

# The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us forsake us. 1 Kings 8: 57.

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No. 2.

## EPIPHANY

The true Messiah now appears,  
The types are all withdrawn;  
So fly the shadows, and the stars,  
Before the rising dawn.

No smoking sweets, nor bleeding lambs,  
Nor kid, nor bullock slain;  
Incense and spice of costly names,  
Would all be burnt in vain.

Aaron must lay his robes away,  
His mitre and his vest,  
When God Himself comes down to be  
The offering and the priest.

He took our mortal flesh to show  
The wonders of His love;  
For us He paid His life below,  
And prays for us above.

"Father," He cries, "forgive their sins,  
For I myself have died."  
And then He shows His opened veins,  
And pleads His wounded side.

## COMMENTS

### Kansas City's "Sunshine Bank"

A new fad in the public school is the "Sunshine Bank" of Kansas City. The Southwestern Christian Advocate, quoted in The Literary Digest, is responsible for the information that this "Bank" is operated by the public schools of Kansas City. Its operation is described as follows:

"While the students make out regular deposit-slips they do not deposit coin, currency, or checks. It is not a financial institution. It is an institution where good deeds are deposited, and who dares say that a deposit of a good deed does not bring large interest?"

"The pupil of the school goes to the bank, makes out a slip of deposit giving a record of the good deeds done during the day. Little kindnesses are recorded and everything that has brought sunshine into another's life is placed on a deposit-slip and transferred to the regular record. Naturally enough the deposit-slips appealed to the school children and quite soon a rivalry was created in the school, monthly balances were struck and the report was made showing the business of the bank during the month.

"The system of the Sunshine Bank should increase. There should be a branch in every community, and then there should be the handy individual banks for the families, and all the people should seek to get away

from the grouchy and selfish by making an effort to do something for some one else, and a better world this would be."

For the sake of consistency, these schools ought to be opened with the prayer of the Pharisee: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all I possess." How nauseating the blatant pride of the hypocrite, who, corrupt and vile as he is, persists in boasting of his virtues and good works! What an awful thing to do, to train children in this spirit, which cannot fail to keep them from God and out of heaven! For Jesus says, speaking of the Pharisee and the humble publican: "I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."— But we are not surprised; this is the religion of humanitarianism, preached and practiced by every one who is not in Christ; the religion that will be instilled into the mind of the child wherever the Gospel is not the means of education. Pause and reflect, Christian parent!

J. B.

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**The Evangelist** There comes to our desk since last September a little paper, The Evangelist. It is published by the pastors of the Pacific Northwest Conference. It is a private enterprise and is intended to keep the congregations of that district in touch with each other. That is particularly necessary under prevailing conditions because the distances between "neighboring" congregations are frequently too great to permit that personal contact which does so much to keep up Christian spirit in other regions. It is also intended to assist the pastors in their missionary labors. Compelled to make their calls at the various stations rather short because their fields are so extended, they keep in touch with the men they have located by sending them The Evangelist. It is written in English and German. We were gratified to note that The Evangelist did not forget the larger and wider sphere of the Church in its special mission; it urged the reading of the Gemeinde Blatt and the Northwestern Lutheran most energetically. In turn we take pleasure in telling our readers that a monthly visit by The Evangelist will do much to inform them of the needs and the achievements of our brethren in

the far West. The price of subscription is twenty-five cents a year. H. K. M.

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**A Christmas Aftermath** It seems that many of our fellow citizens, especially those of "old American stock" cannot realize that they are living in a republic which aims to keep church and state separate. Just before the Christmas holidays a number of Jewish citizens lodged a protest against certain Chicago schools. They complained of "sectarianism" in certain rooms; pictures of the Christ Child, songs and poems glorifying the birth at Bethlehem were used by the teachers. The board of education acted on their complaint and ordered the offensive practice discontinued. And that, in turn, has deeply stirred some of the aforesaid fellow citizens. Says one bishop: "It is very strange that a community like Chicago, populated by persons calling themselves Christians, would consent to have sung in the public schools carols from which has been eliminated the name of the Christ Child whose nativity the entire world celebrates." Though we yield to no man in our reverence for Christ and Christmas, this controversy leaves us quite calm. Why not accept the fact that of those Chicagoans "that call themselves Christian" there are many thousands that deserve the name no more than those several hundred thousand that refuse to be known as Christians? And if that is the case, to say nothing at all about other opinions of worship, including our own, why not keep the public school free from all tendencies to put worship in its curriculum? America has long ceased to be a Puritan colony and is no longer interested in the court religion of those Puritans who would like to be accepted as America's rulers.

H. K. M.

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**An Interesting Inscription** A friend called our attention to an interesting inscription reproduced in The Journal of American History. It is found on a sandstone slab erected to the memory of Laurence Washington and Margaret Butler, ancestors of George Washington, in the parish of Brington near Althorp, Northamptonshire.

HERE-LIETH-THE-BODI-OF-LAVRENCE  
WASHINGTON-SONNE-&-HEIRE-OF  
ROBERT-WASHINGTON-OF-SOVLGRAE  
IN-THE-COUNTIE-OF-NORTHAMTON  
ESQVIER-WHO-MARIED-MARGARET  
THE-ELDEST-DAUGHTER-OF-WILLIAM  
BUTLER-OF-TEES-IN-THE-COVNTIE  
OF-SVSSEXE-ESQVIER-WHO-HAD-ISSV  
BY-HER-8-SONNS-&-9-DAVGHTERS  
WHICH-LAVRENCE-DECESSED-THE-13  
OF-DECEMBER-A :DNI: 616

THOV-THAT-BY-CHANCE-OR-CHOYCE

OF-THIS-HAST-SIGHT  
KNOW-LIFE-TO-DEATH-RESIGNES  
AS-DAYE-TO-NIGHT  
BVT-AS-THE-SVNNS-RESTORNE  
REVIVES-THE-DAYE  
SO-CHRIST-SHALL-VS  
THOVGH-TURNDE-TO-DVST-&-CLAY

J. B.

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**Favors Bible Reading in the Public Schools** We are not at all in accord with a committee of the Augustana Synod that reports in favor of Bible reading in the public schools:

"Inasmuch as the Synod acknowledges the Bible as of fundamental importance for the awakening and fostering of the Christian life of our people and its significance for the general moral life of the community and the state, therefore

Resolved, that the Synod expresses as its conviction that the Bible should be read in our public schools, and exhorts its members to work for this purpose in the best way possible.

Further, that the Conference be asked to work earnestly within their respective fields for the preservation and introduction of Bible reading in the public schools."

The committee in question has evidently forgotten that it is not within the sphere of the legitimate activity of the State to awaken and foster Christian life. The State represents all citizens, the un-Christian as well as the Christian. The former would, certainly, have every reason to protest were the State to attempt to foster Christian life; the latter ought to abhor the very thought of forcing Christian teaching on those who do not desire it.

Nor will the mere reading of a number of carefully selected passages from Scripture accomplish the object in view. Christ must be taught, Christ crucified for our sins, if the child is to become truly moral, as He alone can fill our hearts with love toward God. Simply reading texts that contain a moral lesson can do nothing more than give depraved natural man an external polish and make him a smug pharisee. This we do not desire. We will therefore, on our part, continue to oppose the reading of the Bible in our public schools.

J. B.

**THE AUGSBURG CONFESSION**

**Article II—Of Original Sin**

"Our churches teach that since the Fall of Adam all men begotten according to nature are born with sin,<sup>1</sup> that is, without the fear of God, without trust in God,<sup>2</sup> and with concupiscence<sup>3</sup>; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost.<sup>4</sup>

"They condemn the Pelagians and others,<sup>5</sup> who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and gifts of grace, argue that man can be justified before God by his own strength and reason."

Notes: <sup>1</sup>It must be remembered that the Augsburg Confession is neither a complete exposition of Scriptural doctrine nor a work of polemical intent. It was to be a brief statement before the Reichstag and the Emperor of the principal doctrines preached in the lands where Luther and his followers lived. Some doctrines are not touched at all, others are mentioned merely in passing. — In this article, On Original Sin, the source of sin, that is Satan, is not mentioned. It is implied in the reference to the Fall of Adam. Since then every man is born in sin. Sin is not merely a result of growing up in a world of temptation and seduction, sin is brought into the world by man when he is born. There are no "innocent" children in this searching sense; there are no saints in this sense, "for all have sinned and come short of the glory of God." This simple and blunt statement is as timely today as it was in 1530. The modern theory of sin ignores the doctrine of original sin entirely, or, and that is almost worse, it disposes of it by phrases about heredity and environment. On the one hand this theory practically absolves the individual from all responsibility, and on the other it assumes that a man, if he be fortunate in matters of environment and heredity, is inalienably "spiritual" and has no need of redemption.

<sup>2</sup>The definition of original sin first states the deficiencies of that state. It is a condition in which man is devoid of the true fear of God and lacks trust in Him. The absence of these affections is fatal. It is a summary of the loss entailed when the original perfection of Paradise was destroyed by the first sin. Perfect fear, love, and trust of God, and perfect knowledge of Him as well, were the birthright of man in his original state. They were the features of that image of God which he bore in his person. The destruction of this image through sin simply means that these attributes no longer can apply to him. Just as we nowadays speak of mental defectives, those poor creatures who have wholly or in part lost the proper use of their reason and intellect, so the Fall of man made the human race spiritually defective; they remain men, but defective men. Defective in the highest, noblest, most essential sphere of human activity — in knowledge of Eternal God.

<sup>3</sup>But original sin is not only subject to negative description. The definition also defines it positively as concupiscence. This word has in theology the meaning of the evil lust against which the Ninth and Tenth Commandments are directed. It is the condition of man, extending to all his faculties, which for ever rebels against God and His good will. It is now the

desire of man to do those things which his own corrupted senses crave. He is entirely indifferent to the will of God, in fact he delights in desiring and doing those things which call forth the righteous wrath of God. This depraved condition is the necessary complement of the lack of fear and trust in God, first mentioned in the definition. "Natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

<sup>4</sup>The article here refers to the power of Grace, which alone may save fallen man. The Sacrament of Baptism cleanses of sin, of all sin, because it clothes us in the righteousness of Christ. That is why we say that Baptism purifies us of original sin. The Holy Ghost works this regeneration in man. This does not mean that with Baptism man ceases to commit sin; it does mean that the Holy Ghost continuously cleanses man by opening to him the wellsprings of the Grace of God whereby all sins are forgiven.

<sup>5</sup>The "Pelagians and others" to which the article refers are those who follow the teachings of a monk Pelagius who lived at the beginning of the fifth century. This monk, an earnest man deeply stirred by the growing waywardness of the members of the church, thought the doctrine of free grace made men indifferent to the demands for a holy life, which are so inseparable from true Christianity. He sought to combat the evil by preaching a new doctrine which made each individual responsible for his salvation; the real power in conversion he found to be in the will of man, the Grace of Christ was only of secondary importance. That led him to modify the Bible doctrine of original sin. Man might by his own efforts overcome this evil; he still had power enough to discern the truth of God. The great opponent of Pelagius was St. Augustine. In this struggle the church doctrine of original sin and justification was developed in the form in which we have it, for Luther was guided largely by what he learned from Augustine. On paper, the Roman church of Reformation times was still committed to the doctrine of Augustine, but as a matter of fact what little teaching reached the people was of purely Pelagian character. The term Pelagian is still used in describing those who teach that the free will of man must decide, and is able to decide, in favor of Christ. But if men were able to do that then Christ would have died to no purpose. Salvation would have been possible without Him.

### Article III—Of the Son of God.

"Our churches teach that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so that there are two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who

was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that He might reconcile the Father unto us and be a sacrifice, not only for original guilt, but for all actual sins of men. He also descended into Hell and truly rose again the third day; afterward He ascended into Heaven that He might sit on the right hand of the Father and forever reign and have dominion over all creatures, and sanctify them that believe in Him by sending the Holy Ghost into their hearts to rule, comfort, and quicken them and to defend them against the devil and the power of sin.

"The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed."

Note: This article follows closely the Apostles' Creed and the other early Creeds, the Nicene and the Athanasian. It is but a paraphrase of these generally accepted symbols. It was not assumed by Melancthon and the other Reformers that this statement would lead to any disagreement. The Romanists would not dare to assail the very doctrines they themselves proclaimed to be fundamental. In the further development of the Confession many points are raised which involve interpretations of this fundamental article, and there the Romanist argument eventually did take hold. In this article, however, they chose to find nothing for discussion.—The expression "blessed Virgin Mary" still sounds strange to our ears. The German version, the one read before the Reichstag, has the word "pure." Both are quite proper. Mary was a pure virgin when she gave birth to the Lord. And blessed she was if ever mortal deserved that tribute to the Grace of God; it is God that is glorified when we call any mortal a saint—it is His power that makes a sinner a saint, and nowhere is this power more gracious than when He made a woman of the sinful race the earthly mother of His onlybegotten Son.

H. K. M.

### SHALL IT BE A DENATURED JUBILEE?

The Quadricentennial, — shall it be a denatured jubilee? Shall it be a celebration which dishonors Luther and the Truth which Luther recovered?

#### I. Unionism

This issue is raised by the activities of a committee representing several Lutheran synods, which sends out from its headquarters in Philadelphia a weekly letter advising the editors of Lutheran church-papers in matters related to the Reformation centennial in 1917. These letters insist, above all, upon the necessity of locally organizing all Lutherans for joint celebrations. No matter what may be the synodical connection, let them all get together and celebrate 1917 with musical programs and lecture evenings preparatory for the main celebration, and with a great gathering on Octo-

ber 31, 1917. This suggestion will, no doubt, appeal to many people. In fact, there are reports before us stating that Lutherans in various centers have already organized for such joint celebration. Recognizing the strength of our Synod, endeavors will not be lacking to draw our congregations and their pastors into the movement. They will refuse to be drawn, and, as usual, our practise will be harshly judged. Moreover, in a certain sense, we owe those who invite us for joint celebrations a statement of the reasons which determine our action. What, then, shall be our answer to such overtures?

Our answer will be: If we should celebrate October, 31, 1917, jointly with those with whom, for reasons of conscience, we may not gather in joint worship on the preceding Sunday, we should be guilty not only of an inconsistency, but of something a great deal worse.

If any doctrine is clearly taught in the Word of God, it is this, that we may not practice Christian fellowship with those who ally themselves with false teachers. We are far from denying that there are good Christians also outside our Synodical Conference! We have ever taught that there are true believers in other Lutheran Churches, as also in the Methodist, Presbyterian, Baptist, etc., Churches, and even in the Roman Catholic communion. What separates us from these Christians is their disobedience to the Word of the Son of God: "Beware of false prophets," and of the command which the Holy Spirit through Paul has enjoined upon every believer, be he Lutheran, Methodist, Baptist, or Romanist: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and **avoid them**" (Rom. 16, 17); and again: "If any man teach otherwise, . . . from such **withdraw thyself**" (2 Tim. 6, 3—5). It is not enough that we know the truth; the truth demands of us that we confess it as we know it. It is of the nature of light to banish darkness. Hence it is wrong to suppose that only because of synodical ruling we do not fellowship those who follow false leaders; that duty would be clear even if the Church had never spoken. The converted heart turns away from false doctrine as it turns away from moral contamination. Christians, when they follow the Scriptures, recognize **the repellent force of error** wherever they come in contact with it.

Error is taught in the Lutheran synods of Ohio, Iowa, the General Council, the General Synod. There is a divergence from Scripture truth in the answer which these synods give in their official publications when the all-important question is asked, Why is one man finally saved and another not? One and all they accord man some ability, of which he savingly makes use when grace is offered him; "not only the grace of God, but also human conduct" is made a cause of salvation; **man decides** whether he will be saved or lost.

What, then, becomes of the Scripture doctrine, that not in any sense to man, but to the grace of God alone is due all honor for our conversion and our eternal happiness? For this truth Luther contended against Erasmus, who held notions absolutely identical with those expressed by Dr. Keyser of the General Synod, and approved of by leading theologians of the General Council, the Ohio Synod, and the Iowa Synod. Dr. Gerberding calls us "errorists," "a peculiar sect," to cut off from which were a special "grace of God." Where there is such evident divergence in doctrine, there can be no fellowship, whether on the 31st of October, or of January, or of December. Add to this the fact that in many Lutheran bodies there are false views current regarding the Sabbath, regarding alcoholic liquor,—there are synodical resolutions calling for the "destruction of the saloon," the support of the Anti-Saloon League, and the enactment of prohibition laws,—error also in the doctrine concerning Antichrist, the Millennium, and the Lord's Supper; that the destructive evolution theory is defended in Lutheran church-papers; considering finally that unionism is openly practised in some of these bodies with the Reformed sects (even going to the length of joint revivals and Billy Sunday campaigns), and no one will be able to say that there is not Scriptural reason for our refusal to practise altar and pulpit fellowship with the members of these bodies, whether on the 31st of October or on any other day.

We regret, we intensely regret, these divisions in our dear Lutheran Church. But who is to blame for this state of affairs? The false teachers, certainly, but no less the great rank and file of good Christian laymen in those churches, who do not sufficiently interest themselves in church-affairs to study the teachings of their leaders, or, recognizing their errors, do not testify against them. **Divisions in the Christian Church would be impossible, did not Christians remain in fellowship with false prophets.** To ask us to ignore these differences, and to treat erring Churches as if they did not err, is asking the impossible. Unionism is the entering wedge for every kind of soul-destroying error, as the Reformed Churches are just now realizing to their sorrow and confusion.

## II. Engaging Non-Lutheran Speakers

The Quadricentennial Committee in Philadelphia recommends that speakers of other Protestant denominations be invited to address Lutheran gatherings in the centennial year. It reported recently that this suggestion has been acted upon by the Lutheran churches in Savannah, Ga., where the "Lutheran Brotherhood" has arranged a series of twelve meetings, to which all Protestants are invited. At such occasions, says a report before us, "non-Lutheran speakers often can be used to good advantage." True, if newspaper notoriety is sought for these meetings, the suggestion

might be adopted "to good advantage." The more we relegate our confessionalism into the background, the less we are Lutherans, and the more we exhibit what some people would call "tolerance" toward the Reformed sects, the more space will our doings command in the newspapers. But a celebration conducted with such underlying motives would be a glorification, not of the Reformation, not even of Luther, but of SELF. Put a pin there. And let us be on our guard against this drift. It is carrying along the lighter vessels even now on a swift current. There is an evident desire for making the centennial above all a great occasion for impressing the American public with the greatness and strength of Lutheranism. The reader will not misunderstand us. The Lutheran Witness is a whole-hearted spokesman for Lutheran publicity. We would have every child in the United States know what our glorious Church stands for, why?—because, knowing that, they will know the way of salvation. We would have all our people, especially in this jubilee-year, support the efforts of our Publicity Bureau in New York City; we wish that every congregation in the Synod would set aside in its budget for 1917 a sum to be expended for the tracts put forth by that Bureau. But we would have our people be on their guard against schemes that, while insuring a maximum of publicity, will demand of us a denial, or part-denial, of our Lutheranism. Let us seek what publicity we can gain for our gatherings and mass-meetings; but let us not conduct these meetings for the purpose of publicity. Let us not measure the success of our celebration by the newspaper notoriety which they give the participating churches and the speakers. Let us not seek to glorify self, but to glorify God.

Yet the suggestions which come to us from other quarters seem to have this purpose above all in view: to get recognition from the American public for the—doctrine?—no, for the greatness, strength, and numbers of the Lutheran Church. It is said in so many words, in a circular before us, that we cannot gain the **recognition of the general public** unless all Lutherans in one locality organize for joint celebrations. And this, too, is the motive for calling in non-Lutheran speakers. In other words, dilute your Lutheranism if you would get publicity and recognition. Such recognition, friends, is too dearly bought: we will have none of it.

Or shall we, for the sake of hobnobbing with men whom the world calls great, lose the kernel and substance of our celebration? Shall we ask men to address us whom Luther, were he alive, would disavow,—aye, whom he would make the object of withering invective? Luther opposed every man who denied any part of divine truth. That was everything to him: How does this man stand in regard to the doctrines of Christ and His apostles? If he departed from the truth of God in any point, Luther's anger burned

against him like a blazing fire, even as Paul and as our Lord Jesus Himself and the prophets of old turned with terrible eloquence against those who departed from the way of the truth,—and why? Because the salvation of immortal souls was at stake. Nothing else counts. No man of public affairs, no editor, scholar, or politician, who is not a Lutheran Christian, is able to add a glory to our celebration. He is, on the contrary, a pupil who ought to sit at the feet of Luther, and from him learn the truth of God. By all means, let us invite them (and all the unchurched)—to listen.

It means little to us that non-Lutherans can be found who extol the work of the Reformer. The woods are full of such. In fact, there is no educated man who does not pay tribute to the learning, the power, the courage, the transcendent genius of Luther. Need we have them tell us what we know from the days that we were children? The heart of the matter those who have not the faith of Luther cannot touch. None but who accepts the Bible as the inspired Word of God, the Sacraments as means of grace, the Church as a divine institution established not for the social betterment of men, but the eternal salvation of their souls has a right to eulogize the Reformation at a gathering of genuine Lutherans. But where, among the non-Lutheran population, is any man of prominence to be found who does not in these points depart from the teachings of Luther and whose praises Luther would not scorn? There are humble Christians in all these churches, who, if they heard Luther, would gladly accept him as leader; but these will not be invited to address gathered thousands.

### III. "No Controversy!"

Again, the literature emanating from the committee in Philadelphia cautions all Lutherans to refrain from "controversy," from "polemics," in the jubilee utterances. This can only mean that, in discussing Luther's work, we ought to refrain from giving prominence to the controversies which Luther had with Romanists and Zwinglians (the Reformed). It can mean nothing else. Why this injunction? Because such discussions would cut down the available newspaper space, and because there could be no co-operation with "other Protestants"—the spiritual children of the men who came near destroying Luther's work, and whom he had to antagonize with the Sword of the Spirit, the Word of God.

"Polemics," "controversy,"—why must there be polemics and controversy? Because there has never been a time in which Satan has not raised up errorists to oppose the truth. Hence, not only by their example,—three-fourths of all that is recorded of Jesus in the Gospels is polemics,—but by express command our Lord and His apostles have made it the duty of every teacher of the truth to antagonize error, lest the believers be led astray. Any request that we refrain

from polemics and controversy is an invitation that we become what the prophet calls "dumb dogs," who permit the wolves to ravage the flock.

Above all, in a year dedicated to the rehearsal of the Reformation story there can be no pause in the fight against error. Least of all can there be a passing over in silence of the truly shocking conditions in church and society which made the Reformation necessary. If that is passed by in silence, then what business had Luther to make such fearful uproar? No man can understand Luther's career, unless his controversies with papists and Zwinglians are dwelt upon. A Reformation jubilee which lacks this element is like playing Hamlet with Hamlet left out.

Controversy, polemics, occupied nine-tenths of Luther's waking hours. His life was one great polemic. There is not a Reformation hymn in our hymnal which is not polemical. Acting on the suggestion made by the Philadelphia committee, we should have "A Mighty Fortress" printed as follows in our programs:

1. A mighty fortress is our God,  
A trusty shield and weapon,  
He helps us free from ev'ry need  
That hath us now o'ertaken.  
(Cut out by censor.)
2. With might of ours naught can be done,  
Soon were our loss effected;  
(Deleted by censor.)
3. Though devils all the world should fill,  
(Censored.)
4. (Deleted by censor.)  
He's by our side upon the plain.  
With His good gifts and Spirit.  
(Censored.)  
The kingdom ours remaineth.

A "battle-hymn" such as this and a celebration in harmony with it might suit the editor of the Saturday Evening Post, who October 28, 1916, published an editorial which mightily praises Luther, but which reveals the utter inability of the author to give credit to Luther's work when he writes: "We care nothing for a great part of Luther's technical, controversial theological writings." Of course not. None but a spiritual child of Luther can appreciate the fact that there would have been no Reformation without these "controversial theological writings" of the Reformer, and that to this day these same writings are the greatest storehouse of religious truth outside the Scriptures. If for the sake of catering to such eulogists we repress our testimony to the divine mercy which, through these same controversial writings of Luther, purified the Church and regenerated modern society, we shall have, indeed, a denatured jubilee.—G. in Lutheran Witness.

### HIS BROTHER

Dr. Egerton R. Young was for many years, a missionary to the Indians. One day a savage, stalwart-looking Indian said to him:

"Missionary, gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man, and yet I never before heard such things as you have told us today. I am so glad that I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here and grandchildren yonder tell the story. Stay as long as you can, missionary. Tell us much of these things. And when you have to go away come back soon."

"He turned as though he would go back to his place and sit down," said Dr. Young in narrating the story; "but he went only a step or two ere he turned round and said: 'Missionary, may I say more?'"

"Talk on," I replied, 'I am here to listen.'

"You said just now, 'Notawenan' (our Father)."

"That is very new and sweet to us," he replied. "We never thought of the Great Spirit as Father. We heard him in the thunder and saw him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us."

"Hesitating a moment he stood there, a wild picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said: 'May I say more?'"

"Yes," I answered, 'say on.'

"You say, 'Notawenan' (our Father). He is your Father?"

"Yes: he is my Father."

"Then he said, while his eyes and voice yearned for an answer: 'Does it mean He is my Father, poor Indian's Father?'"

"Yes, O yes!" I exclaimed. 'He is your father too.'

"Your Father — missionary's Father — and Indian's Father too?" he repeated.

"Yes, that is true."

"Then we are brothers!" he almost shouted out.

"Yes, we are brothers!" I replied.

"The excitement in the audience had become something wonderful and when the conversation with the old man had reached this point, and in such an unexpected and dramatic manner had so clearly brought out not only the Fatherhood of God but the oneness of the human family, the people could hardly restrain their expressions of delight.

"The old man, however, had not finished; and so, quietly restraining the most demonstrative ones, he again turned and said: 'May I say more?'"

"Yes, say on. Say all that is in your heart."

"Then came his last question which millions of weary souls dissatisfied with their false regimes are asking: 'Missionary, I do not want to be rude, but

why has my white brother been so long time in coming with the great Book and its wonderful story?' — Tidings.

### HOW A BOY WON

One of the most noted men in this country is Charles M. Schwab, president of the Bethlehem Steel Company, and the story of his rise to fame and fortune will interest every boy.

This story is told by an engineer for whom Mr. Schwab as a boy carried the chain. Everybody knows how Mr. Schwab began life as a grocer's clerk at Braddock. Next he carried a chain at Homestead, and later was a draughtsman in the Carnegie works. While holding that place young Schwab came under the notice of Captain William R. Jones, who was general manager of the Carnegie plant, and whose name was synonymous with everything good and manly. Captain Jones was killed at Homestead by accident some twenty years ago.

The story is that Captain Jones at that time needed the services of an expert draughtsman. He applied to the head of the draughting department for a man, asking for the best man in the place.

"I have no best man," said the chief. "They are all good."

Captain Jones went away. The next day an order was issued that to complete a certain piece of work, all of the draughtsmen should work two hours overtime each day for several weeks without pay. All the draughtsmen grumbled except one man. Captain Jones came along the next day and said to the chief of the draughting department: "How do the men like that order?"

"They don't like it, and all are grumbling except one man," was the reply.

"Who is that man?" asked Captain Jones.

"Schwab."

"Give me Schwab," said Captain Jones. From that day the young draughtsman's success began. — Michigan Christian Advocate.

### OBITUARY

Another laborer has gone to his reward. After a comparatively short but particularly arduous term of service in the cause of the Master, the Rev. Otto P. Keller of Bowdle, S. Dak. departed this life on Dec. 23, 1916. He died of blood-poisoning, infection setting in in a small wound on his hand — an injury which at first received no attention, because it seemed so insignificant. He attained the age of 40 years, 2 months, 9 days.

The deceased was born Oct. 14, 1876 at Lowell, Dodge Co., Wis. He received his college education at Watertown and then studied theology at our seminary

in Wauwatosa. He entered the ministry in 1904, being located at Bowdle, S. Dak. and serving a large part of the surrounding country in his capacity as missionary. Five men are now laboring in the same territory and each of these has three congregations in his charge.

The funeral of the departed took place on Dec. 27th. Addresses were made by Pastors Justus Naumann and J. R. Baumann, officials of the Minn. synod. His obituary was rendered German by the Rev. Wm. Sauer, and English by the Rev. E. C. Birkholz. A widow and five children mourn the early death of our deceased brother.

### FERNWOOD CHAPEL DEDICATED

At the last synodical session a committee in the interest of missionary work in the city of Milwaukee and vicinity was provided for. The Rev. Emil Schulz, 763 46th St., is at the head of this committee. In pursuance of the work intended a portable chapel was erected in Fernwood, the southend of Milwaukee. For its dedication, which took place on the 24th day of December, the Rev. H. Diehl of the Church of Divine Charity, his first charge, had arranged a Christmas programme with children of the Fernwood region, augmented by a class from Divine Charity; the Rev. A. C. Bendler addressed the assembly with a few words befitting the occasion. Sickness prevented the Rev. E. Schulz to be present.

Thus was ushered in the first-fruit of our Synod's new work. The Lord bless the promising field that there, too, the seed of the Gospel bear a rich harvest. The work at Fernwood is entrusted to the tried hands of the Rev. H. Diehl. A. C. B.

### ITEMS OF INTEREST

#### Lutheran Activity in Chicago

At the close of the year a Chicago bureau made a canvass of all the denominations that have work in Chicago and found that the past year had been exceptionally prosperous with most denominations. The best record, however, was made by the Lutherans. They finished and dedicated ten churches and have seven others under construction. Two charitable institutions under their control were also dedicated.

#### Wants Seminaries Accredited

Acting on the report of its Committee on Education, the South Dakota district of the Missouri Synod, resolved to recommend to the general body at its meeting in 1917 that the synod take action to gain for its parochial school teachers diplomas that will be recognized by the State, suggesting as a means to his end the accrediting teachers' seminaries of the synod as normal schools.

#### Ohio Opposed to Unionism

The Ohio Synod will not be officially represented in the Intersynodical Quadri-Centenary Committee, though members

may take part in the work of the committee informally. The report of the theological faculty, to which the matter had been referred, says: "We want no unionism, nor anything that might have the appearance of unionism."

#### A Liberal Donor

The general secretary of the Presbyterian Boards of Ministerial Relief and Sustentation has just announced the receipt of a gift for the permanent funds of his board that is given by one individual, a resident of New York City, and that amounts to \$100,000. The identity of the donor has not been disclosed. During the past four years a campaign has been conducted for the purpose of raising a fund of \$10,000,000. Up to the present time about \$5,500,000 has been secured.

#### Presbyterian Church Extension Fund

During the last seventy-five years, the Presbyterian Church Extension Fund has loaned to missions the sum of \$8,000,000, enabling ten thousand struggling congregations in the United States, Porto Rico, Cuba, and Alaska, to acquire a property. This fund will, in the near future, set aside \$200,000 for the erection of churches near state universities and Presbyterian colleges.

#### Four Millions for Pension Fund

The Living Church (Episcopal) announces that four million dollars have been subscribed for the Church Pension Fund. It is planned to raise the fifth million during the next two months.

#### Missouri Synod Gets Large Gifts

President Pfothenauer, of the Missouri Synod, reports that large contributions sent to him for synodical purposes are increasing in number. An Indiana member not long ago sent him \$4,000. Soon after, a member in Iowa sent \$10,000, saying that it was his original intention to will this amount to the synod, but that he had changed his intention and had decided to give the amount while he was still living.

#### A Stipulated Salary for the Evangelist

The Federal Council on Evangelism met at St. Louis recently. One of the subjects discussed was the remuneration of the evangelist. On this the report reads as follows: "The commission desires to go on record as favoring a radical modification of the system now in vogue, and as advocating a stipulated salary or guarantee for the evangelist whenever this is possible, and hopes to see men operating in the not far-distant future under its supervision on this basis."

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