

# The Northwestern LUTHERAN

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

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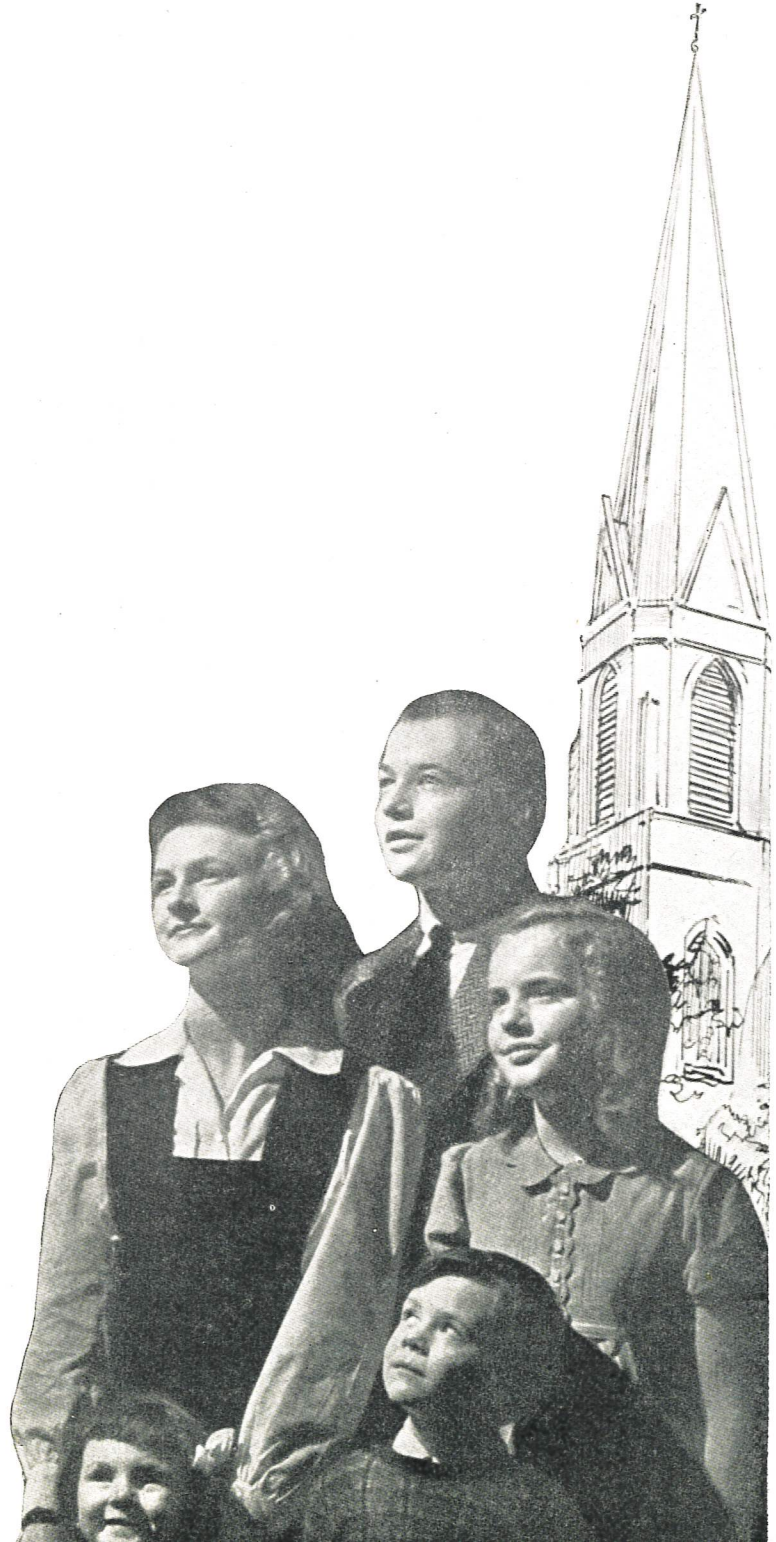
Number 17

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Jan 44

## Educational Number

**"Wherewithal shall a young man  
cleanse his way?  
By taking heed thereto  
according to Thy Word."**

Ps. 119, 9.





## CHRISTIAN EDUCATION IS OF GOD

**W**IF this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5, 38. 39. These are the words of a wise and respected teacher of men at whose feet St. Paul himself once sat; they are the words of Gamaliel. They were originally addressed to the counsel of Jews at Jerusalem with a view to the Apostles' activities, their preaching of the Gospel of Christ. The history of the Church through the centuries, the free course of the Gospel in the world, are the evidence of the prophetic wisdom of Gamaliel's words.

### Do Not Neglect It

Gamaliel's assertion applies to our Christian educational system as an essential part of the work of the Church, the preaching of the saving knowledge of Christ. We can view the education and training of the sons and daughters of the Church, in the Christian home, in our parochial and high schools, in our academies, colleges, and seminaries in no other light than this: "*The counsel and work is of God.*" And we deem any indifference or neglect with respect to the Christian education of our youth as nothing less than fighting against God. What shall we say of the actual opposition which is at times found even among us toward the schools of the Church!

### God Blesses the Endeavors of Men

What counsel and work of men, sin excepted, is not the work of God? In God we live and move and have our being. To Him we owe our life and the continuance of our existence. God gave us body and soul, our reason and all our faculties. At the creation of man God pronounced His blessing, "Be fruitful and multiply and replenish the earth and subdue it." God made man a little lower than the angels, and crowned him with glory and honor. He made him to have dominion over the works of God's hands. Psalm 8. This explains man's superior position in creation; it is the answer to the progress man has made in subduing, in ruling over the earth, in deciphering the phenomena of creation, in harnessing the powers of nature and placing them into his service; it explains the progress of man through the centuries in every field of man's endeavor. It is only because of sin, the fall of man, that man's progress has been made cumbersome, and that every field of endeavor bears its thorns and thistles, and that each day has its own sufficient evil. Yet God has blessed man's endeavors.

After the deluge God made a new covenant with man. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8, 22. This was a unique promise and covenant of God pertaining to this life only and embracing all creation. But it explains the unbroken, unhindered work and progress of man. Seedtime and

harvest, as long as the earth remaineth, and that in every field upon which man ventures!

### Pure Arts and Useful Knowledge

In this we have the explanation for and the impetus to educate our youth. What a world of wonders, of knowledge for the youthful explorer who is willing to study and to learn! What opportunities in a thousand different fields for our young people! What institutions of learning from the elementary schools to the universities of our country! Milwaukee has a vocational school, said to be the world's largest vocational school under one roof, which offers more than fifty different courses in its daily program.

In the General Prayer we ask God to protect and prosper every one in his appropriate calling and cause all useful arts to flourish among us. In his explanation of the fourth petition Luther includes education as a necessary portion of our daily bread. Indeed, pure arts and useful knowledge are of God and He will continue to bless the efforts of man in the education of His children.

### For Time — Or For Eternity?

But how much more is of God! Psalm 103 has it, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and His righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." — Man at his best, the very flower of humanity, the master of all that he surveys, is, because of sin, as grass. "As a flower of the field so he flourisheth, for the wind passeth over it and it is gone; and the place thereof shall know it no more." — Sin demands its wages, death, temporal and eternal death.

We have referred to God's covenant with Noah. This promise and covenant was for time only, "as long as the earth remaineth." It included the ungodly — but leaves them ungodly still.

We thank God that there is more that is of God than the covenant made with man at creation and with Noah after the deluge. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." The Psalm points to the everlasting covenant of God's mercy and grace in Christ Jesus. This covenant of God meets man in his deep need as a sinner and assures him, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Is. 1, 18. This covenant of God meets man in his death, and gives him the victory over death through our Lord Jesus Christ. This covenant of

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# Editorials

## THE WORLD DOES NOT UNDERSTAND

### SCHOOLS NEXT TO THE CHURCH

### THE COMMUNION OF SAINTS

### WHY SOME BAPTIST CHAPLAINS RESIGN

**The World Does Not Understand** It is quite immaterial to the Christian whether the world understands us — our actions, customs, purposes and aims. We do not ask the world for its opinion in regard to spiritual matters. Neither are we concerned whether the world agrees or disagrees, whether she acclaims what we are doing or whether she derides and mocks us, whether she sneers or smiles on us. We understand the world but the world does not understand us. To the world we will always be peculiar people, who have funny ideas and funny ways; people who do so many peculiar things and who make so many unreasonable assertions. The world did not understand Christ; the world did not understand the Apostle Paul and the rest of the apostles, and the world will not understand us. The Bible speaks very clearly on this point.

It must always remain so because the things that are done by the Church must be "spiritually discerned" and the world has no spiritual discernment, that is, understanding. Spiritual understanding is the gift of the Holy Ghost through the Word. Because the world will not accept the Word and resists the Holy Ghost, it must remain "dead in trespasses and sin." As a result it can not understand the ways, life and aim of the children of God which are prompted by the Spirit of God. The way of a Christian must always remain foolishness unto the world.

The church that expects and courts the approbation and acclaim of the world must in the end experience disappointment. Even though it may seem as though the world is smiling on us, acting as though she understands and approves our ways and doings, she is not because she can not. We must not interpret the general disinterest of the world in what we are doing or the much heralded altruism of the world and tolerance as approval. It may be wisdom for reasons best known to her not to oppose the Church and her policies. But secretly her opposition stands unchanged. Every Christian ought to mark this well lest he become confused by the solicitous attitude of the world at times. Christ makes this very clear and simple statement in regard to the world: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15, 18, 19). That stands for all times.

Let us mark this especially in regard to Christian education. We must not be surprised that the devil uses the antagonistic spirit of the world to undermine, if he can, our educational system. In this case, too, we must fight the good fight of faith lest the spirit and attitude of the world — our neighbors, perhaps, — intimidate us and we lose courage to send our children past other schools to a Christian day school. Remember, the world does not understand and can not understand our ways. She calls this nonsense and narrow-mindedness, perhaps even stubbornness, separatism and isolationism. Such accusations, though they may hurt the flesh must not deter us from doing the will of God in the training of our children. In spite of all this we will listen to the Lord and do His will, knowing that the world can not understand what we are doing and why we are doing what we are doing. We will be satisfied to know that God takes pleasure in our humble obedience to Him and His Word. That is all that the Christian desires in this world.

W. J. S.

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**Schools Next to the Church** Though this is vacation time for our schools and the opening of the fall term may still be several weeks off, we should not for that reason dismiss the matter of Christian education from our minds. The training in the family circle must go on without interruption, vacation or no, and the time when schools are not in session may be profitably employed for quiet meditation on the importance of Christian school education.

The present war has caused many changes in the ordinary school program. The subjects that are being taught and the spirit in which they are taught have to a great extent been adjusted to war-time conditions. Should this readjustment also affect the spirit of our Christian training in our Christian schools from the elementary grades up through the high school and college years? — I shall not endeavor to solve this problem, but I shall assemble a few thoughts presented on it by the *Bulletin* of Bethany Lutheran College, Mankato, Minnesota.

After pointing out what a tremendous change has been effected almost over night in the school system of our land, and what a transformation eventually in ideals and attitudes toward life, morals, and spiritual values this threatens, the *Bulletin* sums up: "We can understand that a conflict of opinion will easily arise between those, on



the one hand, who advocate that, when the nation is faced with an all-out war, the nation's schools must also join in the all-out preparation for war; and those, on the other hand, who urge in time of war to prepare for peace."

Then it asks in a general way, and with specific application to Bethany College: "What of our Christian schools in this crisis of schools? Shall we, too, change our objectives and let Christian idealism, Christian culture, Christian mind and heart training rest for a season? — To be very frank, we who are faced with the responsibility of guiding the affairs of a school such as Bethany may well ask if we, too, ought not 'go patriotic' and revamp our whole program for all-out war preparation."

Bethany then sets a good example by announcing the following plans: "War conditions are making no appreciable difference in the spirit or work at Bethany as planned for the coming year. We believe there are many who will agree with us in this course of action and be glad to know that Bethany is there still as a refuge for our young men and women who seek Christian training in the arts of peace as its greatest contribution in time of war, that it still considers the education of the heart of vital importance for the welfare of our nation, and preparation for Christian service fully as loyal and patriotic an obligation as any training of mind or hand that we could offer. . . . Our main concern for the coming year is the matter of students, and that for two reasons: 1. for the sake of the students themselves. Undoubtedly many young men and woman will be attracted to the high earnings offered for work and thus not attend school at all, or be confused by the clamor of the crowd which can see no future in a preparation other than that which prepares directly for war. These need guidance, so that they do not lose their way into an attitude of apathy and neglect or into schools which prepare more directly for war service. — 2. for the sake of the schools of our church. There is real danger of such a large decrease in enrollment that a school such as Bethany will have to face the question of survival."

The principle on which these plans are based is worth taking to heart by every Christian. "The educational front, then, is one which we as cultural leaders must strive to hold. *The front of Christian education, however is the more important to maintain, for it is the handmaid of the Gospel preaching, which is the only means by which God still provides that salt by which a nation is preserved.*"

J. P. M.

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**The Communion of Saints** The holy Christian church is the communion of saints. Christians are not just so many individuals, isolated from one another, or accidentally brought together; they are united into a body, a group, by the Lord Himself.

What might be the Lord's purpose in doing this? Are there any advantages to be gained by grouping Christians in a body? Many, indeed.

It is a common saying that in unity there is strength. We are all familiar with the parable of a bunch of twigs which a father asked his sons to break. When they failed, he opened the bunch and with the greatest of ease broke each twig separately. — We certainly need strength to stand against the assaults of our old evil foe, of the world, and of our own sinful flesh. To increase the strength of the Christians the Holy Ghost joined them in the communion of saints.

Take another illustration. Try to keep an isolated coal aburning. Practically impossible. Put several coals together, even only two, and one will help to keep the other aglow. — Our faith is to shine as a light in the dark world; our love is to bring cheerful warmth into a cold world. United, our faith will shine brighter, our love will glow warmer. One Christian's faith and love will help to strengthen the other's. We see the importance of the communion of saints.

Luther was a master in painting a wonderful picture of the blessings contained for us in the spiritual fellowship of the church. In explaining the term *communion of saints* in his Large Catechism he has this to say: "This is the meaning and substance of this addition: I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind and understanding, with manifold gifts, yet agreeing in love, without sects or schisms."

Then he breaks forth into this jubilant note: "*I am also a part and member of the same, a sharer and joint owner of all the goods it possesses*, brought to it and incorporated into it by the Holy Ghost by having heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ."

He closes this paragraph by voicing the hope that the Holy Spirit will continue to use the church for His

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purposes, bringing people to faith and making them fruitful unto good works: "Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing the community daily to grow and become strong in the faith and its fruits which He produces."

So far Luther in the Large Catechism on the words *Communion of Saints*.

Think of the many spiritual gifts with which the Holy Spirit endows the Christians. Each Christian has his own particular gift. But by being united in the church, we all share these gifts as though we had received them ourselves. St. Paul says this about the distribution of gifts: "There are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the *word of wisdom*, to another the *word of knowledge* by the same Spirit, to another *faith* by the same Spirit, to another the *gift of healing* by the same Spirit, to another the *working of miracles*, to another *prophecy*, to another *discerning of spirits*, to another *divers kinds of tongues*, to another the *interpretation of tongues*: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (1 Cor. 12, 4-11).

The Holy Spirit is still granting these or similar gifts to His Christians, so that they are fully equipped to meet any emergency. He does not grant all gifts to one person, nor does He grant all gifts at all times; but He distributes them among many "as He will" according to the exigencies of the times. Yet by uniting the Christians together in the church the Holy Spirit makes His gifts accessible to all, even gifts that were held by our fathers in past generations, so that each individual is benefited by all the gifts which the several members of the church possess. Think, *e. g.*, of the collects we use in our Sunday services, of the hymns we sing, of the music our choirs and organists render.

Our Savior mentions joint prayer in particular. We all pray; that is our Christian nature, and our privilege. Yet how sluggish we frequently are to pray, particularly when we are alone; but when we are together with other Christians — say, in a Sunday service — and we are invited to pray, it is easy to fall in line. We are more ready to pray, and our prayer becomes more fervent. We are being carried along by the *communion of saints*. Jesus says: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18, 19). He states the reason: "For where two or three are gathered together in my name, there am I in the midst of them" (v. 20).

So far we have considered only a few samples of the rich blessings God bestows on us by uniting us in a body

and creating the communion of saints. Space will not permit us to discuss other blessings flowing from the communion in detail, or even to enumerate them. Let this little meditation help to make us more appreciative when we confess the holy Christian church to be the communion of saints.

J. P. M.

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**Why Some Baptist Chaplains Resign** In the *Watchman-Examiner* the fact was mentioned some time ago that "Northern Baptists are falling far short of their quota of chaplains for the armed forces of the country." The reason why this should be so is investigated by Henry W. Tiffany, a regular contributor to the *Watchman-Examiner*. Here is his answer:

"One reason for the dearth is that Baptist chaplains do not enjoy the freedom that those of ritualistic denominations enjoy to exercise the right guaranteed by the Constitution and the regulations of the Army and Navy to conduct public worship in the manner and form of his own church. There has just been forced from the chaplaincy in this area a consecrated chaplain, and without being given a hearing. The reason given for the demanded resignation is stated as follows: *Without implying derogatory criticism of his personal or religious character since he obviously is sincere and genuine in his own religious convictions and has evinced a deep interest in the religious lives of officers and enlisted men of the Navy — it is partly because of his extremely zealous evangelistic inclinations that he is considered unadapted to the military service. His devotion to this type of activity is and has been embarrassing and disquieting to his associates in the Navy.*

"Though the Navy regulations give to every man the right to a hearing and the right to conduct worship 'in the manner and form of his own church,' this chaplain was dismissed without a hearing, and he informs me that he was not permitted to pray in the service of public worship, but was commanded to read a prayer and follow out a ritualistic order of worship. Baptist chaplains under such restraints are not free to fulfill what they believe to be the functions of a chaplain, and we are informed that many of them who have entered the chaplaincy have resigned."

It seems to us that Dr. Tiffany is not going to the root of the matter and is missing the mark when he hints at *ritualism*, or the lack of it, as the major reason. But let that be as it may, yet the fact remains that the chaplains must submit to certain governmental regulations concerning the conduct of their office, regulations going beyond the externals of place and time of worship, and the like, and affecting the worship itself.

J. P. M.



## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

## Art. XIV. Of Ecclesiastical Order

*Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.*

## I

**T**HIS is but a brief article, but a very important one. In order to understand it properly we must first be clear on what precisely it is that our Article is discussing.

Two words demand our attention. The one is *in the Church*.

Our Article is not speaking about, say, home life. There would be very much to discuss about the proper relation between husband and wife, between parents and children, and the like.

But our Article is not speaking about family affairs. — Nor is it speaking about the state and its government. Here again would be a very wide field. What is the proper relation of a Christian as a citizen to his country? What are his obligations over against its rulers? What

are the duties of the rulers? What should they do about the protection of the citizens' lives, and properties, and homes, and good names, etc.? What should they do about labor and industry, about commerce and travel, about education and culture, and a thousand and one other things? But our Article is not speaking about these things.

It confines itself strictly to something *within the Church*.

Our fathers at Augsburg spoke about the church, its nature and function in the seventh and eighth articles. There we read declarations like this: *The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.* Again: *The Church properly is the communion of saints and true believers.* Concerning the unity of the Church this is said: *It is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments.* And the further remark that it is *not necessary that human traditions, that is, rites or ceremonies instituted by men, should be everywhere alike.*

These last two remarks refer to the church as it manifests itself here on earth. The church, the com-

munion of saints, is a spiritual thing. As such it is invisible to human eye. Yet this invisible, spiritual thing makes its presence felt here on earth. But, here on earth the church does not appear in its purity. The believers confess their faith. They do so in word and deed. Their hearts being filled with the joy of the Gospel their mouths and lives naturally overflow with the praises of Him who called them out of darkness into His marvellous light. But while Christians confess with their whole heart — though often in great weakness — there are others who join them in their confession, outwardly, from impure motives. For some reason or other they find it to their advantage to pretend to believe like the Christians, while in their hearts they reject the truth. In one word, they are hypocrites. How shall we distinguish between hypocrites and genuine believers? We simply cannot. Only God can. He searches the hearts. He knows them that are His. Before men's eyes the hypocrites cannot be separated from the church. For that reason the Eighth Article adds: *Since in this life many hypocrites and evil persons are mingled therewith (with the believers) it is lawful to use Sacraments administered by evil men.* (As soon as a hypocrite becomes manifest as such, he ceases to be a hypocrite, and must be dealt with as an open sinner.)

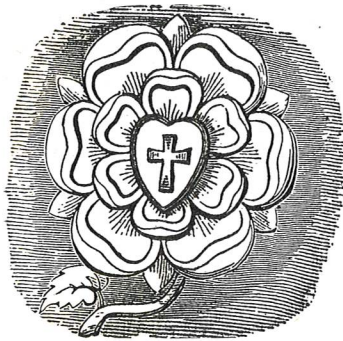
About this church, as it appears here on earth, our present Article Fourteen has something to say.

The second word that demands our attention is the word *publicly*.

The opposite of *public* in this case would be *private*.

The terms *public* and *private* must here be determined in relation to the church. Anything is to be considered as public as soon as the church is connected with it, while the same thing remains private if the church is not connected with it, no matter how public it may be in the ordinary sense of the word.

To illustrate. A Christian travels alone in some heathen country, where Christ is altogether unknown. What business he may have there, or what motives induced him to undertake the journey, does not interest us at this point. It is enough to know that he is traveling on his own. Being a Christian, he always acts like a Christian and also begins to speak about our Savior. This is news to the people. A great crowd gathers around him and listens to him while he is talking to them about their salvation. According to the common use of the word, he would be speaking publicly, since he is addressing a great number of people, and that quite openly. Yet in the sense of our Article he would be doing it privately, because the church as such has nothing to do with it. He was not commissioned by any church, he was not sent by any church, nor did any church expect a report from him. In his private affairs he was traveling, and as a





private Christian he confessed his faith as the opportunity presented itself.

But let us assume that several Christian workmen, employed on the same job, sit down together for lunch and ask one of their midst to say grace for them all. The man then leading in prayer does so publicly, because he was appointed by his fellow-Christians to act in their name. He represented them. There were two or three gathered in the name of Jesus, and Jesus was in their midst.

There are many ways in which a Christian may act publicly in the sense of our Article. There are, for instance, all the local congregations. They appoint some one to preach to them, to baptize their children, to administer the Lord's Supper. They appoint some one to

instruct their children in the way of life, in the name of the congregation. They find that there are not enough men qualified to do this work wherever it is necessary. They appoint some one to train future pastors and teachers. They cannot through personal contact bring the Gospel to all as they would like; they appoint some one to do so in their stead. Of such opportunities there are many.

Now all men who preach or teach the Gospel, not as private Christians, but because a group of Christians has appointed them to do so in their stead, they do it *publicly*. They represent the church in their work.

This is the important thing that our Article XIV is speaking about. God granting, we shall study it a little more closely in a future installment.

## EDUCATION

### What Are We Going To Do About It?

**W**HETHER to educate or not to educate the child is hardly a debatable question in our day. The state, the government in most cases has long ago taken this decision out of the hands of the parents, and simply demands that children be sent to a recognized school from the sixth year through the eighteenth year, or give them the equivalent of a high school education.

We have no fault to find with this demand in a general way. A state can only thrive well with an intelligent and educated citizenry. Not in the sense that such citizens are always a safe guard against any and every condition that may arise, but it is a good insurance, the best that the state knows. For the sake of the individual citizen education is also a very desirable thing. To be able to read and write and do them well; to be able to understand and appreciate what the wise have written; to know history, especially the history of our country; to be able to calculate by means of numerals; to know civics — how the governmental functions are organized and carried out; — it is well that every citizen know these things. To the extent that he can use them makes for a more vital life and for greater interest in public affairs. We want intelligent citizens.

#### We Want More Than That

But is that enough? Are we satisfied with such accomplishments, if indeed they can be accomplished. As a citizen of the state we are satisfied with such an aim. That will serve the purposes of this life and for this life very well.

We know ourselves, however, to be citizens not only of this world but citizens of another world, of heaven as well. And, it is this latter citizenship that concerns us most. Though we, by the grace of God, have been highly

favored to own the United States as our country in which God has given us incomparable privileges and blessings beyond the people of other nations, and though we fully realize this and are grateful for them and enjoy them, yet this is not our homeland. We Christians know of another land, another city, that hath foundation whose maker and builder is God, in which dwelleth righteousness — the everlasting city of God, the new Jerusalem. Of this city we, who confess the name of Christ and His death and resurrection for us, are citizens. Of this eternal kingdom our children were made citizens through baptism, with all the rights and privileges that such citizenship grants. This fact is of great concern to Christian parents. Knowing this, they will not permit their children — citizens of heaven — to grow up with little or at best a meager knowledge of that kingdom. They will want much more than that.

#### What Will Christian Parents Want?

That is really begging the question. If parents of the world are vitally interested in making their children good citizens of an earthly country it ought to go without saying that Christian parents are ever so much more interested in making their children good citizens of their eternal homeland — heaven. They will do this to the fullest extent of their ability and by the use of every means that God has placed at their disposal and into their hands for this very purpose.

The charter of our heavenly citizenship is the Gospel. Out of that Gospel the citizens of heaven are born and by that Gospel they live and move and have their being. Separated from the Gospel they are doomed to death as a fish must die that is taken from the water in which it has its life.



The knowledge of this fact will induce all Christian parents to seek above all such advantages for their children which will insure, as far as the parents are able, that the children will not be taken out of the element in which and by which their souls alone can thrive and live. They will, above all, first seek for them "the kingdom of God and its righteousness." They will avoid every thing that could possibly distract their minds from the "one thing needful" and still seriously and conscientiously avoid every thing that may endanger their birthright.

### The Christian Way

To assist parents in leading and guiding their children in the Christian way of life our Christian schools will be of immeasurable assistance. That is the avowed purpose of their existence. No other agency in the Church can take their place. The Sunday school, the Summer school, the Saturday school may be of some value and assistance, but we must not speak of them in the same breath with the Christian day school. Where conditions are such that a Christian day school cannot be maintained, of course, we must provide other means for the instruction of the children in the Word of God, but that is not Christian *education* in the real sense of the word. Christian education must not be confused with just learning some Bible stories, memorizing a few well chosen hymns and a number of Bible passages. Some people have this vague idea of a Christian day school as though that were its purpose. If that were true we too would reason that a Christian day school is a superfluous institution. But it means more, so much more than that. It means that the spirit of Christ rules in the school — all day and in all that is taught and done there. All secular branches are taught from the Christian point of view. The study of Geography centers in God, the Creator and preserver of heaven and earth (no evolution); history is the story of God's guiding hand in the affairs and experiences of nations; civics, as it informs the student in regard to the organization and function of the government, at the same time bids him for Christ's sake to "submit himself unto the higher powers." Thus the whole school year and every day of it is spent to lead the child of God in the way that it should go: to please the heavenly Father and to live in His fear and to His glory who has called him out of darkness unto His marvellous light.

### An Exacting Responsibility

It is just that that the Lord expects of Christian parents — "Ye fathers bring up your children in the nurture and admonition of the Lord." He expects them to go all the way. He is not satisfied with any half-way measures. And because He is not, Christian parents are not satisfied with them. This is the incentive and the force behind the Christian day school. Cost what it may in money, hardships, worry and cares the Christian parent and the Christian congregation will have such a school if it is at all possible. He can be satisfied with nothing

less for the education of the children. The spiritual life of the child, his eternal welfare weigh so heavily upon the heart and conscience of a Christian father and mother, upon the conscience of the pastor and the congregation that they will not be satisfied until they have established a Christian day school in which their children will receive a *Christian education*.

W. J. S.

## CHRISTIAN EDUCATION IS OF GOD

(Continued from page 258)

God meets man who must bear the heat and the burden of the day and assures him of the abiding presence of the Lord. This is a new covenant of God which renews man, regenerates him, and sanctifies him through faith in Christ Jesus. This covenant of God reaches beyond this brief life into eternity and promises a crown and an inheritance which is incorruptible, which fadeth not away, laid up for the believers in heaven.

### The Scriptures

This covenant is written in the Scriptures, the inspired Word of God. We have it as a revelation *directly* from God. It is a revelation, which, like God Himself, can know no change. "The Word of God abideth forever. This is the Word which through the Gospel is preached unto you."

### The Excellency of the Knowledge of Christ

This covenant and revelation of God's mercy and grace in Christ explains the existence of our Christian schools, it explains Christian education. We would not contradict our Lord who said, "One thing is needful." We would not educate our children in the light of God's covenant with Noah, and leave them in ignorance and darkness regarding the covenant of grace. We see eye to eye with St. Paul who says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." We follow the injunction of our Savior, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We trust the promise of God in His Word, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." We recognize the deep wisdom and profound truth of Christ's words, "What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul." — And thus we bring up our children in the nurture and admonition of the Lord; we bring them to Christ in their earliest youth and keep them with Him daily in our Christian schools, where the Word of God reigns supreme.

Christian education is of God. The foundation of it was laid in Christ who of God is made unto us wisdom and righteousness and sanctification and redemption.

A. P. V.



# Siftings

BY THE EDITORS

*Drunkenness.* While not prohibiting the use of alcoholic beverages, Scripture is very urgent in warning against the abuse and excesses. Yet in our day, which by the seriousness of conditions should call us to repentance and to a specially sober mode of living, we observe that the sin of drunkenness is on the increase. Here is what Judge William Gemmill, of Chicago, Illinois, Municipal Court, has to say on the situation.

"Booze is the mother of crime. It gives life and substance to slums, dives, brothels, gambling dens, and 'pay-off' joints. It nerves to his deed the homicide, the stick-up man, the burglar, the thief, and the thug. It fires the brain of the prostitute and the panderer. It feeds and inflames the passions of the weak-minded and the degenerate. I have tried an army of fifty thousand human derelicts, most of whom were booze soaked." So says the *Watchman-Examiner*.

\* \* \* \*

*Australia Has Its Troubles* with juvenile delinquency also. This disturbing increase of juvenile delinquency has had a constant rise during the last three years. Among the causes cited are: "high wages for juvenile labor; too rigid education, which has not taught children how to use their leisure; insufficient provision of clubs and other opportunities for supervised recreation; instability of the home atmosphere, brought about by the prolonged absence of the father on war duties, by the mother's preoccupation with munition-making, or by marital disharmony between parents." To overcome these deficiencies and to remedy the situation it is proposed that the government aid in the establishing of clubs and youth centers where youths may be instructed to do constructive work; by special aid to retarded pupils, by medical treatment, by teaching them games, handicraft, and art, etc. Yes, this is war. The casualties are not those only that die on the battle field or who are wounded beyond recognition but the most serious casualties are those who never smelled gun powder or saw active service, who stayed right at home. Many of these emerge from the war miserable wrecks in body and soul. That is war!

\* \* \* \*

*In The Chair Carved* by Mbereshi students under the portrait of David Livingstone, the great missionary, sits a colored man, Dr. Harold Moody, a West Indian of African descent. The London Missionary Society has elected him to be their chairman. It is now over a hundred years ago that this society sent John Wooldridge to Jamaica to convert the newly emancipated slaves. Dr. Moody is a medical man with a large practice in South London and a preacher as well. He has given his life and talents to his own people and his interest in them dominates his restless spirit.

*The New Papal Encyclical* has not yet been published but it is on the way, says the *Christian Century*. "The central part of the encyclical is an 'ample theological study' of the doctrine of the church as the mystical body of Christ. The conclusion is that, since refusal to recognize revealed truth has brought the world to its present unhappy state, the remedy is to be found in the acceptance of the law of God and the *authority of Christ*" (Italics ours). So far, so good! But, the Roman Church identifies the authority of Christ with the Roman Catholic Church. In other words, if you become a Roman Catholic you have accepted the authority of Christ, since the Pope is the "infallible bearer of Christ's authority" in the world. He is the "Vicar of Christ" by whom God rules the Church and the world. That is not the description of him in 2 Thessalonians 2, 3-4.

\* \* \* \*

"*We Have No Need To Be Anxious* for the future of religion in Russia," says Sir Bernard Pares, British editor and author, and an authority on Russia. It is his contention that Russia after the war will be as open to the churches as any other country and that she will welcome missionaries. "The trend of religion in Russia is toward simple Bible Christianity. . . . The attack on the Church has driven religion back to the individual conscience." Whatever that means? We sincerely hope that when this war will be over Russia will be open to the missionaries and that religious liberty will be granted to the people of Russia.

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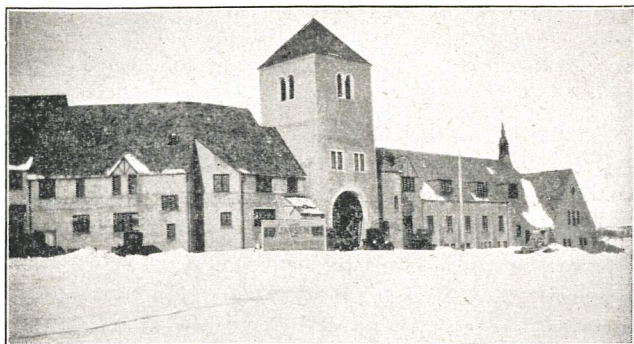
*Ordaining Lay-Men* to take the place of pastors may soon become necessary in Germany. So many pastors have been killed in this war that the shortage of pastors is becoming a real problem. On the average of one pastor dies on the battle front each day. Of the 9,000 pastors in the armed forces, 4,000 have been killed, it is reported. The real need of pastors will be more acute after the war, since the schools and colleges and theological schools are all but closed for lack of pupils. It is also reported that German refugees in England have taken up the study of theology there, so that they may return to Germany after the war as preachers. We can well realize what that will mean. They will take back with them the theology of the churches in England. This war may mean the death of Lutheranism and positive theology (which before the war was at a premium) in Germany. Here is an opportunity for American Lutheran Churches to do real ground work.

\* \* \* \*

"*Who Was It That Said*, "I received my early training at the knee of my mother — and *over* the knee of my father." We wonder how many of the rising generation are receiving the same wholesome training.



## OUR COLLEGES CALL FOR OUR YOUNG PEOPLE

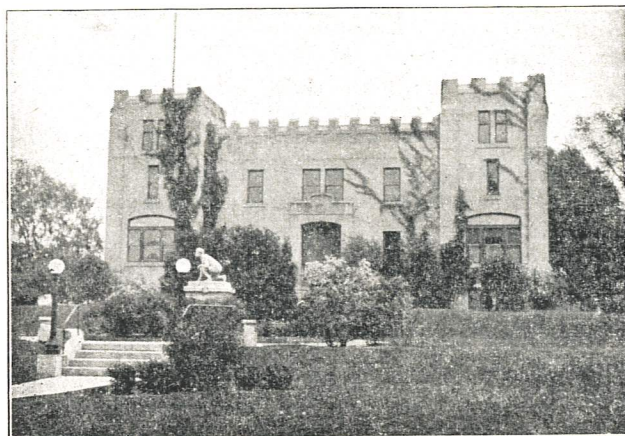


**THEOLOGICAL SEMINARY**  
Thiensville, Wisconsin

The new school year will be opened, God granting, on September 21, with a special service in the Seminary Chapel beginning at 10 o'clock in the forenoon.

Friends and patrons are cordially invited.

Joh. P. Meyer, Director.



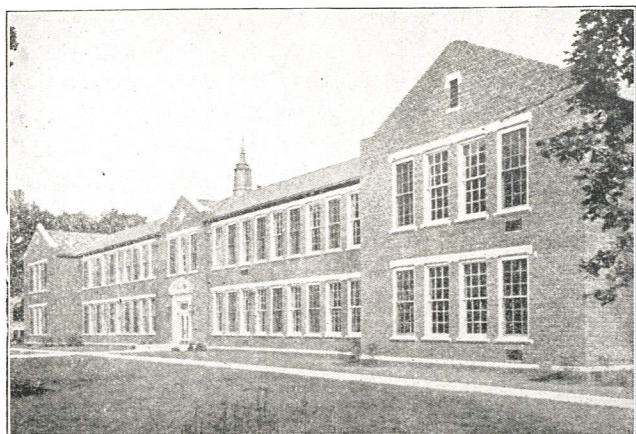
**NORTHWESTERN COLLEGE**  
Watertown, Wisconsin

The new school year at Northwestern College will begin on Monday, September 20. Opening exercises will be held in the gymnasium at 2 o'clock in the afternoon of that day.

Students and their parents will please take note of the new policy in force in the college bookstore that books and stationery will henceforth be sold for cash only. The bookstore will no more carry charge accounts.

Announcements of new students and requests for information should be addressed to

Prof. E. E. Kowalke,  
814 Richards Avenue,  
Watertown, Wisconsin.



**DR. MARTIN LUTHER COLLEGE**  
New Ulm, Minnesota

The school year will begin on Tuesday, September 21, at 8:30 A. M. All students are requested to bring their ration books.

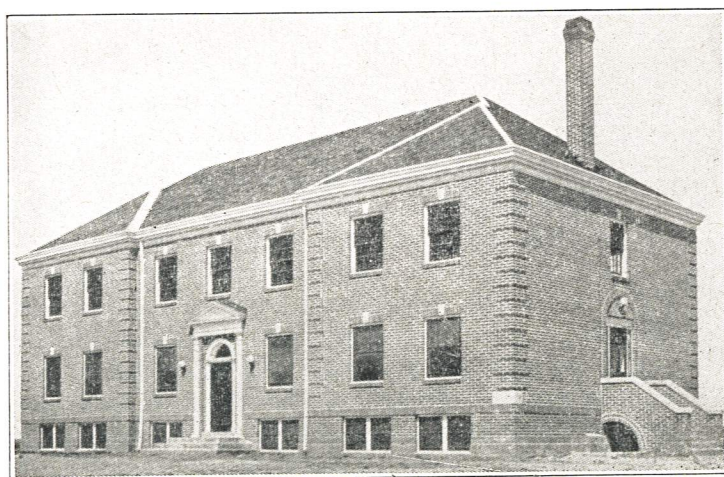
All inquiries and announcements may be addressed to  
Carl L. Schweppe,  
New Ulm, Minnesota.



**MICHIGAN LUTHERAN SEMINARY**  
Saginaw, Michigan

The new school year at Michigan Lutheran Seminary, Saginaw, Michigan, will begin Tuesday, September 7, at 9:30 A. M. Please announce new scholars as soon as ever possible. For catalogs and other information apply to

Director Otto J. R. Hoenecke,  
2204 Court Street,  
Saginaw, Michigan.



**NORTHWESTERN LUTHERAN ACADEMY**  
Mobridge, South Dakota

Synod's western outpost of Christian higher education. This institution was established to serve —

- a) Young men who wish to prepare for the public ministry.
- b) Young men and women who wish to become teachers in our schools.
- c) Young men and women who desire general high school education under Christian influence.

Registration and opening service for the new school year are set for 2 P. M., Monday, September 13.

Address all communications to

R. A. Fenske,  
Mobridge, South Dakota.



**WINNEBAGO LUTHERAN ACADEMY**

Fond du Lac, Wisconsin

The new school year of this institution will begin on Tuesday, September 7, at 9 A. M. Academic and commercial courses are offered. G. E. Bergemann.

\* \* \* \*

**LUTHERAN HIGH SCHOOL**

Milwaukee, Wisconsin

Lutheran High School, Milwaukee, Wisconsin, will begin its new school year September 8. This Christian high school offers academic and commercial courses, sewing, physical training. It also fosters musical activities (chorus, band, orchestra), athletics, etc.

Further information may be obtained by addressing

E. H. Buerger, Director,  
1859 North 13th Street, Milwaukee 5, Wisconsin.

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**BETHANY LUTHERAN COLLEGE**

Mankato, Minnesota

Bethany Lutheran College, Mankato, Minnesota, an accredited High School and Junior College, owned and operated by the Norwegian Synod of the Synodical Conference, invites our Lutheran boys and girls to pursue their academic training in its midst. The Junior College Department offers courses for general education, pre-professional courses, a two-year normal course, a pre-theological course, commercial courses, and music. In the High School Department the usual high school subjects are to be had.

A faculty of Synodical Conference Lutherans insures Christian instruction, Christian discipline, and Christian relationships.

Students who wish to enter should send their previous school records to the Registrar before the opening of school. Registration will take place on Tuesday, September 7. Opening exercises will be held on Wednesday morning, September 8. For catalogue and further information address,

Office of the Registrar,  
Bethany Lutheran College, Mankato, Minnesota.

**WHY BUILD A CHRISTIAN DAY-SCHOOL?**

By A Layman

**T**HE need for a new church is obvious. But a combination school and parish house is something new for our congregation, and its necessity is not so readily apparent. The parish house portion of this building would take care of Sunday School rooms, society and choir meeting rooms, auditorium and dining room. These are all essential. But you may ask: "Why build a Christian Day-School?"

In answering, we must realize that whatever may be the future of our church, the importance of imparting adequate, religious training for our children is self-evident. We dare not fail in this task!

We realize that the public schools devote much time and attention to moral training and character building. However, we are convinced that the state-conducted, public school cannot provide the only successful basis and program for true morality and character, that of "bringing up our children in the nurture and admonition of our Lord Jesus." The great diversity of faiths and creeds in our country will ever make unachievable this "nurture and admonition" of the children in the public schools. How could one ever hope to devise such a program and make it acceptable to Jew and Gentile, to atheist and agnostic, — and to the true Bible Christian?

But to teach religion, even only the modern, "undenominational" brand of "Christianity" in our public

schools, is a crime against our democratic form of government and in direct and flagrant violation of our inherent right of "Religious Freedom"! Under our American Constitution, Church and State are strictly separated. It is neither the duty nor the right of the State to impart any religious instruction through the public school system or any other state-controlled agency, lest the freedom of conscience and worship of any single individual in the land be violated! Let us be warned that we will pay in heavy coin, particularly we Christians, for any infringement upon this sacred right, our constitutional franchise of religious freedom from our fathers!

Still, our Christian children need more than just the Sunday School training in Christian doctrine. It is true, the Sunday School has done valuable service in this respect as a measure of necessity and expediency under the circumstances. We gratefully acknowledge this service and pledge ourselves to work and pray for its continued, blessed work among us. But, were we to feed our children physically, as we now feed them spiritually, the neighbors would call in the Board of Health! The Sunday School, even at its best, can never supply the *full* need! Thirty or forty minutes a week of Bible History and Catechism, no matter how well they are taught, can never take the place of a full week of teaching, not only religion, but *all* branches of human knowledge, including the sciences, from the Christian viewpoint, in the light of the Truth of the inspired Word of God, and under guidance of thoroughly trained and consecrated, Christian teachers. That is the *best* course of education we can offer our children and to others who would certainly avail themselves of it. *And our children deserve the best!*

It is a sad fact that the home is no longer concerning itself with the Christian training and upbringing of our children, as it did in former times. The result, then again, must be that of throwing a constantly increasing burden on the church in supplementing and providing this necessary foundation for the future, sound growth of our church.

At the present time, it is probably fair to say, that the church is not adequately meeting its responsibility at this point. The inevitable result is that Christian education and training are on the decline. At a time, when we are going "all-out" to win the "Four Freedoms" for all the world, we are neglecting to preserve the heritage of the One, Great Freedom, that of the blood-bought soul in Christ, for our children!

It is unquestionably true that there is far less knowledge and observance of the Bible today than fifty or a hundred years ago. Children are attending church and Sunday School in considerably smaller proportion. Life is more complex, temptations more frequent and wickedness more prevalent than in former days, — and our children less adequately trained and equipped to face the foes of faith than ever!



We must begin to realize, we must awaken to the fact that the Christian training of our children is fully as important as the preaching of sermons to our grown-ups! *Our children of today will be our church of tomorrow!*  
L. B.

NOTE: The above article is a reprint from the *St. Peter's Bulletin*, parish paper in Plymouth, Michigan. It expresses the views of a layman as he sees and values Christian education. It indeed is refreshing to note the conviction which breathes forth from the article. Should it not spurn us on to work with ever greater zeal for the cause of Christian education? May the Lord give us many more laymen having such deep rooted conviction.  
F. W. M.

## PRESBYTERIANS URGE DAY SCHOOLS

IT is well known that nearly all the Protestant Churches have long discarded the Church Day School as superfluous in the program of Christian training for the children of the church. Gradually these churches are now discovering their mistake and see the truthfulness of the Word of God: "My people are destroyed for the lack of knowledge" (Hosea 4, 6). They have discovered that the Sunday School, Summer School, and other extra-school projects are not sufficient to imbue the children with those Truths which are needful for salvation and which keep them separated from the ungodly world that surrounds them.

The true Lutheran Church has always maintained that it needs Christian Lutheran Schools for its children and many churches have long maintained such schools — often against great odds. The following gleanings from a report by the Committee of Christian Education of the Orthodox Presbyterian Church should be both an encouragement to our church and our parents and should awaken others to a more serious and prayerful consideration of the bringing-up of their children. The article headed "Is Christianity Out-Of-Date" appeared in *Presbyterian Guardian* (April 10, 1943) and was reprinted in the *Lutheran News*, edited by the Board of Christian Education of the Missouri Synod. (The headings and emphasis are ours.)

### Ours A Pagan Country

"Very few magazines or books are published today which present the view that God is sovereign ruler of the universe and that everything which happens is included in His plan and purpose, and those that are have only a relative handful of readers. In popular scholastic circles such a view is not even accorded a hearing. *We Christians are in a pagan world, opposed by a pagan system of philosophy and life*, and in danger of being crushed by a pagan juggernaut of materialistic totalitarianism. It won't do any good to whistle to keep up courage. We won't have even a chance of changing the situation until we face it squarely, understand just how black the religious picture is, and try to understand what has brought about this terrible condition."

"There are doubtless many contributing causes, but *there is one fundamental cause which overshadows all the rest*. It is the pagan educational system under which the

present generation has been trained, and under which the children of this present generation are being prepared to make this world truly pagan throughout. We are not so much concerned at present with anti-Christian teaching found in many textbooks studied in grade schools, high schools, colleges, universities. What we are talking about here is the essential pagan character of the educational system itself. It is not necessary to be definitely opposed to Christianity in order to keep our young people from becoming Christians. All we have to do is to train them to think of the universe as a self-running, self-sufficient system, leaving God out of the system. The result will be exactly what it is today: God and Christianity will be left entirely out of their lives and thinking, or at least placed in the category of "non-essential industry."

"It is an extremely serious charge which we bring against today's educational system, when we say that it is essentially pagan. Of course, there are many Christian teachers in the school system, but they are struggling against an impossible situation and in general are almost helpless to check the flood of paganism in modern education. In most cases, the state laws prevent them from giving active Christian teaching. What instruction is possible is to be an appendage tacked on to the pagan educational system.

"That paganism becomes apparent the moment we consider the text books the children study. Every subject is presented as though God did not exist! Is it any wonder that when our young people study such books year after year, the idea eventually penetrates even the dullest minds that God and Christianity really have nothing to do with their lives? To me it is a continual miracle of God's grace whenever I meet a young person who has been educated in such an atmosphere, and comes out an active Christian! Humanly speaking, it would seem impossible! Of course the ones who do come out as Christians are in an almost hopeless minority, but can we expect anything else?

"Plunged into such an atmosphere (paganism, materialism) the student is swept along with the tide and readily succumbs to the non-Christian teaching he is receiving, until he too accepts the pagan attitude of indifference to Christian teachings and principles. Then the vicious circle begins all over. *He ceases to regard the Word of God as authoritative*, and begins to grow restive under its ethical and moral standards. His own point of view becomes worldly and materialistic, and another young student is lost to the church and the cause of Christ."

### The Power of Education

*Let no one underestimate the power of an educational system* to shape the thoughts and attitudes of those who come under it. Only ten short years ago, Nazi Germany revamped its educational system, and now the younger generation in Germany wholeheartedly support Hitler and his entire program. The United States has been attacked by Japan because the educational system in Japan for the past three decades has trained the Japanese people to



believe that they are the descendants of the sun-goddess and that it is their destiny to rule the world. Regardless of the truth or falsity of any educational program, if that program is taught forcefully enough to the children over a period of years, the majority of them will come to accept it as true."

"Now that, I believe is exactly what has happened in America under our godless system of education. It largely explains the present attitude of indifference to Christianity which is so widespread in America today. The question now is, how can that attitude be changed? The writer of course believes that in the last analysis only God the Holy Spirit, in the new birth, can change that attitude, but the Holy Ghost normally uses means to prepare the hearts for His regenerative work. . . . *A Christ centered educational program* would make the students again God-conscious, and the Holy Spirit would have hearts prepared for His regenerating influence.

#### Public School Can't Solve Problem

"It is quite evident that we cannot do this through the public school system. We would be blocked in our attempts on every hand. It would not be enough to reinstate the Bible in public schools, for the Bible taught by unbelieving teachers would become a peril to the souls of the pupils. *We must have the Bible at the center of the curriculum taught regularly on school time, and by genuine Christian teachers.* But that is not enough. Every subject in the curriculum must be taught from the Christian point of view, from textbooks that are God-conscious and *true to the Bible throughout!* Obviously that can't be done in the present public school setup. SO IT MEANS THAT WE RESOLUTELY SET ABOUT THE ORGANIZATION OF A CHRISTIAN SCHOOL SYSTEM, from primary to college. Impossible, you say? Not if we believe it is worthwhile and necessary, and are willing and ready to sacrifice in order to put it across. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain" (Zech. 4, 7). "The silver is mine, the gold is mine, saith Jehovah of hosts" (Hag. 2, 8).

#### Our Note

What the Presbyterians are hopefully praying for we have in our Christian Day Schools and in our Lutheran High Schools. Our Northwestern College at Watertown offers our boys and girls a full college training, our Dr. Martin Luther College at New Ulm offers them a complete normal course. — Should we not be thankful for this heritage? Or will we discard as useless that which other denominations are now learning to realize as the only way to keep the Christian congregations from being crumbled into the dust under the feet of a pagan world." — Let each parent prayerfully concern itself with the spiritual welfare of its child, — let the congregation provide for this parent the best possible school, and let parents, members, pastor, teachers work hand in hand to bring and keep the young with Christ and the Word of God. God will do the rest. G. W. F.

## WHAT WILL THE HARVEST BE?

WE are not at this moment concerned about the agricultural or industrial output of the present year, whether it will be greater or smaller than expected, or even whether the sum total of it will be sufficient to feed and free the world, important though that may be. There is another kind of harvest to which the Lord also wants us to give serious attention. That is the educational harvest, which comprises the planting, the pruning, and the growing of the mental and spiritual powers of our children together with the outcropping manhood and womanhood. By directing so many of our efforts toward an abundant and profitable agricultural and industrial harvest, we have had too little time to give to the educational one. Or so it appears.

We have assumed that all is well in the field of education. It is conducted by men and women who in general are held in high esteem, whose words and ideas are too often thought to be infallible wisdom. They have taken over the job of training our children. They have even instituted nursery schools. So we leave it all to them; and in many cases we are glad to leave it to them. We think it relieves us of that responsibility. Besides, they have been doing it for so long that we have acquired the habit of turning our children over to them without bothering to find out what they do with them or what they teach them.

This indifference is wrong. We must answer for it to God. Eph. 6, 4 is addressed to the fathers; they are to bring their children up "in the nurture and admonition of the Lord." 1 Sam. 3, 13 informs us of the Lord's dealing with Eli because of the latter's failure to rear his sons in a God-pleasing manner. The responsibility is always ours, and when we have others assist us in this we must know how they are going about it and what kind of harvest we can look forward to. Otherwise we are unfair to our children and disrespectful of our God. From this preserve us, Heavenly Father!

#### Mental Achievements

At one time we were able to state that in the imparting of facts and skills education in our country was giving a good account of itself. But the tide has turned. Recent surveys record an almost unbelievable falling off in this respect. A carefully prepared selective examination for Navy R. O. T. C. was given to 4,200 incoming freshmen in twenty-seven leading colleges and universities in the United States. Sixty-eight per cent of the men taking the examination "failed to pass the arithmetical reasoning test." "The majority of failures were not merely borderline, but were far below passing grade." At one of the training stations authorities were forced to lower the standards of admission in fifty per cent of the cases — "this necessity is attributed to a deficiency in the early education of the men involved."

How often haven't we heard some one complain, "Jennie can't spell, Mary can't read, Johnnie doesn't know



how to add, and Billy doesn't know the multiplication table"? Surely this is more evident now than it was thirty years ago. A hasty checkup among our own children might reveal just that. When in a state examination in Algebra a perfect score is set at 150, and when a score of twenty-five entitles a pupil to a passing grade in that same state-wide test, one can no longer argue that accomplishments in such fundamentals are satisfactory. Abominable describes them better. We all recall the flurry caused by the discovery of the omission of United States History from so many curricula in lower and in higher schools.

An attempt was made to place the blame for some of these failures on the one-room schools. Consolidation was urged and in many instances accomplished. Apparently the blame was misplaced. We have less illiteracy in the "one-room school belt" in this country than in any other part of the nation. Even that, however, does not necessarily put the accomplishments of the one-room school on an unusually high level.

Part of the fault doubtless lies in the introduction of so many non-essential features into the curriculum that there is little time left for solid study and recitation. The band must march so many hours during school time; the pole vaulters must do their vaulting; and the whole school must shut down for the tournament. Schoolday has become playtime, a season of rest so the pupils are fit to work during the summer. In the most modern schools pupils are encouraged to study only when they please, whatever they please, and in what manner they please. These are not exaggerations.

The record of mental achievements in recent years is a sorry one. Ask the Army or the Navy. Also in this respect, therefore, we must use judgment when selecting a school for our children.

#### Moral Influences

We know very well that in any kind of school there will always be such as refuse to be guided wisely, such as will harden their hearts and go their own way, possibly to destruction. Even in our schools the instruction empowered by the Word of God does not always fall into good ground. Some falls by the wayside.

The point to consider is what a school or a school system stands for, what it offers, what its teachers believe and promote, what it endorses and tolerates and sponsors. Just a few examples to keep us abreast of what is going on.

We have read of a "progressive" school in Kentucky in which the principal set aside one schoolroom where boys and girls might congregate and smoke. The news item adds: "We have not the information telling whether this was limited as to hours, or whether the children went any time during the schoolday they wished." Somewhat shocking that is, and, no doubt, an extreme case. But what about the schools in your town? Have you anything similar to that? Teen-age dances, for instance, lasting

until late, and the policemen frantically trying for hours afterwards to get the youngsters off the streets before morning? Is such influence wholesome? Is that "in the nurture and admonition of the Lord"?

Or take the case of Dr. Ernest Albert Hooten, Harvard. This is taken from a United Press report. His entire statement can be read in the current issue of the *Woman's Home Companion*. "Dr. Hooten today proposed that the government undertake improvement of its citizens by a program of supervised breeding, sterilizing the unfit, and increased control over the development and education of future parents. If the government has to take care of all the aged, the infirm, unemployable and chronically anti-social, why should it not be allowed to take measures to prevent the multiplication of the undesirable and to produce a better human quality?"

Just one man's opinion, although we have heard it before, in a school with a large faculty, of course, but nevertheless in a school that tolerates such teaching, teaching against which every Christian must rebel. Foul poison it is; and there are other kinds of poison, just as dangerous, pronounced by many other men in many other schools. Unless such men are forced to lecture to vacant seats, and unless some of the so-called social and other activities in many schools are curbed by public indignation, what will the harvest be? What answer will parents give on Judgment Day?

#### Ye Fathers

The time is again drawing near when you will have to choose a school for your children. First of all you are concerned about your child's spiritual welfare. You may be fortunate enough to have Christian schools, lower or higher, in your vicinity, or you may be financially able to send him to one farther away, to one in which the wages of sin and the grace of God through Jesus Christ are the guiding spirit, where the one true faith is strengthened day by day, and where all learning is designed merely to make him a better child of God, and, incidentally, a better citizen too; where you need have no fear that some teacher will pour out spiritual poison, and where nothing will be inaugurated or endorsed that will conflict with Christian conduct.

If you do not have access to such a school, your responsibility as Christian fathers is multiplied so much more. Then you must watch and pray and correct and instruct and use whatever other means are available to guard against your child's being weened away from his Savior.

It might be an additional comfort to you to know that in our schools we still stress the fundamentals and try to teach them thoroughly, that we insist on discipline, and that, judged by our pupils who have entered the armed forces, we have turned out a crop that is above the average. Even if it was only a one-room school in which the elementary training was given, that one-room school probably had some advantages over the complex,



overcentralized consolidated one that spreads out over several acres. Appearances are sometimes deceiving.

When we note the present trends among educators, when we know the atmosphere that prevails in such circles and from what kinds of angles they judge what is proper, when we see indifference toward Christian doctrine and conduct spreading so rapidly, when a lack of discipline and respect for authority are already a national problem, we can not help asking, "What will the harvest be?" Neither can we help giving serious thought to the kind of education our children shall have.

Would that God might be able to say of all of us as He did of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18, 19. C. S.

**OBITUARY**

**NOTICE**

As we go to press we are apprised of the sudden death of Mr. Ernst von Briesen, member of Synod's College Funds Committee. He also has served our Synod in other capacities during his life time. The obituary will follow in a later issue.

**ANNIVERSARY**

**EIGHTIETH ANNIVERSARY**

Eighty years ago, on July 30, 1863, representatives from nine Lutheran families met for the purpose of organizing a Lutheran congregation at what was then called Good Hope, Wisconsin, a few miles north of Milwaukee. The agreement reached on that day marks the beginning of the St. John's Ev. Lutheran Church, West Good Hope Road, Milwaukee.

It was this founding of the congregation eighty years ago, that was observed by the present over 125 families of St. John's on Sunday, July 25. The event was observed with a combined German and English service in the morning. Pastor Carl Bast, pastor of the congregation for over thirty-one years until his retirement in 1936, delivered an encouraging message in the German

language, and his son, Pastor J. C. Bast of Marshfield, Wisconsin, delivered the English sermon. In the evening, Pastor Martin Albrecht of Thiensville, was the guest speaker in an English service. Members and friends of the congregation spent the afternoon on the church grounds in an informal social gathering.

The Ladies' Aid presented the congregation with a gift of \$80.00. The Anniversary Thankoffering of the

congregation totaled over \$400.00. This money is being reserved in a building fund started by the congregation over a year ago upon receipt of a \$500.00 bequest from one of its members, the late Mrs. Elsie Schlapman. The building fund has grown to over \$1,000.00.

Congratulatory messages were received from neighboring congregations, and from the men of the congregation, number twelve, serving in the armed forces of our country.

During the past eighty years, the congregation has been served by six pastors. They are: Pastors J. H. Sieker, 1863-1868; H. Hoffmann, 1868-1895; C. Duecker, 1895-1900; A. C. Auerswald, 1900-1904; Carl Bast, 1905-1936; and since 1936, the undersigned.

May God, for Jesus' sake, continue to shower His blessings upon the congregation!

Adolph C. Buenger.

**ANNOUNCEMENTS**

**NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER**

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

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.

Your place of residence, number, street and zone.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

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

Northwestern Publishing House,  
935-937 North Fourth Street,  
Milwaukee 3, Wisconsin.

**CALENDAR OF CONFERENCES**

**SOUTHWESTERN DELEGATE CONFERENCE**

The Southwestern Delegate Conference will meet, G. W., on Wednesday, August 25, 1943, at Indian Creek, Wisconsin (Pastor F. Gilbert).

Opening Service at 9:30 A. M.

Sermon: Pastor R. C. Hilleman.

Essayist: Prof. E. Reim.

Adolph Toepel, Acting Sec'y.

**ONE-DAY EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

The One-Day Eastern Delegate Conference of the Dakota-Montana District will meet in St. Martin's Lutheran Church, Watertown, South Dakota, at 9:30 A. M.

Meals will be served gratis.

Timely announcement to host pastor, please!

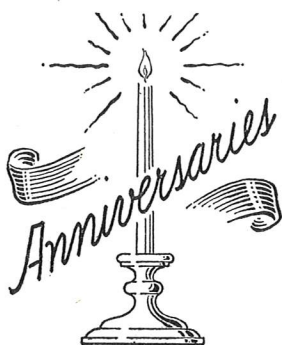
H. A. Schultz, Sec'y.

**MISSISSIPPI VALLEY DELEGATE CONFERENCE**

The Mississippi Valley Delegate Conference will meet on Sunday, August 29, 2 P. M., in St. Martin's Lutheran Church, Winona, Minnesota, A. W. Sauer, pastor.

All congregations are encouraged to have their respective Church Councils attend this conference.

Rud. P. Korn, Sec'y.





**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will meet on Tuesday, August 24, 1943, 9 A. M., C. W. T., at Brookside, Wisconsin, Paul C. Eggert, pastor.

Please announce early. Bring your contribution to the conference treasury.

Geo. Tiefel, Chairman.

**MANITOWOC PASTORAL CONFERENCE**

The Manitowoc Pastoral Conference will meet on Tuesday and Wednesday, September 14 and 15, 9 A. M., at Fontenoy, Wisconsin, Arden Stuebs, pastor.

Sermon: Karl Thurow, V. G. Siegler.

Harold H. Eckert, Sec'y.

**NOMINATIONS**

The following have been nominated for the office of professor of music at our Seminary and at Northwestern College:

Pastor Martin Albrecht, Thiensville, Wisconsin.  
 Pastor Carl Bolle, St. Paul, Minnesota.  
 Professor Walter Buszin, Fort Wayne, Indiana.  
 Pastor Karl Gurgel, La Crosse, Wisconsin.  
 Teacher Harold Klatt, Columbus, Wisconsin.  
 Mr. H. Schaefer, Kenosha, Wisconsin.  
 Professor W. Schaller, Saginaw, Michigan.  
 Teacher Ralph J. Schulz, Lansing, Michigan.  
 Teacher T. Zuberbier, Winona, Minnesota.  
 Professor Hilton Oswald, Watertown, Wisconsin.  
 Teacher M. Zahn, Oshkosh, Wisconsin.  
 Mr. Milton Detjen, Manitowoc, Wisconsin.

Any further endorsement of or protest against these names must reach the undersigned by August 28.

Pastor K. A. Trimmel, Secretary,  
 612 5th Street,  
 Watertown, Wisconsin.

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The Board of Control of the Lutheran Seminary and of Northwestern College will meet in joint session at Northwestern College on Monday, August 30, at 10 to call the professor.

**REQUEST**

Zion Lutheran Church of Chesaning, Michigan, is interested in acquiring used church pews and an organ (not the common reed). Information on such items will be welcomed by

Pastor Roland H. Hoenecke,  
 231 Commercial Street,  
 Chesaning, Michigan.

**ACKNOWLEDGMENT AND THANKS**

As a memorial wreath for their deceased classmate, Otto Boerneke, Teachers Wm. Kirschke and C. F. Pape donated \$4.00 to Dr. Martin Luther College Library. Our cordial thanks to the donors.

E. R. Blifernicht, Librarian.

**CORRECTED ACKNOWLEDGMENT**

Northwestern College acknowledges with sincere thanks a substantial gift of chickens, veal, beef and eggs received from members of St. John's Congregation (Town Gibson) and St. John's Congregation (Two Creeks). K.

**INSTALLATIONS**

Authorized by President A. Ackermann of the Minnesota District, Teacher Arthur Glende was installed as upper-grade teacher of St. Paul's Ev. Luth. Congregation, Arlington,

Minnesota, on August 1, the sixth Sunday after Trinity. May the gracious blessing of our Lord rest upon teacher and congregation.

Address: Mr. Arthur Glende, Arlington, Minnesota.  
 G. Bradtke.

\* \* \* \*

Rev. Harold Zink was installed on the fifth Sunday after Trinity as pastor of St. Paul's Lutheran Church of Stevensville, Michigan, by the assigned authority of President J. Gauss. Pastors of Berrien County of the Wisconsin and Missouri Synods assisted.

Address: Rev. Harold Zink, Stevensville, Michigan.  
 H. C. Haase.

**CHANGE OF ADDRESS**

Rev. R. Jungkuntz, 871 Walker Street, Janesville, Wis.

**MISSION FESTIVALS**

"GO YE INTO ALL  
 THE WORLD"

**Exaudi Sunday**

St. John's Church, Iron Creek, Wisconsin.  
 Offering: \$129.15. H. A. Pankow, pastor.

**Trinity Sunday**

First Lutheran, Gary, South Dakota.  
 Offering: \$75.74. William Lange, pastor.  
 Trinity Church, Kiel, Wisconsin.  
 Offering: \$101.56. Harold Grunwald, pastor.  
 Christ Church, Cochrane, Wisconsin.  
 Offering: \$400.79. C. F. Kurzweg, pastor.

**First Sunday after Trinity**

St. John's Church, Lewiston, Minnesota.  
 Offering: \$470.95. Rudolph Korn, pastor.  
 Zion Church, Morgan, Minnesota.  
 Offering: \$245.24. W. Frank, pastor.

**Third Sunday after Trinity**

St. John's Church, Poplar Creek, Wisconsin.  
 Offering: \$106.95. H. A. Pankow, pastor.  
 Zion Church, Louis Corners, Wisconsin.  
 Offering: \$165.35. Harold Grunwald, pastor.  
 St. Matthew's Church, Butterfield, Wisconsin.  
 Offering: \$99.87. L. W. Schierenbeck, pastor.

**Fourth Sunday after Trinity**

St. John's Church, Pigeon, Michigan.  
 Offering: \$530.63. A. W. Hueschen, pastor.  
 Friedens Church, Randolph, Wisconsin.  
 Offering: \$239.24. H. R. Zimmermann, pastor.

**Fifth Sunday after Trinity**

Cross Church, Rockford, Minnesota.  
 Offering: \$427.58. S. Baer, pastor.  
 Zion Church, Town Wayne, Washington Co., Wisconsin.  
 Offering: \$220.83. Geo. A. Barthels, pastor.  
 St. Luke's Church, Winfield Twp., Renville, Co., Minn.  
 Offering: \$232.00. Aug. Sauer, pastor.  
 St. John's Church, Renville, Minnesota.  
 Offering: \$203.00. Aug. Sauer, pastor.  
 Prescott-Bay City, Wisconsin, Parish,  
 Offering: \$90.00. Otto Klett, pastor.  
 St. Matthew's Church, South Ridge, Wilton, Wisconsin.  
 Offering: \$455.00. P. Monhardt, pastor.

**Sixth Sunday after Trinity**

St. Catherine's Church, Beyer Settlement, Wisconsin.  
 Offering: \$175.86. H. A. Pankow, pastor.  
 New Salem Church, Sebawaing, Michigan.  
 Offering: \$233.00. G. Schmelzer, pastor.