

The Northwestern Lutheran

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

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THE ONE HUNDRED AND FOURTH PSALM

(Continued)

Verses 10—18

God the Bountiful Benefactor of Creation

"He sendeth the springs into valleys, which run among the hills.

"They give drink to every beast of the field: the wild asses quench their thirst.

"By them shall the fowls of the heaven have their habitation, which sing among the branches.

"He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

"He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth;

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

"The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

"Where the birds make their nests; as for the stork, and fir trees are her house.

"The high hills are a refuge for the wild goats; and the rocks for the conies."

Wonderful is God's creation, as we have seen in our previous meditation on the Psalm. And wonderful is the loving care, the tender sympathy with which God, clothing the earth with beauty, provides at the same time for the wants of all His creatures. God is indeed the bountiful Benefactor of His creation. Were it not so, the world would be but a vast desert without boundaries void of all life and vegetation. No vegetation, no plants, no verdure would cover the earth with beauty. No living beings would fill the earth, nor could man the lord of creation exist — the earth would not be habitable. Yet God makes the necessary provisions for all His creatures.

In the first place, He provides fresh water for their drink. "He sendeth the springs into the valleys, which run among the hills." Do we not see here, how animated nature now comes before the eyes of the Psalmist, and how he traces all this to the fact that the earth is watered, so that it is not a waste of rocks and sand? And how wonderfully does the poet introduce God here as the great Benefactor of His creation! It is God, he says, who has made provision for

watering the earth, not nature or any natural forces. And how? He has formed springs among the valleys and the hills. He conducts the waters from the great reservoirs — lakes, seas — in such a way that they form springs in the valleys. Naturalists dispute about the origin of springs or fountains. Volumes have been written as to where springs come from, what their sources and physical and chemical actions are. But whatever are their second causes, here is their first cause; it is God who sends the springs into the brooks, and then again into valleys between the hills refreshing them and making the land thereof fertile.

What a wise, wonderful and benevolent provision God here makes! Bear in mind that the waters are gathered together into seas, and that they are copious enough to drown us, but that not one drop can refresh us, be we ever so thirsty, because it is all so salt. But here is a power by which the waters of the ocean, contrary to the natural law of gravitation, are lifted up in small particles — in vapor — and carried by the clouds which are but a mass of vapor, and let fall upon the earth, to water the plants, and to form fountains, rivulets, and streams. These waters are borne even to the highest mountains, to be filtered through rocks and the ground to form springs and streams below. Is there anything so wonderful and so beneficent in nature? Much has been written and spoken of the great water-works of antiquity and modern times. We marvel at the aqueducts of ancient Rome which supplied the city with water from the Appenines; we admire the Croton and Catskill aqueducts, which furnish the water supply for New York City, capable of conveying almost a billion gallons of water daily, and we wonder at the stupendous dams irrigating vast desert lands changing them into rich farming country. But how much more admirable are the water-works of the Almighty, distributing water to all parts of the world. It is this wonderful power of God Jeremiah has in mind, when he says, "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures," Jer. 10:13. And the Lord God Himself speaks in words arousing admiration when He asks Job, "Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the

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wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of the dew?", Job. 38:26-28.

Wonderful Benefactor of His Creation! Wonderful, when we consider the purpose for which God watereth the earth! The Psalmist continues, "They give drink to every beast of the field, the wild asses quench their thirst." Where God gives life, He provides a livelihood, and takes care of all His creatures. He makes the waters to give drink to every beast of the field, that is, to both the wild and domesticated animals, and to provide food for them in abundance, even the wild asses, the most ungovernable of beasts — those which are the most independent of any aid derived from man — find abundance of food everywhere. There are millions upon millions of living creatures — who can count them — all depending on livelihood, and none can produce a drop of drink nor particle of food of themselves — yet God provides such for them all. There is not a single beast of the field, not even the smallest, lowest and meanest of animal beings which is found lacking in livelihood. Do you know how many gnats are daily swarming in the air? God has called them into existence and provides for them.

At the same time the Creator cares for the winged inhabitants, the songsters of the air. "By them shall the fowls of the heaven have their habitation, which sing among the branches." Who can do full justice in describing the kingdom of birds, probably the most charming and the most loved members of the animal world? Who will count the varieties and species of these beautiful inhabitants of the air, let alone their numbers? It is said that the Passenger Pigeon of North America has been seen in flocks a mile broad, that took four hours in passing, at the rate of a mile a minute; and which have been reckoned, on these data, to contain about two thousand and a quarter million of birds. Or who will reproduce the music of these songsters? They never fail to give their voice to the praise of the Creator; they have warbled their carols ever since the fifth day of creation, some of the sweetest note, singing during the dead hours of the night, and early morning hours as the American mockingbird and the European nightingale, or the meadowlark in our fields.

These dwellers in the air do not support themselves. Christ says, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." It is God who feeds them. And do you know what quantity of food is required to sustain the members of the ornithological kingdom only one year? Luther says, no one can compute the figures what it costs to

feed the birds. I reckon, that to sustain the sparrows alone for one day will require more than one year's income of the King of France amounts to. At that time the King of France was the richest man in the world. We would say, Rockefeller, Mellon, Morgan, has not so much as the fowls of the air need for one day. What a glorious Benefactor God is feeding those beautiful dwellers in the air so sumptuously and freely?

The same holds true in the vegetable kingdom. "He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." A great kingdom, the vegetable kingdom! Who will survey or delineate its area with its myriads of animate creatures, or who will depict its beauties? Its area extends throughout the world. In all the world we see vegetable life which comprises the grass and herbs and plants and trees and shrubbery and flowers — the whole realm of plantation.

And all this is the work of God's hands. It is God who causeth the grass to grow, who gives life to the vegetable world, who plants the trees of the forests, who sets the flowers of the garden and the lilies of the field, and who produces the crops of the land. And how wonderful God does all this. Even on the summits and sides of the hills and mountains He causes vegetation to grow by pouring water on them from His own "chambers" — His abode on high — through rain. And so all the wants of the earth seem to be met and "satisfied" — all that it could desire to make it fertile and beautiful. Nothing has been left undone, in the valleys, or on the hills, and on dry land, that was necessary for carrying out the purpose for which it has been called into being. The one and the same earth has been made to produce the endless varieties of food required for the various orders of beings that are placed on it. Thus grass is made to grow for cattle and all domestic animals, which grass, of course, comprises all the vegetable products like grain and the crops of corn, etc. Then there is herb for the service of man which includes all that the earth produces for the food of man, wheat, corn, potatoes, cereals of every sort, all of which is by way of cultivation, brought forth out the earth.

And not only does the earth bring forth the necessary food for life, but also products for ornament and delight. The Psalmist finds it worth while to all to his foregoing statement regarding the vegetable products of the earth, "And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart."

We have no quarrel with those who prefer not to use wine as a beverage. If they deny themselves the use of this beverage, it is their affair. We suspect,

however, that adherents of prohibition would rather see the clause referring to wine and its use eliminated from the Psalm, thinking it unworthy of God's creation. The sacred Poet, who, by the way, composed this Psalm by divine inspiration, does not take this view. He states the fact that the Creator makes wine together with all other creatures, and that, too, with all the ingredient properties peculiar to it, even in its fermented state, and that He produces wine to gladden or to exhilarate man's heart, making his face to shine as anointed with oil, for that appears to be the literal meaning of the original, "and oil to make his face to shine." In that case, by the way, cosmetics are not necessary.

God having made wine to gladden man's heart, it may safely be inferred, that the use of wine as a beverage is permissible. When soberly and moderately used wine is refreshing and exhilarating, so that we may not only go through the duties of our business, but go through them cheerfully. On the other hand, we know from other passages of Scriptures that excessive use of wine resulting in impropriety and drunkenness is strictly forbidden, — not by state law, or the eighteenth amendment to our national Constitution — but by the Divine Law, which alone is binding on each and every individual in the world.

How grateful we ought to be for the benefactions of God in the vegetable world! The Almighty has indeed not dealt with man or other living beings in any scanty manner. On the contrary, He has been very bountiful, giving us not only bread and things absolutely necessary for existence, but also many comforts and luxuries. And as to other living beings there is a superabundance of everything necessary He has given them for their preservation. If we only had eyes to see, we would be amazed to behold with what profuse abundance nature all around us brings forth its products for the sustenance of living beings.

One more thing the Psalmist has to say concerning the vegetable world. "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nest; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies."

What lofty flight the thoughts of the Poet here take in his final description of the vegetable kingdom! From the grass, from the herb, from the vine, and from bread, as adapted to sustain man and the living beings on the earth, the Psalmist passes to the most noble of animate productions in nature — the tree, the monarch of the forest. More than anything else among animate creatures does the tree display the power and glory of the Creator. The phrase "the trees of the Lord" means great and magnificent trees pointing toward the mighty creator. Among these

the Psalmist mentions the cedars of Lebanon. These are indeed grand and majestic trees, large and magnificent productions of the earth, of domeshaped form, with long spreading, contorted branches, evergreen leaves, and cones three to five inches long. They are so lofty and large, that it would seem as if none could plant them but the Almighty, as indeed, no man can plant these giants of the forest. What power in the world could produce the Sequoia of the Sierra Nevada, whose high measures from three to four hundred feet with a circumference of ninety feet and more at the base, and who were old, when Rome was young, and older than the Pyramids of Egypt, the oldest living things on earth.

These trees are full of sap, says the Psalmist. Lofty and of immense size as they are, they are abundantly supplied with that which is necessary to their growth. There is no want of that which is needed to supply them. They have been flourishing for thousands of years, and are flourishing still.

Nature is indeed full of life. Even the most inaccessible places — the tops of trees which no one can climb, yes, the rocks, the hills, the mountains, have their inhabitants. Where man cannot dwell, there are abodes of animals which God has made to dwell there. The birds make their nests there, the stork finds her house, the wild goats and the conies find there a refuge — a shelter — a home.

What a wonderful Benefactor of His Creation God is: And He who thus provides for the inferior creatures, will He not Himself be a Refuge and Dwelling-Place to His own people?

J. J.

(To be continued)

COMMENTS

The Trend of the Times among the Protestant churches toward union is stronger than ever. From the "Presbyterian" we cull a news note announcing the organization and incorporation of the Reformation Fellowship of the Presbyterian and Reformed Churches of the United States and Canada, inaugurated recently in Philadelphia.

Under this rather imposing title, revealing a most ambitious program, the members of the Presbyterian and Reformed Churches are to be united. Activities are eventually to be extended to all churches of the Calvinistic family.

The Reformation Fellowship has published a statement of principle. Necessarily some of these are somewhat vague. The first one: "That the Holy Scriptures were infallibly inspired by the Holy Spirit of God, and that they have supreme and absolute authority in all matters of faith and practice," is of this vague character. It is not clearly and unequivocally stated that the Scriptures are the Word of God, nor that this Word of God is the "only" source and au-

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thority of all matters of doctrine and belief. The third principle enunciated: "That God, 'having out of His mere good pleasure, from all eternity, elected some to everlasting life,' did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer," has the familiar Calvinistic ring. Although it does not expressly state a belief in the predestination of unbelievers to damnation, yet it clearly intimates that belief, limiting the Redeemer to the elect.

Just what is to be gained by the present day furious zeal for amalgamation of all possible church bodies is not clear. The sentimental reasons so often given of brotherly love and the avowed purpose of presenting a united front to the enemy somehow do not convince. The mode of procedure also seems to smack too much of propaganda. Only too often these unions are consummated at the cost of doctrine, which leaves these bloated church bodies without the only weapon of offence and defence, the pure Word of God. Moreover experience has proven that these large church bodies do not operate more economically financially than the smaller ones. This financial saving is often urged by the church unionists.

On the whole, it is well for us to remember that the mistaken idea of building up the strength of the church by the addition of mere numbers is in most cases at the bottom of the lust of unionizing. One has not read his Bible well, when he accepts this notion of founding the success of Christ's kingdom on the great number of its followers. As a fine illustration of the fact that the Lord does not need large numbers to win his victories, read the story of Gideon, Judges chapter 7, verse 1-8.

Z.

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The Consequence The consequence of departing in any way from the teachings of Holy Scriptures the Baptists who practice "open membership" show us. "Open membership" in their case

means accepting unbaptized persons into their churches. Modern advocates of this practice (quotations in this article are from the *Christian Standard*) defend it bluntly:

Baptism is optional, with all the implications of its negligible character that the word suggests. There is no necessity for teaching on the meaning and value of the ordinance, as it has no meaning or value.

Dr. John Clifford, once president of the Baptist World Alliance, is quoted as follows:

Baptism is too rich and sacred a privilege to be imposed upon any one as an obligation; that is to degrade the ordinance. The New Testament did not impose baptism as a prerequisite of church membership, but offered it as a token and sign of discipleship and as a symbol perpetually to remind the disciple of the essential elements of a Christian experience. Baptism deals not with the relations of the believer to the church, but with his most intimate relations to his Lord. It is not primarily a church, but Christian, ordinance. So they proposed to take the baptistery from the door of the church and set it at the altar, to enshrine the ordinance in the very heart of the Christian community.

Dr. Clifford's words breathe piety of a kind and express some reverence for Baptism. But the pious reflections and contemplations of the human mind cannot take the place of faith in, and obedience to, the Word of God. In both instances the reason of man exalts itself over the revelation of God.

What is the consequence? The Baptist forsee it.

One does not have to be a prophet to discern whither such tendencies lead. They mean the ultimate neglect and loss of a great historic ordinance, with all the associations of Christian tradition that have gathered round it, and with all the teaching values that are inherent in it. They mean the erection of one more barrier between Baptists and the remainder of the Christian world; for outside our ranks there is discernible no tendency, except among the Quakers, to ignore or shelve religious rites, whether they are regarded as sacraments or ordinances. They mean that the Baptist claim of fidelity to New Testament teaching must finally be abandoned. If such results are the inevitable consequence of the principles upon which open membership is founded, then its critics are right.

Let us, first, briefly sum up what the Scriptures say of Baptism.

The command of Christ is that all nations be baptized, and this command applies to children as well as to adults. Matt. 28: 19; Eph. 5: 26. 27; Acts 2: 38. 39; Mark 10: 14; Acts 16: 15. 33.

The Bible teaches that Baptism is a saving means of grace. Matt. 28: 19: "Make disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," which means into the grace of, or into faith in, the Triune God. Gal. 3: 26. 27: "As many of you as have been **baptized into Christ** have put on Christ." Titus 3: 5: God "saved us by the washing of regeneration and renewing of the Holy Ghost." Rom. 6: 3: "So many of us as were baptized into Jesus Christ were baptized into his death." Acts 2: 38: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost." John 3:5: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God."

Church fellowship is fellowship in the faith. Can we call a man who openly sets aside the teachings of the Scriptures a Christian brother? That would be contrary to Eph. 4:3-6: "Endeavoring to keep the unity of the Spirit by the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, **one baptism**; one God and Father of all, who is above all, and through all, and in you all.

The Baptist Church is very emphatic in insisting that immersion is the only proper mode of baptizing, a thing that the Scriptures do not teach, and at the same time it denies what the Scripture clearly teach, that Baptism is a saving means of grace. In addition it limits the sacrament to adults.

With this departure from the clear words of Holy Scriptures, the Baptist Church immediately ceased to teach on Baptism with the authority of God and in his power.

Emptied of its divine contents, baptism remained a mere church ordinance, "an outward symbol of an inward grace," a token of membership in the Baptist Church. As such a church rite it rests solely on human opinion. Human opinion is changeable. No wonder, then, that men continue in their reasoning. If baptism is merely a church ordinance, why impose it on others as a condition of membership in our church?

But that is not the end. How can a person reject Baptism and at the same time retain the Lord's Supper as a saving means of grace? And, if I can set aside what the Bible teaches on the sacraments, why should I believe, confess and obey, its other teachings?

Yield to sinful reason in one point, and it will gradually lead you away entirely from the Word of God, back into the darkness of unbelief. The fears of the Baptist are not unfounded "that the Baptist claim of fidelity to New Testament teaching must finally be abandoned."

J. B.

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The Way Out In an interview which that veteran reporter O'Donnell Bennett had with Dr. Shorey, Professor of Greek in the University of Chicago, as published in the Chicago Tribune, we read Dr. Shorey's views on the saving of our country.

"The cure should begin in the schools. I should insist on the higher training of teachers and I should forbid all revolutionary propaganda in the schools and only allow habitual propaganda of the elementary fundamentals of law, order, morals, and American constitutional government. And I shouldn't call that propaganda, but training. In other words, I don't

think a teacher in the elementary public schools has a right to inculcate opinions outside his own subject or opinions subversive of the existing order. If he wants to do that he should do it somewhere else. If he is hired to teach arithmetic, that gives him no right to make propaganda for his own favorite theories. But I would not limit his freedom of speech. I would only ask him to hire a hall."

There is surely much common sense in what this aged teacher — Dr. Shorey is 75 years old — says. The only trouble is that he can give no real advice to bring about a change in our public schools. These schools suffer not only from teachers that promulgate their pet communistic theories and ideas, but also peddle the misleading theories of evolution as required by the textbooks. We know of but one way to effect a change for the better, and that is to equip the teachers with the only power for saving men from all manner of error and sin — the Gospel. But as the state cannot do that, having neither call nor jurisdiction in this matter, our hope for the public schools as an institute for saving the state goes glimmering. Meanwhile our youth is going from bad to worse, nay is gradually drifting into barbarism. Witness the disgusting details as told by the daily press in connection with the latest occurrence of brutal rape and murder in Michigan. To read the revolting practices of young men and women, mere girls at the dance halls in the vicinity of this terrible crime, is to hark back to the darkest moral conditions of the dark Middle Ages.

There is nothing left for us but the patient upbuilding of the Christian family and the Christian day school for the religious training of the young. We said "training." What that entails for the Christian fathers and mothers, what care, what patience, what labor and what prayerful consideration, only a conscientious Christian father and mother knows. We tremble for the future of our land and our church, unless our Christian homes can be made to see their duty in the matter of training the young. The public school cannot hold back the inevitable break-down of the moral fibre of the young. Is it not time to awake, O ye Christian fathers and mothers? Z.

THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

Paper Read At Nebraska District Synod
At Hoskins, June, 1932

By Pastor Im. P. Frey

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope," so writes the Apostle Paul to the Romans, 15:4. Similarly he writes to the Corinthians I, 10: 5. 6. 10. 11, concerning the judgments of God which came upon rebellious and corrupt Israel:

"With many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. — Neither murmur ye, as some of them also murmured and were destroyed of the destroyer. Now all these things happened unto them for examples, and they were written for our admonition, upon whom the ends of the world are come." From these and other statements of Scripture it is plain that God wants to teach us something by means of the Old Testament Scriptures, and that they have not fulfilled their God-given purpose in us, unless we learn and apply the lessons which they teach. The first and primary purpose of the Old Testament Scriptures was, of course, to point forward to the Savior from sin, whom God throughout the ages had promised to send into the world. Jesus himself summed up the primary purpose of the Old Testament Scriptures when he said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," John 5:39. In like manner the apostle writes, "The holy scriptures (which) are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3, 15. It was the purpose of the Old Testament Scriptures to direct people to Jesus as the Savior from sin and the Author of eternal life, or, to use the language of the apostle, to make people wise unto salvation through faith which is in Christ Jesus. Christ, the Savior of sinners, is the hub around which the entire wheel of the Scriptures revolves. A person may be familiar with all the historical events and incidents of the Old Testament Scriptures, yes, he may know the entire Old Testament by heart, yet if he has not found Christ therein, if he does not see the prophecies of the coming Savior of mankind, expressed in word and in figure, running like golden strands through the entire warp and woof of the Old Testament Scriptures, then he has missed God's point and all his outward familiarity with them will avail him nothing. For the Old Testament Scriptures were written and preserved for us, upon whom the ends of the world are come, that we might learn to know and trust in Jesus as our all-sufficient Savior from sin and damnation.

But incidentally there are many other lessons which we can learn from the Old Testament, lessons which warn those who have already accepted Jesus as their Savior, not to risk and forfeit the precious salvation, which they have obtained in Christ, by becoming entangled in the things which war against the soul. The Old Testament holds before our eyes many instances of the ungodliness and rebelliousness of the children of Israel in order to warn us not to make the same mistakes and not to fall into the same condemnation. The sins of the fathers are not brought to our attention that we may look down upon them and be filled with a feeling of superiority but that we might take warning and not fall into the same error. The Old Testament Scriptures furnish us with many practical applications for our own lives.

And that is true also of that book of the Old Testament which is to have our special attention in this paper, the Book of Malachi. This book is of special interest to us because it is the last book of the Old Testament. And it is that not by accident, as in the case of some of the other Old Testament books which are not always grouped in chronological order, but because it actually was the last inspired book of Old Testament times. In this book we have God's last inspired message before the coming of the Savior. When this book had been written, there ensued a silence of 400 years during which no inspired voice was heard, a silence which remained unbroken until with the dawn of the New Testament the same God who at sundry times and in divers manners had spoken in times past unto the fathers by the prophets began to speak by his Son.

Before we consider and apply some of the lessons which the Book of Malachi has for us, it will be worthwhile to say a few words about the author of the book and the peculiar times and conditions which served as the background of his message. The name Malachi literally means "my angel" or "my messenger." This has led many people to believe that Malachi was not actually the prophet's name but that it was merely a title which he assumed in order to make the message which he proclaimed more emphatic. Some have expressed the opinion that the actual author was Ezra, the priest. Others have identified him with Mordecai, Nehemiah, and Zerubbabel. But none of the arguments offered in support of these theories concerning the identity of the author of this book are cogent enough to overthrow the traditional view that the author's name actually was Malachi. It is well to remember, however, that the name literally means God's angel or God's messenger, since it will serve to remind us that God is speaking through him. In the final analysis it is not the man Malachi who proclaims the truths and sounds the warnings which we have in this book, but the Lord God whose messenger and whose mouthpiece Malachi was.

In regard to the time in which Malachi labored everything points to the fact that it was the time of Nehemiah. Some have expressed the opinion that he was a cotemporary of the Prophets Haggai and Zechariah, but an examination and comparison of the books of these prophets shows that Malachi preached and labored at a later time than those two prophets. In fact, the abuses against which these prophets lifted their voices were totally different. Haggai and Zechariah were sent to reprove the people for their delay in building the temple, while Malachi was sent to reprove the people for neglecting the services in the temple, or not performing them in the manner which God had prescribed. The temple existed in Malachi's time, had been built, in fact, about forty years before, but the attitude of a people toward the devotions, services, offerings, etc., which God in the law of Moses demanded of them in their temple worship was so half-hearted and so indifferent and so contemptuous that the

prophet felt constrained to take them to task for it in the severest manner.

The situation with which Malachi was confronted was exactly the same as that which confronted Nehemiah. Both lived at the same time. Both faced the same problems. Both lifted their voices against the same sins and abuses. One needs only to compare the contents of the book of Nehemiah with the book of Malachi to be convinced of that. Compare Mal. 2:10-16 with Neh. 13:23-28; Mal. 3:7-12 with Neh. 13:10-14. If, therefore, we want to get the proper historical background for the message which Malachi proclaims and the lessons which he teaches, then we must call to mind the times and conditions which characterized the labors of Nehemiah.

Already before the Israelites entered the promised land of Canaan, Moses warned them (Deut. 4, 25 ff): "When thou shalt beget children and children's children, and ye shall have remained long in the land and shall corrupt yourselves and make a graven image or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger, I call heaven and earth to witness against you this day, that ye shall utterly perish from off the land whereunto ye go over Jordan to possess it, yet shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." This solemn threat of God was carried out. In spite of all the grace and mercy which God had shown them, the Israelites again and again forsook the Lord their God for the idols of the heathen nations roundabout them. God was patient and long-suffering. He rescued them out of the hands of their enemies again and again and let them remain in the land which he had given them. But finally God's patience was at an end, and He first delivered the ten northern tribes into the hands of the Assyrians, who carried them away into a captivity from which they have never returned. About 130 years later a similar terrible fate befell the southern kingdom, consisting of the tribes Judah and Benjamin, for the Chaldean king Nebuchadnezzar came with a mighty army, after a long siege captured Jerusalem, utterly destroyed the city and the temple, and carried the people away into the Babylonian captivity. There they sat by the rivers of Babylon, hanged their harps upon the willows and wept as they remembered Zion. But God in accordance with his promise again had mercy upon them and put it into the heart of the Persian king Cyrus (for in the meantime the Babylonian Empire had been crushed by the new and rising power of the Medes and Persians) to allow those Jewish exiles who desired to do so to return to the land of their fathers to rebuild the city of Jerusalem and the temple. A number of expeditions of Jewish exiles, chiefly under the leadership of Zerubbabel, Ezra, and Nehemiah, at various times returned to the holy land to undertake the work of reconstruction, the total number of returned Jews being in Nehemiah's time 42,360 together with some 7,000 servants. It was a tremendous

job which this little band of men had undertaken in trying to rebuild the city, the walls, and temple of Jerusalem out of the black and crumbled ruins into which they had been laid. The workers were often discouraged and disheartened, and the work was at times abandoned altogether. It was a report of the critical state of the reconstruction work in Jerusalem, which finally induced Nehemiah to ask the Persian king, under whom he held high office, for a leave of absence and permission to superintend and complete the work of reconstruction in Jerusalem. The king gave his consent, equipped him with full powers, and made him temporary governor of the province.

Nehemiah was the right man in the right place, a man of exceptional gifts and talents, a man of courage and vision, and, above all, with a heart full of devotion to God and the work which the Lord had given him to do. He had to contend with difficulties which would have disheartened a less courageous and less religious man. Not only did many enemies try to halt the work of reconstruction by making sudden attacks as the workers labored on the walls, making it necessary for the workers to hold tools in one hand and weapons in the other, but his enemies also slandered and maligned him to the Persian king, charging that he was fortifying Jerusalem with the intention of rebelling against the Persian king and setting up an independent Jewish kingdom, but throughout it all Nehemiah never lost courage and after many disheartening delays and setbacks the work stood complete.

But even then Nehemiah did not consider his work finished. He did not work only with stones and mortar, he was not merely concerned about the temporal well-being of the Jews under his charge, but above all about their moral and spiritual welfare. He found that many moral abuses prevailed. He discovered that the religious rules and regulations which God had laid down for his people were largely ignored or observed only indifferently. He saw that irreligiousness and impiety prevailed. The priests and Levites were not conscientiously performing their duties in the temple and did not give the people the right leadership. The sabbath was being profaned in that business was being carried on on that day just as on any other day. The tithes were not brought in, and the people were trying to palm off inferior offerings on God. There were intermarriages with the heathens, and the divorce evil was assuming gigantic proportions. The poor were being oppressed. They were losing their lands and property because the moneyed people charged them such high rates of interest, and one mortgage after another was being foreclosed on the poor people, who were helpless in the ever-tightening grasp of the money power. These and other evils and abuses Nehemiah set himself to right. He had the book of the law read and taught to the people. He laid bare their sins and shortcomings and set to work to correct them in accordance with God's Word and will. And in this he was ably assisted by Malachi, the messenger of God, who lifted his voice in denunciation of the sins of the people and like John the Baptist, whose coming

he foretold, called upon them to bring forth fruits meet for repentance. Though Malachi is not mentioned in the Book of Nehemiah, it is plain from the records which they left behind that they both worked hand in hand.

Malachi employs a style which is very forceful and emphatic. Much of his book is in the form of a dialogue. He lets the people argue and defend themselves, and by his replies shows how untenable and empty their arguments are. He employs no sugar-coated language, but hits straight from the shoulder. He does not hesitate to call a spade a spade. He was the messenger of the holy and righteous God, and he delivered God's message without trying to tone it down.

The theme which has been assigned to me is, "The Book of Malachi Applied to Our Congregations." Evidently the intention was not that this should be an exegetical work, which would treat the entire book chapter by chapter, verse by verse, and word by word, with applications along the way. As I understood it, certain lessons were to be drawn from the Book of Malachi and applied to modern times and conditions in our congregational life. And to that the book lends itself very easily. If we read the book carefully and thoughtfully, it seems almost as if the prophet were speaking directly to us, for the conditions of which he speaks have almost their exact counterpart in the days in which we are now living. In order that we may be clear as to the scope of this paper, I will add that I do not understand the theme, "The Book of Malachi Applied to Our Congregations" to mean that the applications are to be made only to the congregations in the strict sense of the word, that is, to the laymen, but also to the pastors and other church leaders, for much of what Malachi has to say is directed against the priests and, therefore, applies in a special sense to the pastors and others who occupy a position of leadership in the church. In carrying out the theme assigned to me, I have not endeavored to apply all the lessons which Malachi teaches, for that would have required more time than was available for the preparation of this work and would take up more time than we have at our disposal to hear and discuss the paper. I have merely selected a few outstanding lessons from the Book of Malachi, which seem to me to be peculiarly applicable to our day and age.

(To be continued)

THE EFFICIENT CHRISTIAN DAY SCHOOL

(By request of the Minnesota District of the
Joint Synod of Wisconsin and Other States)

(Continued)

Part II

The most important factor for the efficient school is the teacher. The teacher holds an important office in the church, and it is well that he realizes this. God has placed a great responsibility upon the parents, as we learn from Eph. 6:4, where God says, "And, ye fathers, provoke not your children to wrath, but bring

them up in the nurture and admonition of the Lord." The only means to meet this responsibility is the Word of God. God-fearing parents are aware of the responsibility placed upon them, and they want to meet it as best they can. They establish Christian day school, where their children are taught the Word of God. To carry out this work successfully a teacher is called, who is to teach the children the Gospel, showing them the way to salvation. This is to show the teacher the importance of his call. It is a call sent him by the congregation of Christ and hence a divine call.

The teacher, the most important factor of an efficient school, should be aware that he holds a high office. Luther praises the office of the teacher. He says, "A diligent and pious teacher, who faithfully educates and teaches boys, can never be repaid by money." But the teacher should always be aware of what Christ says in Matth. 18:6 about offending "one of these little ones who believe in him" through evil examples, through negligence and unconscientiousness in duties.

It is important that any one before choosing this office as life's calling by self-examination make sure that there are no other reasons than the love for God and His children that prevailed upon him to choose this calling. A person going into this work for personal gain of any kind will be a disappointed and unhappy teacher.

To be a factor for an efficient school the teacher must meet certain physical qualifications. Good health is essential. The fact that a young man is considered physically unfit to do manual labor does not guarantee that he is fit to be a schoolmaster. The work in school is hard and requires physical strength. Besides good health, a good physique and a pleasant organ of speech are an asset to the teacher.

More important is the mental ability of the teacher. Practically the same qualifications that make one successful in other callings will win success in teaching. Thorough knowledge of the work to be done will win respect and command success anywhere. Hence scholarship is an essential qualification of a teacher. The teacher must not only know what to teach, but also **how** to teach. It may be worth while to call attention to this fact. In order to save money, some of our congregations call teachers who have no training, or whose training is very meager. It is true, some of them may make successful teachers, because they possess natural abilities and devote themselves heart and soul to their work. They prepare their lessons faithfully and lose no time for self-improvement. But a majority is not successful in their work. On account of poor teachers we have lost some schools.

In late years teachers who were trained in the state normal schools here and there slipped into a parochial

school. These teachers may be successful in teaching the secular branches as such, but they do not see the relation of these branches to the Gospel, and so do not qualify for an efficient Christian day school. The spirit in the Christian school is so different from that of the public school, every subject taught centralizing around one great aim, salvation, that it is almost impossible to make the school efficient by a teacher who is not thoroughly grounded and prepared for this work.

Scholarship, as we said before, is important for an efficient school. It becomes a positive factor in the success of a school for the following reasons:

- 1) **It creates interest in school work.** Interest grows out of the attitude of the pupil toward his studies. By the fullness and freshness of his knowledge, by his own interest, zeal, and enthusiasm the teacher creates the right attitude of the pupil toward his studies so that study becomes a pleasure to the pupil and thus creates interest in school work.
- 2) **Scholarship prevents disorder.** In so far as the pupil is interested in his work, in so far will tardiness, irregular attendance, laziness, disobedience, and disorder disappear.
- 3) **Scholarship commands respect and confidence.** A teacher, standing before the class, absolutely mastering the subject matter, will teach with greater vim, will have the class well in hand, and the pupils will respect and have confidence in him.
- 4) **Scholarship secures and holds attention in the class.** To secure and hold the attention of children is a difficult task. No teacher can do this successfully unless he is in a great measure independent of the text book. The teacher whose eyes are free to watch the faces of the pupils has more than doubled his teaching power. He is free to adapt his questions to the needs of the individual pupils, to furnish explanations to difficult points, to check inattention, and to keep the thought of the class on the work.
- 5) **Scholarship inspires faithful study.** A teacher able to present the lesson well, carefully remove the difficulties in an assignment, because of the interest created, will inspire faithful study in the pupils.

And now the most important qualification we look for in the teacher of an efficient Christian day school: **the teacher himself must be a child of God.** And as a child of God it is out of pure love to God and for his children that he has prepared himself for this work. The pupil in the elementary school is an imitator; therefore, the teacher, to be successful in his work as an educator, must be a model in all the virtues which

he wishes to implant into the souls of the children. He must be a model in **truthfulness**, that is truthful in character. The qualifications are beautifully stated by Paul in 1 Tim. III. What the apostle there requires of a bishop should be required of a teacher in the Christian school. Accordingly, he must be "blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

A teacher must be a model in **justice**; just in the treatment of his pupils, just in reports, just in distributing punishments and rewards. He must be a model in conscientiousness. This requires that he be punctual in the beginning and closing of school, on preparations for teaching and assignments, punctual in following the daily program. This requires that he be a model in cleanliness and order.

But with all the qualifications which we have enumerated that serve to make the school an efficient school we must not overlook the relation of the teacher toward his children. The children in the Christian day school are children that have through Holy Baptism become God's children. The Christian parents are concerned about the welfare of their souls. The teacher is to help these parents bring up the children in the nurture and admonition of the Lord; he is to help to keep them in faith and to strengthen them in faith. Therefore the relationship toward them must be as that of a Christian parent. The tie that binds is love. How does the teacher foster this relationship? I should say that he can do this in his behavior towards them, by being friendly, by greeting them with a smile; in his bearing and teaching ability, thereby winning the respect of the children; in showing sympathy and being patient with the weak ones; by encouraging where encouragement is needed; by being satisfied if the child does his best; by visiting the sick pupils and comforting them.

There are factors which may disturb this relationship, such as unjust punishment, fault finding, scolding and threatening, being brutal, using sarcasm and ridicule, and personal indignities.

Next, the relation to the parents of the children must be a friendly one, for to be successful in school requires the cooperation of the parents. The parents must feel that the teacher has the child's welfare at heart. It is well for the teacher to be open to the parents about their children's behavior, diligence, progress, and the like. It is well for the teachers to know the homes of his pupils, their environment, and

the like, for this may help him to interpret the behavior and diligence of the child. It is also well to have meetings with the parents to discuss school matters and the principles of education in order to enlighten them.

If a teacher is fortunate to be in a school where there are more teachers, it is important that the relation be of the best. The individual teachers should be mindful that they must all strive for the same goal, and that each must do his or her part. They should treat one another with due consideration, and where criticism is in place, the personal element be eliminated as much as possible, and all constructive criticism be objective.

A very great hindrance to successful work in our schools is the unfriendly relationship often existing between the teacher and the pastor. It is right here where Satan often sets in with his work to hinder the work of Christian education. Once succeeding in placing a wedge between the teacher and the pastor, he has already won one-half of the battle. It is on this account that many a day school has been closed and the parents have been deprived of the opportunity of giving their children a Christian schooling. I wish I could impress upon every teacher and every pastor that he is doing God's work, and in order to carry it out successfully, there must be cooperation. It is true, they may not always agree, but why become personal and lose the objective? Is it not foolish and childish that a question as to the divine call, or the question of which is the proper method of teaching catechism, or any other subject, should disturb the friendly relationship between teacher and pastor, when there is so much at stake?

When I think of the early days of my teaching career, I cannot help being reminded of my former, now sainted, pastors. It was they that, so to say, put me on my feet in the teaching profession. It was they that made me love my calling, that guided me as a young man. It was to them to whom I turned for help, when there were difficulties which seemed insurmountable. They were fatherly and brotherly to me, and made the work, although difficult, seem easy by encouraging and helping where their help was needed; God blessed our work that we had one of the largest schools in our district. And their work still lives after them. Oh, that the relationship between pastors and teachers were of such friendly, brotherly nature; I am convinced that the attack of the enemies against our schools would not be so effective as they often are.

The school board of the congregation may do its share to make the school more efficient. The activities of the school board will to a great extent depend upon the friendly relationship existing between the teacher and the members. The members of the school

board are chosen by the congregation, and, as a rule, are such men who are interested in their school. If the relationship between teacher and school board is as it should be, the teacher may often enlist them into the service of the school, and their help may be valuable to the school. It is, as a rule, this body that represents the school before the congregation, that sees to it that the school is properly equipped, that the building is kept in order, that necessary repairs are made, and the like.

Last but not least, the teacher's relationship to the congregation as a whole should not be overlooked. If the teacher wishes to have Christian parents entrust their children to his care, he must gain and keep their confidence, so that he gives them the care that Christian parents give them. He gains this confidence by working faithfully in school and by living the life of a God-fearing Christian. The congregation will then love, respect, and confide in him, and this relationship will be an aid to an efficient school.

The next important factor toward the efficiency of the school is the pastor of the congregation. The pastor as the spiritual advisor can more than any other person interest the congregation in Christian education. As spiritual advisor he is interested in the spiritual welfare of the youth in the congregation. Therefore he will in his sermons and in his dealings with the individual members of the congregation enlighten them as to the responsibility of the parents to their children.

By virtue of his office the pastor is chairman of the school board, and therefore he occasionally visits the school. He may be able to offer constructive criticism, thus helping to make the school more efficient. By visiting the school he assures himself of its efficiency, that he may bear witness of this fact to the members of his congregation, that he be able not only to defend the school against the attacks of those opposing it, but also to recommend the school conscientiously to those members who do not send their children to the school.

A pastor's attitude toward the school will more or less determine the support it gets from the members of the congregation. Experience has proved that if the pastor is active for his school and enlightens the congregation on Christian education in his sermons and dealings with the individual members, the school has increased its attendance. Where the pastor is indifferent toward the school, the attendance has decreased. Some pastors show so much interest in the school that they go into the school and take part in teaching, some teaching a half day regularly. In a mixed school, where eight grades are to be taken care of, such assistance of the pastor aids immensely to the efficiency of the school. (To be concluded)

WHY CAN WE NOT FELLOWSHIP WITH THE UNITED LUTHERAN CHURCH AND THE AMERICAN LUTHERAN CHURCH?

Paper read before the Crow River Delegate Conference, Buffalo, Minnesota, June 8, 1932, and published at their request

(Concluded)

III. A Conscientious Lutheran Cannot Fellowship With the United Lutheran Church and the American Lutheran Church

Officially the United Lutheran Church and the American Lutheran Church are in doctrinal agreement with the Synodical Conference. They subscribe to the Canonical Scriptures and to the Book of Concord without reservations, holding the former as the very Word of God and the only norm of faith and practice, and the latter as a correct presentation of the fundamental Christian doctrines therein treated.

Concerning the United Lutheran Church. We cannot fellowship with them because of their official sanction of pulpit and altar fellowship with non-Lutherans, because of their "educative" policy and practice with lodge members in their congregations, and because of the sabbatarian, Calvinistic, and chiliar tendencies rather rampant in that body.

The American Lutheran Church is a new body. It consists of an organic union of the former Ohio, Iowa, and Buffalo Synods. An inter-synodical committee (consisting of men from these three bodies and from the Synodical Conference), after years of painstaking labors, had arrived at doctrinal unity by ironing out — on the basis of the Word of God alone — the differences, particularly concerning predestination, election, conversion, points which brought about the sad break in the eighties. The so-called Chicago Theses had all but been adopted by the various participating synods.

But while this matter was under litigation, and we were rejoicing in the early prospect of fellowship with our opponents, the American Lutheran Conference was established. This Conference is a cooperative union with the American Lutheran Church, the Norwegian Lutheran Church, the Norwegian Free Church, the Augustana Synod, and the Danish Lutheran Church. All these bodies, with which the American Lutheran Church has now established fellowship, were more or less guilty of the un-Lutheran deeds of which we just accused the United Lutheran Church. While the American Lutheran Church was reaching out one hand to establish fellowship with the Synodical Conference through scriptural means, she, with the other hand, embraced in fellowship, by mere official vote, these other Lutheran bodies, who already were in fellowship with the United Lutheran Church.

Thus, if we should have established fellowship with the American Lutheran Church, we should have automatically been in fellowship with practically every other Lutheran body in the United States. The American Lutheran Church would have thus served as a bridge. And that was likely their aim, for while the new organization was pending (the American Lutheran Church), a writer in the journal of one of the constituent synods voiced the opinion that the American Lutheran Church would be the connecting link between the left wing (United Lutheran Church) and the extreme right wing (Synodical Conference) of American Lutheranism.

But for us of the Synodical Conference the fly in the ointment is particularly the Norwegian Lutheran Church, the merger that was rather hysterically brought about in 1917, the quadricentennial jubilee year of Lutheranism. This merger was effected by a vote of 522 to 202. Serious doctrinal questions were involved. Many and heated discussions took place. Consciences were aroused and excited and injured. The matter was "settled" by a MAJORITY VOTE.

But how can unity of doctrine be settled by a vote? Did Elijah take a vote on Mt. Carmel? Did the apostles, at their first council in Jerusalem, resort to a vote to decide what was pleasing to God? MATTERS ON WHICH GOD HAS SPOKEN THE FINAL WORD CANNOT BE VOTED UPON BY MAN. "Forever, O Lord, Thy Word IS SETTLED in heaven," Psalm 119:89.

The Norwegians "settled" their differences with a compromise, the document known as the *Opgjoer*, in which the doctrine of the *intuitus fidei* as taught in Pantoppidan's catechism was allowed the same recognition as the *sola gratia* of God's way of salvation. Under the subterfuge of calling it merely the "second form of the doctrine," the Norwegian Merger confesses, "We have agreed to reject all erroneous doctrines which . . . would weaken man's sense of responsibility in respect of the acceptance or rejection of God's grace," Theologische Quartalschrift IX, p. 271f. In spite of the vote of 202 against this agreement, in spite of the earnest efforts on the part of the Synodical Conference to eliminate such offensive expressions, the merger went through on this doctrinal basis.

| That this synergistic expression, "Man's sense of responsibility," is not a mere **form** of doctrine with the Norwegian merger is attested to by those who are familiar with their teaching and writing. The chapel talks heard over WCAL are also frequently proof that at least some of the outstanding men in the Norwegian Merger hold to "man's sense of responsibility in respect of the acceptance of God's grace" not merely as a form.

This "sense of responsibility," is really a chief plank in the Norwegians' doctrinal platform. But it

is against the plain teaching of the Word of God, which calls natural man DEAD in trespasses and sins.

This doctrine militates against the *sola gratia* of the Lutheran confessions.

Even such a dyed-in-the-wool Calvinist as Prof. Chas. Hodge says in his commentary on Romans (p. 602) with reference to the doxology at the end of Romans eleven: "As it is the tendency and result of all correct views the Christian doctrine to produce the feelings expressed by the apostle at the close of this chapter, those views cannot be scriptural which have a contrary tendency; or which lead us to ascribe, in any form, our salvation to our own merit or powers." And in commenting on Rom. 11:34 Hodge says, "Men are justified, not on the ground of their own merit, but of the merit of Christ; they are sanctified, not by the power of their own good purposes, and the strength of their own will, but by the Spirit of God; they are chosen and called to eternal life, **not on the ground of anything in them**, but according to the purpose of Him who worketh all things after the counsel of His own will. God, therefore, is the alpha and omega of salvation. The creature has neither merit nor power. His hopes must rest on **sovereign mercy alone.**"

The doctrine of the "sense of man's responsibility," is a teaching which robs the Gospel of its comfort and the law of its lightning. It is a point in doctrine which we dare not ignore and which we dare not minimize.

As a protest against this presentation of Lutheran doctrine a small group of nine pastors — now numbering about fifty — refused to enter the merger and remained true to the old Norwegian Evangelical Lutheran Synod of America and are still members of the Synodical Conference.

The American Lutheran Church has declared fellowship with the Norwegian Merger by entering the American Lutheran Conference. By doing this they have virtually broken off our efforts at union with them. They are fellowshipping with those who separated from us — after much earnest pleading — on a point of doctrine fundamental to the correct preaching of the Gospel. And until the offensive *Opgjoer* is removed in a God-pleasing way we cannot fellowship with those who perpetrated it, nor with those who acquiesced to it although voting against it, nor with those who virtually subscribe to it by fellowshipping with the framers of the doctrine; for they all sanction or strengthen a basic doctrinal error.

Furthermore, the skirts of the constituent synods of the American Lutheran Conference are not clean concerning unionism and tolerance of lodge members, even among the clergy. To cite concrete instances would not be difficult, but would lead us too far afield. But it is to be feared that even if a doctrinal unity could be arrived at officially and black on white be-

tween the American Lutheran Conference and the Synodical Conference, we should find ourselves often thrown together with strange bed-fellows whose pastoral practice would prove offensive to a conscientious Lutheran.

It is sometimes claimed by our opponents that we are not better than the American Lutheran Church in our lodge practice, only that we secretly practice what they have the courage to do unblushingly. (An official is reported to have said, "Die Missourier haegen ihre schmutzige Waesche hinten aus, waehrend wir sie vorne hin haengen.")

Now I do not want to say that we have a 100% clean slate in this matter. We MAY have lodge-infested congregations. I do not know of any. But in view of the constant stream of testimony against the lodge that is issuing from our pulpit and press, and in view of the fact that the testimony of the United Lutheran Church and the American Lutheran Church against the lodge evil is ominously silent — almost 100% — I believe we can honestly say that also concerning the handling of the lodge question there is a great gulf which forbids our fellowship with our present opponents.

In conclusion let me stress a point that is rather important for the laymen in its bearing on this question of fellowship with the American Lutheran Church and the United Lutheran Church. We often hear it said, "The difference between the various Lutheran bodies exists only between the leaders in the various synods, or among the pastors." That is simply not true; or at least to a very small degree only.

But granted that it were, then woe unto the leaders, and woe unto the led.

If there is a difference, a *real* difference, a *serious* difference, a *dangerous* difference: then **it must be pointed out**, even if only the leaders create the difference, so that the people may not be misled unwittingly. Then it is the duty of those of us who **know** and **appreciate** the differences to point them out and to act towards them in a way that will not only keep our own consciences untarnished, but that will tend to prevent those entrusted to our leadership from being deceived and led away from the truth.

Permit me to let our beloved Prof. John Schaller speak to us on this point: "Gerade jenen einfaltigen Christen schuldet man das stetige Zeugnis, dass ihre Fuehrer vom rechten Wege abgekommen sind. Gerade einfaltigen Christen darf man nicht dadurch Aergernis geben, dass man bei ihnen den Eindruck hervorruft, als liefen alle Lehrstreitigkeiten auf Meinungsverschiedenheiten der Theologen hinaus, die man wohl ignorieren koenne, wenn es sich um Vereinigung handle. Niemand kann aber leugnen, dass das Opgjoer diesen Eindruck erzeugen muss," Theol. Quartalschrift IX, 284f.

If we CAN fellowship with the United Lutheran Church and the American Lutheran Church, it is sin to keep aloof another minute, for then we should be truly Pharisees. But if we come to the saddening conclusion that we CANNOT, then we DARE not, under pain of doing something against our conscience. And here applies the word of Paul, "Whatsoever is not of faith (conviction) is SIN," Rom. 14:23. And we owe it to our opponents, to our flock, to our conscience, and to God that we make sure WHY NOT.

Now all this is said with hearty appreciation and thankful recognition of the great amount of truly evangelical work done in the bodies under criticism, of the scholarship and zeal and mission endeavor they exhibit. It is also said with full appreciation of the many in the United Lutheran Church and the American Lutheran Church who in their heart of hearts do not agree with the synergistic doctrines officially held by their synods and who are conscientiously Lutheran in their pastoral practice. But even with them we cannot openly fellowship until they break their association with the organization that has given the offence.

In spite of the dark clouds of rationalism (and synergism is principally rationalism), unionism, Calvinism that loom on the horizon of American Lutheranism, I am still optimistic enough to hope and pray that the American Lutheran Church may yet some day be ONE in doctrine and practice. The obstacles even for an organic union are not insurmountable. The splendid work of the inter-synodical committee shows what can be accomplished along truly scriptural lines.

And I believe that we of the Synodical Conference can be of great service towards this end, and that just by uncompromisingly standing for a confessional Lutheranism in faith and practice. And it should be our aim that we — remaining loyal to our God-given convictions — will in no way hamper or hinder the coming of the day when, if God wills it, there will be not a United Lutheran Church, and an American Lutheran Conference, and a Synodical Conference, but a United American Lutheran Church of the Unaltered Augsburg Confession.

AGREEMENT WITH THIENSVILLE FACULTY

The question of agreement between the faculties of Concordia Seminary and of the Wisconsin Synod's faculty at Thiensville, Wisconsin, regarding the doctrines of the ministry and of the Church has threatened to disturb amicable relations between our own Synod and Wisconsin for a number of years. The College of Presidents therefore was greatly pleased to receive a report on the theses of agreement which had been adopted by both faculties in April of this year. Professor Graebner reported for

the faculty. There is not yet an official translation of the articles, but the importance of the matter will justify the following unauthorized translation, made for the benefit of the readers of the *Lutheran Witness*:

"1. God's will and ordinance, revealed in the Scriptures, is realized when Christians who live in the same place enter into external relations in order to perform jointly the duties of their spiritual priesthood.

"2. It is furthermore the will and ordinance of God, revealed in the Scriptures, that such local congregations have shepherds and teachers who on behalf of them, and in their midst, administer the office of the Word.

"3. It is likewise according to the divine will and ordinance, revealed to us in the Scriptures, when Christian congregations give evidence of their spiritual union with other congregations and perform the task of the Kingdom jointly with them, also outside of their own circles, as is done, for instance, among us through the voluntary form of synodical organization.

"4. Since every Christian has the keys of the kingdom of heaven, a judgment expressed in accordance with God's will by one or more Christians acting in any manner conjointly is valid also in heaven. But we recognize, on the basis of Scripture, God's will and ordinance that proceedings of discipline inaugurated against a sinning brother must not be regarded as brought to a conclusion unless the local congregation has taken action. Properly conducted, the congregational and synodical discipline cannot conflict, for a congregation pronounces exclusion from the congregation and not from the synod; and the synod pronounces exclusion from the synod, not from the local congregation.

"Note. — The term excommunication according to ecclesiastical usage is limited by us to the exclusion from the local congregation." —The Lutheran Witness.

OBITUARY

Julius W. Bergholz was born November 25, 1875, in Dorset Ridge, Monroe, Co., Wis. His parents were Pastor Wm. Bergholz and Emilie, née Hoge, Watertown, Wis.

Having received his early education in the parochial school he entered Northwestern College to prepare for the ministry. He was graduated in 1897 and the same year he entered the Theological Seminary, Wauwatosa, Wis. Having completed the full theological course at the seminary he was ordained into the ministry April 8, 1900.

His first charge was at Markesan, Wis., where he served for nine years. In 1909 he was called by the congregations of North La Crosse and Onalaska where he was installed August 8, 1909. He served these congregations for 23 years.

In 1902 he was united in marriage to Miss Lydia Wiechmann, Wausau, Wis. God blessed their marital union with 5 children, one passing away in infancy.

In his untiring energy he not only served his congregations but also the church at large, being chairman of the Mission Board of the West Wisconsin District and secretary of the Joint Mission Board. At the same time he was president of the Board of Trustees of the local Lutheran Hospital for many years.

After a brief illness he suddenly passed away at his home July 20, 1932. His unexpected death proved a great shock not only to his nearest relatives but also to his congregations and his many friends in the ministry.

He is survived by his wife, one son Eugene, 3 daughters, Margaret, Adelia, and Barbara, his aged parents, brother, and 2 sisters.

Funeral services were held July 24 at Immanuel Church, North La Crosse. Pastor J. Glaeser, Tomah, Wis., preached a sermon on St. John 11:11, and Pastor Wm. Nommensen, Columbus, Wis., delivered an address on St. John 6:68. The choir rendered a number of favorite hymns of their departed pastor and director, who was a great admirer of Bach church music. Pastor J. H. Schwartz, West Salem, Wis., conducted the altar service and read the obituary, and Pastor J. Gamm, La Crosse, Wis., officiated at the grave. The members of the Church Council bore their beloved pastor to his last resting place.

The news of the untimely decease of Pastor Bergholz brought intense sorrow to his many friends who had not been aware of his sickness, and who will miss his presence for a long time to come.

Yes, "our friend Lazarus sleepeth." His body is at rest in beautiful Woodlawn Cemetery awaiting the new morn of the great day of resurrection. His soul is at home with his Redeemer. A Friend.

FROM OUR CHURCH CIRCLES

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—

Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?
In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

Red Wing One Day Delegate Conference

The Red Wing One Day Delegate Conference will meet at West Florence, Minn., September 13, 1932, 9 A. M. sharp.

At least two lay-delegates from each parish.

E. C. Hertler, Sec'y.

Wisconsin-Chippewa River Valley Pastoral Conference

The Wisconsin-Chippewa River Valley Pastoral Conference will meet at Minocqua, Wisconsin, Pastor I. J. Habeck, September 13 to 14. The first session will begin at 10 o'clock on the 13th.

The following essays are to be read: Scriptural Proof of the Divinity of the Call, G. Neumann; Social Activities in the Church, Wm. Baumann; The Interpretation of Such Passages of Scriptures Which Promise Temporal Blessings, O. Hoffmann; The Anti-Christ According to 2 Thess. 2, E. Kolander; Church and State, R. Hillemann; Synergism, E. Prenzlöw; The Doctrine of Satan, J. Henning, Jr.; Old Testament Exegesis, H. Schaller; Exegesis of 1 John continued, F. Senger; What Can A Pastor Do to Make the Most of His Sunday School, G. Marquardt.

Conference service in the English language, September 13, at 7:30. Sermon by E. Otterstaedter (H. Schaller). Conference address by A. Dornfeld (W. Gutzke).

Announcement pertaining to intended presence or absence ought to be made no later than September 4.

G. C. Marquardt, Sec'y.

Southwest Pastoral Conference

The Southwestern Pastoral Conference will meet at Cataract, with Rev. Th. Mahnke, Tuesday and Wednesday, September 13 and 14, at 9 A. M.

Papers: Rich. Siegler, L. Witte, M. Glaeser, H. Schwartz, J. Glaeser, H. Paustian.

Sermon: J. Glaeser, A. Look.

Confessional address: H. Kirchner, Phil. Lehmann.

Remarks: Service Tuesday evening in English. Announcement to be made by September 10, also if night lodging is requested. G. Vater, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference convenes, D. v., September 20 to 21, 1932, at East Bloomfield, A. E. Schneider, pastor loci. The meeting will open at 9 o'clock A. M., and close Wednesday at 5 P. M.

Papers: Neutestamentliche Exegese ueber Titus 1:1ff, Im. Uetzmann; A History of the Augsburg Confession (continued), K. A. Timmel; Der 7. und 8. Paragraph der Augsburgischen Confession (continued), O. Theobald; A Biography of the Apostle Paul as Pastor and Missionary, E. Benj. Schlueter.

Sermon: Rev. G. E. Bergemann (E. Benj. Schlueter).

Confessional address: E. Reim (F. Schroeder).

Early announcement is requested.

F. C. Weyland, Sec'y.

West Montana One-Day Delegate Conference

The West Montana One-Day Delegate Conference will meet at Morristown, So. Dak., H. J. Schaar, pastor, September 22, 1932, 9:30 A. M. to 5 P. M.

The topics are: Third Commandment, Synodical Affiliation, Northwestern Lutheran Academy, Baccalaureate Service and A Ten Year Survey of our Field.

Two delegates from each parish have the right to vote. Please announce. H. J. Wackerfuss, Sec'y.

Pastors', Teachers' and Laymen's Conference of Southeastern Michigan

The Pastors', Teachers' and Laymen's Conference of Southeastern Michigan will meet October 4 and 5. First session Tuesday, 9:30 A. M. at Jenera, Ohio, John Gauss, pastor.

Essays: Exegesis of 2 Cor. 5:19, Luedtke; Exegesis of James 1, Koch; Informal discussion of proposed merger of synods of Synodical Conference.

Sermon: H. Allwardt (R. Timmel).

Confessional Address: R. Koch (P. Schulz).

Remarks: Kindly make prompt use of return postals in announcing. Edgar Hoenecke, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 11 and 12, 1932, at Wilmot, Wis., Rev. S. A. Jedele.

Sermon: Rev. E. Blakewell (Rev. C. Buenger).

Confessional Address: Rev. M. Plass (Rev. W. Reinemann).

Old Papers: E. Blakewell, L. Baganz, E. Hillmer, H. J. Diehl and M. Buenger.

New Papers: "The Inspiration," S. A. Jedele; "The Historical Development and Meaning of our Liturgical Service," W. Lehmann; "The Effectual Calling of the Holy Spirit, E. Jaster.

Early announcements are desired by the local pastor. Edmund Sponholz, Sec'y.

Southern Delegate Conference of the Nebraska District

The Southern Delegate Conference of the Nebraska District meets at Rising City, Nebr., in St. John's Church, Pastor H. Spaude, on September 20 and 21.

Papers: First Epistle of St. Peter, Pastor Baumann; Second Epistle of the Augustana, Pastor Spaude; The Duties of the Officers of a Local Congregation, Pastor Monhardt.

Sermon: Pastor Krenke, Pastor Monhardt.

Confessional Address: Pastor Lehmann, Pastor Schumann.

Timely announcement is requested.

R. C. Horlamus, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Mixed Conference of Southwest Minnesota will meet October 4 to 6 at Lakefield, Minn., F. A. Kolander, pastor.

Opening at 10 A. M.

Papers: Ein Lebensbild Abrahams, Rev. Fritzke; Lutherstunde, Rev. Heinemann; Hat die Synode Banngewalt? Rev. M. Schuetze; Die Handhabung der Kirchenzucht, Rev. R. Schierenbeck.

Services Wednesday evening.

Confessional Address: Rev. C. Kuske, Rev. L. Lemke.

Sermon: Rev. K. Brickmann, Rev. C. A. Bramscher.

Please make reservations with Rev. F. A. Kolander in advance. R. A. Haase, Sec'y.

Golden Anniversary

The St. Jacob's Congregation of Norwalk, Wis., was privileged to celebrate the fiftieth anniversary of her organization on the 13th Sunday after Trinity. To fittingly observe this glorious event, special services were held in the morning and evening. Pastors L. Koeninger and Otto Engel addressed the immense gathering in the morning, while Pastor W. Reineman spoke in the evening service. A social gathering and festive music rounded out the day's activities.

St. Jacob's Congregation was organized in 1882 with nine members, the Rev. A. F. Siegler of the Ridgeville Congregation being the first pastor. Since that time the congregation has been served by Pastors E. Pankow, A. Schroedel, C. Koehler, J. Koehler, G. Albrecht, E. Mayerhoff, Otto Engel, W. Reineman, E. Zarembo and the present incumbent Alvin F. Berg.

May the Lord's blessings rest upon this congregation also in the future as it has in the past.

Alvin F. Berg.

25th Anniversary of Ordination and Holy Wedlock

On August 21 the congregations at Kendall and Dorset Ridge, Wis., celebrated the silver jubilee of their pastor's ordination and wedding anniversary of Rev. and Mrs. L. Witte. A special service was arranged for this double event in which Rev. J. G. Glaeser and Rev. H. Schwartz delivered the sermons.

May the Lord continue to be with them with His grace and mercy. A. Berg.

Ordination and Installation

Authorized by President C. Buenger, candidate Erhard C. Pankow was ordained on the fifth Sunday after Trinity and installed as pastor of the Garden Homes Church on the seventh Sunday after Trinity. May God's blessing rest upon him and his work.

Address: Rev. Erhard C. Pankow, 3333 No. 2nd St., Milwaukee, Wis. Wm. F. Pankow.

Change of Address

Christ. A. F. Doehler, 2430 No. 57th St., Milwaukee, Wis.

Notice

Lack of space compels us to hold over some contributions for our next number.

In making up our last number much shifting was necessary and an article on the opening of the Northwestern Lutheran Academy at Mobridge, S. Dak., was omitted. We are sorry for the omission and, of course, take all the responsibility for it. G.

MISSION FESTIVALS

Fifth Sunday after Trinity

Cambridge, Wis., St. James Church, Robert F. F. Wolf, pastor. Speakers: H. Schumacher, L. Baganz, G. Fischer. Offering: \$41.92.

Beyer Settlement, Dunn Co., Wis., St. Katherine's Church, O. E. Hoffmann, pastor. Speakers: P. Schedler, Sr., Aug. Sieving. Offering: \$97.00.

Seventh Sunday after Trinity

Poplar Creek, Dunn Co., Wis., St. John's Church, O. E. Hoffman, pastor. Speaker: Prof. Wm. Moenkemiller (German and English). Offering: \$80.00.

Grover, So. Dak., Emmanuel's Church, W. F. Sprengeler, pastor. Speakers: Theo. Bauer, D. Rossin. Offering: \$187.15.

Ninth Sunday after Trinity

St. James, Minn., St. Paul's Church, Ernst C. Birkholz, pastor. Speakers: A. C. Haase, E. A. Birkholz. Offering: \$91.20.

Argo Township, Brookings Co., So. Dak., St. Paul's Church, H. Lau, vacancy pastor. Speakers: G. Schmeling, H. Lau. Offering: \$70.56.

Ableman, Wis., St. John's Church, Phil. Lehmann, pastor. Speakers: Klingmann, Haendschke. Offering: \$226.14.

Tenth Sunday after Trinity

Minocqua, Wis., Trinity Church, and Woodruff, Wis., First Lutheran Church. Irwin J. Habeck, pastor. Joint Festival. Speakers: Herbert Lemke, Waldemar Gieschen. Offering: Mnocqua, \$66.93; Woodruff, \$29.57; total: \$96.50.

South Ridge, Munroe Co., St. Matthew's Church, P. Monhardt, pastor. Speakers: A. Looock, Theo. Monhardt, M. Glaeser. Offering: \$157.40.

Eleventh Sunday after Trinity

Bruce, So. Dak., (Mission), H. Lau, pastor. Speakers: A. H. Birner, M. D. Keturakat. Offering: \$20.80.

Rising City, Nebr., St. John's Church, H. H. Spaude, pastor. Speakers: E. Monhardt, Wm. Holzhausen. Offering: \$125.00.

Twelfth Sunday after Trinity

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: L. W. Baganz, M. Hensel, H. Cares. Offering: \$96.77.

Eldorado, Wis., St. Peter's Church, W. A. Wojahn, pastor. Speakers: John Dowidat, Edmund Reim. Offering: \$110.83.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, Mc Neely, General Administration	\$ 3.09
Rev. L. C. Gruendemann, Witten, General Administration	10.00
Rev. E. J. Hahn, Naper, General Administration	10.18
Rev. Wm. Holzhausen, Gresham, General Administration \$10.00, General Mission \$15.78, Memorial Wreath for Church Extension by Clara Korn \$5.00	30.78
Rev. G. L. Press, Sioux City, Synodic Administration \$10.00, General Mission \$5.00, General Institutions \$11.81, Synodic Reports \$3.75, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$10.00, Madison Student Mission \$4.66	70.22
Rev. L. A. Tessmer, Burke, Home Mission	8.72
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	\$ 132.99

Synodic Administration	\$ 10.00
General Administration	33.27
Synodic Reports	3.75
General Institutions	11.81
Indian Mission	10.00
General Mission	20.79
Home Mission	18.71
Church Extension	5.00
Negro Mission	5.00
Madison Student Mission	4.66
Poland Mission	10.00
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	\$ 132.99

Every-Member Canvass

Rev. L. Sabrowske, Colome	\$ 146.73
Rev. W. H. Siffring, Brewster	12.00
Rev. R. C. Horlamus, Broken Bow	5.00
Rev. R. C. Horlamus, Merna	6.00
Rev. Wm. P. Holzhausen, Gresham	32.50
Rev. V. Winter, Batesland	10.00
Rev. V. Winter, Martin	17.00
Rev. V. Winter, Long Valley	3.50
Rev. Im. P. Frey, Hoskins	22.00
Rev. H. Hackbarth, Valentine	9.00
Rev. H. Hackbarth, Mission	20.50
Rev. G. L. Press, Sioux City	9.50
Rev. M. A. Braun, Herrick	3.00
Rev. H. H. Spaude, Gresham	45.50
Rev. R. F. Bittorf, Winner	3.00
Rev. R. F. Bittorf, Mc Neely	14.00
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	\$ 359.23

DR. W. H. SAEGER,
Norfolk, Nebr.