

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

Volume 30

Milwaukee, Wisconsin, January 10, 1943

Number 1

IN HIS NAME



JESUS!

Name of wondrous love,
Name all other names above,
Unto which must every knee
Bow in deep humility.

JESUS! only name that's given
Under all the mighty heaven
Whereby man, to sin enslaved,
Bursts his fetters and is saved.

JESUS! Name of wondrous love,
Human name of God above;
Pleading only this, we flee,
Helpless, O our God, to thee.

A. D. 1943

Rev Amos Schwerin
Jan 43

A NEW YEAR MEDITATION

ISAIAH 54, 7-13

By Dr. Paul Peters, Thiensville, Wisconsin

The Instability of Earthly Things

THE Scripture Lessons of the closing Sundays of the Church Year bring home to us one great truth, that this world moves on to dissolution, that heaven and earth shall pass away, that the heavens shall vanish away like smoke, and the earth shall wax old like a garment and that they that dwell therein shall die in like manner (Is. 51, 6). Manifold are the signs, mentioned by our Lord, of the approach to this end of all things. Wars and rumors of wars, nation rising against nation, and kingdom against kingdom, famines, pestilences and earthquakes in divers places. But all these are only the beginning of sorrows. There will follow persecution of the Christians on earth, offense and betrayal, false prophets, who shall deceive many, iniquity abounding and love waxing cold (Matth. 24, 6ff.). Can there, we must ask, be anything enduring and abiding in a world moving on to such dissolution? Since even the mountains shall depart and the hills be removed, since even creation is to be swept out of existence, where can we mortals lay hold on that which is abiding and enduring? Certainly not in the realm of that which is man-made. If even that which God has created, the mountains and hills, the seasons of the year, that which is apparently enduring, shall pass away — how much more that which mortal man has made or is making. Whenever nations fight for a stable and lasting peace, whenever victorious nations seek to shape an era of peace for the world, then men indeed are striving for a great goal and ideal, the greatest undertaking in the history of nations and the greatest prize, for which millions sacrifice riches and their very lives. Yet we know that such a peace, even if comparatively well founded, cannot be enduring and abiding. Wars and rumors of wars are the things of which our Lord has said, "they must needs be" (Mark 13, 7), they have to come. Therefore it would be folly, if we were to put our whole trust in a temporal peace, if we should seek it as the ultimate goal. Nor is any man-made religion something which is enduring and abiding. National religions have grown old and have vanished together with the nations, which had lost their effectiveness and disappeared.

The Afflicted Church

Even the Christian Church in this world of dissolution is and has to be a church militant, afflicted and tossed with the tempest of trials and oppression. Her enemies seek to stir up strife with her and to persecute her, evil tongues are raised against her denouncing Christianity and the work of the Church, accusing her of having utterly failed to prevent wars and to fulfill her duties in times of war. Every possible weapon is forged against her to counteract her great mission of saving lost souls for

eternal life. Indeed, the Church an afflicted one, storm-tossed, uncomforted — even today.

But the Church is not only afflicted because of the enmity of the world, great as this enmity may be, great as the fear may be, which this enmity instills in the hearts of the Christians and of which the Lord has said: In the world ye shall have tribulation (John 16, 33). This trouble and fear is turned into dismay whenever the Christian Church realizes that the time is come that judgment must begin at the house of God. In such times of judgment we, individually and as a Church, cry out in dismay that our way is hid from the Lord, that that Lord has turned away His face from us, from His very own.

By Thy Wrath Are We Troubled

Is it vain imagination and the outburst of a morbid mind when Christians complain that God has turned His face from them in anger? Indeed not! On the contrary, it is the cry of God-fearing hearts, of men and women troubled by the anger and wrath of their God, who know that God has set their iniquities and secret sins in the light of His countenance, who know the power of God's anger and that they and all their days vanish away in His wrath. God's wrath, God's judgments, what realities in our lives of disobedience! Yet men deny them, deny both the wrath and the judgments of God. The judgments, which God is sending us today, are visible and painful enough; but men ignore them. Wars are judgments and punishments on the nations, and we are to see the act of God in every war. We are constantly to be aware that God is acting in the present conflict by judging the nations, the churches and all mankind, because of their ungodliness and unrighteousness. Woe to us, if we in the midst of such judgments deny *our* sins, accuse God of unrighteousness and refuse to fear Him with that fear which is due the Holy God. Indeed, when the Lord comes in all His glory and all His holy angels with Him, then men in their *slavish terror* shall begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." That will be the cry of the evil world when about to move on to its final dissolution. Moved by a true fear of God, however, we are not to cry thus. We are to look up, and lift up our heads, for our redemption draweth nigh (Luke 21, 28). But where is the rock of salvation to which we can cling today and in that final hour?

God's Covenant of Peace Our Hope

It is God's Covenant of Peace, the Covenant of our Lord and Redeemer, containing the unchangeable and immovable pledge of His everlasting mercy and loving-kindness. Our God has established this covenant for you and me, He, who is the Creator of all things, the Re-

deemer of all men, the Lord of the Church, in whose heart there abides a council of peace and a purpose of mercy for you and for me permanent with the permanence of His changeless heart. Let the earth move on to dissolution, let men be tossed to and fro between the extremes of diverse opinions and actions, in God there is no variability, neither shadow of turning. Even when God hides His face from us, He is not a changing God, He is still the same God of love and of everlasting mercy. His face is always a face aglow with His unfathomable love for the sinner. Were it otherwise, were it a face of anger and wrath, He would not need to hide it from His erring children. As real as the wrath of God is, which is revealed against all ungodliness — still His holy wrath never militates against His mercy and never undoes His lovingkindness revealed to us in His everlasting covenant of peace.

This unchangeable and everlasting covenant of peace is replete with the unconditioned promise of our gracious God concerning His everlasting kindness and mercy: "I will be their God and they shall be my people . . . for I will forgive their iniquity, and I will remember their sin no more" (Jerem. 31, 31). And our Lord Jesus Christ Himself, who is the Mediator of this Covenant, is also the Surety that all its promises are and will be fulfilled. Christ is not simply a peace-maker, who helps two hostile parties, God and man, as it were, to make up their differences and to establish peace, but a surety for God to us, in that the chastisement of our peace was upon Him, in that He was taken from prison and from judgment, and in that He gave himself a ransom for all. Therefore He has been given by God for a covenant of the people, therefore He is our peace to establish the earth, to restore the land, to say to the prisoners, "Go forth," and to those in darkness, "Show yourselves"—to work an eternal redemption and salvation. Let the earth move on to dissolution, let the mountains depart and the hills be removed, let oppression and persecution come near to us and even envelop us — beyond all such terror and towering high above the chaos of earthly calamities and vicissitudes stands this covenant of peace as the rock of ages to which we can and should take our refuge in true faith, when human helpers fail and comforts flee.

The Church — A Well Fortified City

Well founded on this covenant of peace the Church is continually being built. It is like unto a well fortified city, which cannot be taken by enemy forces, against which no weapon that is formed shall prosper, which has peace within its walls even when attacked within and without by the devil, the world and our sinful flesh. Although the cities built and fortified by the hands of men are ruined and devastated under attack, even before they are taken and stormed, the city of God, God's Church, against which even the gates of hell shall not prevail, remains decked and arrayed in all its spiritual beauty. Its foundations layed with sapphires, its gates made of carbuncles, its windows of agates, and all its borders of

pleasant stones represent the gloriousness of its salvation, the strength of its righteousness in Christ, the durability of its peace with God and the beauty of its holiness worked by the Holy Ghost through the means of grace. Although surrounded by enemies the gates of this city shall be opened continually, they shall not be shut day and night, that all who are without comfort and peace may enter in. Indeed a city of refuge in a world moving on to dissolution, its open gates ever calling out to all men, to all lost and condemned sinners, to repent and to enter in that they may find salvation and peace within its walls and be taught of the Lord to worship Him aright in truth and in spirit.

Teach Me Thy Judgments

Indeed, taught of the Lord, who liveth in truth, in judgment, and in righteousness, in whom the nations shall bless themselves and in whom they shall glory (Jerem. 4, 2), to whom we, as His people, shall continually say: "Teach me thy judgments" (Ps. 119, 108). "Teach us, O Lord, that thy judgments are true and righteous. Teach us the purpose of thy unsearchable judgments, that we may understand that you will have all men to be saved and to come unto the knowledge of the truth (1 Tim. 2, 4), that you desire to chasten and to purify unto yourself a people, which in a great trial of affliction abounds in everything, in faith and utterance and knowledge and in all diligence. Teach us above all things according to Thy judgments that we are not to look at the things which are seen, which are temporal, which move on to dissolution, but to look at the things which are not seen, which are eternal, namely at the eternal excellencies of our heavenly city and country, which has been a joy of many generations in the past and shall no less be our joy today. Ah, therefore, teach us even now to look for that city, which hath foundation, O Lord, that when the hour of Thy final coming is at hand, we, who have done thy commandments, may enter through the gates into the city which you have prepared for us in heaven. Amen."

INCLUDE GOD'S WORK

A Christian's thoughts, plans and resolutions for the New Year ought to include the Church and its work — the home church and the synod. Whatever other plans have been made for the year just entered — it were a pity if the work of our heavenly Father were forgotten! The Christian father and mother or the young people of the church will have much to do during the next 365 days, but all of it will not equal in importance that work which God has given us — His Church — to do. Though all other plans miscarry and all other work may fail, this work must go on. It pleased God to carry on His work of saving souls — *our soul and the souls of others* — by men. *We*, who confess His name, *we*, who believe in the Savior, are the people by whom He would do it! Have we included this thought in our plans for the New Year? Let's ponder on this.

W. J. S.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

Editorial Committee: W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

Associate Editors: Professor K. Schweppe
Im. P. Frey

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.
CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.
ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

EDITORIALS

REDEEMING THE TIME

SALVATION AND BAPTISM

WHEN IS THE TIME TO REPENT?

"HUMAN NATURE REMAINS THE SAME"

Redeeming the Time We have just entered a new year. The year 1942 is ended and gone never to return. Now we date our documents as of 1943. — Paul says, "Redeem the time." Let us stop and ponder.

Redeeming the time, twice this phrase occurs in the Scriptures. In Eph. 5, 15-17, Paul admonishes the Christians: "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." — In Col. 4, 5 he says somewhat more briefly: "Walk in wisdom toward them that are without, *redeeming the time*."

What is *time*? We all know what it is, but if we were asked to explain it or to give a concise definition, there would be much hemming and hawing. Time is not something that we can see or hear, or feel or taste or smell. Man has constructed instruments with which to measure the "flow" of time, chronometers or chronoscopes, to use some big names; or plain clocks and watches in our everyday speech. But what *is* time?

Philosophers have spent much energy in trying to find some satisfactory answer. But see if you can get much wiser from their definitions, as *Webster* sums them up. This dictionary has nearly two columns on the noun "time," listing altogether 28 different meanings, and then has three columns more on various combinations and derivatives of the word. Of the 24th meaning, the philosophical one, we copy the opening sentence: Time is "that character and relation of all events and things with respect to which they are distinguished as simultaneous or successive, and as becoming, enduring, or passing away; that order of phenomena in general by reference to which all permanence and change are predicated — usually conceived as a dimension of reality, distinguished from the spatial by the fact that the order of temporal succession is irreversible."

Time expresses a *relation*, and does not as such affect the nature of a thing. In this respect it is much like

space. A thing is the same whether it is near or far, north, east, south, or west of us. Only, in space we can move objects about, at will, while we cannot change the temporal order of events once they have taken place, much though we sometimes may wish that it had been different.

The relation of time is something that God arranged for us when He created the world. Then there was a *beginning*. God himself is not under the rule of time. He inhabits *eternity* (Is. 57, 15). God can employ time, if He sees fit to do so. Thus He used six days to create the world. He promised the sending of His Son to redeem us from sin and damnation, and then waited thousands of years before He actually sent Him in the fulness of time. But God is not limited in His plans and in His works by any time element. A thousand years are with Him but as yesterday when it is past (Ps. 90, 4); or as Peter says (II, 3, 8) one day is with the Lord as a thousand years, and a thousands years as one day.

For us God created time. When He set the lights in the firmament of heaven on the fourth day, one of the functions assigned to them was that they be for seasons, for days, and years (Gen. 1, 14). It makes no difference whether any one accepts the Copernican or the Ptolemaic system, as far as we on earth are concerned, the sun rises and sets, it moves north in summer and south in winter; the moon travels around the earth at a different rate of speed; and the stars change their position in the heavens. From all of these movements, real or apparent, we get that thing which we call time, and also a convenient scale for measuring time.

What a mysterious thing time is, concerning which Paul urges us to redeem it. But more of this later.

J. P. M.

* * * *

Salvation and Baptism In the question box of one of our exchanges the following was discussed: "*Does Mark 16, 16 teach the necessity of baptism for salvation?*" The first part of the answers

given there is very good: "The Scriptures, both Old and New Testaments, uniformly teach that salvation is by grace alone, through faith." One might wish that the additional clause had been worded somewhat differently: "without any ordinance or accompanying act on the part of man." What should have been said is that we are saved without any merit or worthiness on our part. The words *ordinance* and *accompanying act* seem to be aimed against the sacrament of Baptism. We may also, at least in part, accept the following declaration: "The emphasis in Mark 16, 16 is on *belief* and not on baptism. Belief and unbelief are the leading ideas together with the result of each, and they are contrasted here." But what is then said about the baptism of a believer is only a half-truth: "The true believer naturally is baptized as the *outward seal and token of his faith*." Is Baptism really just a *token of faith* given by the believer, an act of the man who submits to the ceremony? Is this merely an act of obedience and confession? Baptism is not a *man's* act before God and the church, it is *God's* act on a poor sinner, a sacrament by means of which God offers, gives, conveys, seals forgiveness of sins, life and salvation to a sinner. Therefore the following sentence, the last one we wish to quote, actually contains a terrible blasphemy: "The very omission of the word *baptize* in connection with the one who disbelieveth would indicate that *baptism is not essential to salvation*."

Let us not be deceived. Our Catechism says beautifully about the benefits of Baptism: "It (Baptism) works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." These words of our Catechism stand. And a Christian may in his daily troubles and in all his lapses confidently revert to his Baptism there to find strength and assurance. "My faithful God, Thou failest never, Thy cov'nant surely will abide. Oh, cast me not away forever, should I transgress it on my side. Though I have oft my soul defiled, do Thou forgive, restore, Thy child" (Hymn No. 298, 4).

Consider a few Scripture passages that speak of the benefits of Baptism. To the men that were pricked in their hearts, on the first Pentecost, and who said to the apostles, "Men and brethren, what shall we do?" Peter answered: "Repent, and *be baptized* every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost" (Acts 2, 38). Paul received a similar encouragement from Ananias (Acts 22, 16). Therefore Peter, comparing Baptism to the flood which carried the ark of Noah and saved him, writes: "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God (1 Pet. 3, 21). — Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6, 3, 4). By being baptized into Christ we have put on Christ (Gal.

3, 27). Baptism raises us from spiritual death and creates new spiritual life in us. We are *born* of water and of the Spirit (John 3, 5); it is the water of *regeneration* by which God saves us according to His mercy" (Tit. 3, 5).

In the face of such rich Scripture testimony, is it not a terrible thing to teach, as we have heard above, that "baptism is not essential to salvation"? Let us not be deceived. Let us highly cherish our Baptism and render God thanks by making ever a fuller use of it. J. P. M.

* * * *

When Is the Time to Repent? The Psalmist answers this question with an emphatic *today*. Today if ye will hear his voice, harden not your heart, as in the provocation and as in the day of temptation in the wilderness (Ps. 95, 7, 8). Do we hear God's voice today? God is fairly thundering in our ears, so that any but the very stone deaf should be able to hear His voice. The war with all its horrors is a stern judgment proclaimed by God on the sins of mankind, and an appeal — it may be the last — to repent. Today is the time to repent, tomorrow may be too late.

It was shocking, then, to read in one of our exchanges: "*After the war is over and won, we can take all the time we want for repentance.*"

The author refers to a charge coming from the Congregational Church that "Protestants are repenting too much," and warning churchmen not to wallow in a mass of repentance, but to see "where the mass of the weight of evil lies." He then adds his comment: "These are sane words, and fitted to recall all of us to realize that, due to totalitarian ideas, *we are fighting a war primarily for the preservation of Christian principles and of Christendom itself.*" Then follows the sentence quoted above about time for repentance after the war.

We painfully wonder what kind of "Christendom" that may be which advocates a deferment of repentance till after the war.

Over against this pernicious counsel of procrastination we quote from an article in the *Lutheran Herald*. "Invariably, the Bible regards war as a punishment. It does not look upon war as a problem; it regards it as a *consequence* of a problem. War is not treated as the sin; it is regarded as the judgment unloosed because of sin. The hatreds, greeds, and fears of peacetime increase in tension, and at last snap into a war. When war comes, the hand of God is upon a people in punishment. In that sense, God does not command people to fight, He condemns them to fight. And however fiercely they fight, however successful they are, *war becomes a purgative only to the degree that a people acknowledge it as a judgment and respond with repentance.* In this war it matters not that we are on the defensive, pitting ourselves against a ruthless and brutal imperialism, we shall become a stronger and nobler nation only as we stand, even in victory, *in humble repentance before God.* — When victory comes, as we are confident it must, it will be tragic if we forget that this war was a punishment for us, too. To be arrogant

and not contrite, to be proud and not humble, to be vindictive and not repentant — these are the victor's peculiar temptation. On the other hand, a victor with the sober mind of penitence, under God has within his power to lay the foundations for enduring peace."

These words are worth pondering. *Today if ye hear His voice, harden not your heart.* J. P. M.

* * * *

"Human Nature Remains the Same"

Roane Waring, the national commander of the American Legion, in an address delivered before the families of fighting men in Freeport, N. Y., on the fifth of December of last year, made a surprising confession. His subject was, "War Objectives and Responsibilities." After tracing the progress man has made in the last few decades — from the automobile and radio to the airplane — he had this to say in regard to man:

"We must not forget, however, that in one respect mankind has not changed from our parents, and our sons are not different from us. Since human nature remains the same, we must recognize that the checks which 5000 years of history have developed to restrain our elemental emotions and instincts, must remain essentially the same. Those checks are the laws and rules conceived by man to restrict unbridled exercise of these traits."

We say, we are surprised to hear any leader of our generation make such a confession. Even though this confession is also faulty, in this, that it does not go far enough and that he claims that *man* during 5000 years of history has *developed* the check in our evil natures with *his* laws (it is, of course, the Law of God) — yet we were glad to hear him say that "human nature remains the same" and has not changed in 5000 years. If Commander Waring had quoted the Scriptures, no doubt, he would have said: "The imagination of man's heart is evil from his youth" (Gen. 8, 21); or, "That which is born of flesh is flesh" (John 3, 6). In an age in which the total corruption of man's nature is so vehemently denied and the "inherent goodness of man" is so universally claimed by men of the world, it is refreshing to hear such a confession.

No, we are not attempting to over-emphasize Commander Waring's admission in regard to the evil in men. We are well aware of the fact that if his statement were probed and combed with a fine comb it may still be wide of the Scriptural doctrine of Original Sin. Yet, it at least does not espouse the "inherent goodness of man" theory. In fact, it is far removed from it. Also Commander Waring is ready to say, that no matter what the outcome of this present war may be, this is certain, "*our sons will not be different from us.*" He is not living in a fools paradise. He is not dreaming of a changed mankind after this war, or of a changed world of men — a world in which wars will have ceased forever. Rather, he sees men emerge from this present conflict unchanged — as to

their "elemental emotions and instincts," that is, as to their nature. It will be corrupt and evil, after as before the war. The war will not change this as no war or any cataclysm ever has. After as before, "the imagination of man's heart is evil." No wars, no laws, no catastrophes of any kind, no judgments of God, no wisdom of man — can ever change this condition of the heart. There is but one power in earth and heaven that can change man's heart, cleanse it from its guilt and turn it from its evil ways into the paths of righteousness — *the Gospel of Jesus Christ*. Where that Gospel takes root it produces love toward God and love toward all fellowmen — there wars and strifes among men can be hindered. Where this Gospel is not accepted there "human nature remains the same," from one generation to the other until the end of time.

W. J. S.

IT DOES MAKE A DIFFERENCE

There is a distinct thrill in finding support for a truth from an unexpected quarter.

Such was the experience of the writer when he read a chapter on "Reading" in *The Student's Manual*, an old book by John Todd, picked up at a bargain in a book stall.

In discussing what he considers the three great objects of reading — style, stock of knowledge, stimulation — the author says under the first point: "It is impossible to bring your mind for any length of time under the influence of another mind, without having your mind, without having your language and modes of thinking influenced by that mind."

A little further on Dr. Todd writes: "Could you walk arm and arm with a man for days together, without catching his step and gait? It is a law of nature that our minds insensibly imbibe a coloring from those with whom we associate, whether they are brought in contact by the living voice or on the written page."

"Influenced by that mind," "catching his step and gait," "insensibly imbibe a coloring" — no more strikingly could be expressed the truth urged again and again by the promoters of Christian education, that even in the teaching of the so-called secular subjects it does make a difference who the teacher is. A Christ-centered mind, even when teaching such an apparently neutral subject as music or arithmetic, is making an impact on the mind of the pupil and lends a coloring to his teaching which will be insensibly imbibed by the pupil.

This danger is ever present even when a mature mind comes under the influence of non-Christian instructors. But it is peculiarly dangerous when impressionable children are taught the secular subjects by unbelievers or false believers.

Christian teachers for Christian pupils, from kindergarten to university, must ever remain the living ideal for a Lutheran.

H. C. N.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

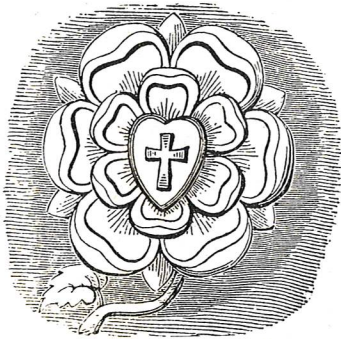
ARTICLE X. OF THE LORD'S SUPPER

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.

V

THIS brief study will be somewhat in the nature of an appendix.

There are many interesting and important points that should be studied in connection with the Lord's Supper, which, however, our present Article X does not touch.



There is the question which Luther asks in his Small Catechism: "What is the benefit of such eating and drinking?" and the other: "Who then receives such sacrament worthily?" They will come up for discussion in connection with Art. XIII, which treats of the use and purpose of the sacraments,

namely, that they serve as signs and testimonies of God's gracious will toward us, that they awaken and confirm our faith, that we are made partakers of their blessings through faith alone which trusts in the free forgiveness of sin.

There is the question, whether it is necessary according to Christ's institution that every guest receive both the bread and the cup, if it might not be considered as sufficient that laymen receive only the bread, while the cup is withheld from them and reserved for the officiating priest. This point is treated more fully in Art. XXII under the head, "Of both kinds in the sacrament."

Another question is this, if the Supper should not be considered as a real sacrifice, an unbloody repetition of Christ's sacrifice on the cross, and if then Mass — to use the Catholic name — might not be celebrated for the benefit of even the dead. Such and similar questions are dealt with more fully in Art. XXIV: "Of the Mass."

For that reason we do not take up these important matters at present, but defer them for a later consideration. But we must briefly sketch a sorry chapter of Lutheran history in connection with our present Article X.

The Article, as originally presented at Augsburg, contains a severe disapproval of divergent views concerning the Supper: *and they reject those that teach otherwise.*

The reference was principally to the Swiss reformer Ulrich Zwingli, who insisted that the body and blood of Christ cannot be really present in, with and under the earthly elements of the Supper, but that bread and wine merely *signify* the body and blood of Christ. Zwingli submitted his own confession of faith at Augsburg, in which he presented also his unscriptural views of the Supper. By rejecting in clear words those that teach otherwise the Lutherans expressly disavowed any connection with the Swiss reformer and his error.

Melanchthon, who had penned the Augsburg Confession for the Lutherans, had the habit of changing his expressions constantly. He was never quite satisfied with anything he had written just as it stood; he tried to improve, in order to make smoother and clearer reading. He did so with his own books, *e. g.*, with his compendium on Christian doctrine, his *Loci*; he did so also with the Augsburg Confession, especially with our Art. X on the Supper. When the changes served only the purpose of clearer expression, nobody paid much attention to them, at least, no one protested; but when they affected the sense, Melanchthon's alterations were rejected and Lutherans emphasized their adherence to the *Unaltered Augsburg Confession*.

In Article X Melanchthon dropped the rejection of error in the edition of 1540. Zwingli was dead (since 1531). In 1536 an agreement between his followers and the Lutherans had been drawn up, which contained a correct presentation of the doctrine of the Supper. All Lutherans began to hope for a winning-over of the Swiss to the Scriptural position. Luther himself counseled against "fighting and scolding" and practised restraint "since we do not yet understand each other fully." The rejection of those that teach otherwise was resented by the Swiss; so Melanchthon dropped it.

He did more. He dropped also the words *are truly present*. This was another effort of his for meeting the Zwinglians more than half way. The real presence of the body and blood was no longer confessed, at least, it was not stressed in the official declaration of the Lutherans. That should make it easier for the Zwinglians to accept the Augsburg Confession.

In still another way Melanchthon toned down our Article. For the word *distributed* he substituted a milder one: *exhibited*.

While these alterations more clearly opposed the Catholic transubstantiation than did the original wording, they considerably weakened the confession over against the Reformed. The introduction to Art. VII of the Formula

of Concord (adopted in 1580) complains that, although at Augsburg there was a clear separation between Lutherans and Zwinglians, yet later the Zwinglians were "intruding themselves" and were attempting, under the name of the Augsburg Confession, to spread their error. The alterations of Melancthon made this infiltration possible.

Herein lies a warning for us. While avoiding all

"fighting and scolding," as Luther counseled, we yet dare not tone down the confession of the truth itself, dare not use ambiguous terms which may sound correct but can be accepted also by opponents of the truth and understood as covering their views. If we fail in this, so the sad history of Melancthon's alteration clearly shows, error will surely get an advantage.

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5

From a Series of Articles by Pastor Irwin J. Habeck, Weyauwega, Wisconsin

"Without Natural Affection, Trucebreakers, False Accusers"

DURING this sacred season our thoughts turn to a family group which has been the subject of more paintings than any other, Mary, Joseph, and the Child. Here we see the family as the Lord would have it: the mother wrapped up in her child, the father, strong and yet tender, determined to protect and to provide for his own. In our portion of prophecy, however, the Lord foretells that in the perilous times ushering in the end of the world that natural affection so beautifully shown by Mary and Joseph would often be lacking. We, in turn, are witnessing the fulfillment of his prophecy.

"Give me children, or else I die" (Gen. 30, 1), exclaimed Rachel when the Lord withheld from her the children which she in the motherly affection which is natural to womankind desired. But today many wives lack that natural affection and say indeed, "I would rather die than have a baby," and suiting actions to their words help to increase the number of illegal operations and to swell the sales of contraceptives. Only slightly less devoid of natural affection are those who will have their babies, but are ready to entrust them to the care of anyone whom they can find, competent or incompetent, while they themselves go off to their parties and their pleasures, their career or their job.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2, 24). If the love of a mother for her child is the strongest of natural affections, then the order of the Creator quoted above puts the love of a husband for his wife and of a wife for her husband next in order. But we in our day are seeing how many have become without this natural affection. Differences of opinion arise, quarrels displace domestic tranquility, and neither party wants to make peace. Thus they become "trucebreakers" in the sense of our prophecy. And then they become covenant breakers, letting the divorce courts set aside their solemn promises to be faithful one to another until death. Statis-

tics which show that in our country one of every six marriages ends in a divorce show how widespread this evil has become.

Ah, but there are reasons. And how good they sound. For when natural affection disappears and there is no desire for peace, the faults and failings of the other party are told in horrid detail. "False accusers" are those who thus tell evil about others and paint their guilt in blackest colors.

This sin is committed by many another also. Friendship has a sacred name. It is natural that a man should have affection for his friend, for, after all, we pick up friends because there is in them some quality which unites their hearts with ours. But when men are "lovers of their own selves," as our prophecy says they will be in our day, they will turn on their friends if they can further their own advantage by doing so. When the break has taken place, the slandering tongue gets to work and is all the more vicious because it can tell of weaknesses and mistakes which once were confided in friendship.

Looking into the larger sphere of business, social, political and international relations, how often we see the same sad sequence: friendship, then a rift which neither wishes to heal, and then a propaganda campaign to prove one's own goodness and to establish the villainy of the rival.

And We?

We have touched upon delicate matters as we marked the trend among wives to discard their natural affection for children, but when they who shape the thoughts of many in our day are outspoken in championing their sinful ideas, we must speak plainly in confessing what is good and right. As God through the Lord Jesus is our Father, we shall see eye to eye with Him. He says, "Lo, children are a heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them" (Ps. 127, 3-5). True, babies do interfere with careers, but what career is more

noble, natural, and Godpleasing than that of being a mother? Babies do interfere with parties and pleasure, but what pleasure can be greater than that of nourishing a helpless child and guiding it in its growth into Christian manhood and womanhood? Babies do cost money, but what is filthy lucre compared with the "heritage of the Lord"?

As parenthood is sacred to us for the Lord's sake, so too is marriage. We will not break asunder what God has joined together. And as far as our friendships are concerned, our conduct in relation to our friends will be modeled after that of our Friend Jesus, who thought not of His own gain, but gave the highest proof of friendship by laying down His life for us. It is true, in every relationship between sinful human be-

ings, there will be differences of opinion. But we shall not let them grow into breaks and refuse to make peace, but shall rather forgive even as we have been forgiven by Him whom we wrong with every sin, and for His sake be peacemakers.

As far as our tongue is concerned, we know that this "fire, a world of iniquity" (Jas. 3, 6) can be tamed only with the help of its Creator. But with His help we will tame it. If duty demands, we shall indeed condemn the sin, but show all the while that we still love the sinner. If our brother trespasses against us, we shall tell him his fault privately, but shall not publish it. And for the rest, as "sons of peace" we shall heed the homely advice: "If you can't say anything good about someone, don't say anything."

THE GOD-PLEASING RELATION BETWEEN A CONGREGATION AND ITS AGING PASTOR

By Pastor Paul Oehlert, Kaukauna, Wisconsin

THE assigning of this theme was occasioned, no doubt, by the fact that there are cases where the relation between a congregation and its aging pastor is not always God-pleasing. To be God-pleasing, such relation must, of course, be in conformity with the will of God. But have we a Word of God that defines such relation? If not expressly, in so many words, yet the Holy Scriptures *imply* what the mutual attitude of a congregation and its *aging* pastor should be.

The Word of God *clearly states* the sacred obligations of congregations and pastor toward each other irrespective of the latter's age.

Although the theme, as assigned, would restrict this paper to the consideration of the God-pleasing relation between a congregation and its *aging* pastor, it is, nevertheless, necessary to review the God-pleasing relation between congregation and pastor *in general*. We shall endeavor to answer three questions.

First: How does Scripture define the relation of a pastor to his congregation?

Second: How does Scripture define the relation of a congregation to its pastor?

Third: Does the advancing or advanced age of the pastor alter such relation between congregation and pastor?

I

Without enlarging upon the scriptural doctrine of the holy ministry we shall adduce a few passages in which God sets forth the relation that He would have exist between the pastor and the congregation.

It is to the Church in general that the Lord Jesus Christ gave the Ministry of the Keys, which is the authority "to forgive the sins of the penitent sinners

unto them, but to retain the sins of the impenitent as long as they do not repent."

By virtue of the call a congregation transfers upon its pastor the public exercise of the Ministry of the Keys, its divinely given power and authority which includes the preaching of the Word of God, both Law and Gospel, the administration of the Holy Sacraments, absolution and other related functions.

The pastor, then, is at the same time a servant of God and a servant of the congregation. Says the Apostle Paul, I Cor. 4, 1: "Let a man so account of us, as of the ministers (*i. e.*, servants) of Christ, and stewards of the mysteries of God." And again he says, II Cor. 4, 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

In this service the pastor is not to preach himself, not to seek his own glory, advantage and acclaim, but as a steward of the mysteries of God he is in all obedience and humility to preach the Word of God in its truth and purity, apply it without fear or favor and administer the Sacraments as Christ Jesus instituted them. The Apostle Paul speaks of those called into this service as of ambassadors. Including himself he says, II Cor. 5, 20: "Now then we are ambassadors for Christ, as though God did beseech you by us." As ambassadors they are messengers and agents of Christ to beseech and pray in Christ's stead that men be reconciled to God. As ambassadors they are to abide strictly by the message which God has assigned to them. The Lord commands through His Apostle, II Tim. 4, 3: "Preach the Word, be instant in season and out of season." And in the second chapter of the

same Epistle, verse 15: "Rightly dividing the Word of truth." That is, distinguishing between the Law and the Gospel, applying both to the conditions and needs of the hearers. Peter summarizes the work of the pastor in his first Epistle, chapter 5, verse 2: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Peter remembered the Master's charge to him, John 21, 15, 16: "Feed my sheep; feed my lambs." And in I Tim. 4, 12 Paul stresses another important requirement when he says to his young assistant in the ministry: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The pastor's relation to his congregation is, then, to be one of sincere and loving concern for the spiritual and eternal welfare, for the salvation of all entrusted to his pastoral care, both young and old. This his earnest concern is to be manifest in his public preaching from the pulpit, in his dealings with his people individually, in dispensing comfort and encouragement to the sick, the sorrowful and distressed, and in admonishing the indifferent and fallen, in his efforts for the Christian training of the youth, and in his life and conduct.

A Christian congregation rightfully expects that of its pastor. Therefore when a congregation calls a pastor it obligates him to proclaim the Word of God in its full truth and purity, to administer the Holy Sacraments in accordance with their divine institution, to discharge toward all members of the congregation the functions of a pastor and curate of their souls (Seelsorger), to visit the sick and the dying, to warn and to admonish the indifferent and erring members, to give serious attention to the Christian education of the children and youths of the congregation, to serve the congregation as an example by his Christian conduct and to lead the congregation in the upbuilding of the kingdom of Christ at home and abroad.

II

What should be the relation of a congregation to its pastor? What saith the Scripture?

Hebrews 13, 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." According to this Word of God the congregation is to yield itself trustfully to the spiritual leadership of its divinely appointed pastor, submit willingly to the rule of the Word of God as it is preached and taught by him in its full truth. The congregation is to realize the stupendous responsibility resting upon him, the responsibility for the salvation of every soul of the flock for which he will be called upon to give an account before God on the last

day. The conduct of all members towards their pastor and their attitude to the message which he proclaims should be such that their pastor may do his work among them with joy, and not with grief. The Lord Jesus says concerning the conduct of hearers towards their pastors, Luke 10, 16: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." And I Tim. 5, 17 we read: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." And again I Thess. 5, 12, 13: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake. And be at peace among yourselves." A congregation is to hold its pastor in love and esteem, in honor and respect, not for his person's sake. As for his person, he is no more than the least of his people. But loving respect is due him for his work's sake: he is an ambassador of Christ.

A congregation's God-pleasing relation to its pastor is also to be expressed by the adequate provision which the congregation makes for its pastor's bodily support. Regarding this matter, too, the Scriptures are very clear. Paul, the Apostle of the Lord, writes Gal. 6, 6: "Let him that is taught in the Word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked." And I Cor. 9, 13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

A Christian congregation, knowing that its relation to its pastor must be governed by the will and Word of God, solemnly assures its pastor in the call extended to him that it will receive him as a minister of Jesus Christ, accord him the honor, love and obedience prescribed by the Word of God, to render the discharge of his ministerial duties less difficult by diligently and regularly hearing the Word proclaimed by him and humbly submitting to it, and to provide for his decent maintenance according to its ability by promising him a definite salary.

III

And now we come to the final question: Does the advancing or advanced age of the pastor alter such relation between congregation and pastor?

We do not find a single passage in Scripture that sets an age limit for pastors serving in the church. Timothy was a very young man when he became the assistant of the great Apostle. The Apostle himself, when at the height of his career, was past middle age. Moses was eighty when he was called to be the leader of Israel. And so we find among our pastors extremes of age.

But whatever the days of his years may be, the one requirement of a pastor is that he be faithful. I Cor. 4, 2: "Moreover it is required in stewards, that a man be found faithful." Faithful in his stewardship concerning the mysteries of God; faithful in preaching the Word of God and in the administration of the Sacraments; faithful in his concern for the spiritual welfare of the whole flock; faithful in his private work upon individuals; faithful in the discharge of all the manifold duties imposed upon him by his Lord.

As he advances in age, the pastor, like most humans, as a rule loses that youthful sprightly stride. But he becomes more settled. He has learnt to distinguish better between the true essentials and the nonessentials in the work of the kingdom. He has gathered valuable experience for tactful and wise, yet resolute dealing with his people. He has become more valuable to his congregation.

If a pastor, by the grace of God, thus gives himself to his ministry and despite his advancing age retains his mental and spiritual freshness and faithfully shepherds his flock, his congregation has every reason to thank God and to treasure such a seasoned and mature leader. And there are such pastors and appreciative congregations. Just to mention one outstanding example in our Synod. Reporting on the convention of our Synod in Saginaw last year, the *Lutheran Witness* made the following observation: "Then there was the alert mind and the youthful spirit evident in the Rev. G. E. Bergemann, who served as chaplain in all the sessions and who celebrated his seventy-ninth birthday on Saturday of convention week. We were again convinced that the clamor for youth in the pulpit is usually based on a false premise."

But the time will come for the aging pastor, that because of physical and mental infirmities he can no longer properly perform his pastoral duties; his steps falter, his memory fails him, his voice is weakening, his resistance is breaking down. It is often the congregation that notices these things coming on before the pastor himself is aware of his physical and mental decline. What is the congregation to do? Knowing that the Lord does not expect the impossible of His ministers, the congregation will exercise Christian patience. It will not want to make the declining years of a faithful pastor bitter for him, but will do all in its power to render him every possible help. It will not resort to dishonorable, underhanded means to get rid of him, but will discuss the matter with him in a tactful, kind and charitable manner. Finally the conscientious pastor himself will realize that the Lord wants to terminate his services in the ministry. It may be difficult for him to realize that, for there is hardly a

pastor who does not wish to die in the harness. And though his desire to continue in the service may be a matter of bread and butter, yet he will fight against all carnal and selfish thoughts; considering above all the welfare of the congregation. He will commit his way unto the Lord in whose service he has spent his life. And if all is well with the congregation it will not ruthlessly cast its aged pastor away, but following the divine injunction, Heb. 13, 7: "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," will continue cheerfully and gratefully to pay its debt of gratitude by making provisions for his continued bodily support if such support is found necessary.

FAIRVIEW, MILWAUKEE

On January 1, 1943, our Fairview Congregation ceased to be a mission. By the merciful grace of God it has grown to maturity and strength and is now able to take its place with those congregations which support not only themselves, but assist in extending the work of the Kingdom of God in other places.

Fairview Mission was nineteen years old last July. Beginning with sixteen charter members the congregation has steadily grown from year to year under the able guidance of its first pastor, Arnold Koelpin. In the year of its organization a school was founded, which grew into a two-room school. Mr. Edward O. Schmidt served as principal for nineteen years. Other teachers who served in the lower grades are: Mr. A. Gentz, Miss Lydia Pankow, Miss Irmgard Sampe, Mrs. A. Koelpin, Miss Olive Olson, Mr. Wm. Thierfelder, Mr. Lester Groth. At present Mr. A. Lorenz is serving the upper grades and Miss Ann Winter the lower. Rev. Koelpin remained pastor of Fairview until 1940, at which time the undersigned accepted the call and became the mission's second pastor.

In our membership we count about 700 souls, 415 communicants and 119 voting members.

As the congregation looks back over the past years it cannot help but thank God for all the blessings He has given. Through Him the hearts of fellow-Christians were opened and subsidy was given when still a tender sapling. Even during the trying "depression years" His hand was not shortened. Now, in retrospect, we sing praises to Him who upheld us, and we express our heart-felt gratitude to our Synod and fellow-Christians who supported us financially.

As to the future, we join the Psalmist: "Strengthen, O God, that which Thou hast wrought in us." Ps. 68, 28.
P. A. Behn.

Siftings

BY THE EDITORS

The Boys in the Service are asking for letters from home, says an exchange. This, we take it, was intended to be a gentle reminder to all of us to keep in touch with the boys through the mails. A letter now and again certainly is little enough that is asked of us. — Let those who have sons, friends, acquaintances in the service, by all means, write often.

* * * *

A Judge Sentences Mothers. — It happened in a city of some 30,000 inhabitants. A gang of youngsters broke into five different places in one night. The police caught them between three and four o'clock in the morning in the act of robbing a safe in a public library. What followed is presented in the *Lutheran Standard*. "When the young boys were taken before the local judge he patiently heard their story, gathering all the information he possibly could on the case. Thereupon he insisted that all the parents appear in court the next day with the children. When he gave his sentence he denounced the parents, especially the mothers who did not know where their boys were after midnight during the weeks of summer vacation. The boys themselves received no punishment other than being paroled to the care of responsible persons. To cap the climax of that day in court the judge sentenced two of the mothers to twenty-four hours in jail." —

Whether the judge had the legal right to act as he did, may be left out of consideration; but he certainly put his finger on a very sore spot. God holds parents responsible for the training of their children.

* * * *

From Berne, Switzerland, comes the news that "at the instigation of Pope Pius XII the apostolic penitentiary has promulgated a decree modifying remission of sins. The decree is applicable only to those in imminent danger of violent death during air raids."

"Apparently designed to help those subjected to intensive bombardment, the decree accords plenary indulgence without confession on condition the applicant is of contrite heart for the sins committed. The faithful should then supplicate "*Jesus misere mei*" (Jesus have pity on me)."

"The *Osservatore Romano* says the special dispensation is valid only for the duration of present hostilities."

"Ecclesiastic circles stress that this is the first time in the history of the church that dispensation has been given for confession prior to the remission of sins. Soldiers going into battle, for instance, may be given absolution, but only after they have confessed, and even then absolution must be given by the priest." (*Milwaukee Journal*.)

As we read the above newspaper item we marvel. Why this round about way? Why these *special dispensations*? Who has the power to make any *special* arrangements for the forgiveness of sins? Christ tells His church: "Who-soever sins ye remit they are remitted unto them." That

is simple; that is clear. There are no involved instructions. Yea, whoever believes in Christ *has* the forgiveness of sins whether there is a priest or minister at hand to pronounce the forgiveness or not. What a blessed thing it is to know the simple truths of the Scriptures and to trust in them!

* * * *

Fate of the Apostles. — St. Jude was shot to death with arrows. — St. Simon Zealot was crucified in Persia. — St. Paul was beheaded at Rome by Nero. — St. Matthias was first stoned and then beheaded. — St. James the Great was beheaded at Jerusalem. — St. Luke was hanged upon an olive tree in Greece. — St. Barnabas was stoned to death by Jews at Salania. — St. Bartholomew was flayed alive by the command of a barbarous king. — St. Philip was hanged up against a pillar at Hierapolis, a city in Phrygia. — St. Mark was dragged through the streets of Alexandria, Egypt, till he expired. — St. Thomas was run through the body with a lance at Carmandel in the East Indies. — St. Andrew was bound to a cross, whence he preached to the people till he expired. — St. Matthew is supposed to have suffered martyrdom or was slain with the sword at the city of Ethiopia. — St. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club. — St. John was put into a caldron of boiling oil at Rome and escaped death. He afterward died a natural death at Ephesus in Asia. (Exchange).

* * * *

Nothing is Too Silly for superstition to feed upon, especially during the upset of common sense induced by wartime hysteria. The action of the municipality of Grench Lick Springs, Ind., is a case in point. The action taken by the town fathers (October 13, 1939) has not even the scariness of wartime to excuse their folly, for on that date they decreed that on all Fridays falling on the thirteenth all black cats should wear bells as a warning of their approach. Just what "belling the cat" would do to the mysterious threatening of that day and date combined is not made clear, but now the intention of the town fathers is to enforce the law even more rigorously as a "war measure to alleviate mental strain upon the populace." It raises the question whether in a populace that could be so affected there could be any possibility of "mental" strain. The folly of fear over black cats and "Friday, the thirteenth," has penetrated into places where science is supposed to reign. At least one of the large hospitals in Philadelphia has left out thirteen in the numbering of its floors. Let us hope that it is due only to weak deference to the superstition of patients, but even that is morally and scientifically reprehensible. But consider — the fear carries its own punishment and deprivations; for instance, it has ruined "the baker's dozen," and now you get one less roll. (*The Lutheran*.)

MILWAUKEE LUTHERAN HIGH SCHOOL

By Pastor Victor Brohm, Milwaukee, Wisconsin

IT is now in its thirty-ninth year. The impetus for establishing a Lutheran high school was given by a paper read to the City Pastoral Conference of Milwaukee in 1902 by Professor August Pieper, then pastor of St. Mark's Church. Two members of the conference had been particularly impressed with the force of arguments of Prof. Pieper, namely Rev. J. Harders of Jerusalem Church and Rev. O. Hagedorn of Salem Church. Mr. Emil Sampe, teacher at the parish school of Jerusalem Church, soon joined these pastoral propagandists. These three men secured the financial backing of Mr. John Frank and Mr. C. Tegge. When Immanuel Church agreed to place one of its school rooms at the disposal of these enthusiasts, the announcement was made that a Lutheran high school would open in September, 1903. And the school was opened on September 21 with 18 girls, for it was to be a girl's school only. An evening school for boys was established the same year with 58 students.

The following men and women taught during the first year: Rev. J. Harders, Rev. Ed. Albrecht, Mr. R. Albrecht, Hon. E. von Briesen, Rev. H. Ebert, Mr. E. Gleichmann, Rev. O. Hagedorn, Mr. G. Klug, Rev. H. Knuth, Prof. J. Koehler, K. and H. Meyer, Mrs. A. Pieper, Mr. Jul. Ross, Mr. Jul. Rhode, Dir. F. Salbach, Mr. E. Sampe, Rev. G. Schlerf, Dr. G. Scholz, Rev. H. Sieck, Rev. J. Strasen, Mr. C. Zeutner. These men and women served without compensation.

At the close of the first year the Ev. Lutheran High School Association was organized with the following officers: John Frank, president; R. Fritzke, secretary; W. Weisheimer, treasurer; John Koch, John Frank, finance committee; Rev. J. Harders was the director of the school.

Encouraged by the propitious beginning, the association rented the old seminary of the Wisconsin Synod, and now, for the second year, the first permanent teachers were called: Rev. F. Meyer as director and Mr. C. J. Voges as teacher. The enrollment increased to 63 during the second year and at the be-

ginning of the third year a new member was added to the faculty, Mr. E. Sampe.

In 1907 the association purchased the synodical property and erected a new building, which was dedicated in the fall of 1908, accommodating 150 students. The largest enrollment between 1908 and 1911 was 165 students. During the first eight years the enrollment aggregated 1,010 students.

The number of students continued to grow steadily, so that more room had to be provided. The south wing was added in 1922 and the auditorium in 1923. The number of teachers was also increased. In 1926 the gymnasium was built. Another building was

added in 1928, the north wing. This undertaking was made possible by the generosity of an ardent friend of the school, Mr. Freihube, who supplied all the funds. What an encouragement to the cause of Christian higher education! In 1931 the enrollment exceeded that of all the previous years, namely 347, and the school



Lutheran High School, Milwaukee, Wisconsin

was overcrowded.

It certainly is overcrowded now. During the depression years, as was to be expected, the enrollment decreased, dropping down to 270. From this low point it rose again to 291 in 1938, and since then it steadily increased every year, and the present school year was opened with 508 students. The enrollment from 1938 to 1942 is as follows: 291—307—370—417—508.

The school is the property of the Lutheran High School Conference, now composed of 33 congregations of the Wisconsin and the Missouri Synod. These congregations furnish less than one-half of the operating cost, the greater part is supplied by the payment of tuition, \$40.00 per year for each student.

The following have served as director of the school: Rev. F. Meyer, Rev. F. Uplegger, Mr. E. Sampe, Rev. J. Ruege, Rev. E. Burger (since 1926).

The faculty consists of the following, listed according to their appointment: H. Grothmann, E. Buerger (director), Miss I. Boettcher, E. Falk, R. Dobberfuhl, K. Hauser, W. Manthey, C. Trapp, G. Martin,

H. Siehr, Theo. Senne. Assistants: R. Holtz, Theo. Bartsch, O. Schlenner, Miss A. Lau.—Sewing teacher: Mrs. E. Trettin.

The Lutheran High School is, indeed, a "going" concern. That is solely due to the Lord's blessing — His answer to many prayers. And the results are most gratifying. Our school is held in high esteem also by many non-Lutherans who come into contact with our graduates, either at colleges and universities or in business offices.

Someone has said: "Our schools, our educational system, should be linked in thought to that which is highest and best in religion, to God, and to Jesus Christ, and seek to deal with the students not only as citizens of the state, but as immortal beings, who are to live eternally."

Do you subscribe to that statement? Then you will endorse the Lutheran High School and join your fellow-Lutherans in promoting it by word and deed.

Victor Brohm.

ANNIVERSARIES

MARTIN LUTHER CHURCH

Neenah, Wisconsin

It was the first anniversary which Martin Luther Congregation of Neenah, Wisconsin, celebrated on December 6, and a joyful one it was. For some time Trinity Congregation on the East Side of Neenah had entertained the wish of seeing a mission established on the West Side. This is now an accomplished fact. In the fall of 1941 a request of the Mission Board was presented to Pastor Adalbert Geiger of Oshkosh to do the necessary canvassing and preliminary work. He complied with the request and



began work there on October 28. The first service was held on November 16, and since then regularly. Not long thereafter, on December 15, the little flock organized a congregation with eight members and took the name: Martin Luther Evangelical Lutheran Congregation. They had by this time already realized the advisability of having their own pastor residing in their midst and giving his whole attention to this cause. Their request was presented to the Mission Board, and Pastor Ad. Geiger who had gathered and ministered unto them thus far was called. After having accepted he was inducted into office in a special evening service at Trinity, the mother church on the East Side. This was on March 15, 1942. During the first year of its existence the congregation has grown from 8 to 22 voting members.

December 6 therefore was a day of joy for this congregation so richly blessed by the Lord. Two services were held, one in the morning, in which their own pastor, Ad. Geiger, preached the sermon; and one in the evening, in which the undersigned delivered the sermon.

After the evening service the congregation and guests assembled in the home of one of the members for a social gathering.

May the Lord of the church bless this young congregation and its pastor also in the coming years.

H. Geiger.

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Herman Knop, of Delano, Minnesota, members of Mount Olive Lutheran Church, were privileged, by the grace of God, to observe their golden wedding anniversary on Thanksgiving Day, November 26.

A special service was arranged in which the undersigned directed words of comfort and admonition to them in their old age.

E. H. Bruns.

* * * *

On November 26 Mr. and Mrs. John Eckoff, faithful members of St. Paul Ev. Luth. Church, Manistee, Michigan, celebrated their golden wedding anniversary. At the close of the Thanksgiving Day service a special service was held. The undersigned spoke on Luke 24, 39. May the Lord, the Good Shepherd, remain and be with them in their declining years!

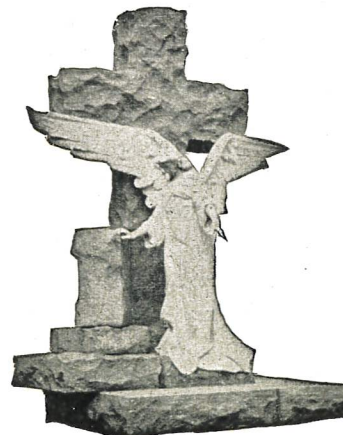
E. E. Rupp.

OBITUARY

† PASTOR EDMUND SPONHOLZ †

Pastor Edmund Sponholz, the son of the late Emil Sponholz and his wife Amanda, née Voland, was born in the Town of Mequon July 29, 1899. On August 27 of the same year he was baptized in the name of the Triune God. After thorough instruction in God's Word he renewed his baptismal vow on April 20, 1913, in the Trinity Lutheran Church, Town Mequon, being confirmed by Pastor Paul Burkholz, Sr. Before his graduation from the Cedarburg High School he suffered the loss of his father. The family moved to Milwaukee and joined St. Marcus Lutheran Church.

In September, 1919, the departed resolved to prepare himself for the holy ministry and entered North-



western College at Watertown. After several years he transferred to Concordia Seminary at Springfield from which he graduated in June, 1926.

On the twenty-seventh day of June, 1926, he was ordained as pastor in his home church at Milwaukee by Pastor Dornfeld. On August 1 Rev. Walter Gieschen installed him as pastor of the two congregations at Mukwonago, St. John's and Mount Olive.

On July 14, 1926, he was united in holy wedlock with Miss Irma Stebnitz of Milwaukee.

On December 4, 1928, the departed was called to St. John's Congregation at Slades Corners. His installation took place there on January 20, 1929.

Always a faithful laborer, Pastor Sponholz was faithful to the last. Shortly after returning from pastoral duties on Monday evening, December 21, he was stricken and never regained consciousness. God called him to his eternal rest early on Tuesday morning, at 12:15 A. M. His earthly sojourn amounted to 43 years, 4 months, and 23 days.

Besides his beloved congregation the following mourn his early departure: His bereaved wife, Irma Sponholz; three sons, Richard, Raymond and Martin; his mother and step-father, Mr. and Mrs. Henry Hauke; one sister, Norma Pflughoeft; his parents-in-law, Mr. and Mrs. Herman Stebnitz; four brothers-in-law, four sisters-in-law, and many other relatives and friends.

May God comfort them with the blessed assurance that the Jesus, in whom he believed and whom he preached, that this Jesus he now beholds face to face and will remain with him in all eternity.

Funeral services for Pastor Sponholz were held Saturday, December 26. Pastor Henry Diehl conducted services for the family and relatives in the parsonage. A service at St. John's Church in Slades Corners was held at 11 o'clock in the morning. Pastor A. von Rohr Sauer conducted the altar service, and Pastor Arthur Voss preached the sermon. At 2:30 o'clock in the afternoon services were held at St. Mark's Church in Milwaukee conducted by Pastor E. Dornfeld. The body was laid to rest in the cemetery at Thiensville where Pastor Alfred Schewe read the committal service.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The Northern Pastors' and Teachers' Conference of the Michigan District will meet January 14 and 15, 1943, at St. John's Lutheran Church in Saginaw, O. Frey, pastor. Sessions begin at 9 A. M. sharp!

The following are the papers: "Does the Divinity of the Call Imply that Every Call Must Be Accepted?" W. Voss; "Our Work Among the Young People," V. J. Schulz; "Interpretation of the Liturgy in the New Hymnal," W. Schaller. There will also be an open discussion on the proposed pension plan.

Confessional: O. J. R. Hoenecke (O. Frey).

Sermon: O. J. Eckert (W. Franzmann).

Kindly announce early, stating clearly whether you desire meals or lodging or both. Conrad Frey, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet in St. John's Ev. Lutheran Church, St. Paul, Minn., J. Plocher, pastor, on January 13 and 14, 1943, opening at 10 o'clock Wednesday forenoon.

A joint meeting with the parish teachers of the St. Croix Conference will be held on Wednesday afternoon, beginning at 1:15 o'clock.

Holy Communion: Wednesday, 11:15 A. M.

Preacher: E. Bruns (F. Werner).

Essays: "The Chaplaincy," A. C. Haase; "The Organist in the Church Service," Teacher P. Denninger; Open Forum and Roundtable Discussion on the subject: "What I Expect of the Christian Day School" by representative laymen and women and a pastor.

Each member will provide for his own lodging and meals.

P. R. Kurth, Sec'y.

SOUTHWESTERN MICHIGAN DELEGATE CONFERENCE

The Southwestern Michigan Delegate Conference will convene for one day only on January 12, at Salem's Lutheran Church, Coloma, Michigan, R. A. Gensmer, pastor. The morning session will open at 9 A. M.

Papers: A. Hoenecke, Sanctification; R. A. Gensmer, Church Discipline.

Please announce yourself and your delegate not later than January 6. If anyone wishes lodging the night before or after the conference, he is welcome to the same upon request.

R. A. Gensmer, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on January 13, 1943, at Winona, Minnesota (Pastor A. L. Mennicke).

9:30 A. M.—Communion Service (A. Sauer — H. Backer).

10:45 A. M.—Exegesis — Eph. 4, 11-16 — W. Gutzke.

11:45 A. M.—Routine Business.

12:00—1:15 P. M.—Dinner Recess.

1:15 P. M.—"The Purpose and Scope of the Work of the Visitor" — H. Bentrup.

2:15 P. M.—"What Can We Do to Improve Attendance at the Lord's Supper?" — F. Ehlert.

2:50 P. M.—Recess.

3:00 P. M.—Isagogical Study of Revelation — H. Kuckhahn.

3:30 P. M.—"The Dangers of Substituting Prayer for God's Means of Grace" — H. Kesting.

4:00 P. M.—Casuistry.

Substitute Paper: H. Backer.

Theo. J. Mueller, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 19 and 20 at St. Jacobi Church.

Communion Service: Tuesday, January 19, 10 o'clock.

Preacher: Walter Hoenecke.

Essays: Witnessing against "Jehovah Witnesses" — J. Dahlke; The Days of Genesis I and II — P. Peters; Exegesis — Hebrews 8 — E. Palechek.

Discussion: Pension Plan.

S. E. Westendorf, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet Thursday, January 21, at 9:30 A. M. in North Mankato.

Essays: A. Mackdanz: Practical Paper; E. Peterson: The Sunday School; M. Birkholz: Exegesis on Matthew 8, 1-13.

Confessional Speaker: A. Martens, W. Schuetze.

Remark: The Confessional Service will begin at 9:30 A. M. W. Schuetze, Sec'y.

FOX RIVER VALLEY CONFERENCE

The Fox River Valley Pastoral Conference will meet January 19 and 20, 1942, beginning at 10 A. M., at St. Paul's Church, Green Bay, Wisconsin, Rev. A. Voigt, 226 S. Madison Street.

Confession Sermon: Rev. Fred Thierfelder — K. Toepel.

Exegetical Homeletical treatise of one of the Synodical Conference texts for the Sunday following conference: E. Redlin; Isagogics of the Psalms: V. Weyland; Types of Old Testament Sacrifices and their Significance: Paul Oehlert; In What Respect is the so-called "Social Gospel" a Denial of the True Gospel?: O. Henning; The Significance of Muehlenberg's Labors to the Lutheran Synods of America, especially to our own Synod: W. Wichmann; Are the Beatitudes to be Treated as Law, or as Gospel?: F. Brandt. Old papers: G. E. Boettcher, D. Hallemeyer, W. Hoepner; I. P. Boettcher, F. Reier.

Please announce early to your host.

F. A. Reier, Sec'y.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference meets January 13, 1943, at Grace Church, Monico, Wisconsin, at 10 o'clock.

The following papers will be read: Bergfeld, Exegetical work on 1 Tim. 1; P. Gieschen, Exegetical work on 1 Tim. 2; Krubsack, Purgatory, with Special Reference to the Question why the Book of Maccabees was not accepted in the Canon; W. Gieschen, The Chaplaincy Question; Lemke, War in the Light of Old Testament Prophecy.

Conference service at 7:30. Preachers: Krubsack, P. Gieschen.

ORDINATIONS AND INSTALLATIONS

Authorized by President R. O. Buerger of the South-eastern Wisconsin District the undersigned ordained and installed theological candidate Gerhardt Eckert in the Lutheran congregations at Safford and Morenci, Arizona, on the twenty-fifth Sunday after Trinity with the assistance of Pastor Marvin Volkmann.

Address: Pastor Gerhardt Eckert, Safford, Arizona.
E. H. Sprengeler.

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Authorized by District President A. Ackermann, Pastor E. Schaller was installed as pastor of Trinity Lutheran Church, Nicollet, Minnesota, on November 15, 1942. Professors K. Schewpe and E. Sauer assisted.

E. J. A. Marxhausen.

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Authorized by President E. Behm the undersigned installed Pastor Victor J. Siegler of Maplewood, Wisconsin, as pastor of Trinity Congregation, Brillion, Wisconsin, on Sunday, October 18, 1942. Pastor E. Froehlich delivered the sermon and assisted.

Address: Pastor Victor J. Siegler, Brillion, Wisconsin.
Harold H. Eckert.

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Authorized by President E. G. Behm of the North Wisconsin District the undersigned installed the Rev. F. H. Senger on Sunday, December 6, as pastor of the Zion Ev. Luth. Congregation at West Jacksonport, Wisconsin.

Address: Rev. F. H. Senger, R. R. 1, Box 157, Egg Harbor, Wisconsin.
Otto C. Henning.

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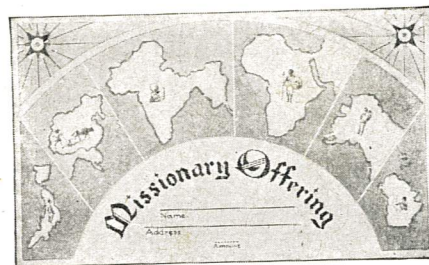
Authorized by President A. Ackerman of the Minnesota District and assisted by Pastor Chr. Albrecht of Johnson the undersigned ordained and installed Candidate H. A. Hempel as pastor of our mission at Glenwood, Minnesota, on the fourth Sunday in Advent.

Address: Rev. H. A. Hempel, Glenwood, Minnesota.
H. C. Duehlmeier.

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On the second Sunday in Advent, December 6, 1942, Pastor Herman W. Cares was installed in his new field of labor, Christ Church of Milwaukee, Wisconsin, by Prof. A.

Schaller and the undersigned, duly authorized by President R. Buerger. May the gracious blessing of our Lord rest upon pastor and congregation.
E. Reim.

MISSION FESTIVALS

St. John's Church, Newville, Wis.
Offering: \$153.51. Walter E. Zank, pastor.

Immanuel Church, Town Deerfield, Wis.
Offering: \$161.72; Ladies' Aid, \$25.00; total, \$186.72.
Walter E. Zank, pastor.

Eighteenth Sunday after Trinity

St. Paul's Church, Onalaska, Wis.
Offering: \$174.10. L. M. Bleichwehl, pastor.

Twenty-third Sunday after Trinity

Rockwood Lutheran, Rockwood, Wis.
Offering: \$35.60. Ed. Zell, pastor.

Correction

Grace Church, Manitowoc, Wis.
Offering: \$165.00 — not \$65.00. Dr. H. Koch, pastor.

CHANGE OF ADDRESS

Rev. F. Koehler, em., 209 5th St., N. E., Waseca, Minn.

ACKNOWLEDGMENT AND THANKS

During the present school year the following gifts were received by Northwestern College:

169 bags of potatoes, 624 cans and jars of canned goods, 176 bags of mixed vegetables, 584 quarts of tomatoes from one congregation, 50 packages of groceries, 66 pounds of cheese, 5 gallons of lard, 9 sacks of flour, 22 chickens, 63 dozen of eggs, 154 pounds of honey, 3 boxes of Christmas cookies, 6 pounds of butter.

Besides a number of individuals, the contributors were members of these congregations: Greenleaf (Rev. Croll), Waterloo (Rev. Nitz), Ixonia (Rev. Hillemann), Newville and Deerfield (Rev. Zank), Randolph (Rev. Zimmermann), Sun Prairie and Cottage Grove (Rev. Kuturakat), Woodland (Rev. Schaar), Farmington (Rev. Paap), Fox Lake (Rev. Dornfeld), Fort Atkinson (Rev. Gieschen), Watertown (Rev. Uetzmann), Green Lake (Rev. Pankow), Watertown (Rev. Eggert), Columbus (Rev. Nommensen), Black Creek (Rev. Masch), Iron Ridge (Rev. Zarling), Ixonia (Rev. Albrecht), Oconomowoc (Rev. Paustian), Calvary (Rev. Behm), Milwaukee (Rev. Blakewell), Mayville (Rev. Marti), Whitewater and Richmond (Rev. Loeper), Marshall (Rev. Hillemann), Weyauwega (Rev. Habeck), Beaver Dam (Rev. Kirst), Platteville (Rev. Miller), Lake Mills (Rev. Raasch), Rollingstone (Rev. Hanke), Helenville (Rev. Fredrich).

Acknowledgment of these gifts has been made to each of the contributing congregations by mail.

The following gifts for special purposes have also been received: For equipping the dormitory with new bedsteads, \$10.00 each from Ladies' Aids of the congregations at Reedsville (Rev. Eckert) and Medford (Rev. Mueller); a quilt for the sickroom from the congregation at Withrow, Washington (Rev. G. Sydow); \$9.50 in memory of Lisetta Berg; a legacy of \$150.00 from Mrs. Mary Hillmer, to be used for the purchase of a public address system for the gymnasium; \$25.00 from Mr. Emil Martin, a former student, now of Mason City, Iowa, to be added to the Library Building Fund.

To all contributors we express our sincere thanks for their gifts and our appreciation of the good will that accompanied them.
E. Kowalke.