaching on any other theme than Jesus Christ, and Him crucified. *That is the only message we have*. It is the only message that gets abiding results."

\* \* \* \*

*Is the Lutheran Church prepared* to meet the conditions of life after this war is over? Dr. Bergendoff of Rock Island, Illinois, believes that she is not. *The Lutheran* sums up Dr. Bergendoff's arguments as follows:

- "1. Relations of American Lutherans. 'In the face of this war, what excuse is there for conditions such as exist in the American Lutheran bodies today?' he asked.
- "2. World Lutheranism. 'We used to pride ourselves on the Lutheran Church being the most numerous in the world. But now what of our church in Germany, Norway, Finland, and other countries? I think Lutherans of the United States should have a program to hold world Lutheranism together.'
- "3. Relations with other Christians. 'Other Christians don't know us, and we don't know them,' Dr. Bergendoff said. 'The Lutheran Church of America can't for our own good maintain the traditional point of view and say we will have nothing to do with other Christians.'

If these words of Dr. Bergendoff mean that the Lutheran Church must give up any of its traditional prin-

ciples — *principles founded on the Word of God* — ("can two walk together except they be agreed?" Amos 3, 3) and fraternize with other denominations — then, we fear, the Lutheran Church is not ready to meet the after-war conditions and never will be, at least, not the Synodical Conference.

\* \* \* \*

*Union of the Congregational Christian* and the Evangelical Reformed denominations seems to be imminent. We say imminent because not so long ago the Congregational churches united with the Christian churches into one body as also did the Evangelical and the Reformed churches. It does, therefore, not seem to be a far-off guess that the union movement now in the stages of debate will eventually be successful and become a fact. If this union does occur this new church body, by whatever name it will be known, will boast of a membership in excess of one million and one half members. While this new movement is hailed generally as a move in the right direction and has many protagonists of influence, we see in it nothing than the discarding of doctrines and practice peculiar to the individual church bodies. This will lead, finally, to greater carelessness and disregard of doctrine and practice in this new body. If one tears down what he has built he admits that he made a mistake in so building and he scraps the whole building. It may result in a "what's-the-difference" attitude in regard to doctrine and practice.

\* \* \* \*

*Concerning the Christian Flag* which has been adopted and is displayed in many churches today *the Christian Century* writes very pertinently: "The so-called Christian flag is simply a privately designed, privately fostered standard which has never been given official status by any recognized ecclesiastical body. Its sole justification for being is that of usage, and it has been so short a time since it was designed — it is said to have been originated in 1897 by a Mr. C. C. Overton — that it has no weight of tradition behind it. . . . What need has a Christian church for a Christian flag? Certainly it is not needed as a symbol. . . . There can be only one symbol standing at the focus of Christian worship, one point to which all worshipers who face the altar must direct their eyes and thoughts and devotion. That is the CROSS itself.

Let that symbol stand forth alone in its glory in any Christian church! Let there be no mistake as to the position of solitary authority in which it stands. . . . The so-called Christian flag is a bizarre and unmeaningful innovation. It is a needless irritant, more of a nuisance than a true symbol. . . . Let the cross be the only symbol of the object of our worship and adoration."

## YOUR CHURCH'S MISSION PROGRAM

OUR BLUEMOUND FIELD, MILWAUKEE

By Pastor H. Shiley, Waukesha, Wisconsin

The last General Synod encouraged the opening of new mission fields. Since then the Districts have opened up five such places. One of these is in the South East Wisconsin District, and is located in Western Wauwatosa, at the intersection of Highways 100 and 19. Early in August at the regular meeting of the Mission Board a resolution was passed to place a man there. From the list of names presented by the officers of the District, the board chose Candidate Gerhardt R. Hillmer to serve this field, a preliminary canvass having showed it to be a desirable choice.

We quote the following from Candidate Hillmer's report: to the Mission Board: "After 8 weeks of work in the Bluemound field we are ready to report most favorably on the Board's choice of this subdivision as a future location for a new congregation.

Work was begun on August 9 when a house was rented. Our special instructions were to conduct services the following Sunday, as well as to teach Sunday School.



Pastor and Organist of the Bluemound Mission

The next three days and evenings were spent in intensive work of making calls in the homes of the community. A warm welcome was received in most places, and the response was gratifying. The last two days of that week were spent preparing the first sermon in great hopes and fears, to be sure. You may imagine our joy at seeing 32 children of the immediate vicinity in the first Sunday school gathering, and 38 adults in the first service. The following Sunday reversed the numbers to make it 32 adults and 38 children. Since then a new high of 46 was reached in the adult preaching services, and 64 in Sunday school attendance. The total enrollment in the latter has now reached 72. For several weeks we have been instructing classes; a class of children of the 7th and 8th grade for confirmation numbering 19, and an adult group numbering 9. After the meeting with the adults, the Sunday-school teachers meet, and some gladly remain for both meetings.

This field also produced experienced teachers, who are now teaching classes every Sunday morning in our Sunday school; in all, 8 teachers are assisting in the teaching of

the Sunday school. The organist at the present time is a graduate of music, several of the Sunday school staff are also experienced musicians.

During the first weeks of full-time work in this field, during which an average of 100 calls per week were made, and 350 homes were visited from 1 to 5 times, we have the following information: the denomination with the most families represented is the Lutheran, with 102 families wholly or partly Lutheran; next in order are Catholics numbering 80; then 35 Methodists, and so on, including Christian Scientists, Mormons and Rosicrucians.

We have made our first sick-calls, baptized our first children in groups of 1 to 5, advised problem children in their homes, visited former church-members that had fallen away, reclaiming some of them, and discussions and special meetings with such who were on the verge of affiliating with various other faiths.

Had anyone told us that we should enter into the midst of ministerial problems and difficulties so suddenly, we would hardly have believed it. Again, had anyone intimated to us that we would be called upon to conduct three classes a week, a weekly Sunday-school teachers' meeting, and preach a sermon every Sunday, adapted strictly to local conditions, after having 3 to 6 months time in the Seminary to make one sermon or prepare one lesson, we might have been discouraged. Furthermore, a Sunday Bulletin in a new field is almost a necessity. But with some help in the mechanics of mimeographing, that too was accomplished. We wish to acknowledge the cheerful help in labor and gifts, coming from the community itself and nearby friends. Suggestions from the workers were very helpful. A large bulletin board is being erected at the door of our place of worship; an inviting sign located on Highway 19, near 100, and another on 100 call attention to our place of worship. A lectern is being constructed by local talent. Unforgettable are the words of mothers and grandmothers expressing their joy and gratitude that children are now being brought to baptism and instruction in this new mission. Deep appreciation of entire families is apparent in many homes.

Founders' meetings are being held, and organization into a body corporate is the next step forward.

Steps have been taken, pledges have been given for acquiring an organ. It will not be amiss at this point to mention the need of church furniture, including a small altar with candelabra.

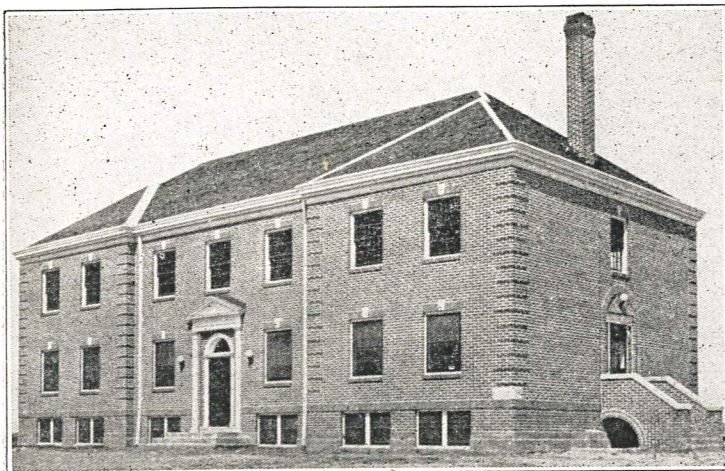
Worthy of mention seems to be the fact that we have no competition of any kind. We are the first in the field. The distance to the nearest church or chapel of any denomination is about two miles. The nearest Lutheran churches are St. John's, Wauwatosa, Elm Grove Lutheran, Greenfield Park Lutheran, these all being Synodical Conference churches.

## NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

On September 14 we began the fifteenth school year of Northwestern Lutheran Academy. The undersigned as usual led the opening service, which was attended by pastors of neighboring congregations, parents, and other friends of the institution.

On account of the great harvest and general shortage of labor the opening date had been postponed two weeks. However, the labor problem is so acute that even now our



Northwestern Lutheran Academy

roll is not complete. The present enrollment is 34, again showing an increase. There are 15 boys and 19 girls. In all we have 13 new students. This tabulation shows fewer boys at the institution than girls, which to all appearance is the result of the labor shortage on our large farms.

Pastor Raymond Frey, who served as tutor on our faculty last year, has accepted a call to Findlay, Ohio. His place is now filled by Mr. Frederic Tabbert of Two Rivers, Wisconsin.

As we make our first contacts with the students placed into our care, we again realize how great and necessary is that work which our institution is to perform. May the Lord grant us an uninterrupted year of fruitful labor.

R. A. Fenske.

## RE-DEDICATION — RENOVATION

To have its first church building struck by lightning and burn to the ground at its completion and before it could be dedicated was the experience of St. Paul's Church at Lake Mills, Wisconsin, in 1912. Undaunted, however, this little group immediately went to work in erecting a new church edifice. The new church was completed in 1913 and dedicated that same year to the service of God.

This year the church building was completely renovated and redecored. This fact was celebrated on the 20th of September. The hearts of the people of St. Paul's were filled with joy and thanksgiving which was

attested by the fact that the church was filled to capacity three times on that day. Professor A. Schaller and Pastor W. Zank preached the festival sermons in the morning and in the afternoon respectively.

Pastor Martin Rasch, the present pastor of the church, was installed there on October 29, 1911, and has thus served that congregation for 30 years.

The Lord continue to prosper His flock at Lake Mills.  
S.

## ANNUAL ALABAMA LUTHERAN CONFERENCE

August 20-23, 1942

\$454.30 was the total turned in by the Sunday schools of the Alabama Lutheran Conference for African Missions. "Praise God from whom all blessings flow" was the grateful response by the Conference when the amount became known. The goal had been set at \$375, thus showing a substantial margin. It was resolved to use this money to aid in the erection of a Seminary building in Africa. The 1943 goal was set at \$500.

The Rev. L. A. Wisler, Executive Secretary of the Missionary Board, was present throughout most of the Conference and addressed the gathering at its final session with the words of Scripture (John 1, 42): "He brought him to Jesus."

Through the Conference, stress was laid upon the need and the ability for self-support. It was hoped that the day might be hastened when our congregations could stand upon their own feet without any outside help. The encouraging example of our African Christians was cited in this connection.

The Lutheran Association for Higher Education which supports our school at Selma was able to give a more favorable report than the previous year. Encouraging signs were noted which indicated that the society might hope for better days ahead, with more of our people taking an active part in advancing the cause of Christian higher education.

The Conference gave evidence of its patriotic character by raising money for the purchase of a War Bond. This was especially timely in view of the paper presented, "The Christian's Duty in Time of War."

Interesting and profitable sessions were spent with the teachers. A catechization on "The Tower of Babel" and a paper on "The Advantages of a One-Teacher Christian School" were discussed with interest and advantage.

Other papers and sermons, which show the high spiritual level of the Conference were: "Holding Our Youth with the Church"; "The Christian Parent in His Home"; "Does Prayer Save?"; "Can a Christian be Sure of Eternal Life?"; "How the Home Retards or Builds the Sunday School"; "Jesus, Our Wonderful Helper in All Our Troubles"; "What Does It Cost to be a Christian?"

Sunday school honors went to the Selma Sunday school. While there was a financial gain throughout the

field, yet it was noted with regret that there was a loss both in enrollment and attendance. It was hoped these records would be bettered next year. A resolution was also passed to improve our mid-week services throughout the field, hoping that when Annual Conference next year meets at Holy Ark, Alabama, great improvement will be able to be reported. Very fitting was the Conference motto: "The end of all things is at hand; be ye therefore sober, and watch unto prayer." May God grant His blessing upon the deliberations of the Alabama Lutheran Conference.

Wm. G. Kennell.

Mobile, Alabama.

## IMMANUEL CONFERENCE CONVENTION

In the beautifully-designed and inviting chapel of Grace church at Concord, No. Car., workers and delegates met for a three-day session during August, to review and plan anew the blessed task set before Christ's members.

This year marks the 65th anniversary of Negro missions. Contrary to impressions and beliefs of some, progress is being made. Our field superintendent, Rev. W. H. Gehrke, reported for a ten-year period, pointing out encouraging signs in the field. It should help to eradicate any spirit of defeatism which seems to exist. Besides two large self-supporting congregations, St. Louis and Chicago, we have several others which are on the verge of self-support. We should thank God for the growth realized. All should get a fair picture of the entire field.

Meaty, helpful and practical essays were presented. Prof. Wm. Kampschmidt of our Immanuel College spoke on "Civil Affairs," the XVIth Article of the Augustana. The topic dealt with the everyday life of the Christian. Rev. W. Schiebel's assignment, "Helpful Methods for a Planned Expansion Programm for our Congregations," packed a wealth of useful material.

On the opening day a pastoral service was held, at which time Holy Communion was celebrated. Rev. J. Ernest Shufelt, conference chairman, delivered the sermon. Rev. Cl. Sabourin held the confessional address. On the second day Rev. L. Frerking, chairman of the Southeastern District Board of Christian Education, and our guest essayist, favored us with an instructive paper on Christian day schools. Sunday, closing day, was devoted to special services. The undersigned delivered the inspirational sermon in the forenoon. Rev. A. Schulze, chairman of our General Conference, and a visitor at sessions, spoke in the afternoon on the highly interesting theme, "The Kingdom for All."

It was a pleasure, and encouraging to all, to have in our midst Rev. A. Schulze, who is one of our veterans in our work. He shared with us the fruits of his rich experiences. His timely book, "My Neighbor of Another Color," received valued discussion. Every Lutheran should avail himself of the opportunity to read this publication in behalf of our mission work.

The convention city was interestingly pictured by Rev. Wm. Hill. Concord is full of history relative to Negro Lutheranism. Grace Church is the mother of all our churches in North Carolina. Here was begun our first Negro Lutheran college, the present Immanuel College at Greensboro. In a local cemetery lies buried our first ordained Negro Lutheran pastor, Rev. David Koontz of the old Alpha Synod.

All participants returned to their places much heartened, and convinced that this was one of the finest and most profitable conventions on record.

Reporter by appointment.

J. Schlichting.

## CALENDAR OF CONFERENCES

### LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet November 17 and 18, 1942, at St. John's Lutheran Church, Grover, Wisconsin, N. Schlavensky, pastor. The first session will begin at 9:30 A. M.

Sermon: Hopp, Koepsel (Lederer).

Essays: The Prophet Micah, Hopp; Exegesis 1 Cor. 9, Lutz; The Pastor at the Sick-bed, Geyer; Isagogical Survey of St. Jude's Epistle, Lederer; Catechesis on Justification According to the Second Article of the Creed, Zarling; Exegesis 1 Cor. 10, Koepsel; Adiaphora, Gentz.

Carl Henning, Secretary.

### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minn., November 4, 1942, 9:30 A. M.

Essays: Continuation of Exegesis on 1 Tim. 4, 6ff., Prof. E. R. Bliefernicht; Catholic Action, H. A. Scherf, Sermon Study on Rom. 8, 18-23, G. Hinnenthal.

Confessional Address: H. Sprenger (L. Schierenbeck).  
W. Frank, Secretary.

### WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet at St. James Church, Milwaukee, Rev. A. Voss, pastor, on Thursday and Friday, November 5 and 6.

#### Program

#### THURSDAY MORNING

Inspirational Address.....Rev. S. Westendorf  
Substitute.....Rev. L. Kirst  
The Significance of the Common Service.....Rev. G. Fischer  
Substitute — Why a Christian Teacher in a Christian  
Day School for My Child?.....Dr. F. Blume  
Science Theories in the Light of Scripture.....Prof. G. Martin  
Substitute — Assignments.....C. Finup

#### THURSDAY AFTERNOON

The Teaching of Science in Our Schools.....W. Pape  
Substitute — Drawing.....E. Sievert  
Fundamental Concepts in Lutheran School Music Teaching.....Prof. E. Backer  
Substitute — The Merits and Demerits of Homework.....  
.....L. Keup  
Choir Rehearsal.....Prof. E. Backer

#### THURSDAY EVENING

Conference Service.....Rev. Arthur P. Voss

#### FRIDAY MORNING

The Proper Use of the Law and the Gospel in the Teaching of Religion.....Rev. P. Gieschen  
Substitute — Reference Materials and How to Use them in School.....A. Glende  
Comments.....F. W. Meyer  
Business Meeting  
Symbolism.....Rev. W. Krueger

FRIDAY AFTERNOON

Commentary on the Bible History.....Prof. J. Meyer  
 Substitute —  
 How to Cope with Individual Differences in Pupils .....  
 .....M. Dommer  
 Substitute — Book Review.....Miss Ada Sievert  
 Closing Speaker.....Rev. W. Zank  
 Substitute.....Rev. I. Habeck  
 R. C. Jacobs, Secretary.

ARIZONA CONFERENCE

The Arizona Conference meets November 3 to 5, 1942, at Tucson, Arizona, Rev. E. A. Sitz, pastor.  
 Essays: R. Schaller, W. Zaring, and W. Huber, Application of the Catechism Truths in a practical program, taking into consideration the festivals of the church year; A. E. Sitz, The Distinction between Lutheranism and Calvinism, showing the distinction in historical development; E. Sprengeler, An Exegesis on Corinthians; A. E. Sitz, Arguments of Chiliasts and Millennialists; F. Knoll, John 14, 15; H. Rosin, The Significance of the Sermon on the Mount; F. Uplegger, Personal Squipment in our Profession in the Life of Ministers and Teachers; W. Huber, Phil. 4, 8-9 (Christian Behavior).

Please announce! Arthur P. C. Kell, Sec'y.

INSTALLATIONS AND ORDINATIONS

On September 27, the 17th Sunday after Trinity, I ordained Candidate Bernard Kuschel to the holy ministry and installed him as my assistant in St. Paul's Church, Town of Forest, to which congregation he had been duly called as teacher in the Junior High School grades and assistant to the pastor. Pastor W. Fuhlbrigge, pastor of ordained candidate, assisted.

On the same day I also installed Teacher Gerhardt Markworth, called by the above congregation, as first teacher of the school.

Addresses:  
 Rev. Bernard Kuschel, Calvary, Wis.  
 Mr. Gerhardt Markworth, Calvary, Wis.  
 E. G. Behm.

INSTALLATIONS

By authorization of President Gauss I, the undersigned, installed Mr. Martin W. Roehler as teacher of St. John's School on Sunday, August 30.

Gerhard L. Press.

\* \* \* \*

Authorized by President Richard Buenger the undersigned installed the Rev. Luther Voss as pastor of Ephrata Lutheran Church, Milwaukee, Wisconsin, on the seventeenth Sunday after Trinity, September 27. The brethren E. Blake-well, E. Duemling, D. D., G. Hoenecke and A. Tacke assisted.

Address: Rev. Luther Voss, 3333 North 2nd Street, Milwaukee, Wisconsin.  
 J. G. Jeske.

\* \* \* \*

Authorized by President John Witt of the Nebraska District the undersigned installed Teacher William Neujahr as day school teacher of Zion Ev. Luth. Church at Mission, South Dakota, on September 6.

Address: Mr. Wm. Neujahr, Mission, So. Dak.  
 Richard Stiemke.

ACKNOWLEDGMENT AND THANKS

We have received a donation of \$5.00 for library equipment at the Theological Seminary in Thiensville from the Ladies' Aid Society of St. Mark's Lutheran Church in Milwaukee and desire to express herewith our sincere thanks to the kind donors.  
 Adalbert Schaller, Librarian.

ORGAN — FOR SALE

If any congregation or private person is interested in the purchase of a Reed Organ — two manuel, 12 stops, complete with base and blower, kindly get in touch with  
 Mrs. J. H. Waech,  
 5427 North 35th Street,  
 Milwaukee, Wisconsin.

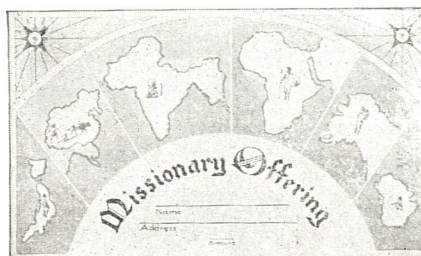
OLD SYNODICAL REPORTS WANTED

The Seminary Library at Thiensville is at present seeking to preserve permanently the records of synodical proceedings

by having them bound. We find that we lack the following reports: Minnesota Synod, 1861-1869 and 1882; Wisconsin Synod, 1858, 1860, and 1861; Synodical Conference, 1918 and 1934.

Should one of our kind readers possess these numbers and be willing to donate or sell them to our library, he is kindly requested to inform the undersigned about it.  
 A. Schaller.

MISSION FESTIVALS



The Total Offerings for Missions Reported Here Amounts to \$20,251.53 — 73 Congregations

Eighth Sunday after Trinity

St. Peter's Church, Town Addison, Washington Co., Wis.  
 Offering: \$106.55. Geo. A. Barthels, pastor.

Tenth Sunday after Trinity

Salem's Church, Stillwater, Minn.  
 Offering: \$409.00. J. W. Pieper, pastor.

Eleventh Sunday after Trinity

Friedens Church, New Prague, Minn.  
 Offering: \$226.39. Alfred Martens, pastor.

Twelfth Sunday after Trinity

St. Peter's Church, Kekoskee, Wis.  
 Offering: \$227.94. R. O. Marti, pastor.  
 St. Paul's Church, Norfolk, Nebr.  
 Offering: \$614.00. J. Witt, pastor.

Thirteenth Sunday after Trinity

Zion Church, Olivia, Minn.  
 Offering: \$341.58. I. F. Lenz, pastor.  
 Peace Church, Clark, So. Dak.  
 Offering: \$32.50. Walter H. Zickuhr, pastor.  
 Grace Church, Nye, Wis.  
 Offering: \$73.72. A. H. Leerssen, pastor.

Fourteenth Sunday after Trinity

Willow Lake Church, Willow Lake, So. Dak.  
 Offering: \$95.00. Walter H. Zickuhr, pastor.  
 Zion Church, Burt, No. Dak.  
 Offering: \$43.00. Oscar Lemke, pastor.  
 St. John's Church, East Bloomfield, Wis.  
 Offering: \$178.50. A. E. Schneider, pastor.  
 St. Matthew's Church, Town Lincoln, Monroe Co., Wis.  
 Offering: \$73.59. Gerhard H. Geiger, pastor.  
 Salem Church, Town Greenwood, Hennepin Co., Minn.  
 Offering: \$439.78. W. P. Haar, pastor.

Fifteenth Sunday after Trinity

Zion Church, Town Auburn, Chippewa Co., Wis.  
 Offering: \$53.92. C. Toppe, pastor.  
 St. Mark's Church, Brush Prairie, Town Bloomer, Chippewa Co., Wis.  
 Offering: \$56.37. C. Toppe, pastor.  
 Emanuel Church, Tawas City, Mich.  
 Offering: \$204.36. J. J. Roekle, pastor.  
 St. Paul's Church, Town Ixonia, Jefferson Co., Wis.  
 Offering: \$355.81. R. C. Hillemann, pastor.  
 St. John's Church, Pardeeville, Wis.  
 Offering: \$227.62; Memorial Wreath, \$14.00; total, \$241.62.  
 A. J. Engel, pastor.  
 Emanuel Church, Flint, Mich.  
 Offering: \$232.70. Ben Westendorf, pastor.  
 St. John's Church, Lomira, Wis.  
 Offering: \$202.99. E. C. Rupp, pastor.  
 St. Luke's Church, Leith, No. Dak.  
 Offering: \$44.00. Oscar Lemke, pastor.  
 Trinity Church, Caledonia, Wis.  
 Offering: \$183.38. A. Koelpin, pastor.  
 St. John's Church, Bowdle, So. Dak.  
 Offering: \$258.58. P. G. Albrecht, pastor.  
 Friedens Church, Wautoma, Wis.  
 Offering: \$147.14. W. W. Gieschen, pastor.

**Sixteenth Sunday after Trinity**

Trinity Church, Osceola, Wis.  
Offering: \$132.85. A. H. Leerssen, pastor.  
Grace Church, Sioux City, Iowa.  
Offering: \$86.73. Lee Sabrowsky, pastor.  
First Ev. Luth. Church, Minnesota City, Minn.  
Offering: \$30.00. H. H. Kesting, pastor.  
St. Paul's Church, Plymouth, Nebr.  
Offering: \$297.34. Alwin T. Degner, pastor.  
Faith Church, Platte, So. Dak.  
Offering: \$27.03. I. G. Frey, pastor.  
Zion's Church, Cream, Wis.  
Offering: \$273.10. C. F. Kurzweg, pastor.  
Grace Church, Muskegon Heights, Mich.  
Offering: \$125.00. Arnold Hoenecke, pastor.  
Friedens Church, Green Lake, Wis.  
Offering: \$187.50. E. P. Pankow, pastor.  
St. John's Church, Town Genoa, Vernon Co., Wis.  
Offering: \$124.24. Fred A. Schroeder, pastor.  
First German Luth. Church in Manitowoc, Wis.  
Offering: \$809.26. L. H. Koeninger, pastor.

**Seventeenth Sunday after Trinity**

St. Luke's Church, Pickwick, Minn.  
Offering: \$48.75. H. H. Kesting, pastor.  
Trinity Church, Bay City, Mich.  
Offering: \$432.55. Emil E. Kasischke, pastor.  
Immanuel Church, Gibbon, Minn.  
Offering: \$1,056.00. Henry Boettcher, pastor.  
St. Luke's Church, Town Knapp, Jackson Co., Wis.  
Offering: \$44.67. Gerhard H. Geiger, pastor.  
St. Matthew's Church, Appleton, Wis.  
Offering: \$253.22. Sylvester Johnson, pastor.  
Zion Church, Crete, Ill.  
Offering: \$598.18. G. Redlin, pastor.  
St. John's Church, Wayne, Mich.  
Offering: \$330.00. Gerhard L. Press, pastor.  
St. John's Church, Maribel, Wis.  
Offering: \$217.31. Gerhard Struck, pastor.  
St. John's Church, Libertyville, Ill.  
Offering: \$342.35. W. H. Lehmann, pastor.  
St. John's Church, Barre Mills, La Crosse, Wis.  
Offering: \$435.17. J. H. Paustian, pastor.  
Trinity Church, Elkton, Mich.  
Offering: \$71.30. Martin R. Toepel, pastor.  
Faith Church, Tacoma, Wash.  
Offering: \$87.00. R. E. Jaech, pastor.  
St. Peter's Church, Eldorado, Wis.  
Offering: \$85.00. W. A. Wojahn, pastor.  
St. Paul's Church, Franklin Twp., Milwaukee Co., Wis.  
Offering: \$155.00. Gilbert Schaller, pastor.  
Zion Church, Town Wayne, Washington Co., Wis.  
Offering: \$153.19. Geo. A. Barthels, pastor.  
St. John's Church, Waterloo, Wis.  
Offering: \$653.40. H. C. Nitz, pastor.  
St. John's Church, Fox Lake, Wis.  
Offering: \$295.78. A. G. Dornfeld, pastor.  
St. Matthew's Church, Freeland, Mich.  
Offering: \$202.00. H. J. Zink, pastor.

**Eighteenth Sunday after Trinity**

St. Paul's Church, Sodus, Mich.  
Offering: \$246.02. A. J. Fischer, pastor.  
First Luth. Church, Windsor, No. Dak.  
Offering: \$37.74. O. W. Heier, pastor.  
Christ Church, Brady, Mich.  
Offering: \$425.24. Roland H. Hoenecke, pastor.  
St. Luke's Church, Lemmon, So. Dak.  
Offering: \$123.76. H. E. Rutz, pastor.  
St. Paul's Church, Fort Atkinson, Wis.  
Offering: \$1,022.13. H. Gieschen, pastor.  
St. Matthew's Church, Benton Harbor, Mich.  
Offering: \$2,000.00. H. C. Haase, pastor.  
Bethany Church, Appleton, Wis.  
Offering: \$41.07. D. E. Hallemeier, pastor.  
Trinity Church, West Mequon, Thiensville, Wis.  
Offering: \$222.60. A. C. Schewe, pastor.  
Salem Church, Weefkind, Wis.  
Offering: \$45.05. Lloyd Lambert, pastor.  
Zion Church, Town Morrison, Brown Co., Wis.  
Offering: \$586.76. Br. Gladosch, pastor.  
St. Jacobi Church, Twp. Theresa, Dodge Co., Wis.  
Offering: \$39.00. R. O. Marti, pastor.

St. Paul's Church, Arlington, Minn.  
Offering: \$619.00. J. G. Bradtke, pastor.  
Immanuel Church, Waupaca, Wis.  
Offering: \$95.00. F. A. Reier, pastor.

**Nineteenth Sunday after Trinity**

Immanuel Church, Elgin, No. Dak.  
Offering: \$220.00. Oscar Lemke, pastor.  
St. Paul's Church, Belleville, Mich.  
Offering: \$75.40. John Martin, pastor.  
St. John's Church, Jefferson, Wis.  
Offering: \$1,400.00. O. Kuhlow, pastor.  
Zion Church, Twp. Omro, Winnebago Co., Wis.  
Offering: \$36.15. O. Hoyer, pastor.  
St. Paul's Church, Winneconne, Wis.  
Offering: \$100.00. O. Hoyer, pastor.  
Immanuel Church, Black Creek, Wis.  
Offering: \$114.23. John Masch, pastor.  
Salem's Church, Lowell, Wis.  
Offering: \$301.00. O. W. Koch, pastor.

**Twentieth Sunday after Trinity**

Grace Church, Flint, Mich.  
Offering: \$105.04. V. H. Winter, pastor.

**Correction:****Thirteenth Sunday after Trinity**

Trinity Church, Omak, Wash.  
Offering: \$84.36. W. Amacher, pastor.

**BOOK REVIEW**

**The Bible's Seeming Contradictions.** By Carey L. Daniels, Baptist Minister. Zondervan Publishing House, Grand Rapids, Mich. Pages 155. Price \$1.00.

Let those who have been bothered by seeming contradictions in the Bible get this book. In fact, this book will be a valuable addition to the library of any Bible scholar. The author's stand on the Scriptures is sound and hence it is a bit strange that he should err in regard to Baptism and the Millennium. In spite of his Calvinistic leaning the book is good.

W. J. S.

**Pen Pictures of Passion Week.** By Fred B. Wyand, Methodist Minister. Zondervan Publishing House, Grand Rapids, Mich. Pages 117. Price \$1.00.

Pen Pictures of Passion Week attempts to picture day by day many of the happenings of that Holy Week including the day of the resurrection. While this book relates the daily events of the week, no attempt is made to establish accuracy in chronology, says the author. The book is well written.

W. J. S.

**Scripture Texts for Special Days and Occasion.** By Wm. C. Steenland, Reformed. Zondervan Publishing House, Grand Rapids, Mich. Pages 95. Price \$1.00.

This volume contains suggested texts for Advent, Christmas, Last Days of the Year, New Year's Day, Lent and Easter, Ascension, Pentecost, Thanksgiving, Lord's Supper, Profession of Faith, Installation, Mission Festivals, Funeral, and Various Occasions.

W. J. S.

**David Livingstone.** By Basil Miller. Zondervan Publishing House, Grand Rapids, Mich. Pages 163. Price \$1.00.

This is a biography of one of the greatest missionaries of all times. The book is well written and extremely informative. Anyone who desires to know more of the great Livingstone will make no mistake in purchasing this volume.

W. J. S.

**Life's Supreme Decision.** By C. E. Matthews, Baptist. Zondervan Publishing House, Grand Rapids, Mich. Pages 127. Price \$1.00.

This volume contains 15 sermons. The sermons are generally doctrinally sound. Perhaps the author stresses sins more than sin too often. Without endorsing every statement we can recommend the book.

W. J. S.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.