

CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 52, Numbers 2-3

APRIL-JULY 1988

Reflections on the Lutheran-Catholic
Dialogue Today.....Eugene F. Klug 81

Walther as Pastor.....Arthur Drevlow 99

Pietism and the Church Growth
Movement in a Confessional Lutheran
Perspective.....Carter Lindberg 129

The Pastor's Communion.....Toivo Harjunpaa 149

Homiletical Studies.....169



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Walther as Pastor

Arthur Drevlow

In the School Visitation Book of the Lutheran congregation at Braeunsdorf, Saxony, a fledgling pastor made this notation on January 18, 1837: "This visit was my first in this class as pastor."¹ The substance of that visit was also recorded: "After an address of welcome delivered by the pastor [Bible] passages and the Third Chief Part were recited; then followed reading, writing, arithmetic, singing, and a closing prayer."² Seventeen such official pastoral visits were made between January 18, 1837, and September 19, 1838.

Each entry listed the purpose of the pastor's visit. On January 26, 1837, there was "a short address to the little ones; reading, spelling, arithmetic, and the story of the deluge were covered." On some occasions the children were catechized about the gospel for the next Sunday, the Passion narrative, and orthographical exercises. The visitation of March 9, 1837, was school examination day. In addition to the pastor, the local school inspector, and the school trustees were present. The schoolmaster catechized the children about the prophetic office of Christ; the local school inspector's catechization was addressed to the history of Moses; then the children were examined in reading, writing, arithmetic, orthography, and singing. The visitation closed with the reading of the censures included in the admonitions and prayer and song.³

Prior to the Convention of the Lutheran World Federation at Helsinki, the *Australasian Theological Review* made this sage observation: "Future events cast their shadows before!" When one is aware of the devotion to the Braeunsdorf Parochial School, it was predictable that this zeal would be evident when that young pastor found himself in Perry County, Missouri. Four months after the arrival of the Saxon immigrants, *Anzeiger des Westens* carried the announcement of a combination elementary and high school to be opened in Dresden, Missouri. The announcement read in part: "We, the undersigned, intend to establish an instruction and training institution . . ."⁴ It should come as no surprise that the first signature under this announcement was the former Saxon pastor, Carl Ferdinand Wilhelm Walther.

After Walther followed the call to Trinity Congregation in St. Louis, the cause of parochial school education received the highest

priority. Later when his pastoral duties were broadened to include training of future pastors, some of his priorities were quite predictable. Walther wrote:

It is self-evident that the preacher should direct his care and attention to the school immediately after his arrival. Dr. Johannes Fecht, professor of theology at Rostock, writes: "Since the schools are the nurseries of the church, it is self-evident that any shortcomings in the schools will mean an irreplaceable loss to the church. Therefore the pastor of the church must be concerned with the greatest care that the schools in the places under his pastoral care are entrusted to capable teachers. . . For without the help of the schools, there is no way to plant godly knowledge and godliness."⁵

The ministerial students were advised that a parochial school would require work and sacrifice. Yet the fruits of concentrated instruction would be ample incentive:

So where there is no school teacher, many pastors have been driven by their conscience to take on this very necessary, very beneficial work. . . But where schools have been established, it is absolutely necessary for the pastor to visit them. This is partly to encourage the school teacher to tireless effort; partly so that he can find out how to arrange the instruction faithfully and fruitfully; partly to supply whatever is missing in catechetical instruction; and finally partly to urge the youth to make greater progress every day.

Having said this much, the pastor-professor added another encouraging word to the pastors of the churches:

The pastor of the church must not shy away because this work is difficult and he does not want to spend a lot of time among the children in school. He must also not simply listen to the teacher teaching but must himself take part in the work, praise the industrious children and scold the lazy ones. For in so doing he is laying a firm foundation for the later catechetical instruction in the church.

In view of the increasing efforts being made currently to enlist parents in the work of the school, Walther was in advance of his time in insisting upon parental involvement:

Just so [the pastor] must work daily to arouse careless parents, who often care so little about their children that they would let them grow up like animals without any knowledge of God. He must make them aware of the reckoning that they will some day have to give to God, and of the divine curse that neglecting this duty will bring on their whole family life, but the blessing of rearing their children in the fear of the Lord, which is the main reason for sending them to school. At first glance this part of the pastoral office does seem to be of minor importance. But just be sure of this, that primarily from this part one can distinguish between a true pastor of the church and an hireling, between a pastor in name only and a real pastor. For how can someone who does not care about the foundation be seriously concerned about the building?

In his concern about the total involvement of pastors, teachers, and parents, Walther was echoing Dr. Johannes Fecht, Professor of Theology at Rostock in the early part of the eighteenth century.⁶

From a discussion of the parochial school, Walther's pastoral theology course in the seminary proceeded to deal with confirmation instruction. He wrote:

The preacher has the duty toward those who want to be confirmed to *prepare* them for it by a thorough instruction in the catechism and then to perform the rite according to the directions of an orthodox agenda.

What follows must be understood according to the challenges of an age where many a pastor moved from settlement to settlement on horseback with his Bible, catechism, hymnal and Augsburg Confession in his saddlebag:

The Constitution of the Synod of Missouri speaks about this as follows: "The District is to be careful that its pastors confirm catechumens only if they can recite the text of the catechism word for word. . .and if their understanding has been brought to the point that they are able to examine themselves according to 1 Corinthians 11:28.

The Synod encourages that more capable catechumens be brought to the point that they can give the basis for the teachings of the Christian faith with the clearest proof texts from the Scripture and can also on that basis refute the false teachings of the sects. Where possible, one hundred hours

are to be spent in confirmation instruction. The preacher is also responsible to see that his confirmands have impressed upon their memory a good number of such good, basic, churchly hymns as may serve as a gift to accompany them their whole life long.”⁷

Throughout Walther’s career as pastor, professor, president, and writer, instruction of the church’s youth loomed large in importance. Repeatedly he emphasizes the value of continued examinations in the fundamental teachings of Holy Writ. The polite Saxon lived out the instruction of the Apology of the Augsburg Confession: “In our circles the pastors and ministers of the churches are required to instruct and examine the youth publicly, a custom that produces very good results” (Apol. IV, 42). Pastor Walther viewed the instruction of the young as one of the glorious privileges of the holy ministry. In evident emotion he addressed a confirmation class on John 6:66-69 under the theme: “Your Answer to Christ’s Question: ‘Do You Also Wish to Go Away?’ ” Walther declared: “Beloved children, Peter once answered Christ’s question, ‘Do you also wish to go away?’—not only with the words, ‘Lord, to whom shall we go’—but also added: ‘You have the words of eternal life; and we have believed, and have come to know, that You are the Holy One of God.’ ”

When the children had spoken their vows before the Lord’s altar, their pastor addressed them in evident great earnestness. Walther told them:

So, my dear children, the great work has been completed. The heavenly Bridegroom has sought your souls, and you have given them to Him. The word of acceptance has been spoken, and therewith the bond of faithfulness has once more publicly been solemnized for eternity. He Himself was in our midst and heard your oath and is now ready to give you a friendly embrace. Now remain with Him to the last breath of your life.⁸

Yet this solemn event was to excite the interest of the entire assembled congregation. Its members were now addressed:

But you, dear congregation, and especially you fathers, mothers, godparents, brothers, sisters, friends, and relatives of these children, open the arms of your love and receive these children again from my hands, from the hands of their teachers and

educators. Receive them as your brothers and sisters. Do not say like Cain: “Am I my brother’s keeper?” Rather consider, you parents, that you remain the parents of these children until your death; from your hands God will someday require them.

But you who are not so closely related to these children by ties of blood, think of the word of Jesus Christ: “When you have turned again, strengthen your brethren.” If you therefore have yourselves been converted to Christ, strengthen these weak ones; watch over them. If you see them in danger, warn them; if you see them go astray, bring them back; if you see them in need, comfort and stand by them; if you see them fall, help them up again. If you do that faithfully, we will also someday with these children—oh, may it be all of them!—stand seeing before the throne of Christ just as we here stood with them hoping.⁹

What a powerful attempt to avoid the necessity of seeing them become “inactives.”

Often forgotten is the fact that the pastor whose name is so associated with seminary training and synodical polity chose always to be involved with children of tender age and whose zealous concern went with them into their teenage years. For Walther the reopening of the Lutheran High School in St. Louis was a mountaintop experience. No evolutionist, Walther viewed Christianity as possessing “science that not only equals, but surpasses all human sciences in depth and breadth.” When contemplating the educational resources of Christianity, he saw the dogma of Christianity spanning “time and eternity, the beginning and end of the world, God, His essence, His attributes, His counsel, and His works, man, his origin, his duty and eternal destiny, heaven and earth, in short, the whole universe and its most distant purpose.”¹⁰

It was an exuberant speaker who congratulated his fellow Lutherans in St. Louis for their tradition of building schools alongside their churches. He lauded the guests for having “proven [themselves] a living branch of the true Christian church, whose precious gems were always its schools.” Neither the horrors of the Civil War nor financial woes had dampened their financial support of this institution. Likewise the staff of Lutheran High School received commendation and encouragement:

But you, respected teachers of our high school, permit me finally only one remark. We have not wanted to send our children to schools directed by unbelievers or false believers. Rather, we ourselves have set up an institution of higher education [so that] in spite of our poverty, our youth would not breathe in with science and art, a false spirit, either one of unbelief or one of false theology. So it is your task, not only to enrich our dear youth with all kinds of useful knowledge, but no less to plant and tend in our youth the spirit of the pure Gospel and pure Christianity and to protect them from the false spirit of unbelief and erring belief.¹¹

In the *Schulblatt* of January 1870 there appeared an article entitled "Schools of Higher Learning." The editor included a letter citing the importance of Lutheran Christian schools of higher learning. The *Schulblatt* editor cited a portion of a supporting letter from someone who refrained from signing his name. Since Walther often authored articles which bore no name, it has been assumed by some scholars that he was the author of that letter:

You certainly will share the sense of importance which I attach to these new high schools which are coming into being in our church. For beyond all question, they are the very best means that we have to spread the Lutheran doctrine to the mass of people of this land. From now on our confirmed youth must get the ability to attain to, and to hold with dignity, all American civil positions and state offices, and for this high purpose they must be trained.¹²

When a Baptist church paper commended the German Lutheran schools for offering instruction in two languages, an editorial appeared in *Der Lutheraner* of February 15, 1873, which bore the familiar signature "W." In comments that have been strangely prophetic, Walther sounded a note that merits reading and rereading by his heirs in this twentieth century:

May God preserve for our German Lutheran Church the treasure of her parochial schools. Humanly speaking, everything depends on that for the future of our church in America. As all church bodies in America have worked for their own dissolution from that time on when they permitted the state to care for the education of their children, so the most careful

cultivation of our parochial schools is and remains, after the public ministry, the chief means for our preservation and continuation.¹³

At this juncture Lutheran youth societies began to emerge, beginning with Walther's *Trinity Congregation* in St. Louis. *Der Lutheraner* carried a series of articles encouraging the formation of societies for the youth. While it cannot be established with finality who authored the articles, "W" published them. These young people were encouraged to use their mites to support ministerial students. The financial plight of these students was related; without apology the youth of the church were challenged to use the financial resources God had given them to offer monetary assistance to those who would man the churches and schools of the Synod. In *Der Lutheraner* young people were challenged to serve God, not just with "the dregs of old age, but also [with] the enthusiasm of. . . youth." With masterful eloquence Walther advised the young people to consider that God "would have us place upon His altar not only the seared and withered leaves of the autumn of our lives, but also the swelling buds and the fragrant blossoms of the smiling springtime of life."¹⁴

Here we take leave of one aspect of Walther's life to scan certain points that he emphasized in preparing students for the tasks of the parish pastor. We move to the lecture hall, where Walther tells us:

Public preaching is the most important of all the official acts of every pastor. He must devote the greatest effort to it. The most important requirements of public preaching are the following: (1) It should contain nothing but God's Word pure and simple (1 Peter 4:11; Acts 26:22; Romans 12:7; Jeremiah 23:28; 2 Timothy 2:15). (2) It should apply God's Word (2 Timothy 3:16-17). (3) It should proclaim the whole counsel of God to the listeners for their salvation (Acts 20:20, 26-27). (4) It should correspond to the special needs of the listeners (Luke 12:42; 1 Corinthians 3:1-2; Hebrews 5:11-6:2). (5) It should be suited to the times (Matthew 16:3). (6) It should be well organized (Luke 1:3). Finally (7) it should not be too long.¹⁵

In his parish activity as well as in the seminary classroom, Walther never veered from the instruction offered in the Apology of the Augsburg Confession:

For of all acts of worship that is the greatest, most holy, most necessary, and highest, which God has required in the

First and Second Commandment, namely to preach the Word of God. For the ministry is the highest office in the church. Now if this worship is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel? But the chief service of God is to preach the Gospel.¹⁶

Since the preaching of the Word must ever retain the highest place of honor in the churches, Walther's next counsel to his students is predictable:

No matter how good a preacher is at liturgy, administration, and private soul-care, nothing can ever replace good preaching. That is and remains the main means for the blessed administration of the holy office. The Apology of the Augsburg Confession says in Article XXIV, on the mass, "There is nothing that so attaches people to the church as good preaching" [Apol. XXIV, 50].

Walther advised his students to avoid the great unfaithfulness of failing to give the congregation "always the best that one can give." Any type of unfaithfulness "to the public preaching of the Word" would merit the censure of the prophet: "Cursed be he that doeth the work of the Lord negligently" (Jeremiah 48:10).¹⁷ The students in Walther's classroom heard a sharp denunciation of careless sermon preparation: "Woe to the preacher who in preparing his sermons is not primarily concerned with his text and the needs of the people, but looks instead for something easy to talk about, or something inoffensive, or something that would please people so that he can shine as a 'pulpit orator!'" The future pastors were advised that careless pulpit preparation was inexcusable, whether from fear of work, fear of men, or desire to please men, or whether from majoring in minors.¹⁸

Something of that earnest advice characterized the pulpit preparation of generations of pastors. Attention was often directed to the way in which politicians drafted their speeches; in view of the attention to detail in the political world students were advised that the ministers of the King of Kings had far greater reason to be ready to bring a message from the church's Lord. In instances when a pastor failed to be on hand because

of an emergency, Walther would not ascend the pulpit because he was not prepared. He directed students to the solemn observation of an early lecturer on pastoral theology:

It is tremendous insolence, impudence, and arrogance, a great sin indeed, worthy of God's wrath and punishment, even a matter of despising God and His Word, and a sign that there must be no fear of God there, when one has time to study for sermons and does not study for [them] but rather runs into the pulpit like a sow to the trough. . . And that says nothing about one's willingness to apply his art and ability, his practice and experience; for even if you are as learned as you can be and have preached as long as would ever be possible, it still takes study.¹⁹

From Walther's *Pastoral Theology* one can glean many of the principles which the master presented to his students and demonstrated in his own sermonizing. "The first requirement of a sermon," said Walther, "is that it contain nothing but God's Word pure and simple." This assertion is amplified by a statement that was the warp of the instructor's entire life. "In order to have pure doctrine, the Word of truth must also be 'rightly divided,' that is, Law and Gospel must be well distinguished (2 Timothy 2:15)."²⁰

The object of a sermon is to "apply God's Word correctly." The injunction of that objective is contained in two Scripture passages, which feature in confirmation classes time and again:

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work [2 Timothy 3:16-17].

For whatever things were written before were written for our learning, that we through patience and comfort of the Scriptures might have hope [Romans 15:4].

Following the old Greek terminology, five different ways of applying God's Word were suggested. The pastor might choose to emphasize doctrine or teaching; the Word ought also to be used for reproof, to rebuke and refute false doctrine; Scripture contained advice for correction of life, for instruction or the discipline of righteousness; nor should comfort ever be forgotten.

Walther cautioned against a wooden application of all of these uses in each and every sermon. He cites a contemporary who had cautioned against a well-meaning but utterly ridiculous use of 2 Timothy 3:16-17:

Some preachers bind themselves to the well-known five uses in such a way that they consider it a sin unto death if they would once omit one of them. For they consider it not to be a complete sermon if it does not contain their five uses and if it does not (1) teach a little, (2) refute the heretics a little, (3) correct a bit, (4) exhort a bit, (5) comfort a bit. They think that because Paul says all Scripture is profitable. . . every text must be brought through all five uses. They do so even if it means some of each and none of the whole, and even if they have to drag in the reproofing use by the hair and wake up some mouldy heretics from the dead!²¹

After having disposed of a mechanical use of Scripture, Walther enlarged upon profitable uses of Scripture. He noted that the apostle preferred “the didascalical use, for doctrine” before all others. He considered this use not only “the most important” but the foundation of all uses of Scripture. A sermon might be rich in “exhortation, correction, and comfort, [but] if it [is] without doctrine, it is still a lean and empty sermon.” Then Walther commented that it was difficult to know “how many preachers sin in this way and how much they sin.”

The preacher has barely touched the text and doctrine and already begins to exhort, correct, or comfort. His sermon consists of nothing but questions and exclamations. . . The listener never has time to think it over calmly. Instead of reaching people’s hearts and bringing them to life, that does more to preach them to death, to wipe out whatever hunger they have for the Bread of Life, and to make them disgusted with the Word of God. The listeners must get upset by always being reproved or exhorted or blandly comforted without the doctrinal basis having been laid.²²

When Walther lectured to his students, when he took his pen in hand for his voluminous writings, and when he mounted the pulpits across the Synod, he lived what he taught, namely that on the basis of 2 Timothy 3:16 “the first use of God’s Word is

‘for doctrine.’ ” He drew heavily upon St. Paul’s Letter to the Romans. In that epistle “the practical application follows only after the doctrinal foundation has been laid in the first eleven chapters.”²³

Walther has often been faulted for the intensity of his use of Scripture “for reproof.” Yet he noted that as often as the prophets and apostles were occupied with doctrine, “so often we see them connect it with defense against false doctrine.” This usage of Scripture was adhered to “not only with coarse false doctrines (1 Corinthians 15:12ff.) but also with a minor one (Galatians 5:9); not only in a friendly way (Galatians 4:10-12) but also in an earnest vehement way (Galatians 1:8-9; Philippians 3:2); not only with reference to the matter but also with reference to the persons, that is, they deal with false teachings and with false teachers, with or without naming the person as well as the sect (1 John 4:1; Galatians 5:10; Matthew 16:6; Revelation 2:15; 2 Timothy 2:17, reproof by name!)”²⁴

Careful as Walther was in all his preaching and teaching, he advised all students and preachers to realize that “it is just as necessary to use the Word of God to reprove sin as to reprove false doctrine.” In an essay before a pastoral conference, a mild-mannered lecturer cited one pulpit fault that had caused him some anguish. He wondered why there had to be use of the fists when reproving false doctrine and life and why even the blessed Gospel had to be shouted out to people. Walther cautioned against rebuking sin “with undue bitterness lest [the preacher] alienate the listeners.” He advised that “a rebuke can be earnest without being bitter,” and this would be a far better way of reaching the heart of the listener. The impression that must be avoided at all costs is that the pastor is prompted by “personal feeling.” Actually, his office imposes this task upon him, for his task is to save souls. Then, because human weaknesses frequently hinder the best intentions, “if it is necessary to speak very vehemently, it is best to write the words down exactly.” Why should that be done? From the pastor who wrote out every word and memorized his sermons verbatim came the answer: “In that way the preacher can plan very carefully what he wants to say and be sure afterwards exactly what he said.”²⁵

With crisis workshops becoming commonplace, every pastor will profit from Walther's use of Romans 15:4. St. Paul said: "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." Once again the pastor-professor referred to his constant theme, "the use of God's Word for doctrine is the foundation." However, "its use for comfort and hope must be the constant goal of all sermons." Twentieth-century pastors must not assume that the word "crisis" is an innovation of our day. Walther said: "The true Christian is not suspended in blessed and undisturbed rest and joy as inexperienced or enthusiastic preachers all too often say in their sermons." Walther noted that "every true Christian enters into the kingdom of God through much inward and outward tribulation." Because of this situation, future pastors as well as veterans in the field were to realize such individuals were more "in need of comfort than in serene security."²⁶

Servants of Christ and shepherds of souls fail in their responsibilities if Christians coming to God's house with "troubled and heavy hearts" still fail to receive the comfort so sorely needed. "Sermons empty of comfort," Walther observed, "for those under the cross and temptation are not true evangelical sermons." The message from the pulpit must offer more than freedom from sin; it must offer the balm of Gilead for the unending crises of life. Walther said:

A preacher must not imagine that every true Christian is so spiritual, so strong and heavenly minded, that he does not even sense earthly problems and does not need any comfort in them. A preacher must rather have a paternal, even a maternal heart, for his listeners (1 Corinthians 4:15; 1 Thessalonians 2:7; see Isaiah 66:13). He should not gauge the causes of all kinds of sorrow as they are in themselves but as they seem to the Christian who is weak or has temporarily become weak. He must remember that nothing is more dangerous for Christians than earthly sorrow and heaviness, and that Satan, the spirit of sorrow, therefore constantly tries to plunge and bury Christians in it. Comfort is the main means to make Christians willing to pursue sanctification and all good works, as David says: "I will run the way of Thy commandments, when Thou shalt comfort my heart" (Psalm 119:32).²⁷

Weaknesses which a pastor might see in his parishioners “should not deter an evangelical preacher from spreading abundant comfort.” All who sat in Walther’s classroom were advised: “The whole Gospel is nothing but a joyous message, a great comforting preaching.” Pastors were to study Article XI of the Formula of Concord because it presents eternal election “exclusively as a doctrine of comfort.”²⁸

We now leave the classroom to follow the pastoral instructor as he translates theory into practice. In the course of one synodical convention Walther’s pulpit was a mound of upturned sod! Instead of academic serenity there was the trauma of laying aside the mortal remains of a gifted young pastor whose passing had cast a shadow over the convention. Given Walther’s reluctance to preach unless he had ample time for preparation, this was an occasion that cost him, as he tells it, extreme anguish of body and mind. But Synod called upon him to bring a message before the assembly lowered the lifeless body into the earth. Walther bowed to the decision of the Synod and then he agreed, however reluctantly, to offer his message to the readers of *Der Lutheraner*. We join the sorrowing assembly around the grave as Walther speaks in evident emotion:

“Truly You are God, who hide Yourself, O God of Israel, the Savior!” (Isaiah 45:15). We join the prophet in this cry as we stand by this grave. Oh, the pity of it! Whose mortal frame is it that this grave is about to engulf? It is the mortal form of a husband, quickly and suddenly surprised in the prime of his years, and that while some distance from his home. For the first time, in the few months of his marriage, his wife waited in vain for his return. Then, instead of embracing her beloved, pressing him to her heart with tears of joy, she received the heart-rending news of his death.

It is the mortal frame of a father, because of whose death a child has become a little orphan even before seeing the light of this world. It is the mortal form of a thankful son, whose devout mother with joy, hope, and with the crown of her tested age, now sees him let down into the grave. It is the mortal frame of a faithful brother pastor and friend whose death makes the world emptier, darker, and bleaker for a large circle of friends and brethren.

Oh! It is the mortal frame of a young servant of the church, equipped with wonderful gifts of mind and spirit, full of faithfulness and zeal, full of humility and conviction of beliefs, who was a promising pioneer to an oppressed and lonely church. Barely a year ago he came from over there. [Here Walther pointed to a college building, visible from the cemetery; there this young pastor received his schooling.] There he prepared himself for his holy office. Here is the grave where he will rest after a short period of work until the day of resurrection . . .²⁹

Somewhat later in Walther's graveside message, certain trenchant words were directed to his sorrowing fellow pastors:

My esteemed brethren in the ministry, it is indeed true but we still must not forget that it is a great work that God has laid into our hands to call us into His holy office. He alone has and can do everything. He has, however, declared that he does His work through us. Immortal souls have been entrusted to us which He has purchased with His holy, precious blood; we need to tell those souls what they need to do to be saved. Impenitent sinners must be told, "You will die," while we must assure the penitent, "You will live!" Ours is the task to wake the dead, to show the erring the right way, make doubting into believers, strengthen the weak, heal the sick, comfort the afflicted, and lead the dying through the valley of the shadow of death to deliver them into the hands of God.³⁰

While we in this day would scarcely expect it, Walther's graveside address on this traumatic occasion became a discourse on pastoral theology:

Briefly stated, as faithful and wise stewards, we need to give [our people] their portion of food in due season (Luke 12:42). Someday God will require the blood of these persons entrusted to us, of our hands. If God suddenly takes a young worker from our midst, what is the message He is giving us? He is calling to us and saying, "Be faithful in the performance of the office entrusted to you. Work while it is day before the night comes when no one can work." Listen to this voice! May we not postpone what needs to be done

until the tomorrow. Let us so work that, if the Lord should snatch the shepherd's staff from our hand, we may be ready to give an account to Him who is the Judge of the living and the dead.³¹

In the comments that follow we will note that the challenging preacher was not about to surrender to the notion that pastors are an "endangered species":

Perhaps there has never been a time when the holy ministry has been as despised as this present time. This is not only a result of unbelief, now gushing in on us as Noah's deluge, but unfortunately it is also the result of so many miserable men whose conduct of the holy office is shamed by false doctrine and an unholy life. This may cause even a faithful Christian to undervalue his own faithful pastor.

Walther's graveside address finally returned to the act of God that brought such a climax to a synodical convention:

If God is now giving eternal glory to a hard-working servant of His Word, then He is calling out that gifted preachers are gifts of His free grace which can be retired from service at any hour. Brethren, listen to the urgent voice of God that comes to your ears from this open grave! Always be cognizant of the fact that the making of a faithful preacher is not a work of man, but the work and gift of God. Therefore, if you are faithful in God's work, do not continually dwell on your weaknesses. Do not desire, on the other hand, to be angels while you are sinners. However, consider yourselves as precious gifts of the Most High God who can quickly be removed from this world.³²

Leaving the site of God's acre behind, we may now look in on the pastor-professor in his study. Not a small part of Walther's pastoral activities were conducted by means of letters. His twentieth-century heirs pause in amazement at the amount of correspondence that he handled and that without all our modern equipment. The letters that have come down to us "are a vivid demonstration of the extent to which his faith and theological understanding permeated his whole being."³³ His letters reveal an often unnoticed compassion for individuals near and far. When Pastor Barth lost four children in one week Walther responded with Christian haste:

First, God's comfort! After reading your letter. . . which I received today with its heart-rending news, I am deeply moved, and I must tear myself away from everything else, no matter how urgent, to assure you that you have brothers who weep and lament with you. "Truly, You are God, who hide Yourself, O God of Israel."

Yet I was reminded at the same time that God has lifted His hiddenness in His Word. For God tells us quite plainly that it is a sign how much He loves His children when He disciplines them, not how angry He is with them. The writer of the Epistle to the Hebrews states: "The Lord disciplines him whom He loves and chastises every son whom He receives. It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons."³⁴

Walther counseled Barth that, since he was God's child, God must love him since He had buffeted him so severely. He suggested that like Job, Barth should go "into the sanctuary of God, i.e., the Holy Scriptures," where he and his dear wife, like Asaph, would overcome all temptations. Satan would indeed shoot his fiery darts, but prayer, meditation, and tribulation would make the sorrowing brother a theologian. God was leading this pastor "in the graduate school of His kingdom, the school of severe tribulations." This letter illustrates why both friends and critics said Walther's forte was in the realm of practical theology. We notice how the counselor set about lifting the sagging spirit of the bereaved father:

I am amazed to see in your letter how heroic God has made you. Oh, may God continue to strengthen you and by you make Satan a laughing-stock and scandal! It may well be that a flood of tears will flow even more abundantly from your eyes and those of your wife after your first victorious struggle with doubt, yes, with despair.

But weep! You would have no parental love if you could restrain your tears, of which the Son of God was not

ashamed at the grave of Lazarus. However, I hope that in time your tears will flow less copiously and will often change over into tears of joy for the glory in which you know all your dearly beloved children will be.

Walther treasured the verbal picture which the father's letter had drawn of the sainted child. He sighed under the loss which the father had experienced but suggested that he lift his "tear-filled eyes to blessed Paradise and revel in this, how much your little sweetheart won by way of contrast." The letter closed on a note that once we open our eyes in the eternal home, seeing the loved ones who have gone before us, "no woe can disturb and no death can end."

Concern for individuals is evident in the letters of Walther. His correspondence ranged over a wide variety of issues. Yet it always became apparent that the salvation of the individual was the all-important issue. On September 30, 1860, Walther wrote to a sorrowing pastor, J.M. Buehler, who had just begun his life's labors in San Francisco. Walther advised Buehler, who had been robbed on the way to his first charge: "Don't by any means do the devil the favor of grieving over it." But Walther's main concern was not the missionary's loss of money, but the possible loss of a soul if the young pastor made a mistake in dealing with a lodge member:

As to your question about the Freemasons, I am of the strong opinion that you should not begin with polemics against Freemasonry. If among them one individual should become evident who learns to love God's Word, do not burden that one immediately with the condition that he dissolve his connections. That you have to reserve for a later time and you have to bear the false fellowship for a time as a weakness. But don't say or preach anything which could be construed as condoning it. Just be quiet about it and preach in general that "friendship with the world is enmity with God" (James 4:4).

The advice that followed was typically concerned with guarding every one against spiritual harm:

Above all things be careful not to arrange for the celebration of the Lord's Supper too quickly. Hold those who desire

the Lord's Supper off for a while, till you see that you have a small congregation, that there really is a communion there. At first do not preach about the difference between the Lutheran, Reformed, and United Church, but only about the difference between Christians and non-Christians. Seek to work on the hearts of your hearers and to depict with lively colors the sad condition of those who have no Savior and thus have no hope of eternal life, and at the same time portray the blessedness of those who can say: "Now I have found the firm foundation."³⁵

The letters of Walther are a gold mine of pastoral theology in practice. On occasion individuals or congregations wrote to Walther about "misunderstandings of certain areas of doctrine." His letters reveal the heart of a pastor trying to increase Christian knowledge. "He does not hesitate to point out their error, yet all the while his love and concern for them is readily apparent."³⁶ The 1870 convention of the Western District dealt with a question which is being raised with increasing frequency today: "Why do we not admit those to Holy Communion who believe differently?" Walther informed the convention: "This is a burning question of our time."³⁷

By way of response to this "burning question" Walther responded with the biblical doctrine of the church; from this he stated decisively "that communion fellowship without agreement in doctrine is contrary to a scriptural understanding of the sacrament and totally inconsistent with the historic practice of the Lutheran Church."³⁸ The essayist admitted that "the orthodox Lutheran Church knows full well that it bears in its midst those who are erring out of weakness in order that through admonition and reproof from the Word of God they might be moved to repentance." But what if someone is not willing to entertain the luxury of repentance? Walther answered: "When these efforts fail and one is revealed as a stubborn errorist our church will then no longer recognize him as a brother but will separate itself from him."³⁹ The Apostle Paul asserted in 1 Corinthians 11:19: "Of course there must be divisions among you to show clearly which of you can stand the test." A "division," said Walther, "means a fellowship of people who hold to erring doctrine contrary to one or more of the articles of faith, a sect." If

orthodox Christians wish to be identified as orthodox, “they [will] separate themselves from such sects.” But what about those who fail to separate from those who cause “divisions from sound doctrine?” The essayist responded: “The Christian who unknowingly remains among them can also remain a Christian through the wonderful gracious preservation of God, but he is not revealed to us as such.”⁴⁰

Walther then cited 1 Corinthians 10:18 with its question: “Do not those who eat the sacrifices share the altar?” He maintained:

This text indicates an important element of our separation from the false church, namely, that we exclude all communion fellowship with them. Because in the same way as that Corinthian who ate from the heathen idol offerings had fellowship with the heathen, so still today a Christian who takes part in a false communion service practices fellowship with the heterodox church.⁴¹

Attention was directed to Exodus 12:43, 48. “These are the rules for the Passover, the Lord told Moses and Aaron; no foreigner should eat of it. . . If a stranger is staying with you and wants to celebrate a Passover for the Lord, all his males should be circumcised; then he may come to celebrate it and be like anyone born in Israel.” While even the heathen could and should be permitted to hear the message of God’s Word, “no Gentile could be allowed at the Passover meal who was not himself a believing proselyte.” Walther continued: “The same holds true now for the sacraments of the New Testament.” St. Paul’s Letter to the Corinthians was cited once more: “All of us are one body because there is one bread and all of us share that one bread” (1 Corinthians 10:17). In a lengthy and detailed summation Walther declared:

Communion should be a bond of fellowship in worship. All should come to preaching, but only Christians should come to Communion who have confessed the proper Christian faith with their mouths. Whoever, therefore, goes to Holy Communion in a Lutheran church declares openly before the world: I belong to this church, to the doctrine which is preached here, to the faith which is confessed here, and to all the confessors who belong here.⁴²

For example, Holy Communion should not be received in situations where offense has been given or taken and there has been no Christian reconciliation. In the same way those who believe differently should not receive Holy Communion as long as they have not renounced their error or their heterodox fellowship and in this way reconciled themselves with the orthodox church.⁴³

Another observation of Walther is worthy of note: “Now we Lutherans who eat of this Holy Communion are poor, miserable sinners, but in doctrine we are pure in spite of the devil who wants us to wander off.” Such being the case, Walther stated the principle which answers his earlier question, “Why do we not admit to Holy Communion those who believe differently?” He replied: “He who does not hold to it with us totally and completely cannot go with us to Holy Communion, as has been previously stated.”⁴⁴

From the outset Walther had indicated that the doctrine of the true visible church, with its resultant position on communion fellowship with those who espoused a different belief, had been the source of the “most bitter accusations” against Missouri from the majority of American Lutherans. In 1962 *The Cresset* published an article on C.F.W. Walther under the title of “The Orthodox Teacher and the Word of God.” It contained this observation of the president of Valparaiso University: “There is much evidence that Walther’s burning concern for orthodoxy has survived, especially in the Lutheran Church-Missouri Synod.” This statement was followed by a telling observation: “There is much less evidence that his definition of orthodoxy remains the standard by which orthodoxy is evaluated.”⁴⁵

Walther knew that Missouri and its chief essayist were constantly being evaluated. This fact prompted him to declare in his first sermon at the opening of a synodical convention:

Whether our Synod gains friends or makes enemies, wins honor or invites disgrace, grows or declines in numbers, brings peace or incites enmity, all this must be unimportant to us—just so our Synod may keep the jewel of purity of doctrine and knowledge. However, should our Synod ever grow indifferent toward purity of doctrine, through ingratitude forget this prize, or betray or barter it away to

the false church, then let our church body perish and the name “Missourian” decay in disgrace.⁴⁶

The *Cresset* remarks that Walther’s monumental *Law and Gospel* contains “a polemical principle,” something which is readily apparent in many of his sermons and essays. Mingled with the joys of the twenty-fifth anniversary of Synod are signs of weariness over all the attacks waged against the Synod; yet a spirited defense of the doctrine and polity of the young synod is evident: “In spirit I hear our foes chanting: Pure doctrine, pure doctrine—is that all you have to boast about?” Seemingly this barb had come to the ears of many in his audience; he advised his hearers to let them mock, because this would reveal of whose spirit these critics were. His critics were of a different spirit than King David who prayed: “And take not the word of truth utterly out of my mouth, for I have hoped in Your ordinances” (Psalm 119:43).⁴⁷

Since an alarming number of critics, both in America and Europe, were taunting the Synod of Missouri and, of course, Walther for their insistence upon *die reine Lehre*, either Missouri would have to change course or offer an explanation for what many considered majoring in minors. Walther was equal to the challenge:

And what is pure doctrine? Pure doctrine is the pure Word of God, the unadulterated bread of life, the certified seed of the children of God. Pure doctrine is the source of faith and love; yes, a well of divine comfort. In a word, it is a reliable way to Christ and to heaven.⁴⁸

Walther encouraged this anniversary audience to treasure *die reine Lehre* as more valuable than silver and gold, sweeter than honey, and more powerful than sin, death, heaven and hell. Even the spiritual life found among the sectarians owed its genesis to the bits and pieces of pure doctrine found among them. All this but demonstrated the truth of the dramatic promise in Isaiah 55:11: “My Word. . .that goes forth from My mouth. . .shall not return to Me void, but. . .it shall prosper in the thing for which I sent it.”

What Walther touched upon so eloquently at the twenty-fifth anniversary of the organization of Synod was a theme that had occupied his attention for many a year. As early as his first sermon

at the opening of a synodical convention, Walther stated that God's gift of pure doctrine and knowledge is to provide people with the best means to salvation. God entrusts the "pure seed of Christian doctrine also for the purpose of enlightening, sanctifying, and saving the lost world through it." Such being the case, Walther asked his hearers if God would allow a church "to have and possess this living seed" if it was not tireless in its devotion to spread it everywhere in the world. God also set about to supply the church with "the key of divine revelation." But would God leave that key in the hand of a church that did not "by incessant reading, searching, studying, and meditating seek to unlock the treasure vaults of divine revelation and ever better to find out their contents?" Likewise, if God gave His church the weapons to fight error, would God leave such weapons in the hand of a church that did not use them to "strike down and destroy every lie and error, in whatever form it may be found?" Walther advised the delegates that God would do no such thing but would rather "take away from a church that talent which is ungratefully wrapped in a napkin and give it to more faithful souls."⁴⁹

The great medical center at Rochester, Minnesota, is the realization of the dreams and ambitions of a once obscure country doctor. And it has rightly been said that every institution is the lengthened shadow of one man. Not infrequently has it been said that the Missouri Synod was but the lengthened shadow of one dynamic pastor. While Walther would be the first to deny this claim, some historians assign him a similar place of influence as the once obscure Rochester doctor. Walther pleaded with fathers and mothers to use their homes to lay the foundation for the pure doctrine together with a "sense of dread of false doctrine." He appealed to the parochial school teachers to "continue where the Christian home leaves off." Then he urged the teachers to conduct themselves as those "who do not hinder, but who help the ministerial office." Pastors were challenged to be up and doing so that by persistent study they might be more "enriched with doctrine and knowledge." The goal was to be "able to refute error and also become ever more ardent in the work of the Lord." Nor were the professors forgotten:

“We professors at our institutions for the training of teachers and preachers must incessantly concentrate on making our institutions real training schools of prophets.” The synodical periodicals were to train people “not merely to look for spiritual reading matter for their entertainment, but for articles that stand for purity, thoroughness, and certainty in doctrine and practice, for articles that refuse to prostitute truth to please the spirit of the time, or that hobnob with errorists or that seek the favor of persons.” The synodical watchmen, “our presidents, must have an eye, not so much towards human regulations, but rather towards purity of doctrine and knowledge.”⁵¹

On February 28, 1879, Holy Cross Church in St. Louis was the scene of the dedication of Concordia Publishing House. Here Dr. Walther delivered a memorable address. In this address Walther noted that, while Gutenberg had no idea other than the enrichment his discovery would bring him, “the world was soon to know that the art of printing was destined by God to be first of all the forerunner and then a faithful handmaiden of the divinely ordained Reformation of the Church.” At length Walther concluded his address with a backward look at Deuteronomy 28 with Moses’ blessing and curse upon ancient Israel:

Let our Concordia Publishing House be dedicated to God as long as it exists; dedicated to Him, the Most Sacred Triune God, God the Father, God the Son, and God the Holy Ghost. Let nothing issue from this institution but what serves the honor of this great God and the temporal well-being and eternal blessedness of men.

Cursed be the hands which write anything contrary to God’s Word for the purpose of having it multiplied by this printing establishment!

Cursed be the hands which offer for sale publications mixed with eternal venom from this printing house! Cursed be the whole house with all its appointments should Satan ever succeed in drawing it into his service! May the wrath of God then consume it with fire and destroy it from the earth.

Contrarily, blessed be the hands which write for this institution to the glory of God and the salvation of men! Blessed be the hands which compose and print the like!

Blessed be the hands which disseminate it! Most blessed in time and in eternity, moreover, be also all finally who in faith have offered and still will offer labor, toil and care, or earthly means, or at least their good wishes and prayers, for this printing house of God.⁵²

When the *Cresset* published a detailed commentary on Walther's *Law and Gospel* in 1962, it provided this introduction:

There is nothing more exciting in the world than the disinterment of a document which has been lost in the dust of history and now suddenly reappears, a voice from the past, to speak to a new age with curious relevance and power. This some of us at Valparaiso University discovered several years ago when we began to look again at the famous theses and lectures of C.F.W. Walther on "Gesetz und Evangelium."

The editors hastened to add that their interest "in this voice from a quiet classroom in St. Louis almost a century ago" was related to "the fact that the first scholarly work to emanate from our newly acquired university in 1927 was a translation of these theses and commentaries by the sainted Dr. W.H.T. Dau." Representatives of the university noted: "We are [Dau's] successors and we want to stand where he stood." The successors continued:

Beyond this personal reason, however, there was the dawning realization that in these theses there was something which the Lutheran Church had seemingly forgotten and certainly underemphasized. In the place of the Scriptural truth contained in them much of Lutheranism had succumbed to a completely alien fundamentalism, a shallow moralism, and a painful parroting of old words and phrases which had never passed through the purging fires of hard study of the Word of God. There was still power, we felt, in the old ways and the old paths of the classic Lutheranism which rang through Walther's theses. It was no accident that the last twenty-one of them began with: "The Word of God."⁵³

The *Cresset* refers to "the old ways and the old paths"; these enlivened Walther's festive sermon at the twenty-fifth anniversary of Synod in 1872. In a dramatic climax of the first part of his sermon Walther noted:

We have adhered, first, to the supreme principle of all Christianity, that the canonical books of the Old and the New Testament are, from the first to the last letter, the inspired Word of the great God, the only rule and norm of faith and life, of all doctrine and all teachers, and the supreme judge in all religious controversies. Next we have adhered to the second supreme principle of our truly evangelical Church, that the article of justification of the poor sinner before God by grace alone, for the sake of Christ alone, and therefore through faith alone, is the chief fundamental article of the whole Christian religion, with which the Church stands and falls.

Furthermore, we have adhered to the doctrine that the Word and Sacraments are the only true Means of Grace, which constantly offer and impart power, spirit, and blessing. The Word is the power of God to save all who believe it. Holy Baptism is the washing of rebirth to eternal life. Holy Communion is the true body and blood of Jesus Christ, the highest pledge of the forgiveness of sins.

We have adhered to the doctrine that the Church has only one head, an invisible Head, even our Lord Jesus Christ. We hold that the Roman Pope, who wants to be the visible head, is the “Antichrist” who is prophesied in Scripture. The Pope is the “Man of Sin,” the “Son of Perdition,” who, as God, sits in the temple of God, showing himself to be God.⁵⁴

The forthright preaching of Dr. Walther did not appeal to all American Lutherans. This becomes apparent from a letter that Walther dispatched to a New York pastor who had informed the seminary president concerning his disagreements with Missouri. Walther wrote: “You express concern that our synod is stuck on defense of pure doctrine rather than the exercise of true godliness and the planting of real concern for the welfare of souls.” Walther granted that if an individual only knew of Missouri’s polemics, he would undoubtedly fail to see that Missouri employed both “the sword” and “the trowel.” He assured this otherwise friendly critic that the members of the Synod were “constantly [seeking] to live in true repentance” with the constant aim of being faithful to all who entrusted their spiritual welfare to their ministrations.⁵⁵

There are those who dismiss Walther and his generation out of hand because of their supposed intolerance of differing theologies. A graduate history professor once told his colleagues:

Toleration has been so emphasized by our public schools today that college students consider the most valid and socially necessary criticisms of any religious group as unfair, unsporting, and bigoted. Thus we have some grounds for the present ecumenical urge in the world: theology no longer counts or interests the majority of the faithful.

Yet this historical specialist lectured to his colleagues in a frame of reference which theologians will do well not to ignore. He said: "We owe it to the entire past, the past which supports us, to understand to the best of our ability; and we owe it to the future to make this past understandable."⁵⁶ The *Cresset* article already mentioned commented from a theological viewpoint: "It is our hope. . . that the study of these great principles will persuade many of our brethren to look again to the rock from which we were hewn." The editors grant that even Walther's famous lectures comprising *Law and Gospel* "contain a polemical principle, but the weapon they give us is fashioned by the majesty and mercy of God and not by human opinion and subscriptural theories."⁵⁷

Few Lutherans of this part of the twentieth century would preach a sermon like the anniversary sermon Walther delivered when Synod celebrated its twenty-fifth anniversary. But he had noticed that his beloved Synod was no longer so swayed by its first love as in 1847. So attention is directed to the battles that had been fought against "unbelief and mockery of religion in general." Then he mentions a word that few understand today: "unionism. . . sweeping like a plague over all of Christendom, destroying love for the truth." He cites dangers from the camp of the "enthusiasts." He sounds a warning against "the growing claims of the anti-Christian papacy." Nor were Missourians to be unmindful of the thrust of "American Lutheranism [swaying between] Reformed or Romanist doctrine and principles."⁵⁸

Yet denunciation of error is followed by the joy that amidst such waves of opposition, the ship of Missouri had remained afloat; it had stood in the old way of the unaltered doctrine of the old church and repeatedly had to call for help to pull in the net. Speaking of blessings beyond expectations, Walther noted:

The net of the Gospel which was cast out among us is filled so abundantly that again and again we had to call to our brethren across land and sea: "Come and help us pull in the net." . . . Even here and now God allows us to see such abundant results of our planting and watering that in humble astonishment we have to cry out: "The Lord has done great things for us whereof we are glad."⁵⁹

Easily overlooked in a discussion of the great issues of Walther's sermons is the technique the master preacher employs. Walther's sermons are more goal centered than text centered. Thus, for example, his first sermon for the Twelfth Sunday after Trinity (on 2 Corinthians 3:4-11) has as its theme "The Difference between the Law and the Gospel." The second sermon for that same Sunday has this theme: "The Greatness and the Glory of the Office of the Gospel Ministry." The text for the First Convention of the Synodical Conference was 1 Timothy 4:16: "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you." While noting that the assembled delegates had achieved unity of doctrine after bitter conflicts, Walther's theme was drawn closely from the text: salvation was the common goal for which they now would strive. In the language of the stadium, there was a change-up from his usual style. But his comforting Christmas Day sermon on Luke 2:1-14 begins with the Fall in the Garden of Eden and takes God's children to the very portals of heaven. "O my dear hearers, in conclusion I therefore call to you once more: Rejoice! The Savior is born; heaven is open for you." All his hearers heard the challenge to be done with hesitancy as they stood "before the open gates of heaven." There is a touch of the angelic message in the plea: "Believe the joyful message which I have brought you today." Having done that, the hearers would go through heaven's open door—from sin, from banishment from Eden, through Christ to heaven's mansions, all in one sermon.⁶⁰

Against the background of Reformation Day, Walther concluded:

Yes, dear brethren, the Church will not always be a militant Church. A day is coming, a blessed day that is earth's final day, when the Church will at last lay her weapons down to grasp the harps. This will be the day when,

at the sound of the trumpet by the Archangel, all who would not fight will be filled with fear; the sound of the trumpet will indicate the Lord of Hosts will begin the eternal fight against them.

On the other hand, all the faithful fighters will rejoice because the last trumpet spells the end of all strife. Then heaven and earth will be consumed and all the children of the world will shake with fear since all their desires will perish with the world. Then all the faithful warriors will join with their victorious leader because their battlefield will vanish forever. Wearing the victor's crown, they will enter the Church Triumphant to the feast of peace and life eternal. O may all be numbered among the exuberant guests! In this may Jesus Christ, the Prince of our salvation be our help. Amen.⁶¹

ENDNOTES

1. "Protokoll ueber die von den damaligen Lokalschulinspektor zu Braeunsdorf, C.F.W. Walther dasselbst gemachten Schulbesuche," excerpts made by Johannes Huebner, Ev. Luth. pastor of Hartenstein-Erzgebirge, trans. Carl S. Meyer, *Concordia Historical Institute Quarterly*, 38 (July 1965), pp. 103-107.
2. *Ibid.*, p. 103.
3. *Ibid.*, p. 104.
4. Paul Burgdorf, "Saxon Centennial Calendar, 1839," *Concordia Historical Institute Quarterly*, 11 (January 1939), p. 100.
5. C.F.W. Walther, *Amerikanisch-Lutherische Pastoraltheologie*, 5 Auflage (St. Louis: Concordia Publishing House, 1906), p. 75; all items from this work have been translated by John Drickamer.
6. *Ibid.*, pp. 75-76.
7. *Ibid.*, p. 57.
8. C.F.W. Walther, *Amerikanisch-Lutherische Epistel Postille*, Zweite Auflage (St. Louis: Lutherischer Concordia Verlag, 1882), pp. 54, 56.
9. *Ibid.*, p. 57.
10. C.F.W. Walther, "Rede zur Feier der Wiederoeffnung der deutschen ev-luth. hoeheren Buergerschule zu St. Louis, gehalten im Versammlungs-Saale der Dreieinigkeitsgemeinde, den 20. September, 1868," *Der Lutheraner*, 20 (1 October 1868), pp. 18, 19; trans. John Drickamer.
11. *Ibid.*, p. 19.

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12. C.A.T. Selle, "Schools of Higher Learning," *Schulblatt* (January 1870), pp. 6-12; trans. Walter F. Wollbrecht.
 13. C.F.W. Walther, "Gemeindeschulen," *Der Lutheraner*, 24 (15 February 1873), p. 76; trans. Carl S. Meyer.
 14. Lewis W. S. Spitz, Sr., *The Life of Dr. C.F.W. Walther* (St. Louis: Concordia Publishing House, 1961), pp. 90, 91.
 15. Walther, *Pastoraltheologie*, p. 76.
 16. F. Bente, ed., *Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church* (St. Louis: Concordia Publishing House, 1921), Apol. XV, 43.
 17. Walther, *Pastoraltheologie*, p. 77.
 18. *Ibid.*, pp. 78, 77.
 19. *Ibid.*, p. 77, fn.
 20. *Ibid.*, p. 78.
 21. *Ibid.*, p. 80.
 22. *Ibid.*, p. 81.
 23. *Ibid.*, p. 82.
 24. *Ibid.*, p. 82.
 25. *Ibid.*, p. 83.
 26. *Ibid.*, p. 88.
 27. *Ibid.*, pp. 88, 89.
 28. *Ibid.*, p. 89.
 29. C.F.W. Walther, "Grabrede beim Begraebnisz eines jungen Predigers," *Brosamen* (St. Louis: Druckerei der Synode von Missouri, Ohio, u. a. Staaten, 1876), pp. 386, 387; trans. D. Hesse.
 30. *Ibid.*
 31. *Ibid.*, p. 389.
 32. *Ibid.*, p. 390.
 33. George J. Gude, Jr., "Walther's Pastoral Approach Reflected in His Letters," *Concordia Historical Institute Quarterly*, 60, 2 (Summer 1987), p. 2.
 34. Letter of C.F.W. Walther to Pastor Barth.
 35. Roy A. Suelflow, *Selected Writings of C.F.W. Walther: Selected Letters* (St. Louis: Concordia Publishing House, 1981), p. 71.
 36. Gude, "Walther's Pastoral Approach," p. 76.
 37. C.F.W. Walther, *Theses on Communion Fellowship with Those Who Believe Differently*, trans. Lawrence L. White (Pittsburg: mimeographed publication), p. 1.
 38. *Ibid.*, Translator's Preface, p. i.
 39. *Ibid.*, p. 14.
 40. *Ibid.*, p. 23.
 41. *Ibid.*, p. 23.
 42. *Ibid.*, p. 37.

43. *Ibid.*, p. 46.
44. *Ibid.*, p. 46.
45. Robert W. Bertram et al., "C.F.W. Walther on Law and Gospel," *The Cresset*, 50 (May 1987), p. 5.
46. C.F.W. Walther, "First Sermon Delivered at the Opening of Synod, 1 Corinthians 1:4, 5" (St. James, Minnesota: St. John's Lutheran Church, 1962), p. 8.
47. C.F.W. Walther, "Synodal-Jubelfest-Predigt," *Lutherische Brosamen* (St. Louis: Concordia Publishing House, 1876); trans. Otto Hinrichs.
48. *Ibid.*, p. 562.
49. Walther, "First Sermon", p. 7.
50. Paul Burgdorf, *This Blest Communion* (Milwaukee: Northwestern Publishing House, 1948), p. 41.
51. Walther, "First Sermon," p. 8.
52. Walther, *Lutherische Brosamen*, p. 582; trans. Paul Burgdorf. Those who fail to appreciate the vigor of Walther's words will note that in the denunciation of error Walther consistently followed a scriptural and Lutheran practice. In a Reformation sermon on 1 John 2:19 Walther warns against a "kind of love. . .that goes against God's explicit prohibition. This is nothing but a show of love, an empty, deceiving picture of love." Where such "love" was followed to accomplish mergers, Walther condemned such efforts to create a "damnable union, that is based on a love that is only a stolen appearance of love, but has sacrificed God's eternal truth and has trodden God's eternal command under foot!" *Brosamen*, p. 264; trans. John Drickamer.
53. *The Cresset*, p. 4.
54. Walther, "Synodal-Jubelfest-Predigt," pp. 556-559; trans. Theodore Engelder.
55. R. Suelflow, *Selected Letters of Walther* (St. Louis: Concordia Publishing House, 1981), p. 113.
56. Carl Bridenbough, "The Great Mutation," *The American Historical Review*, 68 (January 1963), pp. 321-324.
57. *The Cresset*, p. 5.
58. Donley Hesse, "Walther the Preacher," in *C.F.W. Walther: The American Luther* (Freeman: Pine Hill Press, 1987), p. 136.
59. Walther, *Brosamen*, p. 563.; trans. O. F. Hinrichs.
60. *Ibid.*, p. 29, trans. Henry Eggold.
61. Walther, *Brosamen*, p. 244; trans. D. Hesse.

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