

# The Northwestern Lutheran

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

Vol. 11.

Milwaukee, Wis., August 24th, 1924.

No. 17.

## GOD'S GIFT OF GRACE

1 Cor. 12:1-11

O Father mine, to Thee I raise  
My heart-born song in grateful praise, —  
For mercy, kindness, goodness, love,  
For blessings showered from above;  
For faith that by Thy grace is mine,  
For Thy blest Spirit, — gift divine!

Thy Son descended from on high  
On Calv'ry's Cross to bleed and die  
That I might live forevermore  
On yonder blissful Glory-shore!  
From bonds of Law, from sin set free,  
Saved by Thy grace, I joy in Thee!

Thy Holy Spirit in Thy Word  
Bids me rejoice in Christ, my Lord.  
His light illumines my pilgrim way,  
And turns the darkness into day.  
I praise Thee for the faithful Guide  
Through Whom my heart is sanctified!

All that I have is Thine, my God;  
Grant Thou me grace, while here I plod,  
To consecrate all I possess  
To Thee in love and gratefulness.  
Take Thou my talents, silver, gold,  
No gift or boon let me withhold.

Take Thou the strength of mind and hand,  
The power Thy Truth to understand;  
Whate'er of wisdom be my lot  
Is Thine, and I withhold it not!  
O let me give myself to Thee  
In time and in eternity!

Set Thou my heart with zeal aglow  
To build Thy Zion here below.  
May Thy blest Spirit make me meet  
To render love-filled service sweet.  
And when Thy Temple shall be done,  
May I be found a living stone!

Epistle Lesson Hymn for the  
Tenth Sunday after Trinity.

Anna Hoppe.

## TEXT: 1 CHRONICLES 29:5-19

It is a happy day that we hear of in our text. David had planned to build a magnificent temple unto the Lord. He felt that it was a shame that a tent or tabernacle should still serve as the headquarters of the true religion, and he announced his intention to build a house of worship which would be more of a credit to the great God whom they worshiped, but God told him that the construction of the temple was to be left to his son and successor Solomon. That,

however, did not prevent David from making preparations for it. He felt that if the magnificent building plans which he had in mind were to be carried out, it was not too early to begin preparations while he was yet alive, since Solomon would have enough to do to carry out the building plans. And so he set to work and gathered together material for the temple, as you will learn by reading the first two verses of our chapter. At this time David had already gathered together the gold and other precious metals and materials for many of the sacred vessels and much of the sacred furniture to be used in the temple.

But David was not yet satisfied, as you learn from verse 3 and 4. Over and above what he had already given and done David now offered 3,000 talents of gold and 7,000 talents of silver more, that is, about 100 million dollars, and it must be remembered that at that time that amount of money would buy more than ten times as much as now. And when David had given this huge sum of money out of his own private funds, he turned to the people and said, "And who then will consecrate his service this day unto the Lord?" how much will you give for this glorious purpose? David made an appeal for contributions to the temple building fund, and they responded most nobly. Read verses 6 to 8. In response to the appeal of David, "Who then is willing to consecrate his service this day unto the Lord?" the people brought a free-will offering of gold and silver valued at about 150 million dollars and, in addition, an immense amount of brass and iron and precious stones. They were not appealed to in vain. They responded most nobly and most generously.

"Who then is willing to consecrate his service this day unto the Lord?" — that is an appeal which also comes to us to-day in behalf of the new theological seminary which our synod is now preparing to build, and many of our sister congregations, like the Israelites of old, have already responded to this appeal. To-day, on the eve of the solicitation of pledges for this purpose, this challenge to our Christian faith and love comes to us, and I want to appeal to you in the same form and manner as David in our text, "Who then is willing to consecrate his service this day unto the Lord?" The response of the Israelites and David's analysis as outlined in our text will help us to make the proper response to this appeal.

"Who then is willing to consecrate his service this day unto the Lord?" The first question which must

Jan 25  
Rev. C. Buenger  
65 N. Ridge

be settled is whether by contributing to the building fund of the new seminary we are consecrating or dedicating our service to the Lord. Or, to use the expression found in the margin of our Bibles, are we by contributing to this cause, filling the hand of the Lord, placing our money into the hand of the Lord? The literature distributed last year has given most of you an opportunity to become acquainted with the history and plan of the new seminary project. It is not necessary to go over the whole thing again. Suffice to say, the old seminary building, located in Wauwatosa, Wis., on the outskirts of Milwaukee has become entirely inadequate and is in such a shape that it would be a waste of money to make repairs or build additions, especially since, owing to the terms of a bequest, our synod has no clear title to the land. Consequently our synod after mature consideration has decided to build a new seminary on a new site a few blocks distant from the present location. The new seminary plant, including homes for the professors, will cost about \$450,000. Two years ago our synod decided to begin building operations as soon as two-thirds of the required money has been subscribed, but since some felt that that might add to the already large debt of our synod, our synod decided at its last meeting not to build until the entire sum has been subscribed. And it was further resolved to unite with this campaign, a campaign to wipe out the debt of our synod amounting to about \$230,000, so that the entire sum to be raised is not quite \$700,000. One-third of the money will be used to wipe out the debt and two-thirds for the new seminary.

Now are we by supporting this undertaking consecrating our service to the Lord? Are we placing the money which we give for this purpose into the hand of the Lord? In other words, is the Lord behind this thing? The great task which the Lord has committed to his church is summed up in the commission which Jesus gave to His disciples, "Go ye into all the world and preach the gospel to every creature." Everyone who has been in touch with the work of our synod knows what a drag its debt has been on its work, how it has stifled synodical enthusiasm and enterprise so that many opportunities to preach the gospel have been neglected for fear that the necessary money would not be forthcoming. This debt has hung like a dead weight on our synod's feet. But if we now set to work and wipe out this debt, new courage and enthusiasm will be kindled, opportunities which have long beckoned will be grasped, new spiritual battlefields will be entered under the leadership of the Captain of our Salvation, and we shall be able in a larger measure to fulfill the command of our Savior to go into all the world and preach the gospel to every creature. "Who then is willing to consecrate his service this day unto the Lord?"

The next question to be considered is whether we are consecrating our service unto the Lord by supporting the new seminary project. It is doubtful whether there is any other institution in our synod which is doing so much to carry out the Lord's command to preach the gospel as our theological seminary. Here our consecrated young men, after finishing their college course at the other institutions of our synod, spend three years in the study of theology that they may serve as pastors and missionaries. Our synod must in the future, even in a greater degree than in the past, draw its supply of pastors and missionaries from this institution. If it were not for this seminary, our congregations would soon be without pastors, or they would at least have to get along with men not specially trained for the work. Think of the wonderful gospel influence which our seminary exercises through the young men it prepares for the ministry! Think of the souls which are won largely as a result of the work done at this institution!

And the gospel influence of such a seminary as ours is particularly to be prized in these days when so many theological seminaries have drifted from the truth, driven by the winds of skepticism and unbelief. Recently a religious magazine made a survey of the teachings at the various seminaries in our country. It listed those which stand squarely on Jesus Christ as the Son of God and Savior and on the Bible as the inspired Word of God, and, if my memory does not deceive me, a great deal more than half of them no longer teach the old fundamental truths of the Bible. Many seminaries are no longer turning out ministers who believe in Jesus as their Savior and accept the Bible as the Word of God, but ministers who scoff at such doctrines and who consequently will lead their congregations into the eternal abyss of hell instead of into the eternal mansions above through Him who said, "I am the way, the truth and the life, no man cometh unto the Father but by me." When we consider that rank unbelievers will soon occupy most of the pulpits in our country, we cannot help but think with horror of the future of the American church. How important it is then that we, who by the grace of God are blessed with theological professors who still proclaim the eternal truths of the Bible and implant in the hearts of their students the same fervent desire, — how important it is that we build up our seminary, the fountain-head of our synod, that our churches in the future may be assured of a supply of pastors who will preach the saving gospel and hold aloft the torch of the truth in the midst of the spiritual fog which is more and more settling upon our land as the old preachers die out and the young modern preachers, to whom Jesus is only a man and the Bible only a human book, are multiplied! When we consider how God has blessed us in that He has given us one of the few remaining seminaries in which true gospel preachers are

still being turned out, must we not feel prompted to help it along in every way so that future generations may still hear the old, old message of Jesus Christ and Him crucified? "Who then is willing to consecrate his service this day unto the Lord?"

When David had appealed for funds for the new temple, the people gave not only liberally but also willingly. Five times in our text attention is called to the fact that they offered willingly. They did not give their money reluctantly, they did not grumble about it, they did not say to themselves: "I suppose I'll have to give something or the king will not like it, or the people may call me stingy if I do not make a contribution." No, they gave willingly, cheerfully, and God, as the apostle tells us, loves a cheerful giver. And that applies also to our offerings for the new seminary. The devil would like to take the joy out of this thing. If we are to give at all, which he would like to prevent, he would like to have us give grumbly. There is special blessing in the money which is given willingly, cheerfully and prayerfully. We might go around and collect from outsiders, we might solicit donations from the business men with whom we trade, and they might give us something for fear of losing our trade. Or we could raise the money in a roundabout way so that the people who give the money do not even realize that it is to be used to build a new seminary. But God prefers to build His kingdom with offerings which are brought willingly, cheerfully, gladly, and which are prompted by the earnest desire to carry on the work of the Lord. Those are the kind of contributions He delights in. And if we keep in mind that the offerings we bring are to be used for the glorification of God and the salvation of souls, then we shall be willing and cheerful givers. David marveled, as it were, at his own and the people's willingness in giving. He realized that this willingness was the gift of God, for he said, "Who am I and what is my people that we should be able to offer so willingly after this sort?" (verse 14). He realized that God Himself had put this willingness into their hearts. And, my friend, if for some reason or other this spirit of willingness should be lacking in our hearts, then let us ask God to make us willing, and He will not fail to do so.

Our attention is also called to the fact that the liberality and willingness of the people in contributing for the new temple caused great joy and happiness, for in verse 9 we read, "Then the people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord, and David the king also rejoiced with great joy." They did not feel downhearted and unhappy after they had given all that money. They were not sorry for it, no, they rejoiced over it. It made them feel happy. They experienced the truth that it is more blessed to give than to receive. And I am sure that if we follow the example

of these Israelites, we too shall rejoice and feel happy. We shall rejoice that we have a share in this great work of the Lord, that we have been privileged to do something that gospel preachers may be sent out, and that we are, in a small measure, responsible for the conversion of the sinners which they bring to Christ. And what greater joy can there be?

David did not claim any special credit either for himself or for the people because they had offered such a great amount of money for the new temple. He realized that they were giving to the Lord only what belonged to Him, for he said (verse 14 and 16): "All things come of thee, and of thine own have we given thee. O Lord, all this great store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own." David acknowledged that in bringing their offerings they were merely returning to God a part of what He had given to them. It was the stewardship idea which David expressed here, the idea that we are stewards of our earthly possessions, that we do not own them but that God has committed them to us for a limited time to put them to the use which He desires. God owns our income, our paycheck, our bank account. He merely lets us manage it for Him. He is so good and kind that He lets us spend it for food and clothing and even for things which are not necessary but add to the joy and comfort of life. But He does expect that, when some of this money is needed in His kingdom, we shall place it at His disposal. And if we do that we have no reason to feel proud and conceited, but we ought to say with David, "All things come of Thee and of Thine own have we given Thee." And if God now comes to us and asks us for a part of what He has given to us to build a new seminary, can we withhold it?

It is plain that God expects each one to give according to what has been entrusted to him. He expects the rich man to give more than the poor man. Paul writes to the Corinthians, "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not, for I mean not that other men be eased and ye burdened, but by an equality." The committee appointed by our synod to raise the funds for the new seminary has tried to apply this principle in the present campaign. It has suggested a plan which is fair to all, rich and poor alike. It was estimated that the required sum would be raised if each communicant member of our synod would give one and one-half per cent of his or her income for the past year. He who had an income of \$1,200 is asked to give \$18.00. He who had an income of \$2,000 is asked to give \$30.00, and so on. Many have offered more than one and one-half per cent of their income, but if all give that much, none will be eased that others may be burdened and none will be burdened that others may be eased.

**The Northwestern Lutheran**, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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.

Of course, there is no law about this. It is not like the government income tax which is collected by force, neither is there any desire to pry into any person's income. No, the whole work of our synod is built up on trust. It is the Christian's faith and love that is appealed to. The amount of his offering is a personal matter between him and His God. The question is not whether your or my contribution satisfies men but whether it satisfies God who knows our resources, searches the heart and will hold a reckoning with us on the day of judgment. David kept that in mind when he brought his offering, for in verse 17 he says, 'I know also, my God, that thou triest the heart and hast pleasure in uprightness. As for me in the uprightness of mine heart I have willingly offered all these things.' Lay the question as to how much you should give before God, talk it over with Him, and remember, as David did, that your placing your contribution into the hands of Him who tries the heart and has pleasure in uprightness.

There is one more thought expressed by David in our text which we may well weigh in this connection. He says, verse 15, "We are strangers before thee and sojourners, as were all our fathers; our days on earth are as a shadow and there is none abiding." Here we are reminded that our days are as a shadow, that our time is limited and that our pilgrimage will soon be ended. Ought we not then to make use of the time remaining to us to do something worth while, something that will not vanish away with this present world but which will endure to all eternity? The new seminary building will, it is true, be destroyed when the heavens shall pass away with a great noise, the elements shall melt with fervent heat and the earth and the works that are therein shall be burned up. But the work which will be done inside of those buildings will not vanish away. It will endure to all eternity. As a result of the work which will be done there many will be translated into the new heavens and the new earth wherein dwelleth righteousness. "Who then is willing to consecrate his service this day unto the Lord?"

It is, however, not only our money but also our prayers that are needed. David realized that, for he prayed, verses 18 and 19, "O Lord God of Abraham, Isaac and of Israel, our fathers, — give unto Solomon, my son, a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the house for the which I have made provision." David knew that money alone would not build the temple or make it serve its proper purpose, and so he prayed that God would bless Solomon's building operations and keep him in the paths of truth. Likewise let us pray that God may bless the building project which our synod has undertaken, that our brethren throughout the synod may liberally support this great work, that those in charge of the work may be guided and directed of God, that the project may be successfully carried out, and that, when the project has been completed, it may be and remain a true workshop of the Holy Spirit, whence a large stream of consecrated young men may flow forth year after year, filled with a passion for lost souls and holding aloft the blood-stained banner of Jesus Christ and Him crucified. Amen.

I. P. F.

#### COMMENTS

**Platooning Our Children** Considering that half or more of our taxes go toward the upkeep of our public school system, the American voter says little enough about the way in which this work is done and his money is spent. In cities and country districts there is the superintendent who holds office by direct or indirect election and he is the most powerful force in shaping the school affairs of his province for the time being. Being a political office, it is the rule that knows scarcely an exception to find the superintendent a man of a definite type, he is always first the politician. He needs politics to gain his office and he uses his office for political purposes both as regards the teachers who are to work under his direction and as to the manner in which the moneys raised for educational purposes are expended; further the changes and developments for which his interest can be gained are nearly always tainted by some politico-economic flavor.

The school boards, together with the superintendent the final power in matters educational, are composed of such who desire to serve in that capacity in the first place and that desire is strongest in those who have definite objects to gain which are rarely purely educational. The mere fact that half of our city taxes go for the schools is indication enough to show who might interest himself most in the school boards. It is also possible that men might be elected to school boards on a platform of "economy" and that is surely a principle not directly helpful to education.

The voter knows in a general way of the problems of the school system but is too ready to let the teachers

and politicians do his thinking for him. The teachers should do the teaching, they should be heard when they discuss and advise changes and improvements in methods and principles, but the voter, whose children are always the victims of ill-advised experiments, should hesitate to grant them a free hand. And as for the politicians, how can they hold opinions and propose new plans that are of any value educationally? A politician knows no higher law than that of exploitation and self-preservation; he may be technically honest, but he always remains a politician and that unfits him for the duties he so blithely assumes when he is sworn in as a member of the school board.

The misguided American who thinks his public school is the pinnacle of perfection must be totally unaware of the first elements that go to make up the school situation. But there are many such. They flourish in spite of the fact that nowhere in our public life is there an institution that is so much subject to change and experimentation. A little thought might convince anyone that our public school system, far from being near perfection is fast reaching the point where its survival is not by any means certain. It is breaking down in performance, as any number of leading public school men should be ready to admit; it is fast outgrowing, with its many sidelines, the scope of a school and is becoming here a trades union apprentice shop, there a colony of (mostly misfit) art students, and somewhere else a laboratory for sociologists. It undertakes to transform "foreigners" into Americans overnight — or in a few nights; then it teaches a class of fourteen spinsters the art of embroidering — in a city of 400,000 — where thousands of children find their schools too crowded and must be herded into barracks. All these objects can be justified by their proponents; they can be made to appear most laudable; they are written up in magazines and glowing reports are circulated to show how wonderful the work of the public school is — but the first object of the school: to give the children of the citizens a sound primary education is all but forgotten. It is too prosaic.

The net result of any investigation would show that the public school has reached the point where the community is unable to go on with it as it stands. Taxes will not bear the burden. Buildings, grounds, salaries, upkeep are more than can be furnished on the present scale.

The solution is sought in many ways, one of which is now fast gaining favor in some quarters while it is hotly opposed in others. The cities are finding it impossible to build enough schools and supply enough teachers for the fast-growing needs. Industrial centers have had a remarkable growth in recent years. Cities like Detroit, Chicago, and Milwaukee must find a way of caring for the many children that are clamoring for seats in their schools. There are not enough to go 'round.

That introduces the "platoon system" as the economical cureall of the most pressing ills of the school. When the big cities have tried it and perhaps adopted it, the little cities will all do likewise, no matter how miserable a makeshift it is, because the desire to save on taxes is as urgent in the small town as it is in the metropolis — and that is the great attractiveness of the "platoon system" — and, as we see it, its only attractiveness.

In the platoon system it is possible to enroll from 10 per cent to 70 per cent more children in any school by sending them from teacher to teacher instead of assigning a teacher to take a class through its whole course of studies. By marching them from one room to the next it is possible to crowd an extra class or two into each teacher's charge by letting one of the classes spend a period on the playground or elsewhere.

The change is revolutionary but the idea is not at all new to the history of education. The advantages and disadvantages of such a plan of teaching have been discussed generations ago. For elementary schools — and they are under discussion — the plan has been unqualifiedly condemned and it is condemned to-day by the teachers in general and by the teachers of elementary schools in particular. But — it saves money just now. It is being introduced and it will enjoy a certain vogue until it passes with other freakish notions into the long, long list of things that our grandchildren will point out as early twentieth century benightedness.

Lutherans are committed to the private school for reasons that are to us determining. When we look at the struggle of the public school to retain a semblance of efficiency we often feel that even without the deciding force of religion to make us advocates of private schools we should still feel that education of our children cannot be left in other hands than our own.

It is revolting to think of children herded about from one teacher to another, compelling them to have as many as six different teachers a day and a dozen different teachers a week. Is there no mercy for the child that must endure this constant readjustment? And is there no understanding for the education which is achieved, not by crowding a certain number of facts in so many "branches" into the child's mind, but by using any subject to further the mental grasp of the child? This latter and proper view is widely held in our day and when it does not degenerate into a barren theory is one of the best things that modern education has put to use. But how can this principle be observed by a teacher who must "teach" from four hundred to a thousand different children a week?

There may be Lutherans who are blessed beyond their deserts by having a school of their own without appreciating it. If they were able to see clearly through the haze of false and pretentious words with which the public school must surround itself they

would see that, even religion aside, the sound and beneficial work done to-day in America is done by the private school which is undeterred in its work by the ill-considered plans and plots of men who see in the school merely an institution for the dissipation of public funds.

What if Lutherans and Roman Catholics would close their schools and turn their children over to the city? The platoon system, no doubt, would be further modified and additional money saved by removing the desks and letting the classes file by the teachers' desks on a dog trot, or on roller skates. Many more could be handled and you could introduce more rest periods, leaving room for still more classes. The teachers, it is true, would be worked a little harder, but that could be arranged by providing more generous salaries which would be possible in view of the savings made elsewhere.

We speak of the "platoon" nonsense now so that in a year or two, when the cities begin to crow over their achievement, as Detroit is now crowing, some at least of those who might have been deceived will not let the crowing befuddle their senses to the point of telling us: Why must our schools be back numbers? Why cannot we also introduce the highly modern platoon system? Let us say again: the city that introduces this system into its schools is going down into history in the same chapter with the city which forgot to put windows in its courthouse and then tried to carry the light into it in burlap sacks. We wish to state at this time that church school Lutherans are not going to join in the procession of sack carriers in any sense in their schools which God has permitted them to enjoy.

H. K. M.

\* \* \* \* \*

**Freedom's Price** If your freedom is something you value highly then guard it with jealous care. Diplomacy and judicious giving have often gained victories that were impossible to the mailed fist. If the Trojans had not accepted the wooden horse, it is fair to assume, their gates would have remained locked against the wily Greeks. Gifts with strings will always bear close scrutiny. We are well acquainted with some people who would not even accept a gift of real estate if it were offered them with certain conditions attached. The string which at first seemed a little useless appendage, more in the nature of an ornament, may later entangle you and cut into the flesh so that it hurts. The chagrin with which the hurt is borne is only increased by the knowledge that we originally were at some pains to obtain the gift and invited its bestowal. Judging by an Associated Press despatch to the Milwaukee Journal, that is about the position in which a large number of our fellow Americans find themselves:

Atlantic City—The administration system of the great public libraries founded by philanthropists, and specifically the Carnegie foundation chain of such institutions, was assailed in a report submitted Wednesday by the librarians' union of the American Federation of Labor to the executive council of the federation. The report charged also that a high handed system of censorship is being practiced.

Carnegie libraries are not controlled by the municipalities in which they exist and to which they have been given, it is charged.

"Such libraries are controlled by boards of trustees, in no sense responsible to the people but appointed instead by the foundation itself or subject to its approval, and such control is perpetual," declares the report.

"There is rapidly coming into being a system by which only books approved in a certain manner may be placed on the shelves of the public libraries administered by foundations. This amounts to a censorship and is so intended."

"We shall go into these charges most thoroughly," said Matthew Woll, vice-president of the American Federation of Labor and spokesman for the executive council. "We believe that freedom to think and to know is a real right which belongs to all men and women, and not to a restricted favored few."

We know of a case in a smaller city of the state where it took a small but active representation on the library board to make the entire administration Jesuitical. Of course these conditions were remedied when the non-Catholics were awakened to action. We cite this case merely to show how easily control is lost. Where control was never vested in any one else but the "patron" or founder who gracefully posed as philanthropist while he wrote himself into the conditions which were to be the very life of his creature, there conditions are to our mind well-nigh hopeless of remedy. There is one way out and it is short: cut loose and foot the bill. In case of a Carnegie Library we think the experience is about worth the price of the actual loss.

There is, however, a parallel where the harm wrought by pernicious private control by endowment and foundation is far greater: we have in mind the case of some of the smaller colleges and private schools of our land. There was a time when they stood for something; they were gaunt, virile because struggling for their very existence; they sent forth strong characters into the world: now, thanks to some patron, they have waxed fat and sleek, expanding outwardly they have shrunk and shriveled till, character and independence gone, they have become little more than hotbeds of snobbery. You sometimes hear Lutherans deplore that our schools and colleges are not more liberally endowed. You generally take interest in the things you struggle for, they are dear to you. May our institutions ever remain thus to us. Let us gladly pay the price of freedom. As we close, an article entitled "Why Henry Ward Beecher Went to Amherst" comes to our hand. It illustrates what we have tried to impress on our readers. You will find it on another page of this issue.

G.

**A Protest** The Freie Gemeinde of Milwaukee recently entered a protest against the so-called Wehe resolution of the Milwaukee School Board which permits pupils to be excused for one hour per week for "extra-curricular instruction." Similar protests, it is said, are to be presented by the Bahn Frei, the West Side Turnverein, the Rationalist Society, the Sokol Gymnastic Society, the Hlahol Singing Society and the Social Advancement Club. Following is the text of the resolution:

"Whereas, The School board of the city of Milwaukee has adopted the Wehe resolution to excuse pupils from the public schools in order that they may receive instruction outside the regular curriculum; and

"Whereas, We consider such an arrangement an unwholesome interruption of public school instruction and inimical to the best interests of the public schools of our city; and

"Whereas, The taxpayer is compelled to maintain a costly educational plant and an expensive teaching staff which surely ought to be fully capable of imparting to our children all necessary instruction of whatever kind; and

"Whereas, We strongly feel that any extra curriculum instruction, desired by any individual pupil, should be obtained at the expense of such individual pupil's own time and money; and

"Whereas, The Wehe resolution, although not directly mentioning religion, nevertheless was sponsored almost exclusively by religious bodies; and

"Whereas, Newspapers in reporting this resolution frankly indicate that its purpose was religious instruction; therefore

"We can only view the Wehe resolution as an insidious and an un-American attempt to introduce religious instruction into our public schools through the back door in plain violation of our constitution.

"For the reasons numerated above, we therefore respectfully, but most emphatically, protest against diverting any of the regular school time and against any abbreviating of the regular school program in such a manner as is proposed in the Wehe measure.

"And furthermore, we respectfully and urgently petition the school board immediately to reconsider the Wehe resolution with a view to rescinding and nullifying this obnoxious measure."

This is a most interesting development in the so-called week-day religious education movement. With the protesting societies we are interested in keeping Church and State apart and regard with distrust any movement that might tend to wipe out the dividing line between the two. It cannot be denied that some of the systems inaugurated in other cities actually violate the principles which these societies want to see maintained. That is the case where the public school through its superintendent approves teachers for such private classes in religion and gives credit for work done in them, the Wauwatosa plan, if we are not mistaken. However nothing of this kind is provided for in the Wehe resolution, which simply permits parents to withdraw their child from the public school for an hour a week for "extra-curricular instruction." These societies fear, however, that even an arrangement of this kind may pave way for the general introduction of religion in the public school and for various

other abuses. The following item from the Milwaukee Journal goes to show that this fear is not entirely unfounded:

A decision to have a uniform curriculum for the religious education plan in Wauwatosa, rather than permitting each church to determine its own course, was reached by the week-day religious education board of the suburb Tuesday. Mrs. E. J. Kearney was elected chairman of the board and Dr. H. D. Davies, secretary.

The question of opening the course to pupils in the seventh grade as well as to those in the fourth, fifth and sixth grades was left to the school board. The Rev. William Niebling and the Rev. E. W. Day were selected to act with the superintendent of schools in drafting a letter to the parents of those pupils eligible for the religious course, telling them of the plan.

The next meeting of the board will be held August 19 and the first session of the school September 10. It was reported that more than half the pupils eligible took the work last year.

This item, presumably from a Michigan paper, was sent us by a friend.

Kalamazoo, Mich., June 14.—Teaching of the Bible in Kalamazoo public schools will be started next fall. This announcement was made to-day by Harley Anderson, secretary of the board of education, following favorable action by the board Friday night.

While members of the board would not state that the action was prompted by the recent arrest of 12 high school boys and girls on serious charges, President Staebler and the others did say they had long considered religious instruction an essential in public school instruction and that they believed recent developments had swung public sentiment in favor of introducing it now.

Principal Fisher and Supt. E. H. Drake will work out the details of the plan during the summer vacation. At present it is intended that the students should be released one hour a week to go to their churches for religious instruction under the minister or other competent teachers. Attendance at the church classes will be compulsory for all children except those who bring written requests from the parents that they be excused. Daily chapel exercises, including scriptural reading, will be non-sectarian.

Lest there be any misunderstanding, we Lutherans did not petition for the adoption of the Wehe resolution, nor are we at all free from the apprehensions entertained by these societies. We have our own schools and stand for the ideal of an education that is fundamentally and uniformly Christian and we are not blind enough to the present trend of affairs to feel assured that there will never be an attempt to force religion into the public school. In spite of this all, we feel that these resolutions of protest have missed the mark. Perhaps representatives of certain churches have appeared for the Wehe resolution, but is it not after all the parent who asks that his child be dismissed in order that he be enabled to add to its course some study which the public school does not offer, or for which he wants to provide a teacher of his own choice? It is a question of parental rights. These rights the petitioners would deny, calmly declaring that the "expensive teaching staff" of the public school "surely ought to be fully capable of imparting to our children all necessary instruction of whatever kind." They de-

mand that all other instruction should be obtained at the expense of such individual pupil's own time and money.

Surely, public moneys would not be expended for private purposes, but whose is the time of the child? Does it belong to the public originally, or does a parent automatically cede practically the entire work-day of the child to the public as soon as he avails himself of the common school? We are surprised to find this attitude in free-thinkers. They consistently refuse to surrender their intellect to God, but they complacently surrender it to the State. Public education ought to be an education according to principles held by a majority of the citizens. What, if a majority would insist on a Christian education in place of the present evolutionistic education? Would these petitioners not perhaps change their mind as to the sufficiency of public education? We rather think they would. Then they should now oppose the control of the individual by the State as steadfastly as they oppose the control of the State by the Church.

**Government Control of Education** Are we not rapidly drifting into government control of education, which would in the end utterly destroy personal freedom in our land? The Lutheran Church Herald has this to say on the Sterling-Reed Bill:

The National Education Association has held its annual meeting in Washington, D. C. As usual, the association gave a vigorous boost for the Sterling-Reed Educational Bill. A prominent speaker held forth that "leadership of the federal government is 'badly needed' in the matter of educational finance and in the revision of the public school curriculum." There we have it. The federal government is "badly needed" to tell our states and communities what we must put into the "public school curriculum." The advocates of this bill forget themselves sometimes and let the cat out of the bag. What becomes of the assurance that no centralization is intended? Who can fail to see that in the eyes of this speaker, and in the eyes of this association, the states and the people themselves are incompetent to handle their own educational affairs? The federal government must step in and take matters in hand. When the government gets this power, then Washington is to tell us what we may and what we may not teach our children in the public schools. We are evidently not through with this bill yet. Let our people guard their liberties by ascertaining what attitude congressional candidates for election this fall hold in regard to this bill.

We know that any intention to institute government control of education is strenuously disavowed by the advocates of this bill. The purpose, they tell us is simply to offer the aid of the government to the cause of education. However let no one be deceived, government aid spells government control, just like state aid means state control of schools. A brief item in the Evening Sentinel is very illuminating:

The board (Milwaukee School Board) also is in receipt of a communication from the Milwaukee County Woman's Christian Temperance Union in which claim is made that some pupils in the grades and high schools are not being taught the harm-

ful effects of alcohol and tobacco, as required by law. The board is reminded that legislation has prescribed that state aid be withheld from schools which fail to comply with the law in this respect.

There are others who see this. We cull this expression from the New Haven Journal Courier, quoted in the Literary Digest, from the number of similar ones we have read:

"If the President means by relief appropriations from the national treasury to lighten local burdens, it may be well to remember that all revenues, whether State or national, come out of the same pockets. But the proposal to have Federal Government act in an advisory capacity toward popular education means that, in all probability, the uselessness of such an undertaking, which would sooner or later be demonstrated, would lead to a more aggressive leadership until we should approach that most dreadful of all evils in education — standardization. The inevitable result of having a department of education dignified by a Cabinet post would be to have the Government interfere more and more with the obligations of the State, and scotch the progress in educational methods which flow so richly from intellectual friction. If there is a single man in the country capable of filling such a post with advantage to the school business we do not know of him. It is to be profoundly hoped that Government will keep its deadening hands off the throat of the American school."

**"One School"** If a citizen can thus fear for the freedom of the public school, what shall the friends of the Christian day school say? "One School" was, we are informed, the inscription on one banner borne in a procession of the Ku Klux Klan at a recent convention. Many who are not members of the K. K. K. are ready to rally about that banner. Of this the renewed attacks on the parochial school in Michigan is sufficient proof. There are more ways than one to kill the parochial school. This can be done by delivering it one fatal blow, as the voters of Oregon did. And then there is the method of slow strangulation. Demands can be made as to the course of study and as to equipment required that will make it well-nigh impossible to maintain private schools. Let the thought grow that the education of the child is the prerogative of the State, and Christian parents will soon find themselves confronted with a problem the gravity of which we do not fully realize now while we still have our own school for the training of our children. The end of freedom of education is at once the end of freedom of religion. The Chief Executive of the nation will be its pontifex maximus as well.

**Our Schools** The grace of God has so far saved our schools for us. May we learn anew to appreciate them. Let our Christian parents avail themselves of the services of their parish school, their Lutheran high schools, their church colleges. May our teachers and professors after vacation resume their work with a clear understanding of its vital importance to the church and with the comfort that they are laboring in the Lord's cause. Let us strengthen and improve all of our schools and ever be ready for whatever



sacrifices their maintenance demands. "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." J. B.

\* \* \* \* \*

**Carried Too Far** We are an emotional age. Our feelings easily carry us away. To some a funeral seems to demand a demonstration of this kind and the relative of the deceased that furnishes the greatest amount of makings for a "scene" is said to "take it so hard." However, not all people are taken in by fake displays of this kind; some detect a fraud as if by instinct. On these the performance of the emotional gymnast is not entirely lost; they are painfully affected, but not in the manner desired. True respect for the dead whose memory we wish to honor should prevent us from making the occasion of their burial one of vulgar display.

There is another occasion where moderation is often sadly lacking, — the celebration of weddings. What we mean is well stated in the following:

Why is it that intelligent and otherwise well mannered persons take delight in cold-blooded persecution of newly wedded couples? How frequently this holiest of ceremonies is followed by extravagant and humiliating horseplay on the part of guests who should know better.

In this wedding season there is hardly a night that the north and south stations are not invaded by a horn-tooting, confetti-throwing crowd which fastens itself on the luckless bride and bridegroom unable to escape its attentions. These performances are popularly supposed to be a part of the ordeal through which newly-weds must pass.

In reality, the idea savors of barbarism. It inflicts cruel punishment on two persons who have the right to privacy. It makes a mockery of the most solemn day in their lives and holds them up to ridicule.

Just why these senseless performances continue is a mystery. Yet they are indulged in by persons who would not dream of being so tactless and wanting in refinement at any other time. A little thought on their part should make them realize how completely out of place these things are. Marriage is too sacred a thing to be greeted with jest and coarse hilarity.

—Boston Post.

"Persecuting Newly-weds" is the head the writer of the above placed over his article; it is well-chosen. That this abuse is quite general in our country may be concluded from the fact that we must endorse what a Boston writer says deploring conditions there. We admit that in degree the abuse mentioned may vary in certain localities and with certain classes, but is the impression not quite general that "newly-weds" are a legitimate prey for the jokester? After all, it is not so much the individual prank that is so much to be deplored as rather the spirit of levity from which it springs. The estate of matrimony is not held in such high regard in our country that it can afford to lose its least shred of dignity. Let us always remember who instituted marriage and what it means for the people that holds it sacred.

G.

### WHAT'S WRONG WITH MODERN EDUCATION?

We have been asked this question in some form or other many times, and we have asked it ourselves. We have answered it more than once in the columns of *The Lutheran*. We have come across an answer which we believe is well worth printing. It is taken from an address delivered by no less sane and interesting a person than the Assistant Attorney General Mabel Walker Willebrandt. It reads as follows:

"Unless colleges teach how to live as well as to think, they have failed of their high purpose. The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth. Our lives are after all but channels to express a great beneficent force struggling up from the dark mold of barbarism and antiquity into the blossom of spirituality, civic generosity and simple goodness in private life.

"The charge is flung at college men and women of to-day that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of to-morrow.

"Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are a love of work and spiritual development.

"Love of work can only come by necessity — the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good.

"By spiritual replenishment, I mean simply developing the old fashioned or at least some kind of religious life that is based upon conscience, and a responsibility to God and a sense of responsibility arising from the belief that He wants to speak to the world through us. That causes a daily spiritual development of our lives. Usually in college it comes through the churches or emulation of, or inspiration from the life of some holy man or woman. The name of the church or the means of obtaining that side of education is not essential, but that every student should have during his high school and college days, a definite purpose to use his full spiritual powers is the most essential thing in all education.

"If during college years we can catch the vision and the feeling too that God is struggling to work through us, then our lives become opened out, our 'spiritual intake' so to speak enlarges and the great stock of energy and goodness seeking ever to express itself in a selfish world, finds a channel through us.

Thus is character built up; new energies are released; powers unfold; new faith in government and consecration to the responsibilities of citizenship result. Without such definite spiritual experience in the early years of life character becomes hardened, contracted and materialistic.

"The college life therefore that teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and a disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arise from education and habits of thought and not from 'verbotens.'

"The hope of to-morrow is from the products of our schools to-day. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive, they will be cured by the healing effect of characterful citizens who move into such localities.

"Only the flippant college man, unaware that on his shoulders rest the responsibility of government of to-morrow, will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual union, can yield to the orgy of lawlessness in the name of fun.

"The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office and respect and support of law and order."  
—The Lutheran.

### WHY HENRY WARD BEECHER WENT TO AMHERST

By Edgar P. Hill

Amherst College somewhere among its archives has an old letter that has never been published, which possesses peculiar interest not only by reason of its reference to one of the most conspicuous preachers America has produced, but because of its bearing on some current and vital educational problems. The letter bears the date of September 30, 1830, and was written by the famous Lyman Beecher, at the time pastor of the Hanover Street church of Boston. It is addressed to President Heman Humphrey, grandfather of Henry M. Humphrey of New York city, an elder of the historic First church. At the time the letter was written Dr. Humphrey was president of Amherst College, which had been organized only nine years before and had practically no endowment, only ten professors and fewer than 200 students.

#### Only a "Small Christian College"

It was a typical "small Christian college," with special emphasis on the "small." A present day

standardizing agency would scarcely honor such an institution with more than a passing glance, since nowadays an institution must have so many thousands of dollars invested in productive endowment and a certain number of Ph. D.'s on the faculty before it can hope for recognition as a real college from these hierarchs in the educational world — as if an institution might not meet abundantly both of these requirements and still be a miserable failure as a mother of high-souled and thoughtful men.

Read, then, the following letter, written by one of the truly great men of his generation, and note the light it throws on such current and vital and much discussed educational questions as these:

1. Who is the genuinely educated man?
2. How important is religion in the life of an institution of learning?
3. What is the finest service a teacher can render his pupils?
4. What are the essential characteristics of a college of the first rank?
5. What should be the determining factors in deciding a parent in the choice of a college for his child?
6. Is there any finer investment for God than stock in a real Christian college?

Here is the letter:

"Dear Brother:

"After much deliberation & some hesitation I have concluded to send my son Henry to Amherst. One of the reasons of this decision is that in his preparation at Mount Pleasant he had been taught carelessly & has formed a habit of getting his lessons (I speak of the languages especially) superficially. So far as I can learn until Mr. Newton came he was suffered to recite almost entirely without parsing & scarcely retained the knowledge and use of his grammar which he carried thither — I am exceedingly dissatisfied with the results of three years Study there & an expense of more than 800 dollars. To retrieve this loose setting out in any college may be difficult. But I understand that teaching by professors and having smaller classes — a more particular attention can be and is paid to each Student than might be practicable at Yale. These statements I wish you not to communicate unless it is confidentially to his instructor requesting him to have a regard particularly to the accuracy of his recitations in the Languages.

"Tho I have good hope of his piety yet his temperament & Spirit is of a Kind which would make him susceptible to Southern influence assailing him on the Side of honour and Spirit. So far as I know his conduct has been circumspect but on the whole I shall regard his Safety greater in Amherst than at New Haven whither I was minded to send him in the indulgence

of a natural affection for my own Alma Mater. I commend him to God and to you in humble hope that he may exert a good influence in the college & be thus by you and your coadjutors prepared to be useful in the world. Will you have the goodness to give him advice or refer him to someone who can in respect to his settlement — room mate &c. I wish him to room with a young man of piety if practicable — if not with one younger than himself. If no arrangement agreeable to him & to you can be made this quarter I would propose that he have board lodgings & room in a private family for the present — until he can write home & let us know the state of things.

"Any attention you may be able to bestow on Henry will be gratefully received by him & your friend & Brother  
"LYMAN BEECHER.

"P. S. I just add that Mr. Homers son occupies as I understand the room occupied by Henry Homer without a room mate. If Homer is willing it may be well for Henry to go with him — temporarily on trial to continue if he is pleased — This I know would be acceptable to Homers father & me also if Henry likes it but I should not like to urge it against his inclination & I leave all to you."

Here is a father who is thinking straight. He is determined that his son shall be truly educated and not merely spend four years in an educational institution. He knows that a boy will not necessarily grow in mentality by sitting in a large classroom rather than in a small one, nor will he become physically fit by watching others play football. He is in refreshing contrast to the rank and file of parents who seem unable to determine exactly what the real objective of education is and how and where it is to be attained. We are so obsessed with the idea of big things that it is not easy for the small college to secure a hearing. Only occasionally a discriminating observer senses the situation. President Woolsey of Yale once said: "Had I my life to live over again, I would throw in my lot with one of the small institutions. I could have more influence in training mind and shaping character."

I have been reading the story of old William and Mary College, Virginia. It is as fascinating as a romance. Here is a college that in its palmyest days never had 150 students nor more than \$150,000 endowment. Her graduates were not instructed in the mysteries of electricity or engineering. They were not taught how to analyze soil or judge cattle or to play football. But they were shown how to use their brains. Most important of all, they were permitted intimate and frequent fellowship with teachers of thoughtful mind and high ideals. They went forth to become leaders of men and molders of thought. Of the seven presidents of the United States from Virginia, four were trained in this little college. The most illustrious of all the chief justices of the supreme court was a pupil here.

#### Furnishes Many Great National Leaders

"In the period from 1789 to 1861 the college furnished sixteen out of twenty-seven senators from Virginia; three out of four speakers of the house of representatives from Virginia; two out of three ministers plenipotentiary to England; four out of six ministers to France."

Edmond Randolph, John Marshall, Thomas Jefferson, James Monroe, John Tyler and scores of others only a little less famous were contributed to the nation's life by one little Christian college! Wonderful record! Who could aspire to a higher privilege than this work of providing the nation with such leadership? And why is it that for the type of college that is especially qualified to do this kind of work it is so difficult to enlist the sympathetic interest of men and means?

I am wondering if the Preacher of long ago was not referring to a teacher who had been sending out from his little school men of vision and of power to bless the community, when he wrote this tenderly upbraiding sketch: "There was a little city and few men within it; and there came a great king against it, and besieged it and built great bulwarks against it. Now, there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Certainly it would be difficult to indicate with subtler, finer scorn the ingratitude and neglect we often evince toward the smaller Christian colleges, which are pouring such rich blessings of trained and consecrated youth into our national life.—The Continent.

#### WHAT EDUCATION CANNOT DO

If a little knowledge is a dangerous thing, a great deal of knowledge may be a great deal more dangerous. As one of the speakers at the recent international Sunday School convention said, education that makes a boy smart without making him good may be a very questionable thing. And the epigram was quoted, "Your ignorant thief may rob a freight car, but your educated thief will go and steal the whole railroad." The emptiness of mere education lies in the fact that filling the mind with knowledge, even the knowledge of what is right and wrong, never empowers the will to do the right and refrain from doing the wrong. That ability can come only in a supernatural way into our sin-wrecked lives: the power comes when Christ, received in His personal presence into the life as Savior, is allowed to counteract our sinful nature and live out the life of God in us. Any one, at any time, may thus let Christ reign in the actual goodness of God within him; while the acquiring of knowledge may be the long drawn out process of years. The Christ-filled man needs all the knowledge he can get, and he cannot have too much; but Christless education can never bless us. —Sunday School Times.

## CHICAGO LUTHERAN HOSPITAL ASSOCIATION

Haddon and Kedzie Avenues, Chicago, Illinois

### ENTRANCE REQUIREMENTS

Students entering the School for Nurses of the Lutheran Memorial Hospital should be not less than nineteen nor more than thirty-five years of age; they must present evidence of good health, of good moral character, and of having completed at least two years of high school. Before entrance, a qualifying certificate, which is obtained from the Department of Registration and Education, Springfield, Illinois, must be secured and sent to the school. A registration fee of five dollars is also required at the time of entrance to the School.

When possible, the candidate should make an appointment with the Director of the School for a personal interview before submitting a written application. If this is not possible, the application blank properly filled will be considered.

During the first six months of the three years course intensive instruction is given to the student to prepare her for nursing duties. At the end of the first six months, if the student has shown evidence of a general fitness for nursing, good health and ability to keep up with the class instruction, she is allowed to adopt the school uniform and is placed on nine hour duty in the Lutheran Memorial Hospital.

Students are given theoretical instruction in Bacteriology, Anatomy, Physiology, Chemistry, Dietetics, Gynecology, Obstetrics, Hygiene and Sanitation, Orthopedics, Practical Nursing, Ethics of Nursing, History of Nursing, Pediatrics, Diseases of Eye, Ear, Nose and Throat, Materia Medica, Medical Nursing, Surgical Nursing and the care of communicable diseases. Examinations are held at the end of each course, failure to pass in any subject interfering with the promotion of the student until the condition is removed. The student must also be satisfactory in practical nursing, contact with the patient, ethical conduct and health before she is advanced in school rank.

Students are given one half day each week and part of every Sunday when they are free to visit friends or places of interest in the city.

Members of the Medical Staff of the Hospital give professional services gratuitously to students of the School of Nursing.

One month's vacation is granted each year as class work and the problems of the school will permit. This vacation allowance is given to the student for rest and recreation and to avoid unnecessary interruption in her duties at other times of the year.

The student is given a salary of eight dollars a month during the first year, ten dollars during the second year, and twelve dollars during the third year.

She is also furnished with the necessary uniforms after the probationary period if she is accepted as a regular student of the school. She must, however, purchase her own text books.

All students are requested to attend prayers each morning before reporting for duty.

The Training School Committee,  
E. Werfelmann, Chairman.

### † PROF. A. F. ERNST, PH. D. †

Dr. A. F. Ernst, for many years president of Northwestern College at Watertown, has passed away. His end came on Friday, August 8th, and was a welcome release from suffering which for a long period had held him in more or less painful grasp, sapping his strength away. Two years ago he attended the convention of Joint Synod at Milwaukee and took a lively



Prof. A. F. Ernst, Ph. D.

interest in the meetings. That was destined to be his last public appearance in the circles where he was so prominent a figure and was held in so high esteem. Soon afterward a paralytic stroke laid him low. In Layton Home, the annex of Milwaukee Hospital, he bravely and cheerfully awaited the Master's call. It came after trial and suffering, borne with Christian fortitude, and the end of this eventful life was peace. The sum of his sojourn was 83 years, 1 month, 14 days.

Dr. Ernst was born at Eddesse, in Hannover, on June 25th, 1841. His direct ancestors were devoted to the ministry, those more remote to the law. After receiving his preparatory training at Celle he entered the University of Goettingen where he devoted himself chiefly to the study of Languages, Theology and History. On concluding his studies there he, at the youthful age of 22 years, came to America and, on the Feast of the Holy Trinity, 1864, was ordained a minister. His first charge was a church in Queens Co., Greater New York. Here he labored for four years till a call to Albany, New York, led him to a wider field of activity. His stay at this place was terminated in 1869 when, on September 4th, he became a member of the "Synod of Wisconsin" in response to an urgent call to the Northwestern College. Under the Master's will this was to be the scene of his great life-work and the relation he entered into by this step was to continue till terminated by his death. Over half a century, often under the most adverse and discouraging conditions, did he work with patience, self-sacrifice, humility, and unflagging courage and energy. Naturally high gifted and an ever-willing worker for the Cause, he found the widest field for his endeavors and we cannot begin to describe what by God's grace he was to his college, his students, his home congregation, his conference, his synod, the Church. On the occasion of his fiftieth anniversary, in 1919, the title of Doctor was conferred upon him by the faculty of the Concordia Seminary at St. Louis. What a former student said of him at that time aptly expresses what many of us think as we look back to-day: "For fifty years Dr. Ernst has seen classes enter this our institution and leave again. Hundreds of people have gone through his hands, and it was he who to a great extent cultivated their individuality and brought their innate powers to light; far reaching was the influence he exercised in this manner, and it is felt by many to this day. What wonder then, that in the memory of his former scholars he still lives; that they still look with esteem and deference to him whose picture comes down to them through the years as a teacher whose life and whose labor was perhaps of paramount importance in the shaping of their own destinies."

Let us supplement this tribute by quoting the words of another student: "But, as we look back to those bright days, there is one element that places the crown upon the brow of our beloved teacher — Christ was the center of all his instruction — Christ, the crucified Lord, offering us, through an inerrant Scripture, salvation of grace alone, by faith alone, — and Christ, the ideal Hero, beckoning us to follow Him along the Royal Road of the Holy Cross."

Those next of kin to survive the deceased are five sons and three daughters; death having called his wife from his side fourteen years ago.

On Monday, August 11th, funeral services were held over the mortal remains of the deceased. At the undertaking rooms of Schmidt and Bartelt, Milwaukee, Rev. J. Brenner officiated at a short service preliminary to the removal of the body of the departed to Watertown. At Watertown many friends of the deceased were enabled a last time to view the body, as it lay in state in St. Mark's Church, till 2:00 p. m. Rev. Klingmann, for many years pastor of the deceased, and Prof. Wendland, for the faculty of Northwestern College, preached the sermons at the service which followed. Members of the faculty then bore the mortal remains to their final resting-place.

"Remember them . . . who have spoken unto you the word of God: whose faith follow." G.

## FROM OUR CHURCH CIRCLES

### Michigan Lutheran Seminary

Those who are interested in the growth of our Michigan Lutheran Seminary will be pleased to hear that work is progressing on the new refectory. At the last session of the Joint Synod, in August, 1923, the sum of \$30,000 was voted for the building. Still the entire building with necessary furnishings is now estimated not to exceed the sum of \$25,000. This is considerably below the board's estimate, last fall, and the architect's, a few months ago. The reason for this decrease is the slump in building activities in these parts.

Owing to the overabundant rainfall during the last weeks, the work has progressed rather slowly, so that at present the walls are just beginning to rise above the grade line.

A brief description of the refectory might be of interest. It is to be a two-storied brick building, 32x63 feet, corresponding in appearance to the dormitory, with which, should favorable circumstances warrant it, it is to be connected by a large and more adequate gymnasium than the present one. The present gymnasium, a part of the dormitory, would then be converted into studies and bed rooms for the boys. The building will have a flat roof.

The basement will contain the furnace room, the coal bin, the laundry, a vegetable cellar, a fruit room, and a refrigerating room. The first floor is to be used chiefly for the dining hall and kitchen. The dining hall will be large enough to accommodate all the students that can be housed in the dormitory, even if the present gymnasium is converted into studies and bed rooms. A large store room, a pantry, and a living room for the house keeper will complete this floor. The second floor is to serve as living quarters for the housekeeper and her staff. The remaining space of this floor is designated to be used as hospital section, containing several sick rooms, a guest room, and a room for a nurse.

Since the work on the new building could not be begun earlier, it will be impossible to remodel the recitation hall before the summer recess in 1925. The new building will hardly be completed before January, 1925. This will necessitate the use of the recitation hall in its present, rather cramped condition for another year.

Still the knowledge of these prevailing cramped quarters in one recitation hall should deter no one from attending the school. There is plenty of room in the dormitory. Even during the new school year, should circumstances demand it, one larger school room could be arranged after the new building approaches its completion, even if the real re-arrangement of the recitation hall has to be deferred to the summer of 1925.

Our progress should serve as an inducement and encouragement for all readers to bring our attendance up to overflowing.

May God's blessing accompany our new undertaking.  
Otto J. R. Hoenecke.

#### Cornerstone Laying

On the 13th of July the St. Matthew Congregation of Appleton, Wis., Philip A. C. Froehlke, pastor, was privileged to lay the cornerstone of their new church under construction. On this occasion Rev. E. Sterz preached in the German language on the 46th Psalm, and Rev. E. Zell preached in the English language on the words, "His name shall be called Wonderful," Is. 9:6. May He, which hath begun a good work in us, perform it until the day of Jesus Christ. Ph. F.

#### Dedication of Parsonage

On June 22nd, 1st Sunday after Trinity, St. Paul's Church of Lake Mills, Wis., dedicated its new parsonage in two special services. Rev. M. H. Pankow,



Parsonage of St. Paul's Church, Lake Mills, Wis.

the founder of this congregation, preached in the forenoon in German. Prof. John Meyer, Wauwatosa, spoke in the evening services in the English language. The choir sang at both services.

The new parsonage is an exceptionally fine building with every modern convenience. The outer walls are of bricktile construction. It has hardwood floors throughout. The finishing downstairs is of oak, upstairs of unselected gumwood. It has eight well proportioned rooms, two lavatories, and a large basement. The total cost approaches \$12,000.00.

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Psalm 103:1-2.

J. Martin Raasch.

#### Installation

Under authority of President A. Spiering the undersigned, assisted by Prof. J. Meyer, installed on the third Sunday after Trinity Rev. H. K. Moussa as principal Pastor of St. Peter's Congregation in Fond du Lac, Wis.

Address: Rev. H. K. Moussa, 52 East Second St., Fond du Lac, Wis. G. E. Bergemann.

#### Southwestern Conference

The Southwestern Conference will convene September 23rd to 25th (noon until noon), in the congregation of the Rev. Herman Pankow, at Hustler, Wis.

Subjects for discussion: Exegeses: 1 Cor. 7:14-40, the Rev. J. Mittelstaedt; 1 Cor. 8, the Rev. G. Pieper; Augustana Art V, the Rev. E. Zarembo; Sponsors at Baptism, the Rev. H. Zimmermann; Individual Communion Cups, the Rev. J. Abelmann; The Name of God, the Rev. J. H. Paustian; English catechisation: the negative command of the second commandment beginning with "swear," according to Gausewitz's Catechism, the Rev. Wm. Lutz.

Services: Wednesday evening.

Sermon: (English) the Rev. J. Abelmann (the Rev. A. Berg).

Confessional address: (German) the Rev. M. A. Zimmermann (the Rev. G. Vater).

Please apply for quarters in due time.

Paul Lutzke, Sec'y.

#### Red Wing Conference

On September 9th and 10th the Red Wing Delegate Conference will convene at the Trinity Church, Dexter, Minn., the Rev. O. Hohenstein, pastor.

Papers to be read by the Rev. O. Hohenstein, G. Hinnenthal, R. Jeske, E. Hertler, J. R. Baumann, Jul. Lenz.

Sermon: F. Weindorf (R. Jeske).

Confessional address: Theo. Albrecht (A. C. Krueger).

Please notify the local pastor by August 31st of your coming and name station and state time of your arrival if you use the railroad. F. Zarling.

**Manitowoc Delegate Conference**

The Manitowoc Delegate Conference will convene, God willing, August 26th, at Newtonburgh, Wis. (Rev. Toepel). The first session begins on Tuesday morning at 9 o'clock. — The Manitowoc Pastoral Conference will convene on Wednesday, August 27th, at Newtonburgh. Services on Tuesday evening.

Sermon: Rev. G. Hoenecke (the Rev. Machmiller).

Confessional address: Rev. Zell (the Rev. Kirchner).

Papers for the pastoral conference are to be read by the Reverends: Kuether, Haase, Sprengling, Toepel, and Zell.

Requests for quarters should be in the hands of the local pastor in due time. Herbert C. Kirchner, Sec'y.

**Crow River Valley Conference**

The pastor of this conference will, D. v., convene September 9th and 10th at Rockford, Minn. (Rev. Wm. Pankow). Papers have been assigned to the pastors Carl Schrader, Martin Wehausen, and John Guse. The sermon will be held by Pastor Martin Schuetze, John Schulze, alternate, and the confessional address by Pastor Henry Albrecht, Gervasius Fischer, alternate.

Henry Albrecht, Sec'y.

**Mississippi Valley Delegate Conference**

The Mississippi Valley Delegate Conference will convene on the second Sunday in September, the 14th, in the congregation of the Rev. H. W. Herwig of Lewiston, Minnesota, at 10 a. m.

K. J. Plocher.

**Lake Superior Delegate Conference**

The Lake Superior Delegate Conference will meet on September 23rd to 24th in the Zion's Congregation at Peshtigo (Rev. K. Geyer).

Papers will be read by Rev. W. Wojahn, Rev. G. Schroeder and Rev. C. Doehler. Sermon by Rev. C. Westphal (G. Schroeder), confessional address, Rev. Hopp (W. Wojahn).

Paul C. Eggert, Sec'y.

**Change of Address**

Rev. G. E. Bergemann, 229 East Second St., Fond du Lac, Wis.

**MISSION FESTIVALS**

Hancock, Minn., St. John's Church, W. F. Sprengeler, pastor. Speakers: J. Bade, C. Ristow. Offering: \$104.33.

**Fifth Sunday after Trinity**

Warrens, Wis., St. Matthew's Church, Town Lincoln, E. Abelmann, pastor. Speakers: P. Lutzke (German), G. Vater. Offering: \$54.48.

**Sixth Sunday after Trinity**

Hamburg, Wis., Salem's, St. John's, and St. Paul's Congregations, Gustav J. Fischer, pastor. Speakers: Gerh. Pieper, M. J. Hillemann. Offering: \$394.79.

Chesaning, Mich., J. J. Roekle, pastor. Speakers: Aug. Kehrberg, Paul Naumann (English). Offering: \$115.75.

Aurora, South Dakota, First English Lutheran Church, E. R. Blakewell, pastor. Speakers: Prof. C. Schweppe, W. Meyer. Offering: \$106.15.

Stanton Co., Nebr., St. Paul's and Bethlehem Congregations, A. F. Krueger, pastor. Speakers: E. C. Monhardt, and Ph. Martin, German; Geo. Tiefel. Offering: \$112.05.

Altamont, S. Dak., St. John's Church, Herbert Lau, pastor. Speakers: F. Kolander, L. M. Voss. Offering: \$50.00.

**Seventh Sunday after Trinity**

Broomfield Twp., Mich., Zion's Church, A. J. Clabuesch, pastor. Speakers: C. Baumann, H. Succop. Offering: \$97.12.

Tappen, N. D., St. John's Church, E. Hinderer, pastor. Speakers: Rev. S. Baer, E. Hinderer. Offering: \$42.00.

**ITEMS OF INTEREST****St. Paul's the Oldest Church in New York City**

NEW YORK.—St. Paul's chapel, on Broadway, between Fulton and Vesey Streets, while the third church to be built in New York, is the oldest. The other two built before St. Paul's have passed away.

St. Paul's is really a chapel of Trinity parish. It was built in 1764, the steeple being added thirty years later. The pews which were occupied by Gen. Washington and Gov. Clinton in revolutionary times are suitably marked. The body of Gen. Richard Montgomery, who was killed in the storming of Quebec on Christmas Day, 1775, lies behind the chancel.

The church yard is open to the public. There is the grave of Thomas Addis Emmett, the Irish patriot, and facing Broadway is a memorial to Gen. Montgomery. The oldest grave in the cemetery is that of Francis Dring, who died in 1767.

In addition to the grave of Thomas Addis Emmett, another Irish patriot lies buried in the cemetery. He is Dr. William James MacNevin, who, with Emmett, was one of the leaders of the movement to free Ireland and which was begun in 1795. Both men came to New York in 1804 and both won distinction, Emmett as a lawyer and MacNevin as a physician.

—Milwaukee Sentinel-News.

**African Taboos**

"The mysteries of religion," a meaningless cliché in some mouths, are very real among the African blacks. Certain subjects must not be talked about to children or noninitiates, nor must certain words be mentioned. You must not mention, for instance, the dead, certain numbers, fierce animals — or lavatories; you must be allusive, not explicit, or you must use the secret language.

To say "seven" or "nine" is considered by many tribes of west African blacks to be extremely rash. The Dioula, the Malinkay and the Bambara, for example, are so scared of those numbers that the names of them have disappeared from their language. For seven they have an expression that as near as we can translate it amounts to "six A" or "six and um-hum." For nine they say "stomach time," alluding to the period of human gestation. It is dangerous to mention the name of a wild beast unless, well armed and in fine fettle, you are prepared for it to come trotting up to you. Talking of the lion, you call him "that big tawny fellow."

In Siberia there is the same dread of mentioning the wolf and, sometimes, the bear. You refer to him by similar allusions. In Ireland, to-day, there is the same squeamishness about fairies; the peasant calls them "the little people" or "thim up yonder." In the Massina country the lion is "dikko ladday" or "the gentleman with the brush." In the Fouta region of Senegal, more outspokenly, he is "mbarodi" or "the murderer."  
—Manchester Guardian.

#### Peculiar Gratuities Survive In England

Trite but true is the saying that there is nothing new under the sun, and the doles, or gratuities, which have loomed so large in England the last few years are but an outstanding illustration. Such charities are among the oldest customs of England, for the monks were much given to kindness and presents of bread and money were common in ancient times.

Perhaps the most famous dole is that given at Saint Cross, near Winchester. Any one who applies at the wicket-gate is served bread and beer, the latter in a horn cup. Somewhat similar doles of bread are given at Coalville, near Leicester, and at Cowfold, in Sussex.

In Ruislip church 12 loaves are placed on a shelf every Sunday and distributed to poor parishioners the next day. At Paddington church a dole of bread and cheese is distributed

annually. Doles of fish are distributed at a church near Hull. At Clavering and Newmarket and many other places bread is distributed.

Money doles are often accompanied by strange customs, as in the case of the dole at the church of St. Bartholomew the Great, where the dole has to be picked up from the grave of the woman who left it, by poor widows of the parish. The Poppingham dole stipulates that the recipients shall be ill-favored of face, yet there are applicants.  
Grit.

#### Will Baptize 700 In Amusement Park Pool

COLUMBUS, O.—A strange combination of religious fervor and reckless pleasure is on Saturday's bill at Indianola amusement park.

While other concessions of the park run wide open, the big swimming pool will be cleared of bathers for what is expected to be the largest single baptism in history.

Seven hundred persons will present themselves for immersion, thus avowing their faith in the teachings of the late Pastor Russell — that "millions now living will never die."

The service will climax a week of inspirational meetings here attended by approximately 15,000 members of the International Bible Students' Association.—Milwaukee Leader.

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1926.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN ..	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$ .40
Same by mail to Milwaukee readers.....	\$ .50
KINDERFREUDE.....	\$ .40
Same by mail to Milwaukee readers.....	\$ .50

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of **paid-up** subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

**NORTHWESTERN PUBLISHING HOUSE, 263 FOURTH ST., MILWAUKEE, WIS.**