

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

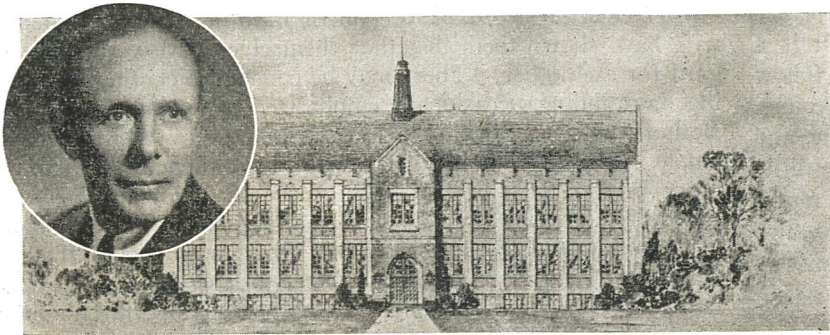
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EDUCATIONAL NUMBER



Pres. E. E. Kowalke — Proposed New Building, Northwestern College

Commencement Address

Northwestern College

By President E. E. Kowalke

WHATEVER one may think of the wisdom or unwisdom of speeding up our course of studies so that this class is being graduated at Easter rather than in June, it does seem that Easter is an especially fitting time to hold the graduating exercises at this school. For Good Friday and Easter center all our thoughts on Christ, our Savior, whose Gospel is the heart and core of all our instruction.

There are, indeed, good practical reasons for closing a schoolyear and graduating a class in June, but Church holidays, such as Christmas and Easter, have a significance for us that is more in harmony with the primary purpose of our instruction, which is to write Christ large into the hearts and minds of our students as the beginning of wisdom, as the embodiment of truth, and the glorious goal of our life's work.

This conception of the mission of our educational institution is indeed neither modern nor popular, and it has admittedly no standing among those whose names are honored in the field of public education. In a book on American public education, published in 1944, it was finally stated that the new educational faith rejects the old theological conception of human beings as born in sin, whose only hope of redemption is a crucified Messiah. On the contrary, the

author says, the new faith holds that the rise of human beings from an animal state to a high level of civilization is prophetic of progress still ahead. This is the evolutionary theory in action.

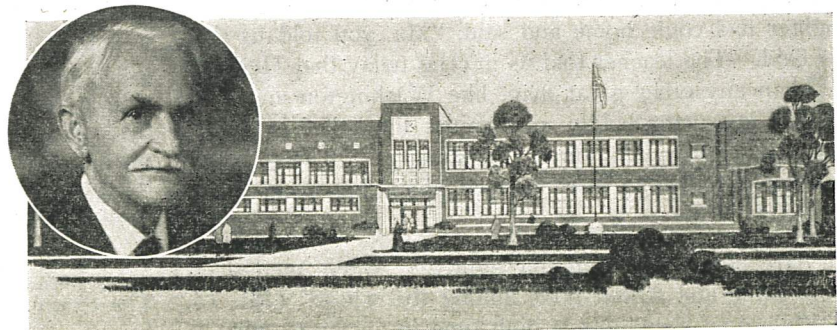
The New Faith

The leaders in educational thought who hold this new faith are, however, by no means in full agreement among themselves regarding the immediate purpose of education or the means that ought to be used in school and college in carrying out their purposes. Among these leaders in educational theory there are two main schools of thought, and for the past few years they have been fighting each other in print, sometimes very bitterly.

One group holds that the schoolroom should be a reproduction in miniature of the world outside. It should be a practice field or laboratory in which the pupil learns those motions that he will have to go through when he sets out into the real world to make a living. The schoolroom should reflect accurately what is going on in the factories, the business houses, the city councils, and the legislatures of the world, so that when the student leaves school he may step neatly into place without clash or friction.

The opposing group believes just as firmly that the whole purpose of education is to teach the pupil to think for himself and to cultivate the intellectual

(Continued on page 164)



Pres. O. Hoenecke — Proposed New Building, Michigan Lutheran Seminary

Editorials

Seeds Of Unbelief A little more than a year ago, the Commissioner of Education of the State of New York wrote a book: *The Meaning of Intelligence*. This was a rather ambitious undertaking, and, as one might expect, a purely pagan tone dominates the entire production. Not only that; the author, in keeping with his heathen philosophy, launched a bitter attack on religion itself. He called it a "network of superstitions . . . which have distorted the intellectual processes of millions of persons over the centuries." No one can misunderstand the meaning of that statement.

The author is the man in whose hands millions of people have placed the education of their children. This man is a leader, and he not only hopes, he knows, that many will follow him in sowing these seeds of unbelief in the hearts of the young. He is determined to uproot all respect for God's Law and Gospel and to begin this destructive process with the little ones, who will look upon him and his fellow-teachers as representatives of the highest wisdom. His words will not return void. Whose children will be the victims, or how many, no one can say.

Modern education has been influenced by few as it has been by John Dewey. He has set up a new god and a new law — SOCIETY. "Thou shalt live in and by and for society." Two-thirds of America's superintendents of public instruction follow his lead, and their teachers, in the majority, nod approval. In other words, whatever public sentiment sanctions is right and proper, and we must fit ourselves into that scheme and work in harmony with it. Again we have a total disregard of Biblical truth and a complete denial of Biblical authority, because society and public sentiment are not synonymous with God. For example: According to newspaper reports in one state of the Union during the last year there were 18,000 marriages and 6,000 divorces. Society has not, so far as we know, shown any signs of disapproval or voiced any effective protest. These teachers then would have us accept this situation as the new deal in family relations, superseding every other opinion that may ever have been held on the subject, particularly the Scriptural one.

The same kind of seed is sown in another way. A pastor tells the story of a mother who complained not long ago that her daughter had come home and said, "Ma, you told us that Christ is God. The teacher told us in class today that He is no different than any other great man, like Washington and Lincoln." This instructor boldly undermines the belief in Jesus, the Savior, the very foundation of Christianity. "It were better for him that a millstone were hanged about his neck" (Mt. 18, 6).

We dare not take this matter lightly. "While men slept, his enemy came and sowed tares among the wheat" (Mt. 13, 25). While men slept! It is high time to awake to what is going on in the public education.

S.

Be Thou An Example More than one mother has complainingly said of her children, "I don't know what is the matter with them. They don't respect me; they don't obey me." Too often that is true. Progressive education has instilled in children the idea that they are a law unto themselves, and that their thinking and their intentions must not be interfered with. Sometimes, however, this attitude on the part of the children also springs from another source. Very successful teaching is done by the good or bad behavior of father and mother. Example is better than precept.

If children are disrespectful, it may be that husband and wife have shown them that they themselves have very little regard for each other. There may be constant bickering, quarreling, faultfinding, occasionally emphasized by vulgar expressions. Both parents are then preaching disrespect by their own example. This also holds good with disobedience. If parents glory in transgressing the laws of the land, if they boast of having circumvented certain war-time regulations, if they bootleg gasoline and buy black market tires, why should they be surprised if their sons and daughters do the same. They are hardly in a position to demand obedience. They haven't practiced what they are attempting to preach. They may be seeing a mote in their children's eyes, but not the beam that is in their own.

Or soon we may hear some mother say, "Thank God, school has started. Now I'll be free to go again." Yes, free to go, but, then, why should the children find any attraction in the home or any desire to stay there except to eat and to sleep if their elders feel it a burden and a sacrifice to be compelled to stay there more than a few hours each day. When children are not under the supervision of the parents as much as they should be, juvenile delinquency flourishes. Putting children in pre-kindergarten nurseries, just to save mother the trouble of looking after them, and then putting them in kindergarten, then later on keeping them after school for supervised play and even having them come back to school in the evening, again that the parents may still be free, is not part of the Lord's plan for the rearing of children. Father and mother hold a very prominent place in God's system of human relations, and they should make the children feel that they deem it a privilege and a pleasure to maintain that position. The home should be open, and the parents should be there. Then the children may rightfully be expected to be there also. We can't expect of them what we don't do ourselves.

Nor do we want to forget the home at which the teacher called in order to inquire why the daughter had not been in church for the past two Sundays. After having been assured that the girl had been urged to go, the inquirer found out that neither father nor mother went very often. If they despised the preaching of the Word, or at least had become neglectful, what good would all their verbal admonitions do.

It isn't only the regularly called teacher who develops attitudes and habits and who implants learning in the young. The example of others, of parents especially, is also a mighty factor. "Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Romans 14, 13).

S.

OUR THEOLOGICAL SEMINARY

WHEN these lines reach the readers of the *Northwestern Lutheran*, our Wisconsin Synod will be in session in New Ulm, deliberating the matters of God's kingdom which He has assigned to us. Our Theological Seminary will not

receive as much attention this time as will other phases of our work, particularly the emergencies existing at other educational institutions of our Synod; but it will be considered prayerfully and

provisions will be made for continuing its work.

Are we sure that it is a God-pleasing work for our Synod to do to maintain and operate a Theological Seminary? An answer to this question is important for the men that are called to teach in the Seminary, as well as for the young men who have been enrolled as students. It is important for the Board of Regents elected by the Synod to administer the affairs of the Seminary, and for every member of the Synod who directly or indirectly contributes toward its support.

May we support our Seminary with a clear conscience? May we invoke God's blessing upon its work?

The Task of the Church Is to Preach the Gospel

In our day people would like to assign many different tasks to the Church: the church should be represented at the peace table; the church should bring about better relations between capital and labor; the church should raise the standard of living for the people; the church should police the community, help suppress vice, and lead the people to a higher level of morality; the church should do this, and the church should do that.

Now it is a fact that the church does achieve such beneficial results as just mentioned, but this is not the task assigned to it by our Savior, nor did He found the church for doing these things. They may appear as a by-product. What would be gained if the church set out to do these things and really achieved a perfect score? What, if the church established an ideal world-peace, regulated the relation between capital and labor to the satisfaction of everybody concerned, and raised the economic and moral

standard of living among the people? Peace among nations and among the classes of society, the "full dinner-pail," and a model civic righteousness do not go to the root of the matter; they leave the problem of sin and guilt before God unsolved, untouched. They help the body, but the soul remains lost. "What is a man profited if he shall gain the whole world and lose his own soul?" (Matth. 16, 26).

When Jesus sent His disciples into the world, He did not instruct them to work for the betterment of living conditions, for a more efficient government, for better sanitation, for more decent conduct: He sent them to preach the Gospel, to proclaim a peace which passes understanding, a peace not as the world gives, but a peace which thrives in the midst of tribulation and anguish. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20, 23).

The Church Must Avoid Even Secret Shame

In 2 Cor. 4, 2, Paul says about himself and his helpers, we "have renounced the hidden things of dishonesty (shame)" and then goes on to explain that they do not walk in craftiness when they preach the Gospel, nor handle the Word of God deceitfully. Even before this he had compared the course of the Gospel to a triumphal procession, being to the ones a "savor of death unto death" and to the others a "savor of life unto life" (chap. 2, 14, 16). Then he asked the question, "Who is sufficient for these things?" These are indeed great and mighty things, who is capable of doing them? Paul's answer in v. 17 is important: Paul and his helpers are achieving these wonderful results, "For we are not as (so) many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." Paul attributes the success of his preaching to the fact that he carefully refrained from *corrupting* the Word of God, but preached it in *sincerity*, that is, without any admixture of foreign elements.

The Gospel which he thus preached was simply *Christ*. In 1 Cor. 2, 2, he says about this: "For I determined not to know anything among you save Jesus Christ and him crucified." The churches in Galatia he reminds of the fact that before their eyes Jesus Christ was evidently set forth as crucified (chap. 3, 1).

That is the work which the church has been commissioned to do: to preach Christ the Crucified to a world lost in sin, Christ "the power of God and the wisdom of God," for He is "made unto

us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1, 24, 30).

There are many, as Paul complains, who would "corrupt" the Word of God by adding to it other things as inducements. Some may add oratory, or music, or an artistic form of service; others, more spectacular achievements in the fields of economics or politics. They may mean well, they seem to glorify the church; yet Paul calls it secret shame. With what right? God's aim is the salvation of sinners: they rate temporal improvements higher; the foolishness of preaching is the power of God unto salvation: they consider added inducements as more effective. They try to improve on God's arrangements, which they thus by their attempts brand as insufficient.

The church must carefully avoid secret shame, and preach the Gospel in sincerity.

The Church Must Train Men for the Preaching of the Gospel

In one way, preaching is a very simple thing because Christ, whom we preach, is the same yesterday, today, and forever; and sin and guilt of man remain the same. "The heart is deceitful above all things and desperately wicked" (Jer. 17, 9), and "the imagination of man's heart is evil from his youth" (Gen. 8, 21). Moreover, preaching is testifying. Jesus appointed His disciples to be His "witnesses" (Acts 1, 8). Peter and John said before the Council: "We cannot but speak the things which we have seen and heard" (Acts 4, 20); and John opened

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his first epistle with these words: "That which was from the beginning, which we have heard, which we have seen with our eyes; which we have looked upon and our hands have handled, of the Word of life — for the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us — that which we have seen and heard declare we unto you." All a witness has to do is: tell what he experienced. Should preaching, then, require long and laborious preparation?

Jesus seems to have been of that opinion. He chose His apostles and called them to be with Him in His work. For three years He thus instructed them. And how necessary this was became evident on various occasions. Read Luke 9, 54, how James and John wanted to call down fire from heaven on the village of Samaria that refused to receive Jesus, and Jesus had to reprimand them because they did not consider "what manner of spirit ye are of." Or think of how Peter tried to block the course of Jesus, and Jesus rebuked him: "Get thee behind me, Satan, thou art an offense unto me" (Matth. 16, 23). All the disciples failed to understand when Jesus spoke to them about His suffering and death and resurrection. They were men who knew their Old Testament, and yet needed to much special training to become witnesses of Jesus. Or think of the learned Paul, who retired into Arabia for three years after the Lord had called him to be His apostle.

COMMENCEMENT ADDRESS

(Continued from page 161)

powers of young men. This is to be done through the careful study of the great classical works in the fields of history, philosophy, and literature of the world. The idea of this theory is that the student who has sharpened his intellect through intimate contact with the great intellects of the past, will be able to adjust himself to adult life without difficulty.

Man His Own Savior?

Bitter as the battle between these opposing groups sometimes is, they are yet in fundamental agreement with each other. They agree in denying that all men are by nature sinful and that their only hope of redemption lies in Christ Crucified. They agree in the faith that man is his own master and savior and that the kingdom and the power and the glory belong to man and none other. Since they hold that the only kingdom with which man needs to concern himself seriously is the kingdom of this world,

The church is to proclaim all the counsel of God for our salvation. God revealed His plan to us in the Bible, and what a wealth of material does not the Bible contain! A life time is not enough to master it. No matter how often you may have read your Bible, every time you read it again it will glow with a new luster and bring new comfort to your heart. A preacher, who is to proclaim God's plan of salvation, must be trained to study his Bible and to present its wonderful truths.

In a general way the sinfulness of men may remain the same, and thus the problems of a guilt-laden conscience remain the same. But looked at from another angle, Luther rightly sings of the devil: "Deep guile and great might are his dread arms in fight; on earth is not his equal." He has many devices to deceive man. Hence a preacher dare not be a novice, but must know from history some of the cunning tricks of our arch enemy.

If the church is to preach the Gospel properly, we must train men for this work. If we neglect to do so we cannot with a clear conscience claim that we have carried out the commission of our Savior.

Our Seminary A Training School for Preachers of the Gospel

The aim of our Seminary is stated in the Seminary catalog in the following words: "From the beginning the aim of the Seminary was determined by the par-

ticular need of the Synod. It was not so much to furnish opportunity for specializing study in various branches of theology, but to offer a satisfactory preparation for those who desire to enter the ministry of the Lutheran Church." Add to this a sentence from the paragraph on Entrance Requirements: "At present only such young men of unimpeachable Christian character are enrolled as students who have completed a four-year college course such as Northwestern College at Watertown offers."

This aim determines the work to be done at the Seminary and the level on which it is to be done. Greater honor before men might be achieved if we specialized in some field of theology, or if we devoted ourselves to scientific research work in connection with theology, but there is no room for it at the Seminary. Our aim is to prepare preachers of the Gospel; and a thorough knowledge of God's plan of salvation as revealed in the Bible, and an understanding of God's ways as manifested in the history of the church is the first requisite for this work. Accordingly our courses of study are arranged in agreement with our aim, and the material selected and the method of presentation are adapted to it.

Our Theological Seminary is a part, and a very important part at that, of our doing the work which Jesus wants to be done in His kingdom. Let us support our Seminary with our efforts and with our prayers.

J. P. M.

they also hold that the purpose of man's existence is to fit himself into the kingdom of this world, improving it if possible by his presence in it. They disagree violently as to the means of educating men for life in this world, but they do agree that this is the only life that needs to be considered. Both worship at the throne of mankind.

This fundamental idea of the natural divinity of man and of man's destiny to rise to always higher levels of civilized living is the unifying principle of modern ideas in education. In any system of education there must be some unifying principle that draws all the fine threads of knowledge together at one point and that weaves them into one strong strand; otherwise the result of teaching will be not education, but confusion.

Our Goal

It is in respect to the true unifying principles that we differ so radically with the theorists who lead the way in public education. We firmly believe what they flatly deny. We still hold that God

created man a complete and perfect man, that all men after Adam are born in sin and have in Christ a perfect and only Savior, and that the purpose of our existence in this world reaches beyond this world into eternal life. This faith dominates our educational work in all its aspects, in the choice of subject matter, in the spirit in which it is presented, and in the goal toward which we move.

Our immediate goal at this school is to prepare men to preach and teach the Gospel in our churches and schools. That purpose determines the choice of subjects that are taught and also explains the requirement that all who are preparing for the ministry must follow a prescribed course. It explains the heavy emphasis that we place on languages and history, to the apparent neglect of what are called the more practical subjects. It is obvious that not every boy has aptitude for language study. A boy may have an uncanny insight into the workings of a machine and yet be utterly incapable of untangling the perplexities of a Greek sentence. Another may

possess a positive genius for putting things together with his fingers and yet remain forever awkward in putting ideas together with words. We do not believe that all can be poured into the same mould and be made to fit there. That is one reason why many who enter the ninth grade do not survive until the time comes to receive a diploma on this platform.

And still, if we were a university and could take into account the various aptitudes, fitting one for the medical profession, another to be an engineer, another to be an expert farmer, our unifying principle would still have to remain what it is. We should still start with the fact that God created all things, and not with the theory that man began his existence as a brute animal without

mind or soul or God. Our goal would still be not social betterment, or education for freedom or democracy or civilization, but for a life of faith in Christ, which in this world would strive to fulfill God's will that we love Him with all our heart and soul and mind, and our neighbor as ourselves, confidently looking forward to a life eternal as God's own children by the grace of Christ.

THE WORD THEY STILL SHALL LET REMAIN

AMONG the many teachers in our land various opinions prevail regarding human nature. Depending upon the philosophy of life one or the other holds, his statements, his beliefs are shaped. They will then influence the entire teaching. The one rests his convictions on the Bible, the inspired Word of God and it is his sole authority and guide in all matters, also in education. This is the only infallible guide. The other bases his contentions on human philosophy, or we may also say upon a religion devised by unrighteous man. This leads to gross errors. Let us contrast the prevailing ideas on human nature.

Scripture gives us an honest picture of human nature. It is as true today as it was on the day when holy men of God wrote as they were moved by the Holy

Scriptural Facts Ghost. An education based upon the God-given religion teaches that the child is by nature dead in trespasses and sin. We read Ps. 51, 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Another passage from Gen. 8, 21 also confirms this truth, "The imagination of man's heart is evil from his youth." These passages suffice to show clearly man's depravity, his woeful, his sinful condition.

What can be done about this sinful condition of man? The cure for it is not found in external means, in man-made rules and regulations, in man-made schemes and devices. Acts

Sin's Cure 4, 12 tells us, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." The Christian knows that this one and only name is the name of Jesus. The salvation wrought by Him is made the child's own when he is brought to the faith in Christ that justifies. Furthermore, the child will then also be sanctified by the working of the Holy Ghost and will be thoroughly furnished unto all good works.

Teaching the child these fundamental truths, sin and grace, he will by the grace of God be led to confess, first, that he is a sinner, and secondly, also to learn that he need not despair because of his sin. The child has learned that he has a gracious Savior by whom he has been redeemed and who will accept all penitent sinners coming to Him.



F. W. MEYER
Executive Secretary of the School Board

Over against this Scriptural truth natural man according to his worldly wisdom speaks as following concerning human nature: "The **Man's Wisdom** child is inherently good and tends to be good. Give him good surroundings, understanding, social and economic security, and he will develop into a useful, well-adjusted unit in the community." According to this statement the child has by nature a vast amount of stored-up readiness to do good, provided the cor-

rect environment allows this readiness to function.

This statement flagrantly denies the Scriptural truth quoted above. It denies original sin. Since this statement contradicts Scripture, we as

Man's Error Christians dare never permit that such a principle be used as a guiding line in the education of our children. Even though proponents of this view repeat this statement ever so often and emphasize it ever so vehemently, God's Word will remain truth: man is conceived and born in sin, his imagination is evil from his youth.

Despite all vigorous efforts that are made to provide such environment for the child, including the lavish expenditure of money to establish and maintain social centers and supervised playgrounds, it should be evident to all, and is clear to us as Christians, that this does not bring the desired results. If we look about in our community and observe the life of American youth, we do not find that the child is inherently good and that he tends to be good. On the contrary, we are horrified to note the ever increasing number of delinquents that crowd the juvenile courtrooms. That all these innovations are no cure for the depravity of the human race is also substantiated by judges of juvenile courts who have frequently made statements to this effect: There is only one cure for delinquency and that is to give the child a thorough Christian training. How true are these words!

A Christian parent is well aware of the fact that if the Christian training is to be brought to our children through the medium of a school, it can only be done in that school in which the Bible is sole authority on all matters pertaining to faith and conduct. It can only be done by a Christian teacher in a Christian school. Would that this blessed fact might be recognized by all parents of the Church for the eternal welfare of their children.

F. W. MEYER.

BAPTIZE AND TEACH

BY PROFESSOR E. E. KOWALKE

AMONG the very last words that Jesus spoke on earth was the injunction to baptize, and to teach the baptized to observe all things that He had commanded. In accordance with these last words of our Lord we have been baptized and have received Christian instruction. We are also careful to have our children baptized and properly instructed, because we believe the promises connected with Christian baptism.

These are a few of the words of blessing and promise connected with baptism: "As many of you as have been baptized into Christ have put on Christ." Buried with him in baptism, wherein also ye are risen with him." The baptized are called "heirs according to the hope of eternal life," they are called children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ."

Our baptized children are God's adopted children and his heirs, joint-heirs of the kingdom with Christ. They are

princes of the realm by the grace and gift of God.

What kind of education is fitting for the children and heirs of the King of kings? Should they not be educated and trained according to their station in life?

In the words of the Nicene Creed we all "acknowledge one baptism for the remission of sins." With these words we not only accept baptism for ourselves, but we also profess our faith in the promises of God that are connected with baptism. These are the words of our faith; the deeds of our faith should follow.

If we have our children baptized into Christ because we believe that God thus makes them His children and heirs, we should then also treat them as God's heirs in the training and education we give them.

Who shall teach these children of God? And what shall be taught them? Christ said, "Teach them whatsoever I have commanded you." Their teachers must

know and believe the things that Christ commanded, if they are to teach such children properly.

In the words of St. Paul, teachers must be "apt to teach," that is, they must be capable by reason of their training and their Christian knowledge and faith to train the children entrusted to their care. We must not forget that pastors and teachers are guiding and teaching those whom God has taken into his family and of whose spiritual welfare He is supremely jealous.

If we are obedient to Christ's command to baptize, we must also provide the proper instruction for those whom we baptize. In order to do that we must provide instructors who are apt to teach. If there were no other reason why we should cheerfully provide for Christian education in our schools and also maintain higher schools for training people who are "apt to teach," the fact that we baptize and are baptized would be reason enough.

WHY LUTHERAN ACADEMIES?

BY PROFESSOR R. A. FENSKE

Christian Secondary Schools Fill A Distinct Need

Our academies were not established to meet a so-called great challenge of the times. The word *challenge* is being greatly overworked. If we were to use it in this connection, we would suggest that the church does its work in spurts

work of preaching the Gospel to all nations. It does not open such schools to meet a special challenge, nor does it close them immediately when for a season conditions appear adverse. It endeavors to determine the needs of the present and to anticipate those of the future; then, as the Lord gives it wisdom

THROUGH the work of the Synod's Building Fund Committee the general constituency has, during the past months, been made aware both of the needs and of the purpose of our educational institutions; nevertheless there may be many who even now are not altogether clear on just what place in our synodical educational system our academies are to fill and why they are located so far from the Synod's center of gravity.

Academies Are Preparatory Outposts

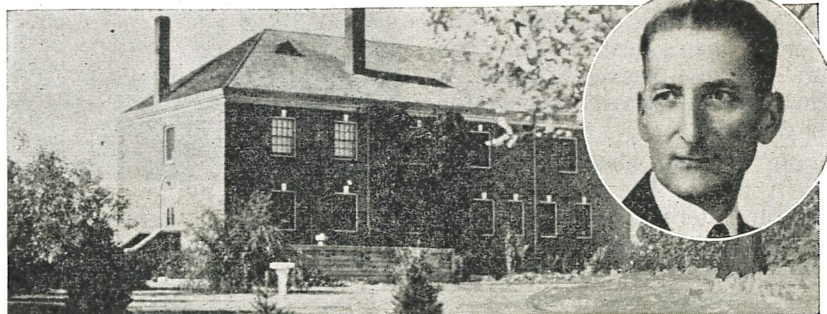
The two academies, the one at Saginaw, Michigan, the other at Mobridge, South Dakota, though administered independently as individual units, are essentially additional preparatory departments for our colleges. They cover the same subject matter, their courses are practically identical, and their intrinsic purpose is the same. However, even as the preparatory departments of the colleges, because of proximity, serve especially their own districts, so the academies, too, may in the same sense be called district institutions. This is important: Through the academies the Synod is drawing a greater number of workers from its far-flung districts, and the districts themselves have the advantage of being able to give their youth a Christian high school education.

as this or that challenge prods it into action. That is far from the truth. The Saginaw institution has long since passed the days of its infancy; the one at Mobridge is well on its way; neither one was founded to meet a sudden challenge.

The church, in harmony with its historical growth, establishes educational institutions in order to carry out its great

and means, it makes provision therefor.

Certainly, if we would expand our missions, we know that we shall need an ever greater number of pastors; likewise, if our hard-won Christian day schools are not to suffer, we shall need an ever-increasing number of teachers. Therefore we must draw from ALL districts of the Synod as many as can be won for this



Present Dormitory, Northwestern Lutheran Academy — Pres. R. Fenske

soul-saving work. That is the primary purpose of the academies, and would that we had the means to establish a few more of them!

The secondary purpose of such academies, however, should not be overlooked or minimized. Not all of our youth will enter the public work of the church. Are these to be neglected? Are they to be placed at the feet of educators who deny that man is born in sin and yet set

up the building of character as the principal aim of education? Are we to permit such educators to rob our children of the fruits that have been grown in the Christian day school? Hence the secondary purpose of our Lutheran academies is to provide as many of our Lutheran youth as we can with a thoroughgoing Christian high school, where their faith in their Savior is deepened, their understanding of His Gospel is enlarged, and

all subject matter is brought into harmony with that Gospel.

In so far as these aims are accomplished in our boys and girls, we need have little concern for their characters, since God is always well-pleased with the new man born of the water and the Spirit and since the fruits of Christian faith are the very warp and woof of good character.

May our academies always receive your wholehearted support.

WHY LUTHERAN DAY SCHOOLS AND TEACHERS COLLEGES

BY PROFESSOR C. SCHWEPPE

MANY people still wonder why our Synodical Conference Lutherans put so much energy and money into the maintenance of our own school system; why we since we contribute our share in taxes for the support of educational institutions other than our own, are not satisfied to have our children get their training there and depend upon some other arrangement for whatever religious indoctrination we may feel obligated to give them. Because of our schools, we are sometimes accused of being narrow, clannish, undemocratic and un-American. These are merely accusations, of course, and the proof is still missing and always will be.

One of the tests of Americanism has usually been the support a citizen gives his government, particularly in time of stress. Quite recently a Catholic writer, while voicing complaint about the opposition the schools of his denomination must face, wrote: "It is very strange that when our boys leave to fight for our country in the present war no one says that they can not join the armed forces or defend their country because they have been trained in non-public schools." Certainly no one dared to raise the charge that their private-school training has made of them inferior fighters or draft even evaders.

But this is only one kind of battle they must wage. There is another conflict that goes on continuously: "The Good Fight of Faith" (1 Ti. 6, 12). "Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6, 16-18). This battle against the "old evil foe" also calls for preparation, for intensive, skilful, prolonged training and study, because it is the most difficult and important kind of battle. It goes on all the time, though

all the nations of the world may be at peace; the enemy assumes many shapes and forms and is often hard to recognize. His aim is the destruction of the soul, eternal enslavement in sin and hell. Should he succeed, all is lost.

Hence we have our own schools. The training for this fight takes time, all the time available, and the atmosphere in tax-supported schools is not such as will help our children to take "the shield of faith — the helmet of salvation — the sword of the Spirit." Scarcely any one will take exception to that conviction.

We Must Train Our Own Teachers

A peculiar kind of teachers; peculiar in so far that they must possess more than the mere technical skills and the usual amount of book-learning in the variety of subjects found in almost every curriculum and obviously a part of every teacher's

if they are to meet the requirements set for them as spiritual guides and counselors, proclaiming the Word and the power of the Spirit, always.

This Spirit comes through the Word. Who would say that a thorough understanding and knowledge of the Word can be acquired in a few short months? Martin Luther devoted a life-time to the study of it and never felt that he had even begun to comprehend it all. Our teachers must know the Bible and the Catechism, the Confessional Books of the Lutheran Church, the historical background from which they stemmed, the religious controversies that led to the clarification of doctrine and the false teaching that still remains in what is known as the church. They must know the Truth and recognize the Untruth. They dare not be false prophets.

In pursuing this course, they will ac-



Pres. C. Schweppe — Present Recitation Building, Dr. Martin Luther College

equipment, teachers who "are not in the flesh, but in the Spirit" (Ro. 8, 9).

This presupposes that these teachers themselves "have the Spirit of Christ," that this Spirit be the controlling influence and the motivating force for all their endeavors, and that by this Spirit they be able to "prove all things," to judge whether they be of God or not. All this is essential to the proper functioning of our schools. All this makes necessary a special kind of training for our teachers

quire more and more of the Spirit, of the power of God, which is bent solely on the salvation of sinners through Jesus, the crucified Savior, which permits of no compromise and which allows no room for indifference. They will become able to view all things that are taught, whether they be history or literature or science or music or art, through the eyes of God and with an understanding of His purpose, and then present them to their pupils in a manner wholesome to their souls

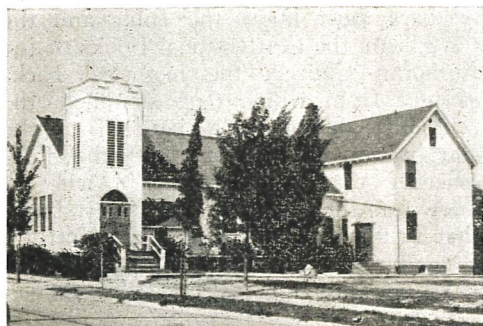
and contributory to their Christian growth and stamina. They will then look upon their pupils not as animals, which is the modern approach, but as being created in the image of God, for whom His Son shed His holy and precious blood.

Jointly with all this, these teachers must

**"I will sing unto the Lord,
because he hath dealt
bountifully with me."**

That was the theme at a very special celebration which took place Sunday, June 24, at the Fairview Congregation of Milwaukee. The occasion for rejoicing was prompted by the fact that she had become debt free.

Twenty-three years ago, which marked the beginning of this mission, and during the ensuing years, the staggering sum of twenty thousand dollars hung over her as a heavy weight. A small church was



Fairview Church and School

built together with a two-story school, which formed a complete unit. Later an addition was built to the church. In 1926 an attractive parsonage was erected. For about twenty years fellow-Christians in our Synod helped her bear that load by granting her a subsidy each month for running expenses. But the Lord blessed the congregation with grace and strength so that two and a half years ago she asked Synod for no further support.

This spring special efforts were made to pay the balance of the mortgage on the buildings. Between April 8 and June 15 over \$5,600 were raised which more than paid the remaining debt. Therefore the rejoicing. The members of Fairview Congregation asked Pastor M. Plass of Oakwood to address them in a German and an English service of thanksgiving in the morning, and Pastor A. Voss, President of our District, at a mortgage burning service in the evening.

be so filled with love for the Savior and His little ones that they will be willing to endure the scorn of the public, the sympathetic smiles of some of their acquaintances, and to receive in return only a portion of the financial reward granted to other teachers. This readiness also

Fairview has every reason to sing unto the Lord, to thank the Lord with heart and hands and voices, for having dealt so bountifully with her.

P. A. B.

**New Director of Bethesda
Home Installed**

On the evening of July 10, the day on which in 1872 the Synodical Conference was organized, Pastor E. A. Westcott, the newly-called director of Bethesda Lutheran Home, Watertown, Wisconsin, was installed. He had but shortly arrived from Selma, Alabama, where for the past twenty-five years he has labored with marked success in the Negro Mission.

Pastor Theo. Eggers, Bethesda's chaplain, conducted the service. Pastor H. A. Schwertfeger, president of the South Wisconsin District of the Missouri Synod, preached the sermon. The installation was performed by Pastor F. H. Eggers, president of the Board of Directors of the Home.

Mrs. Louis Pingel, for many years Director of the Bethesda Home, has resigned because of advancing age. He will continue to serve the institution in some other capacity as strength permits. With a few interruptions, he was teacher or Director of the Home almost from its beginning forty-one years ago.

Bethesda Home, the only haven for epileptics and feeble-minded in the Synodical Conference, at present cares for about 370 patients. About one hundred urgent applications are on file. A new building, for which a considerable sum of money has already been donated, will be erected as soon as building materials are available.

H. C. N.

OBITUARIES

† **THEODORE KLIEFOTH** †

Pastor Theodore Kliefoth was born on February 3, 1859, in Schwerin, Germany, a son of the renowned Dr. Theodore and Agnes (Walter) Kliefoth. After completing his studies at the college and spending one year in the army, he came

to America to visit some friends. Here he was induced by a Pastor Bressin to prepare for the Holy Ministry. In the year 1885 he was ordained and then served parishes in Riga, Michigan, Sac City, Iowa, Farmington, Wisconsin, Detroit, Michigan, and finally in Oak Grove, Wisconsin. He retired in the year 1931.

A quiet, unassuming person, the deceased had, nevertheless, gained a deep knowledge of the eternal truths of salvation and observed with a keen mind the dealings of God with the fallen children of men, especially in these last days. He spent two and a half months in the Lutheran Deaconess Hospital, Beaver Dam, Wisconsin, this spring because of a heart ailment. Apparently in good health he returned to his home, but after ten days, on June 1, an acute heart attack caused his death, as he was partaking of a meal. He reached the age of 86 years, 3 months, and 29 days. Services were held at St. Peter's Lutheran Church at Oak Grove on June 4, Pastor M. Drews delivering the sermon. On June 5 his body was placed into the bosom of the earth at Riga, Michigan, beside his wife, Helene née Doerfler, who preceded him in death in the year 1918. Pastor C. Schmelzer officiated at the grave.

M. J. N.

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† **FRED C. TRIER** †

Fred C. Trier, a member of the Board of Regents of Michigan Lutheran Seminary for more than twenty-five years, died of a heart disease on June 20. He was born September 7, 1866, and was a life-long faithful member of St. Paul's Church of Saginaw, Michigan. Mr. Trier was active in his church, in the affairs of Michigan Lutheran Seminary, and as head of the Trier Construction Company until seven days before the Lord called him to his heavenly home. Funeral services were held at St. Paul's Church June 22 with interment at Oakwood Cemetery. He leaves his wife, three sons, three daughters and six grandchildren. There remaineth therefore a rest for the people of God. Heb. 4, 9.

O. ECKERT.