

The Northwestern Lutheran

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

Vol. 4.

Milwaukee, Wis., February 21, 1917.

No. 4.

THE REDEEMER

When the first parents of our race
Rebelle and lost their God,
And the infection of their sin
Had tainted all our blood;

Infinite pity touched the heart
Of the eternal Son;
Descending from the heavenly court,
He left His Father's throne:

Aside the Prince of Glory threw
His most divine array,
And wrapped His Godhead in a veil
Of our inferior clay.

His living power, and dying love,
Redeemed unhappy men,
And raised the ruins of our race
To life and God again.

To Thee, dear Lord, our flesh and soul
We joyfully resign:
Blessed Jesus, take us for Thy own,
For we are doubly Thine.

Thy honor shall for ever be
The business of our days;
For ever shall our thankful tongues
Speak Thy deserved praise.

COMMENTS

"There'll Be Some Memorialing" So said a leading literary critic in one of our greatest newspapers, referring to the coming Reformation centennial. The critic could not have emphasized the need of a little "memorialing" more strongly if he had tried, than he did by his hopelessly ignorant remarks on the subject. He knew it was something that happened somewhere some time ago which was to be celebrated. Out of the haze of his knowledge he ventured to call the city where something happened, "Wittenburg." Our readers will know that the critic meant Wittenberg. His notions of the time when the great event took place were also somewhat vague. He boldly wrote "the five hundredth anniversary," assuming, perhaps with good cause, that most of his readers would not know whether it was four or five hundred years ago. His intense interest in the Reformation may be gauged by the quotation he chose from a book on "Martin Luther, the Man and His Work." Here it is: "Kaethe (Luther's wife) was a vigorous and efficient housewife. His marriage brought order into the place and transformed the bare

and cheerless monastery into a real home. Before Kaethe came upon the scene he ate irregularly, often forgetting his meals altogether." Such little bits of information are not without interest to us, we concede; they add their mite in completing our mental picture of conditions under which the Reformation was wrought. But when a literary critic assures us that everything else on the subject is well known and somewhat sneeringly anticipates a wave of Luther literature more or less unnecessary—and then proceeds to make two elementary blunders in less than two lines, we are more than ever convinced that there are more things than Kaethe's housekeeping qualities for literary critics and others to learn about the Reformation.

H. K. M.

* * * * *

Food for Thought Our critics are in reality our best friends, as they see our faults long before we do. Wise is he who does not simply indignantly resent adverse criticism, however unjust it be, but who asks himself, Is there not, perhaps, a grain of truth in it? The Church is influenced by the spirit of the age, which in our case is that of commercialism. It is very easy to forget that the work of the Church and its successes are of a spiritual nature, and, forgetting this, to strive for, and to glory in, external achievements. It is very difficult to entertain high ideals and to follow them consistently. This "Presbyter Ignotus" places before his people in an article in The Living Church and, incidentally, furnishes us also food for thought. He says:

"A well-known free-lance, Morrison I. Swift, has recently taken upon himself to comment on this utterance of a Boston Unitarian minister to Unitarian laymen:

"You do not send your boys into the ministry because you do not see a clear road to success and the reason is that you do not work for your church as you work for your business."

Mr. Swift says that churches are used as "Sacred City Clubs," and goes on:

"This statement indicates that a sacrifice is to be made of the boys who go into the ministry, and it is true. The Church offers a few high-class opportunities, but they are very few compared with business. It is also a fact that the clergyman does not in these days carry much weight, so that there is no adequate compensation for sacrificing success in brighter fields.

Rev. C. Buerger
Kenosha 65 N. Ridge
Jan 18
W.M.

"Why then should a family sacrifice its son by sending him into the ministry? The commercial standards of our society are accepted not only by the religious people who have sons, but by the Church itself. Hence the Church offers no opening for a young man who would rise above commercialism. If one of them should try to do this the Church would freeze him out. The Church is the last field for an intelligent idealist to attempt to work in."

He infers from this text there is "no room for idealists" in the ministry; he calls the Church "a commercial annex of business"; and he says sympathetically that "the lot of the exceptions in the pulpit is pitiable."

Of course, this is patently exaggerated, and one's first impulse is to dismiss this whole article angrily as unworthy of consideration. And yet, is there not too much truth in it? The financial side is the important side too often. Grant that it is necessary! Yet what spiritual victory would have roused such enthusiasm at General Convention as the splendid success of the Church Pension Fund campaign? When are poor laymen honored by high official positions in the Church? Which would be more easily endured in many quarters, the mutilation of the Creed or the forfeiting of an endowment? How much of "a successful ministry" in all Christian bodies is money-raising? They are questions we ought to face, if we are to have an answer ready for Mr. Swift and others like him." J. B.

* * * * *

The Wisdom of Park Commissioners

Heinrich Melchior Muehlenberg is called the patriarch of the Lutheran church in America. He was also one of the great men of Pennsylvania and belongs to those very few who may properly be ranked with William Penn when the great men of that state are enumerated. As an American and a patriot he did for his congregations what he did in his own family; one of his sons is the famous Pastor Peter Muehlenberg, who threw off his cassock one Sunday morning and rallied his congregation to the standard of the young republic which had just begun the struggle for freedom. And another one of his sons, Frederic, was a prominent member of the Continental Congress and the first speaker of the Pennsylvania legislature.—And now comes the park commission of Philadelphia and refuses permission to erect a monument to this great Pennsylvania pioneer! That is, it refused permission to erect it on public ground. And the reason? It might be construed a precedent and lead to the erection of monuments of other "sectarian heroes."—It strikes us that no action more petty than this is revealed in the annals of our time. We need not point out that monuments to Marquette and Joliet, those famous pioneer Jesuits, were never considered out of place on public ground on account of their sec-

tarianism; nor do we find it necessary to watch over future monuments of "sectarian heroes"—all of them should have room in this fine land of liberty. We might have been able to understand objections on artistic grounds, we might have understood if an architect had objected to the marring of his carefully elaborated plan by the introduction of an unsuitable element—but the fear of establishing a precedent? Bosh. The inscription on Muehlenberg's grave is almost prophetic. It reads:

WHO AND WHAT HE WAS, FUTURE TIMES
WILL KNOW WITHOUT A MONUMENT.

The committee in charge of the memorial accepted the ruling of the park commission, of course, and has now definitely decided to place the monument on the grounds of the theological seminary at Mount Airy.

H. K. M.

* * * * *

Years of Service

A widely read journal in a recent issue calls attention to the Cronenwett family of Lutheran ministers. The father was ordained in 1840 and served until 1888; the son was ordained in 1863 and is still serving. Together they have served the church one hundred and two years. This is an admirable record but we feel that there must be many families of our own circles that can show even longer service, the Ernst's, Haase's, Hoyer's, Sauer's, for example, to speak only of those nearest home. If we appear curious in this matter of records, it is not entirely due to the American desire to break records. We feel rather that examples of this sort may encourage some hesitating young brothers to hear the call to the service with greater willingness; there must be something "good" in a profession that continues its hold upon one and the same family through various branches and generations.—Perhaps at some later date we shall be able to publish some records of service of men that you know that will eclipse the hundred and two years of the Cronenwett's.

H. K. M.

THE AUGSBURG CONFESSION

Article V—The Office of Teaching The Gospel

"That we may obtain this faith, the Office of Teaching the Gospel and administering the sacraments was instituted. For, through the Word and sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifieth those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who think that the Holy Ghost cometh to men without the external Word, through their own preparations and works."

The connection between this article of our symbols and the one preceding is plain: that article states that we "are freely justified for Christ's sake through faith," this article tells of the instrument through which such faith is wrought in us. The scope in which the ministry of the Word is here to be considered is defined and marked by the closing words of the article: "They condemn who think that the Holy Ghost cometh to men without the external Word." For this very reason, however, what is here stated is important; for, opposition to the Bible truth on this subject has not ceased.

Among those who do not accept what is set forth in the above article as Bible truth, the Reformed church takes a prominent place. This church comprises a large number of smaller units which essentially are Reformed while in some tenets, as well as in name, they sometimes stand aloof from the church of that name. When we, therefore, speak of the Reformed church in general, we include such bodies as the Episcopalians, the Congregationalists, the Presbyterians, the Methodists, the Baptists, etc. These many units have, naturally, nothing fixed, like our Augsburg Confession, to which they all subscribe; thus we have nothing which we can quote to show their position regarding our subject. What they teach regarding the means of grace, the Word and Sacrament, in general is, however, enough to reveal their stand in this matter. For them the Word merely teaches, proclaims, shows the way, and advises: it has not in itself a real, regenerating, justifying power—it is no efficacious means of grace. Thus, for example, the words of absolution do not absolve, they merely speak of the forgiveness of sins; the Sacraments do not give forgiveness, they are the signs of a grace which has otherwise, that is directly and not through these means, been imparted.

The Roman Catholic church does not consider the Word equal to the Sacrament as a means of grace. For her the Word includes the Apocrypha and the Traditions; nor has it absolute power, but is dependent on the person ministering it; thus the priest, by virtue of his office and intent, becomes a means of grace. In the ministry of the sacraments the office and intent of the priest are of supreme importance; they are absolutely necessary; without them there is no sacrament.

The most emphatic denial that the Word and the Sacraments are means of grace, we find in the teachings of the Society of Friends, or Quakers. George Fox was the founder of this sect; most prominent among his followers were Jacob Naylor, William Penn, and Robert Barclay, the last-named being the only theologian of them all. The base on which their whole system of doctrine is reared is the teaching of the "Inner Light." According to their tenets God has given fallen man in all times, irrespective of everything else, to have in his heart the "true Light, which lighteth every

man that cometh unto the world." (John 1:9.) This light, a direct gift of the Spirit of God, indwelling in the soul (though the latter may be groping in a maze of error and wear the shackles of superstition) is the true basis of all knowledge of God. The Word of God, as given in the Bible, is but of secondary importance. True, it originates with the same Spirit of God as the Inner Light, but in itself it is a dead letter, an external witness, whose testimony remains dark to him who has not been directly enlightened. Thus the Inner Light is of supreme importance: it is the living original testimony; it is God's own witness within our hearts, given directly by His Spirit; it is complete, harmonious, sufficient unto salvation; it was before the Bible and would remain if the Bible were lost.

According to Quaker doctrine the sacraments have no value. Jesus did not ordain Baptism as a fixed institution; that He Himself was baptized was an act of accommodation to Jewish prejudice. To those possessed of the Inner Light the Sacrament of the Altar has nothing to offer; nor did the Savior mean to institute it for later times when He said: "This do in remembrance of me."

We confess that "through the Word and sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God." It is God's pleasure to impart grace through this medium, 1 Cor. 1: 21: "It pleased God by the foolishness-of-preaching to save them that believe." His Word is a power unto salvation. James 1: 21: "Receive with meekness the engrafted word, which is able to save your souls." Is. 55: 11: "It shall not return unto me void, but it shall accomplish that which I please." The Word ever being the medium of the Spirit it never lacks power. 1 Cor. 2: 4: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This same Word is "the power of God unto salvation" in the sacraments, imparting and sealing to us the grace of God.

G.

LENT

Once more the Lententide has come; and despite the fact that the present crisis of the world absorbs so much of our thoughts, our attention again is arrested by that most solemn and aweinspiring voice of old: "Behold the Lamb of God which taketh away the sin of the world." Our Savior's Passion and Death is indeed the most awful event recorded in the annals of history. And though one had meditated on this subject all the days of his life, it is impossible that he should have fathomed its depths. Human life is too short and human mind too limited fully to comprehend this greatest and most blessed fact in all history.

Two things are brought home to every Christian heart by pondering the lesson of Lent: the sin of the

world, and the Lamb of God which is slain. Of both we need to be earnestly reminded, lest the observance of Lent will fail of its real purpose, this being particularly the case in our age when both sin and redemption are so lightly regarded, and the guilt of sin does so little burden the consciences of many.

It is the misery of our times, whose advance in the knowledge of nature has been utilized by Satan to impress men with a monstrous notion of their own greatness and glory, to be deluded with the vain conceit that sin is not sin, and is neither damnable nor ruinous, but is only a moral weakness, an imperfection, a pardonable ignorance which will certainly be outgrown. The world thinks that the Church makes much ado about little. Men of the world cannot see that sin is so terrible, nor do they feel its damning guilt.

Yet sin is a fact which cannot be denied. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5: 12. Sin is a fact which no denials by the blinded sinner can put out of the way or hinder in its deadly work. This is the curse which separates man from God, the fountain of life and happiness, and makes man a lost and condemned creature, this the cause of all wretchedness among men, which makes the world a place of darkness and sorrow, of agony and death. And to this curse of sin all the world, the whole of mankind is subject.

And once the evil of sin is discovered, what a burden it is to a guilty conscience, the need of redemption from sin is made so plain in the hearts and experience of men, that only those who refuse to hear the voice of conscience, and discard the revelation which is given in the Word of God, can remain ignorant of such need.

But who is to accomplish this redemption so necessary? The sinner cannot save himself; he cannot justify himself as the guilty subject of sin. Man has violated the law of God, which condemns him, and he cannot expect that God will recede from His demand of righteousness and repeal His pronounced penalty on man's unrighteousness. Unless God, against whom man has sinned, Himself intervenes to rescue the sinner, he is forever lost.

But, thank God, there is the other side to the Lenten meditation—the great voice from the cross: "Behold the Lamb of God which taketh away the sin of the world." Jesus Christ is the Lamb of God, a lamb without blemish and without spot. He was chosen, appointed, and prepared by God the Father, from all eternity, to be sacrificed, for the sins of the world. And He offered this sacrifice willingly. He bore our sins, and bore them away. In the fifty-third chapter of Isaiah, where the sufferings of Christ are wonderfully described, it is said, "The Lord hath laid upon him the iniquity of us all"; and St. Peter says: "He himself bore our sins in his own body on the

tree." 1. Pet. 2: 24. As our surety, He made Himself answerable for our sins, so that they were imputed to Him; He bore the punishment due to them, even the wrath and curse of God, which, if He had not borne, must have sunk each of us into the pit of hell. And O, what did Jesus endure when this heavy burden was laid upon Him! Hear His groans in the garden, "My soul is exceeding sorrowful, even unto death: Father, if it be possible, let this cup pass from me"—let the season of my sufferings be shortened. See the bloody sweat that fell from Him in the agony, see the buffetings and the scourgings and the crown of thorns, the cross and the pierced hands and feet, hear the cry: "My God, my God, why hast thou forsaken me?" See Him die on the cross.

Yet in this lies the redemption of the world. Christ, the Lamb of God, bears the sin of the world. The Sin-bearer bears away our sin, and we are thrall to it no longer. It can never return to condemn us. He has borne it past all the measureless abysses of death and hell, and when the doom of death had been executed upon Him, the death-sentence passed upon Adam and his children was repealed; when the gates of death closed on Him, the portals of Heaven swung ajar for mankind.

How the death of Christ upon the Cross is an atonement for the sins of the world is a complete mystery to us; but that it is so we know from revelation. "Behold the Lamb of God, which taketh away the sin of the world." That is the Gospel. That is the good news from heaven. It comes as an offer, as a gift, and it is ours only to embrace the offer and receive the gift by faith. Yes, by faith. "Behold the Lamb of God!" It is the look of faith that is required of the fainting, perishing and dying sinner. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." John 3: 14.

The saving power of the Cross of Christ is no theory; it is a fact. The sign of shame and guilt has become the sign of faith and hope. The instrument of torture and death having been lifted out of the gloom and horror of sin, and planted forever on the hill of salvation, the eyes of the world turn to the Cross of Christ. Fainting, despairing, dying, crushed under the load of transgressions, the lost children of men are looking to the Lamb of God slain on the Cross for their sins with speechless longing, and feeling its blessed power with unalterable joy.

J. J.

—"Dust, by its own nature, can rise only so far above the road, and birds, which fly higher, never have it on their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth, but cannot rise above into the purer air."—Beecher.

PAPER, PRINTING, POPULAR LITERATURE, AND THE REFORMATION

It is generally accepted as true that the Reformation would not have had so general a hearing and such a wide response if it had not been for the assistance rendered by the printer's press. By word of mouth Luther and all his colleagues could not have reached the great public. The power of the printed word bridges the greatest distances; a forceful book is better than a forceful speech in many respects, especially if its appeal is based on sound reasoning rather than on rhetorical flamboyance.

It is equally evident that there must be an earnest desire on the part of the reading public to learn by reading. Unread books are buried treasure; they are as useless as an undiscovered mine. Luther's writings were effective because the hands of the public were eagerly outstretched to receive the offerings of the press. Western Europe had just begun to enter the era of popular literature. Cause and effect are here closely interwoven. The Reformation hastened and completed the transition from a press which served only the elect and the learned to a press which was prepared to satisfy the hunger of the "common man" for direct information.

Though not the first to address his people in their own tongue, Luther was the first great man with whom it was a settled policy that anything which was worth saying to the learned in Latin, was worth saying to the public generally in their own language. Others soon were forced to emulate his example against their will; still others soon learnt to understand the soundness of his practice. Popular literature had come to stay.

Before any of these developments were possible, the seeker after causes will find, a fundamental difficulty had to be solved. It may safely be assumed that long before the art of printing was generally practiced there was a pronounced desire for books. In the early middle ages that desire was as strong as later. The generous efforts of industrious scribes did much to multiply copies of desirable books and their work made them less expensive than they had been. It was the lack of a suitable material, cheap yet serviceable, which put books beyond the reach of the average scholar no less than of the peasant or artisan.

The world had to invent paper, cheap paper, before printing was worth while and before popular literature would be a possibility. Strictly speaking, the invention had been made many centuries before in China but it remained undeveloped in that country of stagnation. How, then, did paper come to Christian Europe?

In the seventh century Chinese prisoners of war were brought to Samarcand, a city of Asia which was then under Turkish rule. These prisoners taught the native Persians the art of making paper out of vege-

table fiber. These Indo-European cousins of ours soon improved the process and discovered a way of making a better paper with linen rags. The improved product immediately won favor with the Mohammedan masters and they appropriated the art and the artisans to their own uses. Henceforth the art of papermaking was a jealously guarded Mohammedan trade secret. It was brought to all the conquered territories, so to Spain, but so well did the Turk and the Arab protect their monopoly that France, England, Italy, and Germany were kept in entire ignorance of the process by which paper was made.

It was one of the achievements of the Crusades to bring back from the Holy Land the secret of making paper. In the closing years of the XII century returning crusaders showed Christian Europe how to make this substitute for the expensive parchments. How eagerly the art had been sought is shown by the rapidity with which the manufacture of the new writing material spread. The process was much improved and especially in Germany there were many paper mills before the close of the XIII century.

Now that paper was found, it was only a question of time before the art of printing would follow. Almost immediately printing by means of woodcuts was practiced; whole books were done in this way. Then moveable types of wood were invented and largely used. It was but a step, though a very decisive step, to make types of poured metals. This invention was made by Gutenberg and first utilized by him in 1450. But what the German had found had been sought for by men in many other lands. If he had not found it, others surely would have. It was not an accident; the world was determined to make printing cheap; it had to come. In less than twenty-five years the art was the common property of western Europe.

We sometimes feel that the quick spread of modern inventions, the automobile for example, is unprecedented; the art of printing conquered the civilized world much more rapidly. In twenty-five years cities like Augsburg, Nuernberg, Mainz, had as many as twenty printing establishments. They worked furiously. It seemed that they were determined to produce without delay all those books which they wanted to have for the last five hundred years. Before the end of the XV century more than 10,000 works, including all the ancient classics, had been printed.

But Christianity was in the bonds of pagan antiquity. The great German printeries had little time to produce anything but works for the learned. In the vernacular there only appeared such minor publications as almanacs, fragments of devotional books, and some reading lessons from the gospels and epistles, which were called plenaria.

But even these poor morsels of the Bible, the plenaria, were so eagerly sought by the people that the Roman church authorities were alarmed. The people

were growing too wise and critical. Some peasants knew more Scripture from these meager sources than their priests. Their antagonism toward Rome was accentuated by the discovery that Rome had forsaken the ground of Christian doctrine. It was largely groping in the dark; but even so it alarmed the authorities. According to their theory peace could only be kept in the ranks of the church if the Christians accepted unquestioningly what their church lords offered them. To them all learning was dangerous.

As early as 1198 Pope Innocent had forbidden the reading of Scripture. This was emphasized more strongly by the Synod of Toulouse in 1229. At this time the relatively cheap manifold of manuscripts, made possible by the introduction of the new paper, accounted for the spread of Bible-reading. Now that printing had enhanced the "danger" a hundred-fold, even minor prelates outdid each other in preventing Scripture, or even parts of Scripture, to reach the people. But with very little effect.

As soon as the German heathen had become Christians, they became Bible-readers. In a letter of St. Jerome, written in 403, we read that the Goths, in spite of their barbarous tongue, search for the true meaning of the Hebrew text, while the older Christians of the South are quite indifferent. Charlemagne, in the beginning of the IX century, is much concerned about the indifference of the clergy to the Word of God; considering himself the head of the church in his lands, he ordered under pain of penalty more intense study of the Bible by the clergy and tried to further the means by which the general public was to be instructed in the Word.

The Romish clergy tried to turn Christian worship into Latin ritualism. It all but succeeded. But ever and again popular preachers would arise to teach Christians in their own tongues. And in spite of prohibitions, the people were avid in their desire to know the Scriptural truth and bought every scrap of Bible manuscript, and later every portion of the Bible that it was possible to get in printed form.

It has been said that at the time of the Reformation, the Bible was the most widely circulated book in Germany. That is entirely possible. But it had not become popular literature. Luther was twenty years old before he ever saw a complete Bible; and then it was a Latin translation.

How the printing press was made to co-operate with Luther in the cause of the Reformation can best be seen by a tabulation which shows how the reformatory work was carried on by means of popularized literature. Beginning with the year 1480, when printing had become an established art and the booktrade an important item in the commerce as well as in the affairs of the world, and striking an average for the years to 1517, when Luther steps forward, we find

that there were about forty books printed in the German language every year. Most of these were nothing more than pamphlets; many of them of no significance whatever. Editions were small. As has been said before, the press was busy printing learned literature.

In 1518 the figure jumped to 71! An unprecedented number! Of these Luther wrote twenty—and by far the most important. In 1519 there were 111, and fifty of them were from Luther's pen. In 1520 there were 208 and no less than 133 were written by Luther. In 1523 we can see that writing in the language of the country has become an accepted practice; there were 498 German books published and Luther still furnished the Lion's share of the work with 180 contributions.

One might add that the first edition of every book of Luther was sold out in a few weeks. Rival printers vied with each other in getting hold of new works so that they were able to supply the unprecedented demand by offering their own stolen additions. No copyright protected Luther. His books were printed and re-printed by presses in all parts of Europe with never so much as a polite, "By your leave". He complained of this rarely because it helped the cause.

His opponents were not slow in copying his methods. To fight Luther they stooped to write in their own tongue; something they would never have thought of doing in their fine pride of learning. But it was soon seen that one had to do more than write in German to gain a hearing; it was necessary to "say something." Romanist authors went begging from one press to another with their manuscripts. The printers were too busy making Luther books to waste time over screeds that were destined to gather dust on the shelves. Often enough when some violent attack on Luther did get into print, some loyal, though unknown, admirers of Luther would buy up the whole edition right off the press and then calmly proceed to burn it so that it could not even be given away. These very modern syndicates for the suppression of undesirable literature were very active at Worms in the memorable year 1521. The papal delegate, Aleander, is very bitter against them and the whole tribe of German printers. He complains that he can hardly have anything printed that is against Luther, for love or money. He is almost frantic when he finds that those book-buying syndicates that destroy the poor editions he does succeed in getting out, are largely financed by Italian and Spanish merchants.

From all this one may gather how the time was well chosen for the great Reformation of Luther. Things were prepared for it by a Higher Power than that of man. And when the chosen instrument appeared, we find him equipped with an intuitive grasp of the needs and the possibilities of the period in which he is to work. Without experience, without the benefit of precedent, Luther makes use of the organs for the dif-

fusion of the truth in the most daring and most resourceful manner.

The Chinese have had paper for, perhaps, three thousand years—but they have had no Reformation to this day. The Mohammedan powers had an exclusive monopoly of it in the whole civilized world for five hundred years—and did nothing but recopy old manuscripts to which they added such things of their own that left the world cold. In Christendom paper was the precursor of efficient printing and popular literature—and here the first popular literature was that which brought men and women back to their God and thereby rejuvenated the entire world. That is not accident, that is Divine Providence. H. K. M.

WELCOMING TRIBULATION

There is such a thing as welcoming tribulation when we know that God only sends it for our good. When the wise slave Lokman was seen eating a bitter melon which his master had given him, and was asked how he could do it, he answered, "My master has given me multitudes of good things. Should I not eat one bitter melon if it comes from his hand? . . . When we look at evil solely in the light of God, when that which seemed terrible, because it was so manifold, is condensed into "one thing only," and means nothing but opposition to God's will and transgression of His law, we shall regard no other evil as fatal. Our very sorrows will be beatitudes, for they will help to purge away the vile dross from us, and transmute us into pure gold.—C. Farrar.

† PASTOR JUSTUS NAUMANN †

On Feb. 5th the Rev. Justus Henry Naumann, president of the Synod of Minnesota and other states, departed this life. His death came unexpected and was a shock to his many friends.

The departed, born at Dresden, Saxony, March 4, 1865, was a son of Henry Naumann, a book merchant well known to the book-lovers of two continents. Pastor Naumann's schooling began at the Boehme Institute in Dresden and was continued at the Latin School in Planitz, then conducted by Pastor G. Stoeckhardt who in later years served the church as professor of theology at St. Louis.

When he was 13 years old, the deceased came to this country and continued his studies at Concordia College, Ft. Wayne; having completed his college course, in 1883, he next devoted himself to the study of theology at Concordia Seminary, St. Louis. In 1886, his theological course being finished, he paid a visit to his home in Germany.

On his return to this country in the next year, he took up work as a missionary in the wide field of Dakota Territory and was located at Harold. For five

years he devoted himself to the arduous task of bringing the Gospel to the scattered Germans of this new country; then he was called to Wolsey, S. Dak. where his work, though somewhat less strenuous, was still that of a pioneer.

On the 12th of April, 1894 the Rev. Naumann entered matrimony with Marie Scherf, who as a true companion and helpmeet shared life's joys and sorrows with him till he was called home. A year after his marriage, he was called to Gibbon, Minn. and, as a result of the change in location, he entered the Minnesota synod. Goodhue was the next field to which he was called. While he was stationed here, his synod elected him to the presidential office and, when in 1915 this body decided that he devote his whole time and attention to the duties of this office he removed to St. Paul.

A paralytic stroke which he suffered on the morning of Feb. 4th brought his useful career to a sudden end. He attained the age of 51 years. Together with his widow, eight children, three brothers, four sisters, and other relatives, a large circle of friends mourn his death as their loss.

Funeral services at St. Paul took place on Feb. 8th, the pastors Plocher and Baumann officiating at the home of the deceased and Dir. Schaller together with the Rev. Gausewitz at Immanuel's church. The Missouri synod was represented at the funeral by its president, the Rev. Koehler, and the Wisconsin synod by the Rev. R. Siegler.

On the Friday following, the body was taken to Wood Lake for interment. Services here were conducted by Pastors A. C. Haase, J. H. Hinck, and others.

"The memory of the just is blessed."

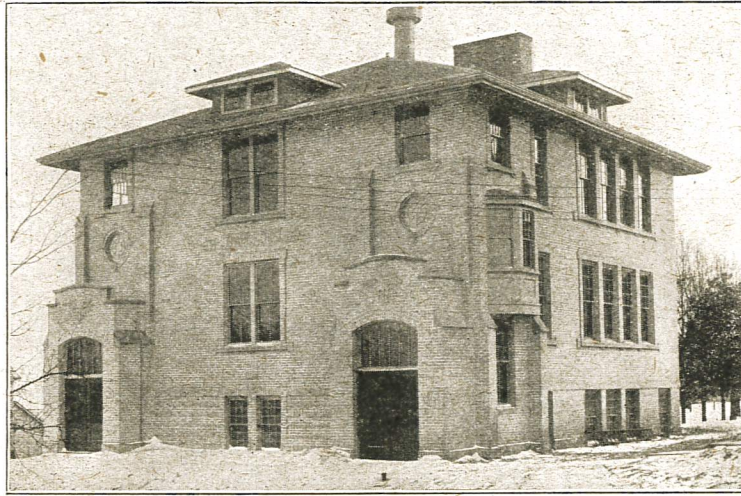
ST. JAMES MISSION AT MILWAUKEE.

Realizing that the city of Milwaukee is one of our most important mission fields, the Wisconsin Synod, at its last annual meeting, authorized the city conference of Milwaukee to appoint a local Mission Board. Accordingly the Conference met and chose the following: Rev. Emil Schulz, member of the General Mission Board, chairman; Rev. A. C. Bandler and Rev. H. Ebert, secretary. This Board at once entered upon its duties and made a thorough survey of the city of Milwaukee. One mission field which especially attracted its attention was that between Washington Park and our seminary, because the establishing of a mission there had been strongly advocated at the last annual meeting of our Synod. (See Synodical Report of 1916). A canvass of this field was made, and the committee found that the only available lots for church purposes in that district were already occupied by the St. James Mission of the General Council. Having heard of the courtesy of the Gen-

eral Council at Watertown, (they deciding not to start a mission there, because we intended to begin one), the Local Mission Board approached the General Council regarding the St. James Mission. Negotiations were entered into and the local board of the General Council, with the approval of their General Board, offered to turn over the St. James Mission to our Synod, the only stipulation being that we reim-

NEW SCHOOL AT FORT ATKINSON

On January 14th, the St. Paul's Congregation of Fort Atkinson consecrated to the service of the Lord its new school building. Since a number of years it was seen that a modern school was an urgent necessity and at the earliest opportunity the work was taken in hand. At first a fund was raised by voluntary monthly offerings and when this had grown to



NEW SCHOOL AT FT. ATKINSON

burse them for their outlays to date. With the approval of our General Mission Board the local committee accepted the offer and on January 13 the transfer of the property was made. Having gained this field, our General Mission Board sent a call to Rev. Emil Schulz to take charge of the work there and at Fernwood, the district near South Shore Park in the southeastern part of the city and of mission work in Milwaukee in general. Rev. Schulz accepted this call, and on January 1 his installation took place at St. Matthew's Church, Rev. A. C. Bendler officiating, Rev. Wille assisting. On January 14 Sunday School was begun at the St. James Mission, on Jan. 21 regular services. Thus the wish of our Synod, that we have a mission near our theological seminary, has been realized.—Secretary of Local Mission Board.

RUDE WITHOUT, BUT RICH WITHIN

"The heart of many a poor Christian is as if we opened some rude sea-chest, brought by a foreign ship from distant lands, which, though it have so rude an outside, is full of pearls, and gems, and diamonds."

—"I well know that no human life can appear otherwise than weak and filthy in the eye of God; but I rely on the merits and intercession of our Redeemer."—Walter Scott.

—"A father's frowns are but the graver countenance of love."—Cowper.

proportions that warranted action the plans were made and the contracts let.

The result is in every way gratifying. The basement and the two floors are finished and equipped to render the best service to the school and to other congregational activities. Costing about \$12,000 it represents the utmost in value for the money spent. Of this sum more than half is found. The Ladies' Society of the parish announcing a gift of \$1,500 on the day of dedication.

The dedicatory exercises took place in the morning; there were also services in the afternoon and evening, the latter in English. The Rev. A. F. Nicolaus was assisted by the following preachers: Jul. Klingmann, of Watertown, E. C. Fredrich, of Helenville, and Professor O. F. Kuhlow, of Northwestern College.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.