

The Northwestern Lutheran

Rev C Buenger
Jan 17
65 N Ridge
Kenosha
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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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FOR EVERY NEED

What various lovely characters,
The condescending Savior bears!
All human virtues, all divine,
In Him unite, with splendor shine.

The Corner-stone on which we build,
The Balm by which our souls are healed,
The Morning Star, whose cheering ray
Dispels the shades, and brings the day.

He is our Rock, and our Defense,
Nor earth, nor hell, can force us thence:
Our Advocate before the throne,
Who with our prayers presents His own.

He is the burdened sinner's Rest,
Our Prophet, and atoning Priest;
To Him as our exalted King,
We homage pay, our offering bring.

He is our Captain and our Guide,
The Friend, the Husband of the bride;
The Counselor, the Prince of Peace,
The Lord our strength and righteousness.

The Fountain whence our blessings flow,
A Lamb, and yet a Lion too;
The Sun for light and guidance given,
The Door which opens into heaven.

He is the Shepherd of the sheep,
Who does His flock in safety keep;
The Conqueror He, the Judge of men,
The Faithful Witness, the Amen!

COMMENTS

Dangerous Enthusiasm It is but natural that our hearts beat high this year when we recount the blessings that have come down to us from the Reformation. A holy enthusiasm is entirely in place. But when enthusiasm carries a person over the bounds of sound Lutheranism, it becomes very dangerous. Let our celebration be a sane one, born of the Word and controlled by it, lest there be need of bandages and ointments after it is over to heal the burns and wounds false enthusiasm has wrought. We have nothing to add to what The Lutheran Standard says in calling attention to an example of such dangerous enthusiasm:

"One of the calls that is being sent out for the Quadricentennial Jubilee year is 500,000 new church members for the various Lutheran bodies in America. The call for increased activity in winning people for Christ is good and in place. That's the great work of the Church, to evangelize the nations; and nat-

urally each church organization will work here for its own interest or extension in particular.

We rather surmise too that the Lutheran church will need to put forth greater efforts in order to maintain in the future the ratio of growth in the past. Among Protestant churches the Lutheran has usually stood at the head of the column. But statistics of recent years and of the past year seem to indicate that we are no longer secure in that position.

Doubtless the explanation must be sought in the fact that there are not so many Lutherans coming to our shores as formerly who were ready to join our churches without great effort and that the gathering of the unchurched Lutherans of our own country does not proceed so easily and rapidly as formerly. In other words, it means that we shall have to get down to more earnest and real missionary work. Unless the tide of immigration sets this way again, it will not be the simple question of going out and finding people already made to order, but rather of going out into the highways and byways of the world and making to order those whom we can get hold of. Ordinarily that is harder work; but it is real missionary work.

What is wrong about the above call, however, is to set a limit, either in time or in number. Real conversion is the work of the Holy Spirit, but we cannot tell Him just when and how fast He is to effect these conversions. Sometimes pastors fill up their church rolls in some such way with unworkable and unlivable material, but afterwards have a mess on their hands that they do not know what to do with. Doubtless the above number is simply meant as a sort of mark or estimate, the sense being that every one is to do his utmost in every legitimate way to build up the walls of our Lutheran Zion. In that sense let us all give it Godspeed."

J. B.

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Recent Lutheran Statistics The most recent compilations of the strength of all Lutheran bodies in the United States give out figures that show the Lutherans to be the third largest Protestant denomination. Methodists and Baptists show greater totals. Among the larger bodies the percentage of growth during the last years shows the Lutherans to be the most active of all. In detail the figures tell us that there are now 2,445,276 confirmed members and a total of 3,774,774 baptized members. During the last thirty years the number of ministers

has increased by 100 per cent and the communicants have increased 150 per cent in the same period. Of higher educational institutions there are forty-one colleges and twenty-nine theological seminaries, besides sixty-nine academies and girls' schools. Of charitable institutions there are sixty-four orphanages, forty-four homes for the aged, nine mother houses for deaconesses, fifty hospitals, and seventy-eight charitable institutions of other character. Contributions toward the benevolences, including home and foreign missions, last year reached a total of \$3,782,752, which is an increase over the previous year of \$230,000. Every Lutheran body is planning a special effort of some sort to commemorate the four hundredth anniversary of the beginning of the Reformation. Quite naturally Lutherans regard these gratifying results with a glow of satisfaction. Some may regard the unfortunate division in Lutheran ranks with greater sorrow because of the evident strength of Lutheranism; they feel that a "united and harmonious" church would do even more. Perhaps. — Is it not equally reasonable to suppose that our very division into smaller bodies gives even the most humble the opportunity to act for himself? And does this universal missionary spirit not account for our growth to a large extent? When organizations grow large they contract the habit of delegating the work that should be very personal to commissions and boards; then they let these commissions do the work and are content with the results. They do not feel the personal urge to go out and work.

H. K. M.

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Whence Come Our Ministers? Most churches have one perennial complain—the lack of ministers. The Lutheran church has complained with the rest. If all those who began their studies with the idea of entering the ministry would remain true to their original intention, there would be little cause for this. It seems that too many young men grow too wise—worldly wise—to enter the ministry as they grow older and see it at closer range. The ministry is classified by them as a poor job. An eminent foreigner recently applied for American citizenship and in the course of time received a short letter from the government which was to advise him as to the proper steps to take in bringing his citizenship up to the American standard. In this letter there were seven references to a better job. To the foreigner who happened to have high ideals of American citizenship this was most disillusioning. It appeared that America was all in all nothing more than a place where there was a chance to get a better job. A little of that vicious American view, which even our government apparently shares, or at least does not dare to disavow, infects the best of our young men. That is why they change their minds about entering the ministry. Someone recently went to the

trouble of ascertaining whence our ministers come. He found that thirty-three per cent were sons of farmers, eighteen per cent came from the homes of ministers, all the others came from many different walks of life. The parsonage, as one would suppose, ranks very high. Considering that the ministry is a much smaller group than any other under consideration, the eighteen per cent contribution to the ministerial supply is so high that comparison with others is almost out of the question. The only group that shows well is the farmer. There must be some accounting for that. We would not dare to assert that as such the farmer is more devout than any other class of men, but we do feel that the farm home is not subject to the demoralizing influence of insatiable pleasure-seeking that so often leads the city-bred student for the ministry to discard the ministry in favor of another job,—a better job. The farmer's son comes home in his vacations and the wholesome and intimate life at home and in his neighborhood does much to help him preserve his first enthusiasm for the calling of the service of the Lord.—Would it not be a Christian service of the highest order, next to securing young men that are willing to enter the work, to make it a point to encourage those that have begun to remain steadfast? If even Christians continuously din into the ears of the student that he is to have a poor job, as is done so much, why should we be astonished to find that he eventually shares their opinion? And—is there any necessity that the minister's job remain a poor job? The minister and the student should not look to the ministry for wealth, but neither should the member of a Christian church solemnly insist that it must remain a poor job.

H. K. M.

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Rome Never Sleeps There is no keener observer of events than the Vatican. The war may go either way or be a draw, Rome is prepared for any eventuality. We notice a revival of talk for a greater Catholic union. And the sponsor for the most recent effort in this direction is none other than Pope Benedict XV. He is about to appoint a commission of four cardinals to carry on the work. In its larger aspects this movement is caused by the political constellation of the English-Russian alliance. There have been many attempts in the past to bring about a union between the Anglican church and the Greek Orthodox church, which is the state religion of Russia. There have also been many efforts to reconcile the English church with Rome. Pope Benedict does not want anything to happen unless Rome gets its share. As a result high Roman dignitaries are now receiving letters from Rome pointing to a renewed activity to bring about this three-cornered alliance. In an old papal bull Rome condemned the claims of the Anglican church in regard to the validity of its apostolic succession. Now we note guarded statements that many

schools of Roman thought are inclined to be less certain about that verdict. With this concession, insignificant as it appears to us, many Anglicans would feel that they might honorably enter an alliance with Rome.—On the Greek side, Rome also has a very good argument. Poland, now to be an independent state, is Roman Catholic. If Russia upholds its Orthodox faith uncompromisingly, the ties of blood which unite Poland and Russia in the Slavic race would be much weakened by this difference of faith. A united church would, however, give Russia an opportunity to win back the confidence of the estranged Poles. If this fails Rome has still another string to its bow. The Balkan states are overwhelmingly Greek Orthodox. It appears they will be under the Russian influence very little in the future. If the whole Greek church cannot be won, it would still be a great acquisition to get this considerable portion of them. The threat to do so, may make the whole Greek organization willing to compromise with Rome. Doctrinal obstacles are not likely to cause much trouble; the big questions will be those that concern church government and polity. And Rome's aim, as it always has been, is to effect no union unless the pope is the head of the union.

H. K. M.

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Birth Control a Curse The world is stricken with reform madness. To the reformers of our time nothing is so sacred that it must not be tampered with. Institutions that have grown old with the world and are of divine origin must needs submit to the activity of the "reformer"; nor can God expect anything else: where He Himself has been "reformed" out of existence, His institutions can hardly expect to be spared. One of the reformers of today makes the following statement: "It now seems to many people that the time has come to take child-birth out of the realm of chance, that the birth of human beings is too important to be left to irresponsible nature." How wide-spread the reform movement referred to has become may be understood when the reformers assert: "Today men of high standing, scientists of international reputation, physicians, psychologists, political economists, sociologists, and literati advocate birth control as a counter move against poverty and disease."

Every Christian will readily perceive that this "reform" is a curse to the individual and the state. Dwelling on this point a Roman Catholic writer says: "Duty and conscientiousness are to throw their mantle of protection over practices that tamper with the very fountains of life and defy the will of the Creator to the destruction of individual, family, and state as exemplified in the fall of pagan Rome."

Church people are, however, not the only ones who are becoming alarmed at the activity of these reformers. The subject was discussed before a gathering of

club-women at Chicago recently and, addressing the club, Mrs. Leonora Z. Meder said the following:

"Birth control is making us a retrogressive people, returning to the days of Sodom and Gomorrah." "Birth control is immoral, degrading and stupid. It is a perversion of a natural faculty; it logically and inevitably leads to deliberate childless marriages; it does not attain its purpose of human welfare and leads to luxurious vice, compared to which the suffering involved in rearing children is a blessing, indeed.

"It is better to improve the economic conditions of the poor than to attempt to remedy matters by decreasing the numbers.

"Statistics compiled in Chicago show that in almost every case where divorces were sought the applicants were either childless or had only one child.

"Theodore Roosevelt compiled these facts, showing that fertility and genius are compatible: Horace Walpole, one of nineteen children; Benjamin Franklin, one of seventeen; Peter the Great, one of fourteen; Napoleon Bonaparte, one of thirteen; Walter Scott, one of twelve; Cooper, one of twelve; Tennyson, one of twelve; Washington, one of ten; Webster, one of ten; Cleveland, one of nine; Dickens, one of eight; Longfellow, one of eight; Milton and Emerson, one of six.

"Genius is rarely found where there is one child. You have only to visit the asylums at Elgin, Kankakee and Dunning to see the appalling ruin of mind and body brought on by the heinous practice of birth control. Eighty-five per cent of the women in Chicago hospitals are ill as a direct or indirect result of the same practice."

G.

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Surprising Ignorance A case of surprising ignorance of the doctrines of the Lutheran Church is revealed by the letter we print below, in which the writer corrects the gross misstatement of a prominent Episcopalian:

"To the Editor of The Living Church:
In The Living Church (December 30th, p 298), the Rev. S. P. Delany, D.D., says: "In the Reformation era Martin Luther thus singled out the principle of justification by faith, and taught that a man became acceptable to God through faith in Christ alone, and that if he had that faith it did not make very much difference what his practices were."

1. Martin Luther had good authority for his teaching that a man is justified by faith in Christ alone, and not also by his good works. See: Rom. 1: 17; Gal. 3: 11; Heb. 10: 38; Hab. 2: 4.

2. Martin Luther never taught that if a man had faith in Christ, and depended on that alone for his salvation, "it did not make very much difference what his practices were." If Dr. Delany had a knowledge of what Martin Luther teaches in his small Catechism, especially in explanation of the second article

of the Apostles' Creed, the first and second petitions of the Lord's Prayer, and what Luther plainly insists upon in the interpretation of Rom. 6: 4, in the fourth part of his Catechism (Holy Baptism), where, in answer to the question: "What does such baptizing with water signify?" he says: "It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts, and that again a new man shall daily come forth and rise that shall live in the presence of God in righteousness and purity for ever";— if, we are convinced, Dr. Delany had a little better acquaintance with the writings of this great reformer of the Church, he would not be guilty of such misrepresentation of Martin Luther.

W. BRENNER.

Toledo, Ohio, January 2nd."

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Has Had Enough The minister of one of the Milwaukee congregations that participated in a recent evangelistic campaign has evidently had enough, for the Journal reports as follows:

"This congregation will never again be asked by me to take part in any such meetings," said the Rev. C. H. Beale, pastor of Grand-av. Congregational church, Sunday, speaking of the recent Forsythe evangelical campaign. "We had a good man and good was done, but there were many things said that never ought to have been said. I am free to say that some aspects of the work displeased me."

J. B.

THE AUGSBURG CONFESSION

Article IV — Of Justification

"Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins. This faith, God imputes for righteousness in his sight, Rom. 3 and 4."

This article sets forth briefly the central doctrine of Holy Scripture, the doctrine of justification by grace through faith in Jesus Christ. "On this doctrine," says Luther in the Smalcald Articles, "rests all that we teach, testify, and do against the pope, the devil, and the whole world. Therefore we must be entirely certain of it, free from all doubts, lest everything be lost, and the pope, the devil, and all that opposes us obtain right and victory over us."

Rome also speaks of justification, of grace, of faith, of the merit of Christ, etc., but it does not use these terms in the sense in which we use them. This is, briefly, what Roman theology teaches about justification. Grace prevenient prepares man for justification by exciting his free will and requiring its co-operation. There are seven stages of this preparation: Faith,

which is acceptance as true of all things divinely revealed and promised; the fear of divine justice resulting from the knowledge of one's sinfulness; hope in the mercy of God; love toward Him; hatred and detestation of sins; the resolve to receive Baptism and to begin a new life according to the divine mandates. Though not meritorious in the stricter sense of the word, this laudable use of his natural powers commends man to God for the grace of justification.

Justification itself is not merely the forgiving of sins, but the infusion of divine grace, or love, into the heart. The merit of Christ is necessary, but not as a merit imputed to us. It is the cause that moves God to grant the sinner the inherent righteousness in which he now performs the good works that merit for him eternal life. Council of Trent VI. 7: "Justification is not merely the forgiving of sins, but also the sanctification and renovation of the inner man by his voluntary acceptance of the grace and gifts; whereby a man is changed from an unrighteous one into a righteous, from an enemy into a friend, in order that he might be an heir according to the hope of eternal life."

VI. 12: "If any man say that justifying faith is nothing but confidence in the divine mercy that forgives sins for Christ's sake, or that this alone is the faith by which we are justified: let him be accursed."

VI. 24: "If any man say that the accepted righteousness is not conserved and augmented before God by good works, but that the works themselves are merely the fruit and the signs of the justification received and not also the cause of its increase: let him be accursed."

Against this doctrine, that a man is justified by the works he performs, the Augsburg Confession maintains:

1. That justification is not a work God performs in the heart of man, but a forensic act by which He, as Judge, declares a sinner free from all sin, guilt, and punishment, and righteous in His sight.

Rom. 8: 33. 34: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

Rom. 5: 18: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

2. That God justifies man out of pure grace without a single work or merit on his part.

Rom. 3: 23. 24: "For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus."

Rom. 11: 6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

3. That God justifies man by imputing to him the merit and righteousness of Christ.

Rom. 5: 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Rom. 5: 25: "Whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

1 Cor. 1: 30: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and **righteousness**, and sanctification, and **redemption**."

2 Cor. 5: 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

4. That we are justified by faith, as faith receives and accepts this imputed righteousness offered and announced by the Gospel.

Rom. 4: 4, 5: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Rom. 10: 10, 11: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed."

Rom. 3: 22: "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference."

Rom. 3: 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

J. B.

LODGE HOPE VERSUS CHRISTIAN HOPE

By B. M. Holt, Clifton, Tex.

In a certain "Report on Obituaries" of a Masonic (Grand Royal Arch Chapter) funeral, wherein the origin of man, as well as his life in this world was treated, the "Hope" of a Mason is set forth most lucidly. It reads, in part, as follows:

"Out of the mysterious came man, into the mysterious goes man. Some mighty unseen hand draws aside the veil and we find ourselves in the midst of a strange world. We are bewildered and enraptured with all we see and hear."

Another "Report" goes on:

"Where is that venerable matron whose sweet voice sang lullabys over your cradle in the silent hours of the night? Where is that blue-eyed boy, bearer of your name, or that fair-haired girl, lovely in her mother's image, or that tiny cherub of the cradle, opening its eyes in this beautiful world only to close them again? Where are all the generations of the past, their mighty kings and warriors? Where are the priests and prophets and orators of countless ages? Where are Plato, Socrates, Alexander, Caesar, Shakespeare, Napoleon, Columbus, Washington, Lincoln, Grant, McKinley?"

And the most terrible conclusion follows:

"We peer out across the measureless ocean of eternity, but across its rippling waves there comes to our mournful appeal no whisper of response. With burden-breaking hearts and suffused eyes we stand gazing up at the heavens and cry out, 'where are they?' Not a voice speaks to us in answer. All is silence." (Masonic Magazine).

The children of God, blessed be His holy name, are spared the above horrible outlook. And on the contrary they express their glorious hope in the words of Holy Writ as in the following:

We believe that God the Father Almighty made heaven and earth and all things; that He made man—in His own image—holy and without sin (Gen. 1); that Satan, the father of lies, caused our first parents to yield to his worthless promises (Gen. 3), and thus sin entered into the world and passed upon all men (Rom. 5, 12), so none are good (Rom. 7, 14-18); that, being conceived in sin (Ps. 51, 5) and with an evil heart (Gen. 8, 21), **all** are subject to the bondage of corruption and should rightly not escape the fire of hell (Ps. 9, 17); also, that God so loved the world that He gave His only begotten Son that whoso believeth in Him shall not perish, but have everlasting life (John 3, 16); that Christ gave His every drop of precious blood on the cross for us (Mark 15) and that He has dominion over death (1 Cor. 15, 12) and hell (Col. 2, 15) and the power to save from eternal damnation, all who come to God (by the Spirit) through Him (Heb. 7, 25); that there is no other name whereby we may be saved (Acts 4, 12); that Christ has gone to our Father's house in heaven to prepare us a place (John 14, 2) and on the Last Day shall come again (Acts 1, 11) to judge the world according to His Word (John 12, 48), when all unbelievers shall be cast into utter darkness (Matt. 25, 30) and everlasting fire (Matt. 25, 41); that He will wipe away the tears of the believers, when, for them, there shall be no more death nor sorrow nor pain (Rev. 21, 4); that, we know not now what we shall be further than that we shall see Him as He is and be like Him (1 John 3, 2) and that we shall join the hosts of heaven (Luke 2, 13) in singing a new song for the Lamb who was slain; that our praises and hallelujahs will resound throughout heaven for all eternity. Rev. 19, 1-6.—Lutheran Standard.

PROGRESS OPPOSED BY SCIENTISTS

Scientific discoveries have met more opposition from the students of science themselves than from theologians. When Newton announced his discovery of the Law (or laws) of Gravitation, the great physicians and philosophers who lived about the year 1700, Huygens, Bernouilli, Cassini, Leibnitz, were the men to op-

pose it. When Harvey laid the corner-stone of modern medicine by discovering the circulation of the blood, "he fell mightily in his practise, and 'twas believed by the vulgar that he was crack-brained; and all the physicians were against his opinion," says a contemporary. After his discovery was accepted in England, it was still violently opposed abroad. Similarly Dr. Jenner's discovery of vaccination was opposed and denounced by the physicians. For many years there was waged among scientists, a bitter controversy concerning the existence of oxygen. For many decades a rational geology was impossible through the fanaticism of the "Neptunists" and "Vulcanists" into which university-men were divided a century ago; even today the absurd notion that the globe is filled with molten metal within has not entirely disappeared from the class-rooms, and interferes with a rational conception of geological processes. When Dr. Hall first propounded the truth that nerves react involuntarily to mechanical impressions, now known to every high-school student, this new discovery was first opposed as dire heresy, and when Dr. Hall reported the movements of a headless turtle, he was sneeringly asked whether the turtle was still alive when it was made into soup. A council of the Royal Society of Physicians and Surgeons in 1837 rejected this report as unworthy of acceptance.

Just as "great and learned" physicians laughed at Harvey when he announced that blood is not distributed through the body like the juice in an orange, but flows through arteries, so Pasteur's discovery that diseases and decay are caused by germs, something every child of ten knows today, was opposed by the great men in the world of medical science, who denounced him and told him to "stick to his chemistry and the things he was able to understand." When one of Pasteur's colleagues announced that tuberculosis was caused by a certain germ, which we must destroy in order to eliminate tuberculosis, he was called in polite, scientific language an idiot.

Now comes Dr. Carrel, the great French surgeon, and announces a system of irrigating deep, rough, and lacerated wounds, in all their deepest recesses, with a disinfecting fluid, thus making unnecessary 50 per cent of all operations. Quite as a matter of course Dr. Carrel mentions the fact that the use of this new idea has been much delayed because "the lights of the medical profession" have steadily opposed it, fought it, and prevented it.

Thus it appears that even today the progress of science is at many points impeded by the scientists themselves. The history of nearly every new discovery furnishes instances. And the clergyman and theologian may well say, as Esop's wolf did when he saw

the shepherds eating a lamb, "If I had done this, what an outcry would have been heard!"—Lutheran Witness.

NO TIME TO PRAY

There is many a business man today who will tell you that he has no time to pray; his business is so pressing that he cannot call his family around him and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!" We are reminded of the words of an old pastor: "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business on hand than God ever intended you should have."

But look at Daniel. He had the whole or nearly the whole of the king's business to attend to. He was prime minister, secretary of state, secretary of the treasury, all in one. He had to attend to all his own work and to give an eye to the work of lots of other men. And yet he found time to pray—not just now and then, nor once a day; not just when he happened to have a few moments to spare, but "three times a day."

Give us the strength to encounter that which is to come, and we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving one to another.—Selected.

WHAT WITH?

A young clergyman, who was in the habit of spending his summer vacations in North Dakota, one day visited a town some miles away from the one where he was staying. He went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?" The parson admitted it.

"Traveling man?" said the barber.

"No," said the parson.

"You don't live here, do you?"

"No," said the parson.

"Where are you staying?" asked the barber.

"Over at X—," said the parson.

"Whatcha doing over there?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit?" echoed the barber, who had never heard the phrase before. "What with?"

That question set the clergyman thinking. He began to ask himself with what he actually was supplying that pulpit. It made him examine the quality of the service he was giving. It made him resolve to

improve it. The chance remark of that barber made a changed man of him. It took the self-satisfaction out of him, for one thing. It made him realize that he had been taking things too much for granted, and that what he was **getting** had perhaps been more in his mind than what he was **giving**.—Selected.

QUICK WORK

The common purpose of the Lutheran Church throughout the world to celebrate the Quadricentennial of the Reformation in a telling manner has aroused the Papists to every possible effort to counteract the influence of this celebration. In doing this they do not hesitate to stoop to some of their old and malicious tricks, one of which is to slander the character of Luther. It behooves us Lutherans to watch these tactics and meet them promptly as did our brethren in New York just recently, as the following taken from the New York press shows:

"The Reformation Committee of the New York Lutheran Society, composed of laymen almost exclusively, yesterday completed a hurry-up task of large proportions. In the seven days ended yesterday, it wrote a book, put it in type, printed and published it. Some thousands of copies went out last night.

"A fortnight ago there appeared a reprint of charges against Martin Luther, vouched for by the Rev. P. F. O'Hare of Brooklyn, described by the Lutherans as rector of the largest Catholic church in the world. There also appeared a pamphlet by James L. Meagher, Lutherans say these books set forth Luther to have been immoral, that he left the Catholic Church that he might marry a nun, and that he ended by committing suicide. Immediately these popular editions appeared, Lutherans determined to reprint in popular form Boehmer's Life of Luther, as translated by Professor Huth of the University of Chicago. Permission had to be gained to do so, and the text had to be prepared for the new edition. All was done in seven days. Demands for the book came yesterday from many Lutherans and some other pastors for distribution before Christmas."—Lutheran Standard.

A New Substitute for Gospel-Preaching has now been found in the Balloon Service. The following item from the Denver News of November 14, 1916, explains how a Balloon Service may be conducted:—

"The sermon will be cut short ten minutes. At its close a toy balloon will rise from the pulpit, then come to a stop with a jerk. The pastor will point to the labels on the weights on the end of the string which holds it. They will read, in letters large enough for all the congregation to make out, 'Money,' 'Dances,' 'Cards,' 'Movie Shows,' and 'Candy.' The pastor will cut off one of the weights, and the balloon will rise a bit. Another, and it will go still higher. A third, and

the gas bag will be almost free. Finally, he will slash off the last of the weights, and the balloon will sweep to the top of the church, and the service will be over.

"All this is going to take place in the City Park Congregational Church next Sunday, according to an announcement the pastor, the Rev. Joel Harper, made at a meeting of the Congregational ministers at the Y. M. C. A. yesterday.

"It will be an object-lesson for the children of the congregation, and for the grown-ups as well, according to Mr. Harper. For the balloon will represent the human soul which the church, represented by Mr. Harper's knife, will free of the incumbrances which keep it from ascending to heaven."

Very appropriate indeed. The souls of Reformed Church parishioners must be considerably "**up in the air**" when their preachers, themselves too frequently "like a wave of the sea driven with the wind and tossed" (Jas. 1, 6), and "carried about with every wind of doctrine" (Eph. 4, 14), have fed their souls on human surmise and opinion in lieu of the sure promises of the Gospel. More's the pity!—G. in The Lutheran Witness.

† REV. OTTO PHILIPP KELLER †

After having in our last issue reported briefly the death of the Rev. O. P. Keller we herewith present to our readers an obituary written by the Rev. E. C. Birkholz, Roscoe, S. D.:

"On the 14th day of October, 1876 at Lowell, Dodge Co., Wis. Otto Philipp Keller first saw the light of this world and was soon received into holy baptism. After attending the public school for some time he entered the parochial school under Rev. Machmueller who also confirmed him. For six years he then assisted his parents on the farm with diligence and his intention was to become a tiller of the soil. But it always had been his mother's ardent wish to have him become a servant of the Lord and labor in His vineyard which wish he gladly fulfilled. For this purpose he entered Northwestern College at Watertown, Wis. in the fall of 1896. Owing to the limited means he could not finish the full seven years course but with five years of training entered the Ev. Luth. Theological Seminary at Wauwatosa, Wis. where he studied theology for three years. During the summer vacations he taught school at various congregations and also assisted in ministerial work. In June 1904 he was graduated from the seminary and received the call of the Ev. Luth. St. Johns congregation, Bowdle, S. D. where he soon arrived to take charge of his field of labor. Rev. A. Schroedel ordained and installed him on the 14th day of August, 1904.

The field of labor then combined the following congregations: Bowdle, Theodor, Cottonwood Lake, Roscoe, Cloyd Valley and Sherman. To this was added

thru a vacancy the following spring Mound City and Selby and for a time Rev. Keller was the only active minister of the Minnesota Synod west of Aberdeen—a field where now five pastors are kept busy each with three congregations.

In accord with the words of Scripture that it is not good for man to be alone he was married on Aug. 16, 1905 to Miss Emilie Hinsberg of Watertown S. D. which union was blessed with two children. But the Lord had willed it that this happy union should soon be severed and He called home a beloved wife and mother after five years of united happiness.

These were trying days and yet still harder was the deceased brother to feel the hand of the Lord, not as a punishment but as a guiding and training hand for sickness soon followed and an operation had to be performed. Behold all went well and soon again the happy home was to be replaced.

This time it was Miss Adeline Giem of Elgin, Minn. who left a circle of friends and a home of means to become a mother to the little ones. And a true mother she has been! Always willing to give up all her own pleasures and comforts for the comfort of the little ones. She also shared the trials and troubles of her husband likewise and bearing up nobly under every load. Three children were the blessing of this union.

Many and hard were the trips, trying and almost unbearable the trials and tribulations from without and within yet thru the Grace of the Lord and in the Redemption of Christ Jesus Rev. Keller triumphed over all. The unshattered Faith wrought by the Holy Spirit gave him strenght to endure and to conquer.

A slight scar received several weeks before his death was passed by unnoticed for some time: partly due to the sickness which had befallen nearly all the other members of the family and also partly due to the large amount of work before him for the holidays. A week before his death there were signs of blood poisoning on his left hand caused either by a cold or the poisonous American dyes which are taking their toll by the hundreds. Altho immediate treatment was given the infection could not be localized and soon passed up the arm, down the sides and saturated the whole system. The high fever however soon left and hopes of his recovery were intertained by himself, his family and even the attending physician was not alarmed. However the patient felt uneasy, asked his colleague to call on him, partook of holy communion, and prepared to meet his Savior who soon called him. On Sat. afternoon he bade farewell to his family friends and relatives and breathed his last at 4:15. He remained concious almost to the end, had no earthly wishes except that the children might not be seperated from their mother, and with the words on his lips: Peace and joy thru Christ Jesus entered into eternal rest.

Thus ended an eventful life full of trials and tribula-

tions but also marked with many blessings and success and crowned with a glorious home coming at Christmas time. All honor and glory to God in the Highest!

The departed leaves an aged mother, three brothers, five sisters, a grief stricken widow, five children and many friends and relatives from far and near to mourn his early loss. He attained an age of 40 years, 2 months and 9 days.

Rev. Justus Naumann, president of the Minn. Synod conducted the funeral service basing his words of comfort on Isa. 55, 8. Rev. J. R. Baumann, vice-president of the Minn. Synod, spoke words of comfort in the english language and had for his text Psalm 46, 11. The obituary was also read in the german and english language, the former by Rev. Wm. Sauer and the latter by Rev. E. C. Birkholz.

Sad may seem the occasion but knowing that it is the Lord's way, let us be still and give all honor to Him.

E. C. B.

ITEMS OF INTEREST

South Australian Schools Closed

Lutheran parochial schools in South Australia will be closed by the government. We quote from The Australian Lutheran:

"In our last issue we announced that the Government of this State had given notice of their intention to push through Parliament a Bill for the total exclusion of the teaching of German in the Lutheran primary schools, and we also expressed the opinion that the measure would be adopted by both Houses of Parliament. We regret to say that Parliament has done more than was anticipated. Despite the strenuous work of our Committee, and the opposition on the part of some members of Parliament, who espoused the cause of our schools, Parliament has almost unanimously (at any rate, without a division), authorized the Government to close all Lutheran primary schools. One can readily understand the prohibition of the teaching of German, but the entire closing of these religious schools, even though not a word of German be taught in them, is an infringement of Christian liberty. Reasons for the closing of the schools were, of course, given by some members of Parliament, but these reasons have been refuted time and again. The Bill, as passed, provides that the schools shall be closed six months after the passing of the Act, but not later than December 31st, 1917. Words were also inserted, giving the Minister of Education power to issue a proclamation specifying the dates when the schools, or any of them, are to be closed."

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Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

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