

# 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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## OUR SCHOOLS.

The strenuous days of final examinations and commencement exercises are over. School-buildings stand deserted but for the presence of men making the necessary repairs and improvements. Teachers and students are enjoying their well-earned vacation, a needed and profitable period of rest—but not of rest exclusively. There is work to be done in preparation for the coming school year, if this is to prove a successful one. Now one of the chief factors in the success of a school is the student. We need him, and we need him in great numbers, if we would make the most of our able teaching force and our school equipment. And now is the time to win him. Within the next few weeks many parents will decide to which school their child is to go in September, and they should be influenced and encouraged in the right direction. To do this is vacation work for pastors, professors, and teachers—but not for them alone. The cause of Christian education is our common cause, for it is a matter of vital importance to the church that all its children and young people be found in Christian schools. If we would build soundly, if we would make the most of our opportunities, if we would extend the sphere of our influence for the good of many, we must learn better to understand and more to appreciate our schools, we must grow more active and zealous in their support and upbuilding. He who is a Lutheran at heart and who has learned to read the signs of the times aright, cannot fail to see the necessity of a concerted effort in the interest of our Lutheran schools. He will not only cheerfully help to support them financially, he will send his own children and try to influence others to do so. The Northwestern Lutheran considers it a privilege to be permitted to aid in this cause which has so direct a bearing on the welfare of the church. Hence this School Issue, with an increased number of pages, which wants to stimulate the interest in our parochial schools, colleges and seminaries.

J. B.

## WHY CHRISTIAN EDUCATION.

**Education Necessary.** That we must educate the young, no one will deny. They enter this life no mere animals, but rational beings, endowed with intellect, will, and affections. They are placed into this world for a high purpose. The child is full

of possibilities. It is capable of the greatest bliss, but also of misery beyond expression. It can become a power for good or for evil, a blessing or a curse, to society. And it does not develop in the right direction by instinct, that even the unbeliever will admit. It must be trained and directed, for its own good and for that of the community. We cannot direct it by outward means. The life's path of a child cannot be staked out mechanically. The child is moved from within, it has a soul, and on this influence must be brought to bear, if the young life is to be developed toward its highest end. Whether its life will be successful or a flat failure, depends on **what the child is**. It must be educated.

**Our Highest Duty.** God makes the child the ward of the parent and charges him with the duty of giving it the right education, Eph. 6: 4. This duty is shared, to some extent, by all other adults. While it is a blessed privilege that we are permitted to do this work, we may well tremble at the thought of the responsibility it involves. No work on earth is greater than that of educating the young, in no other work are mistakes fraught with such terrible consequences. This our highest duty should, therefore, be made the subject of prayerful study by parents and others and fulfilled religiously, lest through our incompetence or neglect a young life may be ruined forever. In order to be able to do our duty, we must have a clear conception of what true education is.

**What is Education?** Very many thoughtlessly narrow the meaning of this term down to the most external preparation for life. They believe that they are educating their child when they assist it to the knowledge and skill necessary to make a living and win the comforts of life, or, perhaps, to enjoy the more refined pleasures offered by music, literature, etc. In addition they may tell the child that it must not lie, steal, etc., and train it to be polite, diligent and saving. Having done this, they feel that they have fulfilled their duty. But this is a very superficial view of education. We would hardly consider a man equipped for the position of a captain of a ship, if he had learned to perform only the minor duties of a sailor. No, he must know his ship as a whole and be able to manage it; he must be acquainted with its destination and the course by which it may



be reached; he must be prepared to cope with the many difficulties that beset the mariner. We would certainly consider that captain a decided failure who would boast of the splendid condition of his ship and crew, while he sailed about aimlessly upon the sea never reaching port and finally ending on the rocks. Thus a man may possess high intelligence, write volumes of learned books, amass a fortune, rule empires, and win great renown—and still be a failure through lack of true education, not having arrived at the end for which he was created. True education must recognize the real end of man and be able to lead him to it. It must subordinate all matters to the supreme purpose of life. An education which fails to do this is wrong and vicious, it makes much of splicing ropes and scouring decks, while it sends the vessel to the rocks.

**Christian Education Alone True Education.** We cannot, as some would do, separate our life into two parts with but little bearing on each other, the religious and the secular. We cannot think and act as Christians in matters pertaining directly to religion, while we view all others from the standpoint of the unbelieving world. Man is one, whether praying or writing a scientific treatise, whether reading the Bible or digging a trench, he is the same man. Life is a unity, always moving, it tends in one direction only, and everything we think, or do, or experience has part in shaping our future. We cannot assume a twofold purpose of existence, and therefore we can speak of but one true education. It remains only to determine what the real end of man is, in order to decide which education is right. And concerning this there can be no doubt or uncertainty in the mind of the Christian.

1 Thess. 5: 9 we read: "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." God created man for His glory and for blessed communion with Him. God saved fallen man for His glory and for blessed communion with Him. Estranged from God, man fails of the true purpose of his existence, and can never know real happiness. Christian education would lead men to God, teach them to know Him, trust in Him, glorify Him, and serve Him in holiness and righteousness. It considers this life a period of preparation for everlasting life. It subordinates everything to this purpose, "for 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?" It does not belittle man's endeavors in this life, it rather sanctifies them unto the Lord and gives them eternal values.

Furthermore, Christian education alone knows

man whom it is to lead to this end, a man lost in sin, estranged from God, totally depraved and corrupted, able only to work out his own destruction, while false education is based on the error that man is naturally good.

And, finally, Christian education alone has the means to lead man to God, the Gospel of Christ, "who died for us, that, whether we wake or sleep, we should live together with him," the means by which the Spirit of God makes man what God would have him be, in fact, educates him. 2 Tim. 3: 15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." J. B.

#### THE PAROCHIAL SCHOOL AND THE CHURCH.

The heart of every true parent yearns over his child: he would safeguard it from every peril, shelter it from every care and trouble, promote its lasting blessedness and happiness. Yet the heritage we confer on our offspring in their natural birth is in every particular capable of working out only the exact opposite, for it is sin. "That which is born of the flesh is flesh." "The imagination of man's heart is evil from his youth." "Foolishness is bound in the heart of a child." Man is a sinner, "not only," says an English divine, "not only by depravation or custom and ill-contracted habits, but by nature, the first principle and source of action. And nature, we know, is as entire, though not as strong, in an infant, as in a grown man. Indeed, the strength of man's natural corruption is so great, that every man is born an adult sinner. Sin is the only thing in the world, which never had an infancy. When a man is grown up, his corruption does not begin to exist, but to appear, and to dispense from that stock which it had long before." We need not wait for man to grow up to see the proof of his corruption; any fair observer of child-life will testify as to the truth of that. While theorists and dreamers are writing long treatises on the spotless innocence of the child-soul, any mother who tries to do her duty by her child must confess that her child daily proves the opposite. Well may this condition in our children fill our souls with shame and sorrow and our eyes with tears, but the remedy lies not within our province.

There is a help. Its source is He who has said of us and our children: "Except a man be born again, he cannot see the kingdom of God." He gave his dear child Jesus for us and our children, "that whosoever believeth in him should not perish, but have everlast-



ing life." Through Jesus all the children of men are ransomed from sin and all its dread results; and in the sacrament of Holy Baptism the Heavenly Father accepts them as His children, imparting to them His Holy Spirit, a new life which is of God, making them heirs to heaven. Through faith they are thus joined to the ransomed throng, are members of Christ's body, the Church.

This bond which joins them to Christ must remain unbroken to the end of their lives, if they are to enter the rest of God; faith lost, all else is lost. Therefore did the Savior command, not only to baptize, but also to teach all nations, to preach the Gospel to all creatures; for "faith cometh by hearing, and hearing by the word of God." Our baptized children are to be reared within the church, where the Gospel of Christ "is the power of God unto salvation to every one that believeth." They are to grow spiritually, even as they do bodily. They are to progress in Christian knowledge, to become more and more steadfast in faith, to increase in love, to wax firmer in hope: God looks for their maturity, for are they not, too, His children? He furnishes the means by which His gracious will may be carried out; but whose shall be the task of applying them?

There can be no doubt that this duty falls first and foremost to the parent. To the fathers in Israel He said, regarding His commandments: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6,7. Regarding His law and testimony David says, Ps 78:5: "He commanded our fathers, that they should make them known to their children." But that is not all, God looks to the parent, too, to carry out everything else that pertains to the upbringing of the child; He says, Eph. 6:4: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." However, how many parents of our day are able to fulfill this duty toward their children? In most cases the father's day is devoted to his work, it calls him from home in the morning, it keeps his attention throughout the day, and when he returns at nightfall he is tired in body and weary in spirit, certainly not fit for so important a task as this duty toward his child imposes. Consideration for the child, too, would find this time for this work unseasonable. Nor can the mother shoulder the burden. Her time and her strength are as a rule consumed in attending to her household cares. Then there is another consideration to be reckoned with: The education of a child demands fitness and ability in the educator. That is something which is woefully lacking in most parents. Very few fathers and mothers understand the real needs of their

growing children, and among those who understand them a goodly number must needs confess their inability to supply them. Thus the home of our time cannot fulfill one the most important duties which God has placed within its province, the education of the young.

In a measure this lack is supplied when parents join themselves to others in a like position and found schools. If they carry this out in the right spirit, they will always remember that they are acting not so much as good citizens, but as Christians. By this institution they are trying in a measure to do their duty by their children, a duty which God imposes. Therefore, Christian parent, a Christian school for your Christian children!

The church has powerful motives for offering aid, systematically and continually, to the cause of the Christian school. Her mission is to preach the Gospel to all creatures: better occasion she could not ask, than her schools offer; better season will not be found, than youth, the seed-time of life; wider sphere of action can not be opened to the Word, than to let it govern all, which is the aim of the Christian school. The baptized young are furthermore children of the church by the gracious will of the Lord; truly, they should be the object of watchful love and care! And where, outside of the home, can these be exercised better than in the school? Besides, are not our children, in the natural order of the things of this life, the hope of the church for the future? If you consider this side of the matter and take into account present-day conditions in the world, you will hardly say that ours is a time where the care of the church for her young might well relax in watchfulness and thoroughness. Bearing this in mind, you will be in a position to answer the question often put to-day: Are we not doing enough when, beside our regular service, we conduct a good Sunday-school? There is no doubt that a school of this kind does a deal of good, but the briefness of time available for it, coupled with the lack of training which the best-intentioned teachers generally bring to their task, the wide field to be covered, if the children are only to get a thorough knowledge of Bible History, the catechism, and the church hymn: these considerations move us to say: no, it is not enough, if by any means in our power we can do more. But have we not omitted to mention one important item of the church's work? What of the course of instruction which precedes and prepares for confirmation? True it is, this is the saving hope of many parents, a salve for consciences troubled because of neglected children. A few lessons a week for a period of six months can, however, not remedy the neglect of six years; besides, it is not only Christian knowledge, but also the results of a Christian training that a child should bring to its instruction, if the lasting good of the child is sought.



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And that brings us to another important point, the question: If no church school, what school? Every school is a place of training, be it for good, be it for evil. By the Word of God alone can a child be trained for its lasting good, brought up "in the nurture and admonition of the Lord." A school which lacks the Word must employ means of training which God rejects. Do you propose to expose your child to these for five days a week and five hours a day and expect the Lord to right matters in an hour or so on Sunday? With what class of children will your child mingle in a school that knows not the Savior? And the teachers of such school, how do you know that you can safely entrust to them the child for which you are sometime to render account to the Lord? If you had to choose for your child between a training for this world and a training for the world to come, how would you decide? And which is worthy of the most sacrifice in time and money? And now, if you knew of a school which is a true help to the home in training for both, according to God's will, would this institution not be worthy of your most earnest prayers, most willing support, your continued attention to its progress and welfare? That is what our Parochial School should be to us. Let us ever bear this in mind, not only as parents who look to the true welfare of their children, but also as Christians who seek the good of the church. G.

### HIGHER EDUCATION FOR SERVICE.

#### 1.

For Lutherans it is self-evident that Lutheran education in any form must have a higher object than to transmit a certain quantity of knowledge. No, the activity of the Lutheran Church along educational lines is in obedience to Christ's command that his believers proclaim the glad tidings of his redemption for the salvation of souls. It cannot, therefore, be surprising that the highest Lutheran education is an education for the specific service of preaching the gospel.

Our Joint Synod of Wisconsin, Minnesota, Michigan, and other States maintains a Theological Semi-

nary at Wauwatosa, Wis., to serve no other purpose than this. It has in its midst three colleges, at Watertown, Wis., New Ulm, Minn., and Saginaw, Mich., which wholly or in part prepare young men to take up the study of theology to serve Christ in the capacity of ministers of the gospel.

Year after year, the Christians in our Synod offer up thousands of dollars for the maintenance of these schools, in addition to what they must pay for the household of their own churches and schools; they do this willingly and without grudging.

Pastors and laymen, elected to such office, sacrifice time and money for the government and supervision of these schools. Our professors take no heed of the fact that they could make other use of their learning to bring them greater pecuniary returns, but without tiring strive to make their institutions as nearly perfect, as they can.

Christian parents give up their sons to study at these institutions for ten long years to acquire this Lutheran education for service in the ministry.

Is all of this worth while? It certainly is.

This Lutheran higher education for service is necessary for the very **existence of the church**. Or can Christians, of whom St. Peter writes (I Ep. II, 9), Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, be without the preaching of the gospel? Christ says (Matth. X, 32), Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Wherever Christians are to be found, no price can be considered too great, no sacrifice too exacting, at all times to provide such that are apt to teach (I. Tim. III, 2), that hold fast the faithful word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers. Where nothing is done to educate such that are to serve as ministers of the gospel, the church cannot exist.

It is also necessary for the **growth and future** of the church. How shall new fields of labor be opened to the church, if it fails to furnish the laborers? How can the church hope to endure, if there is no one available to take the place of such whom God calls from their field of labor to their reward in heaven? If the church does not care for the education of ministers of the gospel, it is digging its own grave. It is hypocrisy of the worst kind to reiterate the words of the Lord (Matth. IX, 37, 38), The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest, and not to provide institutions where such laborers may be prepared for their labor.

The Lutheran higher education for service in the ministry is necessary for the **salvation of a sinful world**.



If nothing but money and riches were needed for true bliss, if the lust of the eyes, the lust of the flesh, the lust of the world could truly satisfy, then we might as well close our seminary and colleges. There are sufficient institutions to teach the wisdom of this world. But we know, that all mankind is under the curse of sin and damnation. We know, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men (Rom. I, 18). We know, that they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one (Psalm XIV, 3). But we also know, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John III, 16), and that there is no salvation in any other; for there is none other name under heaven given among men, whereby we must be saved (Acts IV, 12). Knowing this we cannot do otherwise than to make every effort, that this doctrine of saving grace may be proclaimed to every sinner in the whole world. Who can ask, Why these great sacrifices for our Lutheran higher education?

It is also necessary for the glory of God. God did not fear the price. The Father offered up his only Son. The Son willingly left his heavenly abode and dwelled among men, yea suffered and died for their iniquity. And God will have all men to be saved, and to come unto the knowledge of the truth (I Tim. II, 4). He glories in the salvation of sinners.

Is it worth while to further the cause of Lutheran education for service in the ministry? May every reader answer this question for himself and act accordingly. May the zeal for our institutions never wane among us, but ever wax. And may God bless them.

2.

Beside the ministry, there is yet another branch of service, for which our Lutheran higher education prepares, viz.: teaching in our Lutheran parochial schools. In another article in this issue of the Northwestern Lutheran, it has been shown, why we need Lutheran parochial schools. But if we need them, we certainly must also have an institution to prepare teachers for them, and our Teachers' Seminary, the Dr. Martin Luther College at New Ulm, Minn., is serving a glorious purpose.

To be able to teach children the truths of the gospel, a teacher certainly must himself have a **clear conception** of them. Is it not then sheer folly to put any one in charge of a school, who has had no higher religious education than that which he is to give in his school? It is so easy, that error and falsehood be planted in the eager hearts of the young, and so difficult, that it, when once established, be rooted out

again. Our Lutheran teachers must have thorough religious training.

A teacher must also know the correct **method** of teaching religion. To know a subject and to be able to impart this knowledge to another, are two entirely different things. Wrong methods may prevent successful teaching entirely, or at least materially retard it. We should call it folly for anyone to enter upon a trade which he has not learned, and do we expect a person to be able to mold souls without having learned how?

To be able to serve their purpose, our parochial schools must, in a measure, be able to compete successfully with the public schools of our country in imparting worldly knowledge to the pupils. The standard of the education of our Lutheran parochial school teacher dare not be lower than that of the teacher in the public schools, nay, rather ought it to be higher. And the knowledge of things that pertain to this life must also include knowledge of their correct valuation according to the word of God. We must have teachers in our Lutheran schools prepared for such work in a Lutheran institution.

Above all, our teachers are, to some extent, to be the spiritual advisers of their pupils. Children are entrusted to their care, which Christ has redeemed with his blood, which God has made his own in holy baptism. They are brought to our schools that they may be educated as citizens of heaven. Our teachers are to help them to curb their sinful flesh, to know both their sin and their Savior, to believe in Him for their salvation, are to strengthen the spiritual life begun in them. Will we entrust this to such that are not especially equipped for this office?

No, we need our Lutheran higher education for service in our Lutheran parochial schools. May God bless it.

HERM. MEYER.

### OUR NATION'S HOPE.

Even the casual observer of our American institutions cannot but notice that all is not well with us. Our coming generation does not command the confidence and does not inspire the hopes that would assure us of the safety of our national inheritance of liberty. True patriotism has become so rare as to become noteworthy when it is met. Between the empty-headed, loud-mouthed jingo on the one hand and the selfseeking debaucher of public trust on the other, there is a crying need of that order of patriotism that proceeds from staunch character and morally sound intellect. We are not lacking in bright minds and some of them are devoting their energies to the state but we are not sure that their brilliancy is furthering the common good nor are they able to dispel our doubts in regard to their motives. We are not lacking in great numbers



of well-informed voters who have it in their power to change the course of affairs by their suffrage, but we are pitifully uncertain about their intentions to use their power to vote for that which is good. Our doubts in these matters show us our needs.

But where are the citizens to come from that will form the bulwark of our institutions and will offer unwavering resistance to the powers that prey? Where are the men, and who will furnish them, that are able to withstand the petty bribes of our political practices and are prepared to do the things that are best for their country, whether they profit by them or not? The pat answer is: the public school is training our future citizens and to the product of the public school we must look for betterment. But there is a growing number of men, not necessarily Lutherans, that are not at all satisfied with this answer. It will do for talk during political campaign and is fit material for spread-eagle Fourth of July speeches, but how can the public school do differently in the future than it has done in the past? How will it correct the evils under which we are now groaning which were brought on us under its rule?

Hear what some critics have to say that may be presumed to be friendly in spite of their harshness because they speak from within. "The common and high schools of our country are dismal failures, I am sorry to admit," said James J. Hill to a gathering of Yale graduates. "The public school system is utterly inefficient," was the consensus of opinion of some of the foremost students of the questions involved, gathered in conference at New Orleans this Spring. H. E. Miles, president of the Wisconsin state board of industrial instruction, says the system in use is an "incapable, hopeless, headless jumble," he even goes so far as to say that it is an "intellectual shamble," that is, a slaughterhouse of the mind. These are severe indictments and one might easily multiply expressions of this sort indefinitely; they are so severe that any advocate of the parochial school that should utter them would be branded as a traitor. They are all beside the mark. Mere scolding and denouncing leaves matters pretty much as they were and sometimes makes them worse. These critics feel that something is wrong, but they have failed to find just what it is. Many that see this faint light try to remedy matters by offering every imaginable sort of change. They welcome anything if only it offers something different. Scarcely a day passes but that some school reformer does not offer a complete scheme for the overhauling of the school system; if the school board happens to be in the mood, it may be installed with little concern for the results.

Experimenting in this fashion on the youth of our land, the future governors of our country, should be repugnant to those even that are not very sensitive.

If the great defect of our schools would be appreciated, the lack of religion, then this aimless and criminal experimenting with those priceless jewels, our boys and girls, would cease. That religion is lacking and that this is our great need is said often enough, but naturally enough those that have no religion themselves cannot appreciate the lack of it in their children. A short time ago Bird S. Coler, a high official of New York, declared before a large gathering that only a return to religion could preserve our American institutions. Indicating a similar trend of thought we hear periodically from various sources that attempts are being made to introduce the Bible into the public school. Two hundred laymen and ministers of a large federation made up of different denominations were unanimous in demanding the use of the Bible in the schools; hundreds of organizations and individuals throughout the land have made similar demands. Though these reformers have comprehended the great defect of the public school as a field for the training of good citizens, their method to correct the evil is not American and runs counter to the law of the land. In defining the status of the public school in regard to this matter a judge of the Wisconsin supreme court designated the school as being "God-less" as far as any religious instruction was concerned; the supreme courts of many other states have handed down similar decisions. Even if it were permitted on some technicality, it would not solve the problem, for the reading of carefully edited and selected portions of the Bible without any comment by the teacher could hardly be called religious instruction—and that is the very farthest the public school would dare go.

There is but one solution. The school must save the nation—but it is the school where the whole faith in God is taught and instilled. It is the church school which alone can furnish a citizenship that is endowed with those gifts that can lead to security and to true patriotism. Without faith in God patriotism is but a fetish, an unreasoning and unreasonable enthusiasm that flourishes luxuriantly until demands are made upon it. Patriotism does not rest upon an agreement entered into by a number of people to stand by a certain government, it is conviction arrived at, irrespective of the attitude of any other person, that it is right and moral to uphold the law of the land and that it is vile and sinful to do anything that causes it harm and that it is equally wrong to stand by indifferent when such government needs assistance. Where can such conviction be engendered? You can see that plainly enough; only there where a higher law is recognized that imposes such duties; only there where God is recognized as the creator and founder of all government.

And that is the church school; the true home of sound and trustworthy patriotism. When we say



church school, we mean the Lutheran school. There is a nasty tendency among uninformed Americans, that would like to have exclusive use of the name American, to sneer at the Lutheran school as unpatriotic. They call it a foreign school, an immigrant importation; if the Lutheran church school ever is worried out of existence and in that way becomes foreign to America, then God have mercy on poor America! Lutherans are much to blame for this sneering attitude. They have apologized for their schools when they should have stood up manfully and should have shown their superficial critics that the church school, as we Lutherans have it, is the home of patriotism in a measure that no public school can ever hope to attain.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13. Only a church school can undertake to teach that; only a church school can lead children to love and trust and obey the God that made this ordinance. Patriotism is a hollow mockery without knowing this God and that He gave the government its power and that therefore that government must be sacred. In comparison with this the other matters of civic government are mere trifles; they are so easily taught to the child that has this higher knowledge that it is ridiculous when our critics profess to doubt our ability to teach these smaller matters.

The Lutheran learns in his school the fourth commandment: "Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on earth." He learns in proper parallel to other forms of order that the home is the foundation and according to God's ordinance the type of all other social order. He learns that these things belong together and that the rebellious son or the wayward daughter can no more be a good citizen than the murderer or the thief. He learns that to maintain this order in all its instances is not a debt he owes to society, but a debt he owes God. Society sins against the individual and we can see on every hand that it fails to command the respect and love of its fellowman, but when good citizenship is recognized as a debt man owes his God there is only possible the wilful depravity of conscious opposition.

"Submit yourselves to every ordinance of man for the Lord's sake,"—here is another exhaustive course in civics of a depth and thoroughness that the uninitiated can never grasp. The very acme of good citizenship is expected of the Christian as a matter of course because he is a disciple of Jesus. And what is more, in the case of the Christian it is not merely a rule or a command, such as might be given to anyone that can understand the simple words, it is a

reminder and an application of the fundamental doctrine of Christianity. Christ has made it possible to bear even indignities because of the great deliverance from all sin and evil. We are referred to our experience. Neither threats nor bribes can have power over the Christian that has recognized his Savior as the guide to true patriotism. The Lord Jesus has fulfilled all obligations, also those of the highest and most perfect citizenship, before the Father; He has done this for us, therefore we are glad to act or to suffer, as the case may be, if we but remain in His grace: we submit for the Lord's sake. More than our standing in the community is dependent thereon, even our salvation!

The Christian alone is so serious in his endeavors to have all go well with his country that he does what no other citizen does, he prays for his government: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God and our Savior." These words of Paul may serve to assure him that is not a Christian and for that reason may be in ignorance on that point, that the Christian is the one citizen he may trust when he has lost faith in everyone else about him. These words will also tell such a critic, if he be willing to accept the evidence, that Lutheran Christians are not at all anxious to dominate and rule; we are not using our citizenship as a means toward the end of obtaining power, we are merely exercising the broadest human right: to lead a quiet and peaceable life in all godliness and honesty. Can there be any doubt that a nation has nothing to fear from Christians of that type? Would it not rather be the most impregnable armor to preserve a nation and to make it and keep it great, if it had enough such citizens to give it that character?

We have purposely refrained from detailing the many particular instances where only the true Christian can be trusted to preserve immaculate citizenship. These instances, however, cover practically all of the difficult questions that are agitating the governments of our day. Divorce, the whole sex question, delinquency in young people, graft, food adulteration, the great problem of servant and master and capital and labor, the protection of human life, all of these may not be solved by what we, as Lutheran Christians, may bring to the discussion because not all men are Christians and because even among Lutherans there are such that are Christians in name only. We might fail to cure some of the evils, even if given the opportunity, but that would be because we were deficient, the means we employ are unfailing. We can approach every one of these vexing problems with the conviction that



the true and the good, as God has revealed it through Jesus Christ, is powerful to correct all evil. But this is a faith that is grounded on a continued and ever growing understanding of the Word. Where but in the church school can the way be prepared for these results?

Not long ago it was our good fortune to be most agreeably surprised in a discussion of this matter of the absolute necessity of a church school. Like many other of our Lutheran friends we have become so accustomed to have all those that are not Lutherans, and even some of them, cry down the church school, that we scarcely trusted our ears when one of the most prominent citizens of one of our largest cities wanted to know the details that had to be considered in establishing a church school, a parochial school. He is a Presbyterian layman of ripe years who has in a long and highly useful life shown his earnest endeavor to help his fellowmen. To tell his story briefly, he had arrived at the conclusion that only a parish school, such as we Lutherans have, could benefit the younger generation that he saw growing up around him—and the homes from which they come. He reached this conclusion after mature thought and much deliberation and after going out of his way to gather useful information that he used in coming to his decision; there was no prompting of any kind, the facts he saw converted him. He had observed what was going on about him with his eyes and with a Christian heart, that was all. He is keenly aware of the difficulties that are in his way from the very people that he means to serve, but his highmindedness is established by his earnest resolve to make the attempt in spite of them.

As Americans every one of us should have the same spirit of service to rear a truly useful generation of citizens. As Christians that have the highest possible conception of citizenship and that have in addition the profoundest reverence for the high duties the stewardship of our children imposes upon us, the truth that was forced upon this Presbyterian layman by his experience, should be so evident that we should appear as traitors in our own eyes, if we failed to give to our children that high conception of civic duty which is only possible by a Christian education in a Christian school.

"The sins of the fathers are visited upon the children unto the third and fourth generation of those that hate God." How long, do you think, will it take to bring ruin to a nation of God-haters? Our own dear United States is not immune to the workings of this law of God. If the fathers and mothers of this nation permit a generation of such that know not God to inherit our institutions, there will be none left for the third or fourth generation to enjoy; they will live to curse our memory, even as Israel mourned the loss of

its heritage when the captive people wept in anguish on the banks of the river Chebar.

There are many indications that our day is witnessing the beginning of the decay that inevitably besets a people that loses its faith in God. What are you going to do to stop it? Where that faith is lost, faith in human institutions, faith in the government of our Republic, has no ground in which it may take root. Where the force that issues from faith and trust in God is lacking, there is no power strong enough, and no man honest enough, to fight the evil that brings ruin. With a public school that is frankly and necessarily without God, and, even if it had the Bible, would still be unable to teach the true God of the Bible, where shall the waning moral strength and character of the nation recuperate? For you there is but one answer, and if others fail to agree with you, you know it is because they do not see nor know what you see and know: In the Lutheran church school lies the hope of the nation! If that fails then all is lost! Until that fails, the Lutheran that does not make the widest use of his church school is not only a defective Christian but also a traitor to his country, for his country, our America, needs the product of the Lutheran church school more than anything else that the Lutheran citizen, or any other citizen, has it in his power to give.

H. K. M.

#### OUR INSTITUTIONS.

Comparison is often made between Lutheran colleges and seminaries and those of other denominations. It is, however, not a fair comparison to place them side by side with other institutions of learning without taking into consideration the wholly unlike conditions and environments. The differences in age, in nationality, in spirit and aim, in the way they are financially supported should not be lost sight of. The colleges of other denominations are much older; most of them are largely endowed and do not suffer under financial stress. Equipped as they are with buildings of no mean proportions and with all the necessary educational forces, and conducted in a spirit distinctively American, in but one language, the English, they draw their students from the ranks of all people in large numbers. Their work is not limited to the needs of a particular denomination, but more general in aim, pursuing an education in the popular American sense, often allying themselves with a growing class of worldly men who are not in sympathy with educational agencies too distinctly churchly or Christian. Thus not a few of our most prominent American universities once founded by church bodies and controlled by them, are now divorced from all church control.

With our Lutheran institutions all this is different. They are church schools in the strictest sense, estab-



lished and conducted in the interest of the church for the welfare of the people at large and controlled by church authorities. Not relying, to any great extent, on endowments for their support—though of late years

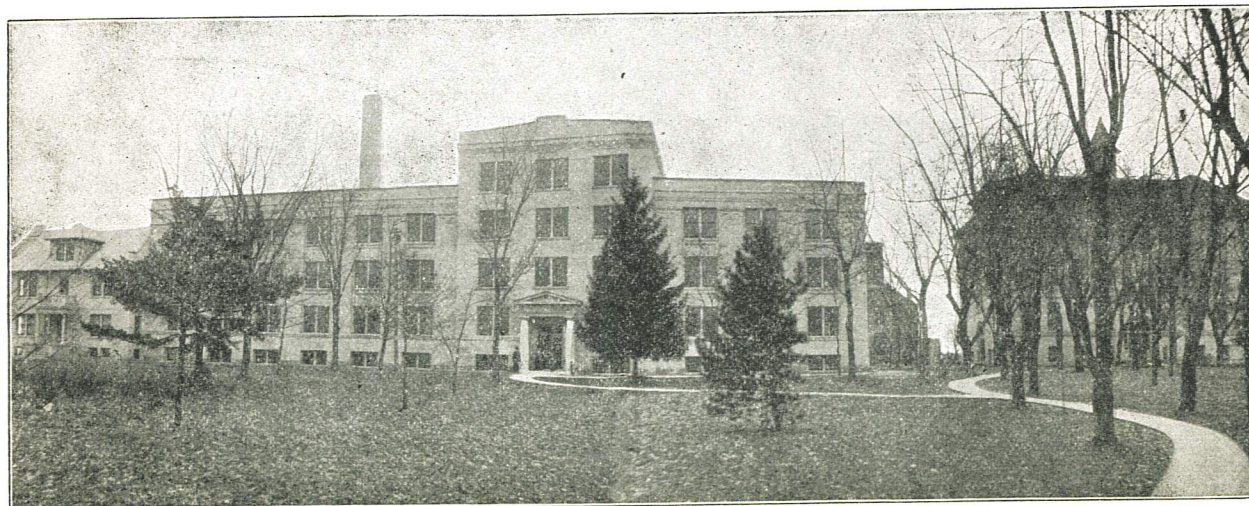
olent and missionary agencies in the cause of Christ's Kingdom. In fact they have grown out of the deepest necessity of the Church to supply the ministry of the Gospel with competent and pious men for estab-



Recitation Hall of Northwestern College at Watertown, Wis.

some of our institutions, notably the Northwestern College at Watertown, have received endowments that are deserving of grateful mention—they are maintained by voluntary contributions of the church people, and placed by them in the same category as benev-

lishing and extending the Kingdom of God. For that reason our institutions of learning appeal to the people of our Church as causes that stand in vital connection with its aims and interests. Linked together in intrinsic, mutual relation, our colleges and seminar-



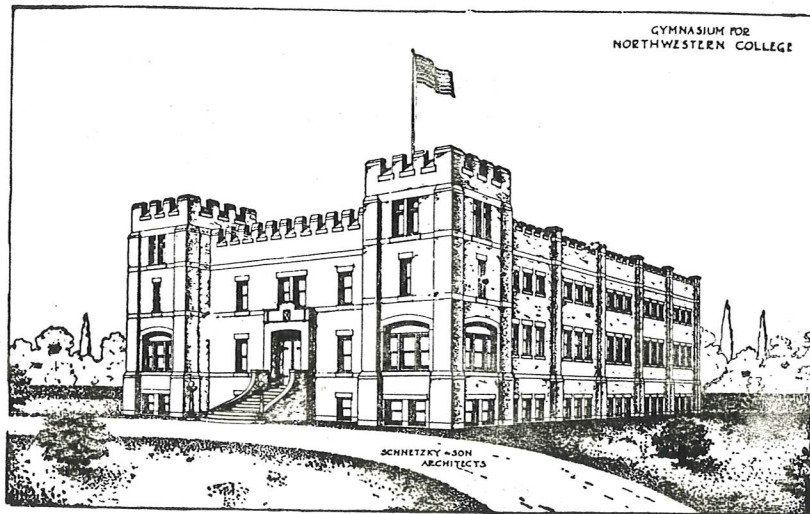
Dormitory of Northwestern College at Watertown, Wis.



ies have grown with the church's growth and strengthened with her strength. Hence the specific and necessarily contracted mission of our schools forbids that type of enlargement which the American college calls for. They have an entirely different aim in view.

The system of education in the Lutheran Church varies in three stages of perfect gradation, the paro-

who have received their elementary education in religious schools and are thoroughly indoctrinated in the tenets of Christianity. Furthermore, our Synod being composed of German congregations in the main, its colleges are attended chiefly by boys of German parentage; and inasmuch as these boys are trained so as to render them efficient in serving the Church in both



Gymnasium of Northwestern College at Watertown, Wis.

chial school, the college together with its preparatory course, and the seminary.

Parish schools form the basis of this system. They furnish the material for our higher institutions. Unlike the American colleges, even denominational, which draw their students from the secular school only, where they have received no religious training, our Lutheran colleges are attended principally by boys

languages, English and German, naturally our schools are bi-lingual in character, both languages receiving equal attention.

Within the confines of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, there are six educational institutions, one theological seminary, one normal school, three colleges one ladies'



Refectory of Northwestern College at Watertown, Wis.



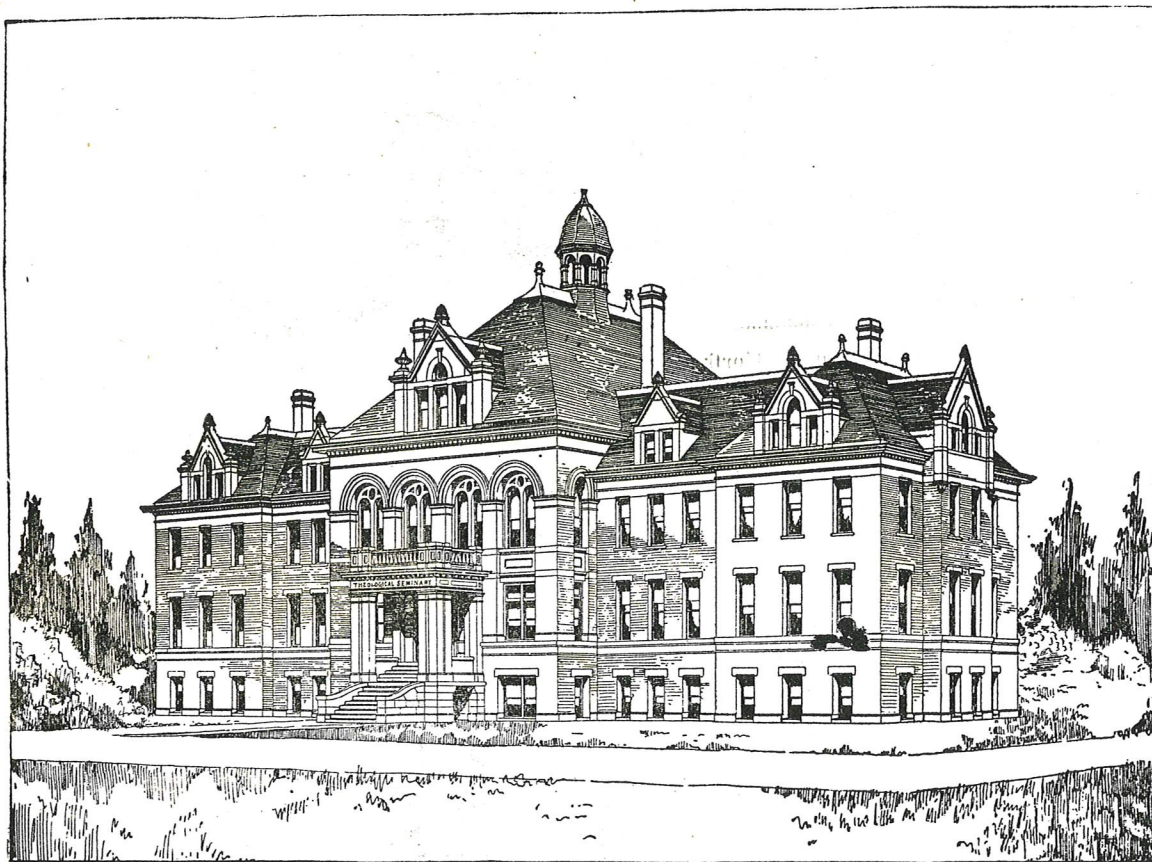
seminary, and one high school. The oldest and largest of these is the

#### Northwestern College at Watertown, Wis.

This institution will celebrate its fiftieth anniversary during the next year, having been founded in 1865 by the Lutheran Synod of Wisconsin. Out of small beginnings it has grown to be an educational center, which has proven a potent and benign factor in the history of the Lutheran Church of the Northwest. Comprising three departments, the preparatory, the collegiate, and the commercial, this college not

Northwestern College is in possession of a valuable property, consisting of a campus of 30 acres, together with several buildings: a recitation hall; a dormitory, affording accommodations for about 200 students; a refectory; a gymnasium; and a hospital for contagious diseases, as also nine residences for the professors.

The present faculty numbers thirteen members. They are Professors A. F. Ernst, Pres.; J. H. Ott, Ph. D., Vice-Pres.; F. W. A. Notz, Ph. D., Professor Emeritus; C. F. Bolle, A. Hoermann, Ph. D., H. A.



Luth. Theological Seminary at Wauwatosa, Wis.

only embraces the usual studies leading to a good education, but offers its students a thorough classical education, which course of study will be treated more explicitly in a special article that is to appear in the next issue, while at the same time excellent facilities are offered to those who wish to prepare themselves for business or the study of sciences. Besides the regular studies in the collegiate and academic courses vocal and instrumental music are extensively studied and practiced, while also a stated amount of physical culture work is being done by the students. For the proper execution of the latter work a large and splendid gymnasium has been donated to their *alma mater* by former students.

Frank, M. C. Eickmann, Inspector; J. W. T. Schlueter, W. H. Huth, W. F. Henkel, E. W. Kowalke, O. F. Kuhlow, E. Wendland.

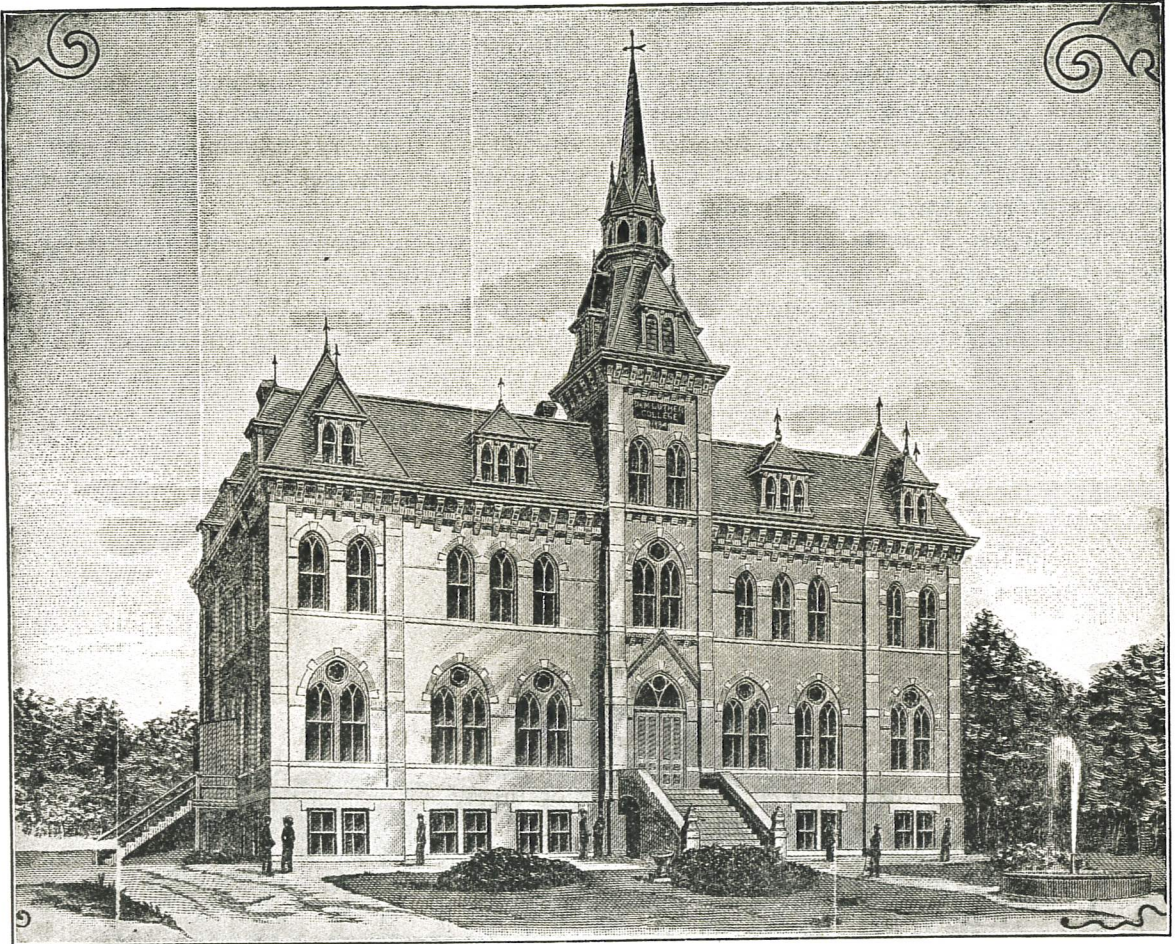
The second in age among the institutions of the Joint Synod is the

#### Lutheran Theological Seminary at Wauwatosa, Wis.

Founded by the Lutheran Synod of Wisconsin, this seminary is now being conducted under the auspices of the Joint Synod. It is situated on a spacious plot of ground covering about ten acres on corner Pabst Ave. and Spring St., at the city limits of Milwaukee.

The aim of its educational work is not the so-called liberal theological research, as the modern school of





Recitation Hall of Martin Luther College at New Ulm, Minn.

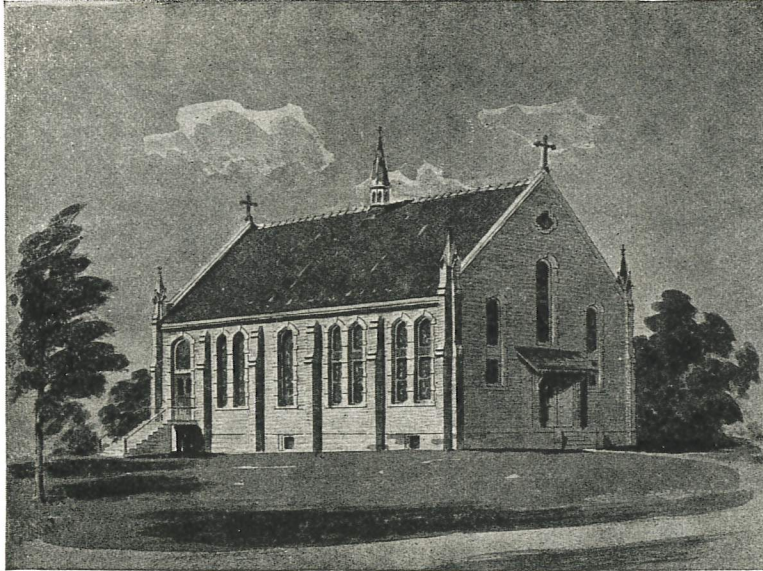


Dormitory of Martin Luther College at New Ulm, Minn.



theology would have it, but the proper training of young men for the ministry, men who shall be competent to interpret Scripture rightly according to the divine purpose it is given, and ultimately to preach

tian congregations, but who enter their field of labor with zeal and love for the cause of Christ and His Kingdom, prepared for unselfish and self-sacrificing work in the ministry, whether that be in a metropolis,



Chapel of Martin Luther College at New Ulm, Minn.

the Word of God pure and unadulterated in conformity with the confessions of the Lutheran Church. It is in fact a school of the prophets, supplying the Church with faithful and efficient laborers, men who are not only capable of serving and conducting Chris-

or in the sparsely settled prairies and backwoods of our land.

The exclusively theological course of this institution calls for three years of earnest and exacting work. Students assume this course of study only after hav-



Recitation Hall and Residence of Inspector at Saginaw, Mich.



ing finished a complete college course in Watertown or a similar institution. At present the seminary is attended by 57 theological students, who are being instructed by the faculty, consisting of Prof. J. Schaller, Director, Prof. J. P. Koehler, and Prof. Aug. Pieper.

lished in 1893 by the Joint Synod. Its organization was prompted by the necessity of supplying the parochial schools of the Synod with teachers fully equipped for elementary school work. The consciousness of the duty of sending their children to a Christian school has always been alive within the hearts of the Lu-



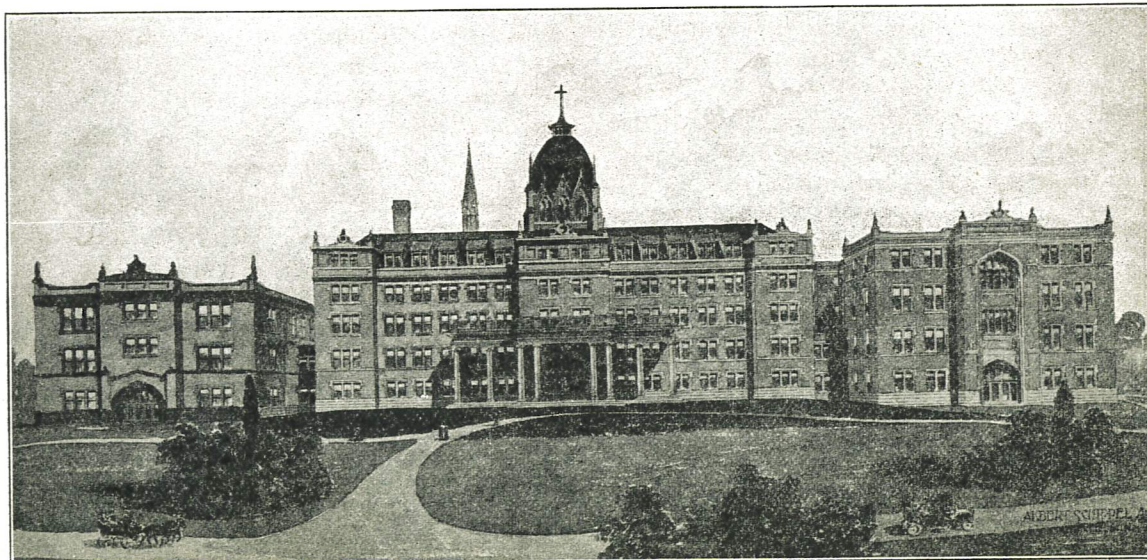
Residence of Inspector and Dormitory at Saginaw, Mich.

Ranking third in age among our institutions is the **Teachers' Seminary at New Ulm, Minn.**

Beautifully situated in one of New Ulm's most conspicuous sections, this institution, incorporated under the name Dr. Martin Luther College, was estab-

lished in 1893 by the Joint Synod. Its organization was prompted by the necessity of supplying the parochial schools of the Synod with teachers fully equipped for elementary school work. The consciousness of the duty of sending their children to a Christian school has always been alive within the hearts of the Lu-

therans. And wherever our church gains a foothold, be it in cities or in the remotest parts of the country, she considers it her duty to establish Christian schools for the education of the young. To supply these schools with teachers trained in the proper manner is the purpose of this our Lutheran

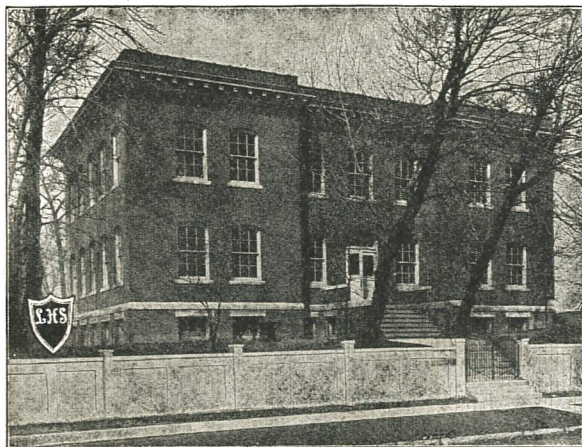


Bethany Ladies' Seminary, Mankato, Minn.



normal school. Pupils entering this seminary are required to complete a course of five years. Besides the ordinary studies pursued in a normal school, much stress is laid on catechetical instruction in Bible history and the catechism, as well as on the study of music, vocal and instrumental, for which latter course excellent facilities are offered to the students.

The faculty numbers nine members, consisting of Professors A. Ackermann, Pres.; G. Burk, A. F. Reim, O. Montgomery, J. E. Sperling, J. Meyer, F. Reuter, E. R. Blieferticht, H. Mosel.



Luth. High School, Milwaukee, Wis.

Another institution of learning to which we would finally call the attention of our readers is the Michigan Lutheran Seminary at Saginaw, Mich. It was reorganized by the Joint Synod in 1910, to serve educational purposes in the Eastern section of our Synod. Its course is similar to the preparatory course of the Northwestern College at Watertown. The faculty consists of Professors O. R. Hoenecke, A. Sauer, O. Hensel and A. Zimmer.

One part of the educational work done within the confines of the Joint Synod still remains to be mentioned—that of providing a High School course for boys and girls. In a measure this provision is met by the Bethany Ladies' Seminary at Mankato, Minn., and the Lutheran High School at Milwaukee, Wis.

J. J.

#### THE SMALLER COLLEGES.

Commencement is the season for those concerned with education to take account of stock, as colleges, normal schools, and university vie with one another in sending forth their battalion of the year's recruits, fresh enthusiastic, filled with high ideals, to add their immortal youth to the sum of the impetus that drives the world on its forward way. If any doubt existed whether the so-called secondary colleges are worth preserving, notwithstanding the tendency of an over-

weening university to drive them out or swallow them up, an answer might be found in the excellent showing made by these hard bestead institutions, whose exhibit of scholarship, as of earnest purpose and loyal affection on the part of student body and alumni, is a credit to those adherents who rally to their support.

Wisconsin, a state which threatened to be overpowered by the educational trust, is in reality making a gallant stand against uniformity in education. Not one of its small, poorly endowed, but ambitious small colleges has gone under, notwithstanding the overwhelming competition of the octopus at Madison with its limitless subsidy of the taxpayers' money. The state university has its own province, in which it is easily foremost; but it is far from covering the entire field in activity and experiment. Like all state-endowed schools, it offers a wonderful bargain in teaching and technical training, a bonus that attracts students from the ends of the earth; yet, in spite of this lavish proffer, residents of the state and other states are not wanting who pay the higher fees at smaller institutions.

In these secondary colleges a more individual training is possible, and in some respects a more symmetric development, than can be attained by the vast throng which yearly presses through the portals of the state university. A finer loyalty is evoked by the college which relies on all its sons and daughters for aid and service than by the one the main concern of which is legislative appropriations. In this intimate relationship, the personal equation counts for more. Direct tribute is rendered to an alma mater which has gathered its students under a cherishing wing. In its graduates there is all the difference between hen-brooded and incubator chicks. The university, bolstered in privilege, makes no draft on the sympathies; but the moment is eloquent with feeling in which faculty and alumni gather to hear from their honored head the yearly chapter in their odyssey of struggling progress, rejoicing together over the generosity of this class or that; glad in the hard-earned gifts laid at alma mater's feet; sinking individual pride in class loyalty, and gaining from the enkindling ardor of their president inspiration for another year. Believe it, effortless prosperity knits no such ties as that.

Not in its great university alone, quite as much in its group of smaller colleges, is Wisconsin rich in educational opportunities. Quality and ideals, not the size of classes, measure the worth of graduates to their community. Not only do secondary colleges as a rule lay more stress on character, not only are the humanities more hospitably entreated by them; but they are altogether free from some of the most glaring faults which impair the usefulness of our university. In not one of them do we hear of the spirit of socialism growing apace, nurtured by the hare-brained among its pro-



fessors. Not one of them seeks to be a power in politics. In connection with none of them is the ominous word graft ever spoken. The insidious influences which beset the university are totally absent from our smaller colleges.

The continued existence of the group of these which flourishes in Wisconsin is a guaranty that many parents are still placing their children educationally not from motives of economy, nor out of pride in the prestige of a capacious university, nor because Madison is popular; but in conformity with ideals silently but tenaciously held, ideals with which the less pretentious colleges are in accord. And this is well, for it makes it certain that in Wisconsin education will retain flexibility and variety, instead of being centralized and standardized by a dominant university.—Free Press.

While the above editorial is probably, at least in part, inspired by the writer's stand to the policy of high taxation for state university purposes, nevertheless it ably states the truth regarding an institution that ought to be dear to all of us, Northwestern College, Watertown. We do not rely on recognition and encouragement from outside our circles to inspire us and make us willing supporters of our institutions; yet we cannot deny that appreciation coming from an unexpected source is gratifying. The following news item, from Boston, Mass., shows that the discussion of the above question is not confined to our state:

"The educational commission of the Northern Baptist convention, with Dr. E. D. Burton as chairman

and Dr. Frank Padeford as secretary, had a hot debate on two questions: "Are the schools giving the religious training that is needed?" and "is the small college having a fair chance as compared with the larger university?" Protest was made against teaching that has a tendency to undermine the faith of the student and the character-forming influence of the denominational college was praised, especially as represented in some of the newer institutions of the west." G.

#### A NEGLECTED DUTY.

Vice-President Marshall, speaking at a church gathering in Washington, D. C., on March 18, referred to the growing neglect of the religious training of American childhood. He said:

"There is this thing wrong in many of the churches, that because church and state are separate and the state makes the schools, the church feels itself absolved from any duty in the direction of education of youth.

The state is permitted to mold children from the age of six up through the time when they are going through colleges where many of the professors are agnostics and atheists. But now the church is awakening to the fact that children should be reared in the way of Christian faith from the nursery upward. I believe that there is in this country to-day a great spiritual awakening, and the church is beginning to see that it has turned over entirely too many of its functions to the state."—Christian Herald.

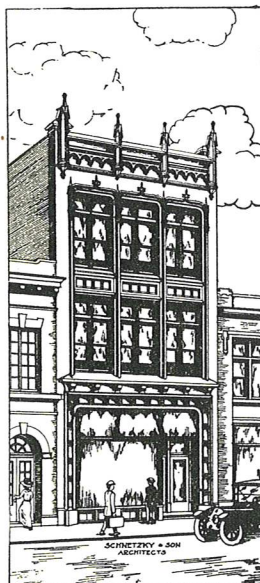
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