

# The Northwestern Lutheran

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

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## CHRISTIAN GRACES

"Ye are zealous of spiritual gifts." 1 Cor. 14:12.

Jesus, my strength, my hope,  
On Thee I cast my care,  
With humble confidence look up,  
And know Thou hear'st my prayer:  
Give me on Thee to wait,  
Till I can all things do;  
On Thee, Almighty to create,  
Almighty to renew.

I want a sober mind,  
A self-renouncing will,  
That tramples down and casts behind  
The baits of pleasing ill:  
A soul inured to pain,  
To hardship, grief, and loss;  
Ready to take up and sustain  
The consecrated cross.

I want a godly fear,  
A quick, discerning eye,  
That looks to Thee when sin is near,  
And sees the tempter fly;  
A spirit still prepared,  
And arm'd with jealous care,  
Forever standing on its guard,  
And watching unto prayer.

I want a heart to pray,  
To pray and never cease,  
Never to murmur at Thy stay,  
Or wish my sufferings less;  
This blessing, above all,  
Always to pray I want,  
Out of the deep on Thee to call,  
And never, never faint.

I want a true regard,  
A single, steady aim,  
Unmoved by threatening or reward,  
To Thee and Thy great Name;  
A jealous, just concern  
For Thine immortal praise;  
A pure desire that all may learn  
And glorify Thy grace.

I rest upon Thy Word,  
The promise is for me;  
My succor and salvation, Lord,  
Shall surely come from Thee;  
But let me still abide,  
Nor from my hope remove,  
Till Thou my patient spirit guide  
Into Thy perfect love.

## THE COLLEGE AND THE LIBERAL ARTS

A Sermon Preached at the Celebration of the Fiftieth Anniversary of Northwestern College, Watertown, Wis., on June 20, 1915, by Rev. Carl Gausewitz, President of the Synodical Conference

"The truth shall make you free." John 8:22

Northwestern College, the anniversary of which we are celebrating, is an institution of the Christian Church. It is a Christian college. That is its distinction.

The purpose and aim of a college is to give a liberal education; to train boys and young men in the "liberal arts;" that is, in the branches of learning befitting a freeman.

Such an education, in the best sense of the term, is the prerogative of a college of the Church. A Christian college alone is properly equipped to teach the liberal arts. Indeed, there are other institutions of learning, many of them outranking ours in material wealth, in external endowment, in the size of their faculties, in some of their results and accomplishments, and in numerous other advantages. I have heard men, for that reason, speak of our Northwestern as a second or third rate institution.

But, in spite of the advantages of others, and against such disparaging opinions and criticisms, let us remember the peculiar glory and privilege of a Christian school like our Northwestern College.

It is this:

The Church College is the only Fit and Efficient Educator in the Liberal Arts.

1. Being an institution of the Church it has and imparts the truth which makes God's freemen.
2. It leads to, and educates in, such a knowledge of the learned arts as befits God's freemen.

1.

"The truth shall make you free."

What is that truth?

It is the Gospel of Christ, our Savior. For "truth came by Jesus Christ," says John, the apostle. Therefore Paul writes to the Ephesians, "Ye heard the word of truth, the gospel of your salvation." And to

Rev. C. Buehler  
Kenosha 65 N. Bridge  
Jan 16 1915

Timothy, "God, our Savior, will have all men to be saved, and to come unto the knowledge of truth." And our Savior says, "If ye continue in my word, ye shall know the truth."

—And He adds, "The truth shall make you free."

When our Lord made that statement, all the peoples of the world consisted of two classes of men: freemen and slaves, or bondmen. But the Jews, to whom Jesus spoke, boasted, "We be Abraham's offspring, and were never in bondage to any man." It was the glory of the Roman citizens of the world empire of that day that they were freemen, *liberi*. And we Americans today rejoice in the fact that our country is the home of the free.

But there is a higher and more noble liberty than that of the descendants of the patriarch, or of the Roman citizens, or of being an American. You might enjoy any of those privileges, and yet not be a freeman in the full sense of that term.

To be God's freeman, is liberty indeed.

Jesus said to the boasting Jews, "Verily, verily, I say unto you, Whosoever committeth sin, is the bondservant of sin." His apostle declared to the Romans, "All have sinned," and, "Ye were the bondservants of sin." But, on the other hand, he writes to them about "the glorious liberty of the children of God." And to the Corinthians he speaks of "the Lord's freemen." The Ephesians he calls "fellow citizens with the saints, and of the household of God." To be free from sin, and God's child, is to be a freeman indeed.

How may a man become such? Our Savior's answer is, "If the Son shall make you free, ye shall be free indeed." And He sets free by His Gospel: "the truth shall make you free." By the truth of the Gospel He proclaims liberty. Thereby He gives us His Spirit; and "where the Spirit of the Lord is, there is liberty." For this very reason the Gospel is called the truth—the reality: it not only teaches, but it gives. "It is the power of God unto salvation to every one that believeth." Imparting the glorious liberty of the children of God, bringing Christ's salvation to the bondmen of sin, it makes and produces the Lord's freemen.

And such men are fit to be educated in the liberal arts.

Now, where is this liberating truth to be found? Who has it? By whom is it to be taught, disseminated, and transmitted to men from generation to generation?

Answer, The Christian Church.

To the church of His disciples the Lord said, "The Spirit of Truth will guide you into all the truth. Go ye, therefore, and teach all nations." Accordingly, Peter, the apostle, says of all the disciples, called

Christians, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." Paul calls them "the Church of the living God, the pillar and ground of the truth." Aye, indeed, the Church is the *stylos*, the bearer, and the *hedraioma*, the divinely established home, of the truth, on earth.

If men should come to the knowledge of the truth of the Gospel, it must be done by the instrumentality of the Church.

If men would be free, it is the Church's business to set them free.

Hence, also, the Church is the only proper and truly efficient educator in the liberal arts. If any one has the right and duty to establish and maintain colleges of the arts for freemen, it is the Church. Such colleges are pre-eminently an affair of the Church!

Other institutions can only train slaves, often quite learned and efficient slaves, but at best learned *slaves* only, who must serve the freemen. We can often make use of their work. "For all things are yours," ye freemen of God.

This, then, is the glory of Northwestern College—this gives our institution its rank—this is our cause for rejoicing today: Northwestern is a college of the Church, having and giving the truth which makes God's freemen, the prerequisite to a liberal education.

## 2.

Setting men free by the truth, the Church college leads to, and educates in, such a knowledge of the learned arts as befits God's freemen.

It teaches a true appreciation of all human learning, showing that knowledge is our Heavenly Father's boon to His children. The Book of the Christian Church tells us about the most thoroughly and widely learned man of the human race. He was a great philosopher: "he spake three thousand proverbs." He was a gifted poet and author: "his songs were a thousand and five." He was a learned naturalist: "he spake of trees, from the cedar tree, that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." He was a practical mathematician; he designed and built the wonderful temple at Jerusalem. His wisdom "excelled the wisdom" of all the students of astronomy in the Orient, and all the recorders of history in Egypt.

But what saith the Scripture? "God gave Solomon wisdom and understanding exceeding much, and largeness of heart," that is, comprehensive knowledge.

To know that every good and perfect gift is from above; that your Heavenly Father is endowing you

with knowledge from day to day—gives the true appreciation of your education. Such learning befits God's freemen. "The fear of the Lord is the beginning of wisdom."

On the other hand, the inspired apostle says of the cultured, enlightened heathen, Because they were not thankful to God, they became "vain in their imaginations," and idolaters. All culture and learning that is not recognized as a gift of God is but refined paganism. Only a Christian college can teach a true appreciation of human knowledge.

Again, it is the true educator in the liberal arts because it puts these arts in the proper place. It shows that the highest knowledge of all is that of which the Lord says, "If any man is willing to do the will of Him that sent me, he shall know." Far above the training of your reason and intellect stands the conversion of your will and mind to God, so that your desires and inclinations be conformed to the good and gracious will of God, to do God's pleasure by faith in your lives and labors as God's freemen. The Christian college is instrumental in bringing this about.

And it imbues the students with becoming modesty, showing the limits of human knowledge. God's freemen are sober in all things, even in their study and research and learning, lest the words of the apostle apply: "Professing themselves to be wise, they became fools." Alas, this world is full of highly educated fools! God made and endowed our body with the senses, and our soul with reason, so that we can observe, search, learn, investigate, compare, systematize, and thus pile knowledge upon knowledge and learning upon learning. But our senses and our reason have their limits. I can study the growth of this tree from the tiny seed; but the Creator must tell me whence both took their origin and life. I can observe yonder river gradually working its way and deepening its bed through the earth's strata; but God must tell me who created the river and set its course. Sober science recognizes the boundaries between human knowledge and the things we can only know by faith in the word of God. And only a Christian college inculcates that soberness, thus giving the true liberal education.

A Christian college teaches the students to keep in mind the glory and the blessings of the highest knowledge. What good can your geography do you if you know not the hills whence cometh your help; the waters of life that must refresh you; the way to the holy city of God? What is all knowledge of history worth if you have not learned the record of the wonderful works of God for your salvation? What can all mathematics profit you if you are not able to solve the important problem how your debt to God is

to be balanced? Can astronomy save you if you have not discovered the Star of Bethlehem; if you can calculate days, months, and years, but know not that the day is at hand, and the Morning Star is shining? What are you profited by all philosophy if you know not the Wisdom from on high, making wise unto salvation? What, if you know all creation, but not the Creator? And if you could write and compose the most beautiful songs, what is that in comparison with the new song of the Gospel; the ability to sing unto the Lord, and to join the great chorus before the eternal throne of God? The best education and the supreme art is to know and grasp the one thing which is needful—Christ Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The Church college teaches that.

And it is instrumental in keeping its students freemen, to whom all knowledge and learning are only subservient. God's freeman must never be a slave, but always a lord and master.

See you that learned slave? Probably he has a string of capitals following his name, indicating his standing in the world of science. He is drudging and toiling from his youth to his grave at some art that has put him in bondage—philosophy, or mathematics, or the natural sciences, or the science of languages, or history, or literature. See him down there in one of the veins of the deep mine of his particular science! He is just now making a discovery and digging up some precious stones of knowledge for the rest of us. Alas, poor fellow! He is mining deeply; but he never can come out for rest and recreation in the bright light of the glory of God. He must dig, dig, dig, toil, toil, slave, slave, slave, till his life is crushed out.

Ah, but here comes the learned child of God, the Lord's freeman! He says to all the arts, I am your master. You must serve me, each in your proper place. Mathematics, you are to help my reasoning power, which God has given me. Literature, Poetry, History, you are to enrich my heart and mind, ever bringing new supplies of thought. Natural Sciences, you should refresh my memory, lest I forget that I was made in the image of God and placed over all nature. Philosophy, you stand over there in the background; you may be the king's jester and show me the foolishness of men against the wisdom of God. And Language, I want you to be my valet, assisting me that I may ever better show forth the praises of my Heavenly Father as His freeman.

That is the truly liberal education, to learn to employ all learning and knowledge as a freeman to the glory of God, and for the good of His children on earth.

And that is the glory of the Christian college. The student having finished his curriculum, the college

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confers on him a degree which says that the laurel is to be placed on his brow because he is God's freeman and has honorably and diligently pursued and finished a course of study befitting a freeman. The Christian college alone can say to him, "The Lord hath given thee wisdom, knowledge, and discretion, that thou mayest walk in the way of good men, and keep the paths of righteousness." Thus the Christian college is the fit and efficient educator in the liberal arts, giving a truly useful, practical, and above all godly education.

Therefore we rejoice today. And all praise be to God, who made our college a home of His truth, and of liberty through the truth, and of a liberal education by the truth!

### COMMENTS

**Truth and Advertising** The Associated Advertising Clubs of the World recently held their annual convention in Chicago. If there was one thought that was brought out forcibly over and over again it was this: the truth must rule all advertising, or the "ad" will defeat its own purpose. It was a very utilitarian motive that prompted the placing in prominence of this timehonored virtue. It took advertising men some time to learn it, but now they seem to have found that an advertisement which is not true will be dearly paid for when the buying public by sad experience learns to shun its originator.

Some churches have become more and more dependent upon the good offices of publicity, commonly called advertising. It might be considered carrying coals to Newcastle if we should advise them to heed the precept promulgated at the "admen's" convention. A church might reasonably be supposed to have more than an elementary knowledge of the value of truth, but in some cases the evidence in hand makes doubt on this score compulsory. A case in point is offered in a clipping recently forwarded to us; it reads in part as follows. "The Blank Evangelical Synod of

North America is strictly a Lutheran organization, founded upon broader principals (sic) than the old-fashioned Lutheran Church. A member of this church may join a secret society which is something the old Lutheran church prohibits. This in itself is one feature which is very attractive to the Lutherans. There are many other broad ideas preached in the new order that is a great improvement over the old church, which seems to appeal to the public." The writer's opinions on broadness may be covered by the American principle of freedom of thought and speech, however much they may conflict with more mature thought. But there are at least two statements that fail sadly to conform with the "admen's" ideal of "truth in advertising" to say nothing of common decency, and still less of the divine ideal of truth in matters pertaining to the salvation of souls. A synod that would venture to modify Lutheran practice, as indicated in the statement given, could no more call itself strictly Lutheran than America could be called an absolute monarchy because it has an executive. Besides, we have very distinct recollection of a lawsuit in which the body in question contended stubbornly and with success that a congregation, which had been a member of its organization, could not even then be considered Lutheran when, as was the case, it had in its constitution defined its doctrinal position according to the standard of the Lutheran confessions. It was contended that mere membership in their body made Lutheranism impossible. Yet, here we have a "strictly Lutheran" body. There is another subtle distinction which conflicts with the facts; a distinction is made between the Lutheran church and Lutherans. Let it be said once for all the Lutheran church exists because there are Lutherans, the church is the Lutherans. There is no conflict, no disharmony; the Lutheran is not a subject held in bondage who must obey the mandates of some one "higher up." To assume such an impossible condition is equivalent to the basest slander and looks very much like an effort to fish in troubled waters. But the "admen" are right, it doesn't pay to advertise unless you tell the truth; that relieves us of the necessity of fearing that our churches will stampede for the green pastures of "strictly Lutheran" bodies, so-called, that "offer attractive features" to the down-trodden "old-fashioned Lutherans." H. K. M.

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**A Very Significant Pointer** It gives us pleasure to quote the following from The Lutheran (General Council): Kansas City has the distinction of harboring in its midst a Lutheran Church whose cornerstone was laid recently with the use of the Masonic ritual. Just how such a thing could happen, when it is remembered that the

name of Christ, who is the great Cornerstone of the Church, can be used only in one of the 33 degrees of Masonry, is not easy to understand. Is anything gained by such a combination? Nay, much is lost—very much. An intelligent Mason, high up in the order, recently said: "I want my pastor to keep out of Masonry. I want to think of him as a pastor, not as a Mason." A very significant pointer. And he stands by no means alone among secret society laymen in so regarding the matter. Another recently said: "The minister who thinks that he wins the esteem and respect of the secret orders and thus gains in spiritual influence and favor is, I fear, greatly mistaken."

"A very significant pointer," indeed, but for the minister only? There is no warrant in Scripture for drawing a line, as is done here, between the pastor and his members. The real preacher in this world is the Church of Jesus Christ, of which every true believer is a member. All Christians are addressed 1 Peter 2:9: "Ye are a chosen generation, a royal priesthood, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." The pastor is but the organ of the church that called him to the ministry. Whatever is unbecoming to him in this respect is unbecoming to his members as well. That "intelligent Mason" is as much out of place in the lodge as his pastor. J. B.

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**Why People Leave the Church** We clip the following from the Milwaukee Sentinel of Monday, June 28th: Under the caption "Why People Leave the Church" the Very Rev. S. P. Delany, dean of All Saints' cathedral, in his sermon on Sunday enumerated what he said were "a few illustrative instances that have come to my attention in recent years." Among them were the following:

"A man withdrew from a church and compelled his family to withdraw because at an oyster supper given by the ladies of the church, at which he arrived very late, he was served with oyster soup in which there were no oysters.

"A man who had long rented a pew in a certain parish went away for two years and expected his pew would be kept empty and reserved for him all that time. When he returned and found it had been rented to some one else, although there were others he could have rented, he left that parish and began attending elsewhere.

"A man left a church and took his children out of the Sunday school because the paper napkins for the Sunday school picnic were not bought at his store.

"A man went home from church one Sunday morning much angered by something he had heard

in the sermon, and announced to his children and wife that so long as that clergyman was there he would never set foot inside that church again.

"A woman left one church and affiliated herself with another because in the latter church they had the 'dear old family prayers' at an afternoon service during lent.

"A woman was very angry with her clergyman because on the Sunday next before Advent he did not preach the 'fragment sermon.' That is a sermon on the text, 'Gather up the fragments that remain.' Of course the clergy are often criticised for what they do preach, but not often for what they do not preach.

"One woman wanted to join the Episcopal church, because she 'just loved the litany and the burial service,' and another woman because 'the Episcopal church believed in dancing.'

"A woman refused to go any longer to her parish church after it had been redecorated and refurnished. Her priest sought to find out whether she objected to the new stained glass windows or the new altar with its candles or the new crucifix or the new pews. 'No,' she said, 'I don't mind any of those things, but a hardwood floor is too high church for me.'

"The highway of the world," concluded Dean Delany, "is strewn with families that have left the church because a child caught measles in the Sunday school, because a very ugly memorial window was taken out to make room for a beautiful window, because they thought the stations of the cross were inartistic, because some one in the choir sang flat, because they did not like the rector's voice, because the pastor did not call on them, or because a certain person in the church did not speak to them.

"Such criticisms as these betray a total absence of the Christian virtues of mercy and humility, and a complete failure to comprehend what the Christian religion is. They indicate not only shallowness of mind—that would not be very serious, but contraction and coldness of heart, which is fatal to true religion." The Dean does not exaggerate, as any pastor of experience will testify. Of course such people are not really a loss to the congregation they leave, nor are they a gain for the new body they join. G.

#### IS THE CHARGE ANSWERED?

The following communication in answer to an address on Christian Science held at the convention of the Lutheran Synod of Wisconsin at Watertown, Wis., June 21, has appeared in the Milwaukee press:

##### Mission of Christian Science

To the Editor: In your report of the Rev. Jenny's criticism of Christian Science in his address at a session of the Lutheran synod at Watertown there is

to be found a reiteration of what others have said who have misinterpreted the healing and saving mission of Christian Science.

In answer to the charge that "Christian Science is incompatible with true Christianity," attention is called to the practical and much needed response which it is making to the appeals of humanity for deliverance from its suffering and woe.

The Master departed from the traditional beliefs of his time in order to prove that Christianity is demonstrable; and Christian Science insists that the power and the success of Christianity is not to be found elsewhere than in the understanding of God and of the gospel which Christ Jesus taught and practiced.

From a survey of the many denominations at variance more or less with each other as to what the scripture teaches, arises the question: Is there nothing more than mere human opinion upon which to lean for salvation? Christian Science replies in the affirmative—and supports its assertion with practical proof.

The Master said: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself," Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 358): "Christian Science, understood, coincides with the scriptures, and sustains logically and demonstrably every point it presents. Otherwise it would not be science, and could not present its proofs. It presents the calm and clear verdict of truth against error, uttered and illustrated by the prophets, by Jesus, by His apostles, as is recorded throughout the scriptures."

W. G. WATKINS.

Milwaukee, Wis., June 23.

Whether the address referred to in this communication was only a reiteration of what others have said about Christian Science does not concern us here. We believe, however, by presenting the tenets of Christian Science in the light of Scriptures to have shown to the satisfaction of a Christian of true faith that Christian Science is incompatible with true Christianity and that a Christian cannot be a Christian Scientist.

Not to reiterate the reasons which have been advanced in said address in support of this statement we would call the attention of the reader to a few pertinent points made in the communication above. It is claimed, in the first place, that Christian Science has a healing and saving mission. We know this to be its real mission, to heal the sick and to deliver humanity from its temporal suffering and woe. But this very mission of Christian Science stands in utter contradiction to that of Christianity or the Christian Church. The aim and mission of the latter is not to heal the sick or to relieve mankind of its physical

pains, but to save immortal souls from sin, death and damnation by the preaching of the Gospel of Him, who came into this world to save that which is lost. Read the whole Bible, particularly the writings of the Evangelists and Apostles, and you will find that neither Christ nor the Apostles preach the healing of the sick as the all-important calling of the Church, but they do preach repentance and forgiveness of sin. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, says Christ, Luke 24:46, 47. And St. Paul strikes the keynote of the activity of the church: "Testifying both to the Jews and also to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Another point stated in the communication above is that Christianity is demonstrable and that its power and success is to be found nowhere else than in the understanding of God and of the Gospel which Christ Jesus taught and practiced. As a whole we do not believe that Christianity is demonstrable in the sense of the Christian Scientists. The very claim of ability to demonstrate the truth of the doctrines of Christianity on the part of its professors is contrary to Scriptural teaching. That would involve that the doctrines of the Gospel are to be demonstrated, evidenced as true by human agencies, by man himself, while they are made efficient and powerful by God only. The power and success of Christianity in no way lies in the attitude of its professors but solely in the Gospel, and that is not of man, but of God. The Gospel in itself has the power for success and needs no human assistance, for it is the power of salvation to every one that believeth. To claim that the Church is to demonstrate the truth of the Gospel by healing the sick is to deny the nature of the true church. The true church of God is invisible, it has no outward marks of its presence in the world. The Kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you! Luke 17:20. To be sure, the Church of Christ has its distinctive marks by which it is known, but these marks are not human, but divine; they are the preaching of the pure and unadulterated word of God and the administering of the sacraments according to the institution of the Lord. If ye continue in my word, then are ye my disciples indeed. John 8:31. See also Eph. 2:19, 20. Moreover he who is a true professor of Christianity will show it by the works of faith. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Gal. 5:22. The fruit of the Spirit is in all goodness and righteousness and truth; prov-

ing what is acceptable unto the Lord. Eph. 5: 9, 10. Outside of this there is no demonstration of Christianity.

Finally the question is raised: "Is there nothing more than mere human opinion upon which to lean for salvation?" Christian Science replies in the affirmative—and supports its assertion "with practical proof." But upon what else than human opinion does Christian Science lean with all its teachings and the whole of its metaphysical system? What is Christian Science but a metaphysical attempt to solve the science of being, to solve the problem of human existence? What is it but an attempt to enter the courts of God and to disclose His mysteries by mere human reason? Scientifically it tends to know and to demonstrate the truth. The very nomenclature, which it has appropriated, Christian Science, Divine Science, Science of Being, Metaphysical Healing, Divine Principle, etc., give evidence of the fact, that this religion is based solely upon human opinion, and not upon the Word of God.

Let us remember that Christianity with its doctrine of atonement and salvation cannot be construed out of human reason, but that it is a revelation of God, and he only, who accepts the Gospel with true faith, will understand it. J. J.

#### GOLDEN JUBILEE—NORTHWESTERN COLLEGE

June 19th and 20th were days that will live long in the memory of the thousands who gathered at Watertown to celebrate the golden jubilee of our beloved institution. Probably never before has Watertown and especially our college bidden welcome to so many visitors as on this occasion. From all parts of the state pastors, teachers, former students, and congregation members in great numbers found their way hither to "rejoice with them that do rejoice." The joyfulness of this memorable occasion was enhanced by the presence of representatives of other synods and institutions who are one with us in faith.

Drs. F. Pieper and C. Krauss of St. Louis, Mo., Dr. Olaf Brandt of the Norwegian Lutheran Seminary at St. Paul, Prof. W. Kruse of Fort Wayne, Prof. C. Huth of Milwaukee, Prof. C. Heuer of St. Paul, Profs. A. Ackermann and John Meyer of New Ulm, Prof. O. Hoenecke of Saginaw, and President J. Naumann of the Minnesota Synod were the bearers of greetings and congratulations from their respective institutions and synods, and helped materially to heighten our joy. No doubt their presence and their utterances have done much to knit more firmly the bond of fellowship and brotherhood between the other members of the Synodical Conference and us. And that in itself is a blessing of the highest significance. To give a de-

tailed report of the program carried out, would lead beyond the bounds of this article and would be merely repeating what has already been written elsewhere. To those, however, who may not have read anything about the celebration, the following may convey some idea of the manner in which Old Northwestern observed its fiftieth birthday.

A concert given by the students in the gymnasium on Friday evening opened the celebration.

On the morning of June 19th the customary commencement exercises were held in the Gymnasium. A Latin, an English, and a German oration were delivered by members of the jubilee class, followed by an address by the President, Dr. A. F. Ernst. In the afternoon there was an academic procession of the faculty, the representatives of other institutions, and of alumni, which moved from Recitation Hall to the Gymnasium. Here, before a gathering that taxed the capacity of the spacious auditorium to the utmost, Dr. A. Hoermann delivered an academic address after which greetings and congratulations were extended by the aforementioned representatives of the different institutions and synods. Next in order came the main event of that day, the conferring of degrees on two men whom the faculty had singled out for these special honors. The title of Doctor of Divinity was given to Prof. C. Krauss of Concordia Seminary, St. Louis, Mo., and to Prof. Olaf Brandt of the Norwegian Lutheran Seminary, St. Paul, Minn., in acknowledgement of their services to the Church.

As a tribute to the service he rendered the Church in another field, that of philosophy, the faculty of Concordia Seminary, St. Louis, Mo., bestowed upon the venerable President of Northwestern, the Prof. A. F. Ernst, the title Doctor of Philosophy. The conferring of the degrees and the acceptance of these honors were conducted through the medium of the Latin language. May the Lord continue to give to his Church many more such faithful servants.

In the evening we were again assembled in the Gymnasium, where former students dug into the distant past and told of experiences and of the debt they owe to Old Northwestern. Portraits of Dr. Ernst and Dr. Notz, prof. em., presents of former students and of other friends of the college, were unveiled and presented to the institution.

But the climax of the celebration was reached Sunday morning when under very favorable weather conditions about five thousand people gathered for religious service out in the open air to render praise to Him who for fifty years has showered blessings upon our school. Rev. G. Bergemann, president of the Wisconsin synod spoke in German, and Rev. C. Gausewitz, president of the "Allgemeine Synode," delivered an English sermon, which we print in this

issue. Members of the Saengerbund of southern Wisconsin rendered choral music, while the college band accompanied the hymns sung by the congregation. One sentiment filled all hearts and pervaded preaching and singing: Soli Deo Gloria!

In the afternoon the celebration assumed a more informal character. There were addresses by Dr. F. Pieper, the Revs. J. Gamm and E. Pankow, and Mr. E. v. Briesen; the buildings were inspected by the visitors; old acquaintances were renewed and new ones formed; while the Ladies' Society of St. Mark's valiently and successfully struggled with the problem of serving refreshments to the many visitors. Late in the afternoon those who had come from various points by excursion trains departed to their homes. May the memories of these happy days linger long in their hearts and keep their interest in Northwestern College alive.

O. KUHLOW.

#### NORTHWESTERN COLLEGE

In compliance with a resolution of synod, the board of Northwestern College held a joint meeting with the faculty of our Theological Seminary, the faculty of Northwestern, and with representatives of the faculties of New Ulm and of Saginaw, at Watertown, on Wednesday, June 30. Several visitors were present also. The subject of the discussion was the inspectorate of our college, which has become vacant through the death of Prof. M. Eickmann. The discussion made it evident that it is desirable that the institution have but one head, and again, that no one man is able to accomplish satisfactory results in the inspectorate, though he wear himself out in the attempt, on account of the volume and nature of the work required. It was therefore resolved to combine the directorate and the inspectorate, making Prof. Dr. A. F. Ernst the one responsible head of the institution. He will be given as assistants, three tutors, graduates from Wauwatosa, if such are available. These are to relieve him of the routine work, while the faculty will assist him in the supervision. He will thus be enabled to do efficient work. The board expects good results from this arrangement and is convinced that the members of synod and, especially, the parents whose boys attend our college will hail this innovation with joy. The tutors will also be employed in the class room, which makes it possible to relieve Dr. Ernst of a part of his work as teacher, in order that he may devote himself to his duties as director of the institution. There will also be some relief, though by no means sufficient, for the other members of the faculty, as a professor will be called to fill the present vacancy. A call has been issued to the members of synod to propose candidates for the position. The new professor will teach re-

ligion, German, Latin, and Greek. The names of the candidates proposed must be in the hands of the secretary, the Rev. K. Machmiller, Manitowoc, Wis., by Tuesday, July 12. J. B.

#### ANNOUNCEMENT

The Ev. Luth. Associated Charities will convene July 27 to 29 at Ft. Wayne, Ind. Meetings will be held in the Parish House of Emmaus Ev. Luth. Congregation, the Rev. Ph. Wambsganss, pastor.

Very interesting papers will be read by the Rev. F. H. Eggers, of Watertown, Wis., Rev. Ph. Wambsganss, and others. For quarters apply to the pastor, Ph. Wambsganss, 2322 Broadway, Ft. Wayne, Ind., not later than July 17th. J. R. BAUMANN, Sec.

#### ITEMS OF INTEREST

##### Motorcycle for Missionary.

A new application of the motorcycle to a distant field of endeavor will be watched with interest in the performance of an Indian motorcycle which was presented to a missionary in China, Rev. W. F. Junkins, who recently returned to his charge after a visit to his home in this country.

The gift was from a number of college classmates of Mr. Junkins, who wished to have their regard for his consecration to duty take a practical form and decided upon the motorcycle. With it they also presented a side car, so that he need not be alone on his travels.

He is at one of the interior stations, about 400 miles from Shanghai, but covers a good deal of territory in his neighborhood and will be able greatly to increase the distance over the twenty miles or so a day which has been the best he could do.—Exchange.

##### Zionists Are Active

A Boston paper under date of June 27th prints the following:

"Jews from all parts of the United States, delegates to the convention of American Zionist organizations, filled the great hall in Mechanics building to overflowing to receive an official welcome from the state and city. A large overflow meeting was held on the street outside. Representatives of David I. Walsh and Mayor James M. Curley were among the speakers extending a welcome and the Zionist plan of reclaiming Palestine for the Jews was discussed by Louis D. Brandeis of this city, Dr. Schmarya Levin, a former member of the Russian duma; Dr. Stephen S. Wise of New York City and others."

##### Lutherans Strong

A religious census at Minneapolis disclosed the following facts,—gratifying in a high measure to Lutherans. The city numbers over thirty-five thousand Lutherans, almost twenty-seven thousand Roman Catholics, over twelve thousand Methodists, about nine thousand Presbyterians, eight and one-half thousand Congregationalists, almost eight thousand Baptists, and six and one-half thousand Episcopalians. Lutherans thus stand at the head of all denominations, and are nearly as strong as all Protestants taken together.—Lutheran Herald.