

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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THE SOWER

Heav'nly Sower, Thou hast scattered,
Precious seed upon Thy field;
That a harvest might be gathered,
Rich and fruitful in its yield.
Gracious Lord, Thou hast defended,
Nurtured, watered, guarded, tended,
This so precious seed of Thine,
Springing up in soil divine.

Lo, Thy field its fruit has yielded,
Where Thy kingdom's seed was sown;
Gospel rain from drought has shielded,
Pentecostal winds have blown;
Where Thy Sun of Grace in splendor,
Shed its warming rays so tender,
There Thy Seed hath taken root,
There it blossomed into fruit.

From his regions, dark, infernal,
Satan viewed with scorn Thy toil;
Threatened to destroy Thy kernel,
Ere it blossomed in the soil;
In his malice vigil keeping,
While Thy husbandmen were sleeping,
He, with scornful, cruel mien,
Sowed his blighting tares between.

"Lord, behold Thy toilsome sowing,—
Whence these tares?" the toilers sigh;
"See, among Thy wheat they're growing,
Shall we root them up?" they cry.
"Nay," He answereth, but rather,
Wait ye till my reapers gather,
All this precious wheat of mine
Into barns, at harvest-time."

"Garner not the tares too quickly,
Lest my wheat ye shall despoil,
Though betwixt the grain so thickly,
They are sown upon the soil.
Lo, upon the day of burning,
Tares to stubble will be turning,
When into the harvest-bin,
All my wheat is gathered in."

Precious Lord, Thou still art sowing,
All the world's Thy harvest-field;
Still Thy Gospel seed is growing,
Promising abundant yield.
Guard Thy Kingdom, blessed Master,
Save Thy harvest from disaster,
For the cruel foe doth still,
Sow his wicked tares at will.

Tares of unbelief and schism,
Still Thy Gospel-field annoy,
Tares of "Higher Criticism"
Seek Thy Kingdom to destroy;

Lo, false doctrine ev'ry hour,
Seeketh whom it may devour,
Tares of proud self-righteousness,
Still Thy harvest-field distress.

Wake, ye husbandmen, from sleeping!
Haste! The harvest draweth nigh!
Lo, the day of joyous reaping,
Now is dawning in the sky!
See the grain in glory sprouting,
Hear the heav'nly reapers shouting!
Hark! 'tis Gabriel's trumpet-blast:—
"Harvest-time hath come at last!"

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel for the Fifth Sunday
after Epiphany, February 9th, 1919.

COMMENTS

A Belated Awakening The Federal Council of the Churches of Christ in America has recently issued a bulletin in which it expresses regret for some of the excesses which marked the conduct of some "patriotic" organizations; the bulletin adds a caution to refrain from unnecessary harshness in dealing with problems which were suggested by the war in regard to the use of foreign languages in churches and schools. We note the comment found in an editorial of a daily paper and though we feel that the editor is almost too bitter in recalling the conduct of some churches and some churchmen, yet we are sure that much that he says is fully within the facts. If the Federated Council of Churches of Christ in America would have exerted its influence in May and June, 1917, much might have been avoided which a belated awakening of the conscience will never efface and make undone. We offer a part of the editorial because it reflects the opinion of a layman who writes not from any church interest but merely as a guardian of civil liberty:

"Religious bodies of America have particular reason to seek atonement for their disgraceful conduct during the last two years. They were not only silent, they joined in the clamor, and they agitated to the best of their ability whenever some autocratic petty tyrant raised his hand to strike down a man of foreign tongue. The tolerance which they could not find for the man of German speech was there in abundance when they judged the man who outraged the foreign-born citizen. Today they wring their hands and make a display of their horror of any persecution which might prevent

a German priest from administering the sacrament to the dying, or which might hinder a pastor from speaking words of consolation to griefstricken relatives over their dead, or which might deprive fathers and mothers of the opportunity to consecrate their children to Christ in baptism. Today they curse and disavow the sacrilege perpetrated by the mob, which if not encouraged by their activities yet took its cue from their passivity, in burning down houses of worship because they seemed to think that worship in any tongue but English would not be understood in heaven." Some churches did not stop at the blasphemy of distorting Bible texts to prove that such excesses were but expressions of godly zeal. They explained these unspeakable misdeeds as manifestations of holy patriotism, while at that very moment members of the flaming church were rescuing their service flag at the peril of their lives, a service flag which showed the number of their sons, and husbands, and brothers who were fighting America's battles as American patriots. It was a striking answer to the incendiaries who burned the church that its women, wives, mothers, and sisters of American soldiers, unfurled their rescued service flag on the smoldering ruins of their house of worship."

"Today we are met with the weak apology that prohibition of worship in the German language was "ill advised." This tardy admission is expected to be ample satisfaction for any wrongs inflicted. (A prominent political leader) joins in this half-hearted confession of past wrongs, but stipulates that in the future the young generation of America must learn of American ideals in the language of the country."

"Of course, this stipulation is an infamous subversion of the truth, for there are no schools in America, founded by Germans, which do not equip their scholars with an adequate knowledge of English. As far as the generation is concerned which is born in America one can only say that they **also** speak or understand German, but never that they use German **exclusively**. Such things may have been possible long ago when there were some German colonies that were isolated from other communities by the sparsity of facilities for transportation. But those days are gone by. If such arguments are seriously advanced by the Council of American Churches they incline us to a refusal to accept anything they may say or suggest."

The scathing arraignment in this editorial is not undeserved by many of those who would like to be taken as leaders in America; they lead by catching up with the crowd and running to its head, not by guiding the masses in the paths of rectitude. Because that is their habit we naturally suspect that this belated awakening of their conscience connotes that they have read a change of sentiment in the American mind and they are hastening to run to the head of a popular movement. It has been said long ago that one can know precisely what people will say and think after

the war if one takes the exact opposite of that which they say and think during the war. This is being borne out in many respects. May it also prove true in regard to the undeserved and unjustifiable persecution of some of our churches because of the accident of their language.

H. K. M.

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An 'American' Sunday "New York—The 'French' Sunday must go—we must strive for an 'American' Sunday.

"This dictum has been laid down by the Rev. Dr. O. R. Miller, state superintendent of the New York Civic league. Dr. Miller has announced that the Sunday motion picture and the Sunday baseball game will be the objectives of a great campaign which his organization is about to launch.

"We have had a dry victory, said Dr. Miller, and this gives us heart and courage. We are not opposed to motion pictures in churches or in such places as the Y. M. C. A., nor are we going to try and keep the boys from getting together and playing a little baseball.

"Our principal activities, for a while at least, will be in securing laws to enforce prohibition, especially the 'search and seizure' law, without which the matter of prohibition becomes a 'poor man's prohibition,' leaving the wine cellars to the rich and removing the glass of beer from the poor."—The Milwaukee Journal.

From Washington it is reported that a movement is about to be launched for the passage of a Sunday blue law by congress. This movement appears to be fully justified, for did not the ministers of the Capital who took a census on a Sunday night find that about 40,000 people were at the theaters and the movies and but 15,000 in the churches? Surely a violent movement is called for by such deplorable conditions.

These reports deserve more than a passing interest, indicating, as they do, the present trend of affairs. As the 'dry' victory referred to above was a political one, the proposed drive will naturally be of the same character. There is to be an agitation for legislation against the evils mentioned. The State is to tell people how to spend their Sunday, discriminating as a competent judge of religious matters between the entertainments of the Y. M. C. A. and the churches and those of other citizens. But why not go to the root of the matter? Let congress drop all other business and immediately set about to establish a national religion. Men in public life who have considered it to be within the sphere of their duties and their authority to discourage denominational competition are available and will not hesitate to lend their valuable support to an effort to settle the matter finally.

With a national creed backed by the authority of the law (with its courts, jails, penitentiaries, electric chairs or gallows) we do not see why we should not be able to compel men to go to church and to lead a life of what Dr. Miller would call 'American' piety.

The kingdom of God, as some men see it, would be perfected.

Yes, there is an urgent need for a strong Americanization movement; let every true American make it his business to support this movement; the knowledge of a foreign tongue is not a necessary qualification for those who would engage in it. J. B.

RESTATEMENT OF OUR POSITION IN THE SCHOOL QUESTION

In view of the fact that numerous bills relative to schools are being introduced in State legislatures throughout the country at present, which if enacted would endanger the Lutheran church schools, in some instances, even to the extent of practically eliminating them, it may be well for general information to restate the declaration made in the year 1890 by the Synodical Conference, the largest general Evangelical Lutheran church-body in America, comprising the Evangelical Lutheran Synods of Missouri, Ohio and other states, of Wisconsin, Minnesota, Nebraska, Michigan and other states, and the General English Evangelical Lutheran Conference of Missouri and other states. Follows the declaration:

1. "Whereas the Word of God, our rule of life, enjoins upon all Christian parents the duty of bringing up their children in the nurture and admonition of the Lord: therefore all Christians who educate their children in schools are in duty bound to instruct their children, who are not yet confirmed in Christian truth, to such schools only as secure the education of children in the nurture and admonition of the Lord, which at the same time it is with us self-understood that we are willing to make good citizens of our children, to the utmost of our ability, and that we endeavor to give them the best possible schooling in the use of the English language."

2. "Whereas in the non-religious public schools, wherever they are conducted in the sense of the non-religious state, not only Christian education is excluded, but also, as a rule, things not in harmony with the Word of God are by way of instruction and discipline inculcated in the children, and the spiritual life of Christian children is thus endangered and impaired: therefore we as Christians are in conscience bound to submit to no law of the state which is directed or may be used toward forcing our children into such public schools."

3. "In accordance with our daily prayer: "Thy kingdom come," it is our duty to preserve and extend the orthodox Evangelical Lutheran Church in this our country, and we are, therefore, in conscience bound to combat each and every law which is directed or may be used to the detriment and damage of Lutheran parochial schools, which are effective means of extending and perpetuating the kingdom of God."

4. "Forasmuch as our Lord Jesus Christ says, "My kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," the separation of Church and State is for all times to be acknowledged as in accordance with the Word of God; and since God has in this country has vouchsafed unto us the precious boon of religious liberty, we may not as faithful stewards approve of any legislation which tends toward a confusion of spiritual and secular affairs and endangers our religious liberty, and we most cordially approve of combating with legitimate means such laws as might be enacted to the detriment and damage of our parochial schools, while on the other hand we, for the same reason, condemn all demands upon the public funds for the erection or maintenance of parochial schools."

This declaration clearly sets forth our position regarding the education of our children in church schools. We still hold to it unequivocally, and will combat by legitimate means any legislative measure which tends toward endangering the maintenance of our religious schools. J. J.

WHY NOT THE SUNDAY SCHOOL ALONE?

To any one conversant with the conditions in our congregations, it has been apparent for some time that one of the most important questions demanding our attention was the school question. The difficulties encountered in maintaining a Christian day school have been constantly growing, the zeal for Christian education declining, even among pastors and teachers, with ever increasing frequency the question is being asked, Why not the Sunday School alone? Furthermore, since it has become necessary to found purely English congregations, the great majority of which have no school of their own, the consideration that caused many to join such congregations was that then they could send their children to the public school and have them receive their religious instruction on Sunday. And who would not like to follow the lines of the least resistance? And now the war has brought us the insidious propaganda against everything German. In the heat of the war enthusiasm, our schools are being considered by many of our fellow citizens as a foreign element, as institutions fostering the German "kultur", and many other odious epithets are being heaped on them. Their free development is in danger of being hampered by state regulation. What are we to do? Ought we not to yield to the spirit of our times, close our schools, and be satisfied with instructing our children in the Sunday School? In the following article, we shall attempt to show that such an attitude and the best interests of our church are incompatible, that it is bound to work irreparable damage to the future welfare of our church, and that therefore we cannot be satisfied with the Sunday School alone.

To avoid all misunderstanding, we wish to state from the very beginning that we are not moved by any hostility to the Sunday School. The question is not whether to have a Sunday School, or not. That question must in every case be answered according to the prevalent local conditions. We fully realize that there are localities where it is wellnigh impossible to have a regular parish school. Some places are so sparsely settled that the pupils for a school would have to be drawn from so large an area that it would be impossible

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daily to send the children, especially the small children, such a long distance to school. The parents are perhaps too poor to have their children board with other families, there may be no such boarding places to be had, there may be special reasons why some children ought not to be entrusted to the hands of strangers. It may be financially impossible for a congregation to call a teacher, while the pastor may have several charges and not be able to devote a sufficient part of his time to school work. In that case, it were sheer folly not to do what can be done, to organize and maintain an efficient Sunday School. And such congregations need not despair of results. Conversion, as well as all spiritual progress in us, is the work of the Holy Ghost. He does this through the word that we preach, and thus we are called laborers together with God, but the wind bloweth where it listeth, and the Holy Ghost worketh faith where and when it pleaseth God. Insufficient as the spiritual knowledge that the Sunday School imparts may be, it often pleases God by such means, which to us seem inadequate, to build up a good, strong Christian character. We must also not forget that the school is not the only factor in the education of a child. There may be a decidedly Christian atmosphere in the home, the friends, with whom the child associates, play an important part, as well as the child's mental disposition and many other things. No, where we can do no more than offer a good Sunday School, let us do it cheerfully as best we can. We are not hostile to the Sunday School.

Even where there is a parish school, it may clearly be the duty of a congregation to conduct also a Sunday School. To my knowledge, the cases are exceedingly rare where every child of the congregation in the school age is to be found in the Christian school. There may be perfectly legitimate reasons why some of them are not there. With others, the parents perhaps cannot see the necessity of just such schooling. There it would evidently be neglecting a debt the congregation owes to such children, if it had no Sunday School. Besides, we are, especially in the cities, surrounded by people with whom the attendance of children at Sunday School is looked upon as something self-evident, if they are at all religious. It is entirely natural that our children, who hear of this from their playmates, also feel a desire to attend Sunday School, and if they cannot attend a Lutheran Sunday School, there is great danger that they drift into the sectarian institutions, whose pupils are even urged to bring their friends along. And are not many of our Lutherans weak enough to yield to the wishes of their children? Who would under these circumstances dare to censure a congregation for es-

tablishing a Sunday School just to keep its children out of the hands of sectarians, even though it has a good day school and does everything in its power to have all its children attend there? And does the mission of the church include nothing more than the ministering to the members of its own household? Our Lord Jesus Christ says, Go ye, and teach all nations. Where there are such as are not affiliated with any church and could not be induced to send their children to the regular school of the Lutheran congregation, while they would consent to have them attend the Sunday School, it is clearly given what a congregation must do. Let it conduct a Sunday School and give to these children as much of the doctrine of saving grace for their salvation as it possibly can and trust to the Lord that He will prosper the work as He sees fit. Some of the pupils thus gotten into the Sunday School may even, after they have thus once felt the power of God's Word, be won for the parish school to enjoy the benefits of religious education in a fuller measure. It certainly were folly to carry on mission work in distant lands and to neglect this piece of mission work lying at our very doors. No, we are not hostile to the Sunday School.

What we are combating is the spirit of indifference, born of the flesh, growing strong where spiritual life is low, and often parading as true spiritual wisdom, so that it is at times not recognized in its true nature by him in whom it has taken root. This is the spirit which finds expression in the question, Why not the Sunday School alone? The decisive factors in that case, whether consciously or not, are the sacrifices to be brought in time, money, labor, the odium to be borne, for the maintenance of a parish school. Why not avoid all of this, do as all other churches with the exception of the Roman Catholic are doing, send the children to the public schools, and be satisfied with the Sunday School? Could not the church use the energy spent for its schools to much greater advantage in other directions? There would be more men available for work in the home and foreign missions, more money for colleges and seminaries, pastors would have more time for the performance of their ministerial duties, salaries could be raised, etc. But all such are deceiving themselves, and we shall now try to show, why not the Sunday School alone?

What our Christian education is to accomplish is to build up a truly Christian character in those who in their childhood have in baptism become children of God (or if they are not already Christians, to make them such), to make them Christian men and women, who know their Savior and firmly trust in him so that they may in the end be saved and inherit everlasting life. The object is not simply to impart a certain degree of knowledge, to fill the intellect with a number of dogmas, but to lead the children to that Christian independence that is able to weather all the storms of life. To this end, their Christian knowledge must not simply be something learned in school, their faith not based on any human authority, but firmly rooted in the word of God, which alone can quicken the soul to spiritual life. They must be made fairly intimate with the life and suffering of Jesus, on which their salvation rests, as well as with the chief other Bible stories, which so vividly show examples of Christian faith, hope, perseverance, love, and other virtues. And all of this in a manner not to develop the intellect only, but to touch the heart for its edification in true Christianity. If our Christian education is to be worth anything at all, it must be such as to make the children like St. Paul able to say, I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. And these must be not words only, but the expression of a living faith. Whether our pupils in later life become pastors, teachers, professors, artists, business men, farmers,

laborers, they are so to let their light shine that all the world may know them as Christians at heart. They must be able to give account of their faith to any one. For all of them are to be the ones of whom St. Peter says, Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light. They are to come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that they be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, to grow up into Him in all things, which is the head, even Christ; from Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. The aim of no college or university is equal to that of a Christian school.

Now then the question is, Shall we substitute the Sunday School for the parochial school, as we have had it in the past, to achieve these great things? Shall we deliberately discard the parochial school and turn to the Sunday School to educate the future members of our congregations? We have already admitted that the Sunday School has often been instrumental in building up a good, strong Christian character. And do we not, on the other hand, often see that the results achieved in the parochial school are at times very unsatisfactory? Let us not forget, however, that God must work everything spiritually good, and that He does it when and where it pleases Him. If we do the best we can, that does not mean that He must give results. And since we, who apply His means of grace in our schools, are sinful human beings, let us look for the cause of any failure with us, not in the system under which we are working. The tool with which an unskilled laborer is working may be far more perfect than the one used by his well trained fellow workman, yet nobody will blame the tool of the former for the imperfect workmanship of the product turned out, nor attribute to the imperfect tool of the latter the perfection of his product. It is our business conscientiously and judiciously to weigh the merits of the tools at our disposal and then to use the best to the best of our ability. How any one can then choose the Sunday School in preference to the parochial school, we cannot see.

One serious disadvantage of the Sunday School readily seen even by the most casual and superficial observer is its lack of time. Can any one imagine that one short period a week is sufficient to teach the most important of all subjects, religion? In the parochial school, in session five days a week, we have had on the average about two hundred periods of religious instruction during the course of one year, in the Sunday School at most about fifty. Can any one expect the results of the latter in any way to approach the results of the former, not to say anything about being equal to them, when only one-fourth of the time is devoted to the subject? That would certainly be expecting too much, even under the most favorable conditions. Would any sane person consent to have his child instructed in this way in any of the secular branches? Let us suppose that a child is to receive but one period of instruction in arithmetic a week. Nobody would be satisfied with that. Yet, how little is there lost if the child can not figure? It can have others to do the figuring for it, and if it is cheated because of the dishonesty of the men with whom it is dealing, nothing is lost except money and worldly possessions. But if the religious instruction of a child has been unsatisfactory, if it has not arrived at firm convictions based on the infallible Word of God, if here it

is forced to rely on the authority of fellowmen and is cheated by them, not money and goods are lost, not pleasure and enjoyment, not honor and glory, but the soul, the immortal soul, eternally lost, cast into outer darkness, where there is weeping and gnashing of teeth, where their worm shall not die, neither shall their fire be quenched. We all repeat the words of our Savior, 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? But are we at all times willing to act accordingly? Is that placing the correct valuation on the soul, if we devote five whole days a week to instruction in the secular branches and only one short period to religious instruction to help the soul on the way to its eternal heavenly abode?

And yet, even irrespective of the importance of the subject matter, taking into consideration only the results achieved in the respective branches, one period a week in arithmetic would not be so unsatisfactory as one period a week in religion. It is true, during the days intervening between lessons much of the matter taught would be forgotten by the pupil because of other things, with which his mind is occupied, and much valuable time would have to be spent in recalling the foregoing lesson into consciousness. In the case of religious instruction it is far worse; what the child hears and learns during the week not only tends to make it forget, but actually runs counter to, all that has been taught on Sunday. For though the public school is supposed not to teach any religion, there is no teaching anywhere that has no bearing whatever on religion. The religion of the public school is the religion of self-righteousness, the religion of Freemasonry, the religion of the Old Adam. To such influence the child is exposed throughout the week; little wonder then, if by the next Sunday whatever the Sunday School has taught has been obliterated by it. For the carnal mind of the child itself is so disposed that this religion of the public school appeals to it, while the things of the spirit of God are such as the natural man cannot receive. Can that be a satisfactory arrangement to teach the gospel of Jesus Christ and His righteousness in one period a week, ever seeking to overcome the resistance of the child's own self-righteous heart, and during the rest of the week to have just that taught to it what we seek to subdue on Sunday? That is just like taking a pill against indigestion occasionally, but in the meantime continually eating the food which is causing the ailment.

At best, the result of such religious instruction will be that a certain number of Bible truths are fixed in the child's intellect without, as far as the Sunday School can claim credit, touching its heart. The religion learned in the Sunday School will be to the graduate of this school like a Sunday dress to be put on on festive occasions. The Sunday School, already merely for lack of time, can do little or nothing toward making this religion the force governing the heart in all its actions. The so-called religious life of such a product of the Sunday School may outwardly run in the paths taught in Sunday School, but it will remain something extraneous, having nothing to do with the whole life of man. This will be governed by the religion learned in the public school, there preached and drilled into the child. Where this is not the case, it certainly is due to other influences under which the child is placed. But where, in our days, are the homes to be found that are able to supply what is lacking in the Sunday School for lack of time? Where are the homes with the decidedly Christian atmosphere? In how many homes is it still the rule that daily parents and children attend family devotion? How little are topics concerning religion discussed in the homes? How little are the daily occurrences in life viewed in the light of the Word of God? How then

shall faith take deep root in the heart of the child when but one short hour a week is devoted to religious instruction in the Sunday School? It is not enough, we cannot be satisfied with the Sunday School while we can have something better.

But there are other serious defects of the Sunday School beside the lack of time. Of prime importance in our estimation is the lack of a trained and efficient teaching force. Because conversion, faith, and all that is spiritually good is wrought in us by the Holy Ghost alone, and because the Word of God is at all times the power of God, of which He has said, It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, some seem to think that it is of no importance in what manner the truths of God's Word are presented to the child. They act as though the gospel had some kind of magic power that it need only be applied in whatever manner, and results are sure to follow. But that is a grave mistake. As far as we are concerned, the teaching of the religious truths in no wise differs from that of any other subject. God revealed himself to us in human words, which must be received by the human intellect, and are through the intellect to move our will and emotions. As in other subjects, the psychologically correct method of presenting the religious truths to the pupil are of great importance. It is a well known fact that many a man has thoroughly mastered a certain subject and still is not able to impart his knowledge to others. If the pupils of such a man learn anything in his lessons, they do so in spite of his faulty method of teaching. This certainly is often the case in religious instruction, for here the Holy Ghost is at all times active. Nevertheless, faulty method of teaching impedes his work, and it is our business, as in any other subject, to see to it that our teaching is methodically correct. Now, the teachers in our parochial schools have made teaching their life's aim, they have been prepared for it in our colleges and teachers' seminaries, they continually try to improve and confess that from year to year they always learn something new about the art of teaching. But in the Sunday School, we must take the teachers from the young ladies and gentlemen of the congregation. Their education has in the most cases been that of the common school, at best of the high school, or at the very best of the Lutheran High School. Without any knowledge of psychology, without any instruction in the method of teaching, in many cases even without a thorough mastery of the subject matter on hand, these young people are expected to accomplish in fifty lessons a year what experienced men try to accomplish in two hundred. It is true, in many cases especially the young ladies instinctively hit upon the right method, perhaps being born teachers. We have heard some very fine lessons from ladies who had never studied the method of teaching, but we have also heard some that were far from good. At best, the finding of a good Sunday School teacher is more or less a game of chance. The fact remains that our Sunday Schools have no trained teaching force and that the results achieved must therefore necessarily drop below the standard, which because of the lack of time is already low, because the teaching is not at the height of efficiency. No, we can not be satisfied with the Sunday School while we can have something better.

While the lack of an efficient teaching force is a serious defect of the Sunday School, what makes things even worse is that this teaching force is necessarily subject to many changes. The young people teach in the Sunday School for a few years and as soon as they have at least to some extent learned how to teach, they make room for others who know nothing about it. Already in the parochial schools, frequent changes have an evil effect on the efficiency of the school,

but in the Sunday School their effect must be disastrous. If here the instructions are to achieve gratifying results, they must follow a very definite plan, worked out in advance from the very first to the very last grade. But how is this possible if the teaching force is continually undergoing changes? How can any plan be adhered to if the teacher of one grade does not know what has been taught the previous year? Results can not be otherwise than unsatisfactory.

And there are still other factors that make them unsatisfactory. As a general rule, in our Lutheran churches, the school room for the Sunday School is the church auditorium. In one large room seven or eight grades receive instruction at the same time. As an inevitable consequence, the attention of the pupils as a rule is very poor, for under such circumstances it would be a task even for the best teacher to command the attention of his children. In consequence, much valuable time is lost in maintaining discipline, and at that it usually is far from being satisfactory. During the instruction, pupils are whispering, laughing, fighting, putting on caps and wraps, as we have seen them do it. Each class is disturbing each other one. Perfect discipline under such circumstances is well nigh impossible. How then can we expect perfect results? And in church the teachers must necessarily do without even the most necessary facilities for teaching. To mention only one, every teacher knows the value of the blackboard; the Sunday School teacher must do without it to nail down the results of a lesson. And even though every pupil has them black on white in the printed Sunday School lesson, the teacher cannot ascertain whether they are actually being made use of. Thus the inexperienced teacher of the Sunday School is even in every way handicapped. How then can we expect even only satisfactory results?

Another handicap of the Sunday School is its usually very irregular attendance. Just before Christmas, or when the Sunday School picnic is about due, the enrollment swells into a formidable list. But soon after Christmas or the picnic, the scholars muster themselves out with astonishing rapidity. Such pupils that are coming and going not only receive no benefit themselves, but are also a detriment to the others. And even the regulars as a rule do not attend as they ought to. That such is the case may be seen from the fact that pins and all kinds of rewards must be given for regular attendance. But how much benefit will a pupil derive from a lesson if he is present only in order that he may receive his pin, while he would much rather be out on the streets or in the fields? And the children are not entirely to blame if they do not like to attend regularly at the Sunday School. They are daily attending school, daily at work on their lessons. Who can blame them if they want a rest on Saturday and Sunday? Their parents are going on a visit on Sunday, perhaps even out of town, they do not want to stay home just to attend Sunday School. And the progress of the whole class is retarded, where every minute is valuable. No, the Sunday School can never be satisfactory while we can have something better.

Furthermore, we have always deplored the fact that as a rule the scholars (and frequently even the teachers) of the Sunday School do not attend the divine services of the congregation. Going to church, one usually meets the Sunday School children going home. That is to be expected, it would be asking too much if these children were also to remain in church for the services. And most people are satisfied thinking that they have had Sunday School instead. There they have had something that they could understand, while in the services they find very little, especially if they are very small children, by which they can be benefited. Is it not rather a torture for small children to have them attend public worship? Nevertheless, to our estimation, the Sunday School

can never take the place of the public divine service, having at all times the character of a school. Just where children are taken to the public services from their early childhood, this tends to form the habit of church-going in them, and this is an invaluable aid to them in later years. For although a merely habitual going to church is certainly nothing spiritually good in the sight of God, how many of us Christians attend divine services entirely out of spiritually pure motives? Are we not continually mourning that all of our good works lack perfection because of our sinful flesh, which is always dragging us downward? The spirit indeed is willing, but the flesh is weak. It is an inestimable aid in this constant combat between the spirit and the flesh if in early youth the habit of going to church has been formed. And if the service is of the right kind, there is some blessing in it even for a little child. All of this the children of the Sunday School must forego.

Finally, in the education in the parochial school, the element of the teacher's personality plays an important part, which it cannot play in the Sunday School. All instruction is in the hands of one man, of one man who has found rest unto his soul in his faith in Christ, in Whom he has found forgiveness of sin and the hope of everlasting life, from Whom he daily receives strength to walk on the paths of love toward God and his fellowmen, with Whom he daily converses in fervent prayer. He may be teaching any of the secular branches, history, geography, arithmetic, literature, or even penmanship, the weight of his personality as a Christian makes it a lesson in religion. The children at all times see in him a man whose whole life is governed by his faith in Christ, they are constantly in contact with him, and this can not do otherwise than educate them. In the Sunday School, however, the children, who are instructed in the secular branches by infidels, with whom they are daily in contact, are under the influence of the teacher for one short hour a week. This teacher may be ever so strong a Christian character, the influence he could have over the child may be ever so good, he cannot exert this influence, not having the opportunity to do so. And thus one of the strongest agencies in the education of a child can not be utilized in the Sunday School. How can we expect perfect results?

The establishment and maintenance of a parochial school certainly demands of us that we make liberal sacrifices, but it is worth every sacrifice we can make for it. What does it matter if pastors must sacrifice health and comfort, and our Christians money and yet more money in the cause of the Christian school, as long as it is pointing out the way to life to the immortal souls of children. Even though also our parochial schools are not perfect (there is nothing perfect in this vale of tears), they are by far the best means for giving our children a Christian education, and it would be an irreparable loss if we should lose them. The Sunday School alone can never make up for this loss. O, that we might all clearly see this, labor for our schools with all our might, and pray to the God of love that He permit us to keep them and that he prosper them for the salvation of our dear church and the glory of His name. HERM. E. MEYER.

Note: Anticipating the query of one or the other of our readers, why we devote so much space in this issue to one article, we beg to state that we were requested to reprint this treatise and believed it most advisable to do so in the above form.

G.

ARIZONA MISSION

Note: When Mount Lebanon mission was opened by the Rev. E. Schulz in September 1917, the Rev. M. Wehausen, then a student at our theological seminary, volunteered to be

the superintendent of the new Sunday School. He had charge of it up to June 1918 when he was called as missionary to Fort Apache. A few weeks before Christmas the Rev. E. Schulz spoke to the Sunday School children about the Indian mission conducted by their former teacher and called upon them for gifts to the Indian children. All responded to this call. The following letter was received by the Sunday School:

Fort Apache, Ariz., Jan. 31, 1919.

Mt. Lebanon Sunday School,
Milwaukee, Wis.

My dear little flock big and small: Hearty greetings, the best I can offer to you dear children and you dear teachers!

I should like to call you all by name but it has been so long since I have been with you that I might miss one or the other of you. That would hurt both you and me. How are you all? I do hope that God has helped all of you children through that dreadful Influenza. My Milwaukee paper told me much of all the good people that sickness took away and it often made me think of you. Even here in our peaceful valley the Flu tried its worst but God helped us to fight it. For six weeks I was not able to teach for the simple reason that there was not an Indian around. The minute the Indians heard of a bad sickness coming, they rolled up their tents and fled far up in the mountains. There they scattered to such an extent that for weeks one brother did not know where his other brother was camping. They stayed up in the hills until all was well below. Not one of our Indians was taken from us.

But let me first thank you dear children for the box of gifts you sent for my children. You could not have guessed any better. Give an Indian any little plaything or trinket and he enjoys it. How proud my little girls were to get those pretty chains. Little Lamb Wool, isn't that a pretty name, is very proud of her chain. The little handkerchiefs they thought to good to soil so they pinned them to their waists as an ornament. They are in love with mirrors. They fasten them to wide ribbons and use them as a locket, often 3 or 4 on one ribbon. My boys got the combs. They are always in use. They are just fine enough to catch all the little brown lice in their thick black hair. The little Apache boys and girls do not live in a fine home like you children. They live in tents, mostly very dirty. You call an Indian a Red Man because of his copper colored complexion. That is not always true. Very often you cannot tell them from a black man, that is, they are so dirty. When little David or Amos or Armstrong come to school with coal black hands, I tell them their hands are sick. The medicine I give them is soap and water, often the Gold Dust Twins must help along. Little Florence is wearing the little wrist watch one of you sent. She lives high up in the mountains and used to be late. Since she has a watch she is no longer tardy. Oliver and Frank are merrily spinning their tops. The building and A. B. C. blocks,

drawing books and games I kept for use in my chart class. The little sets of dishes I gave to a little white girl who comes to church here every Sunday. There, that covers about all. If any one's gift is not mentioned, do not think that we did not enjoy them.

Now dear children, what prompted you to be so good to me? I can not thank you enough for that beautiful Bible and the fine pen you gave me. I am sure you are not trying to pay me for the little I have done for you. It was only my duty to do all I could for you. Jesus wanted me to tell you of Him. He wants little children to come to Him. That is all I tried to do. How happy you were when we used to talk about our Savior. I could see by the sparkle in your eyes that you loved Him. That sign of your happiness more than paid me for all I could ever do for you. I am only sorry I could not be with you more than one short hour per week.

We celebrated Christmas here the 12th of January. That may sound strange to you, but it is nothing out of the ordinary. Your package came the day before. We live 90 miles from a railroad. All our freight, express and parcel post is brought over 90 miles of rough mountain roads by mules and horses. This year we have had an unusually cold winter. Here at Fort Apache snow was said to stay on the ground no longer than 3 days. We have had snow here for six weeks steady. So you see old Santa Claus was simply snow bound on those mountain roads.

We have just talked about our severe winter. That gives me a chance to tell you what a winter means to our little Apache school boys and girls. At home in their camps, called teepees, they are rather comfortable. The open fire in the middle of the teepee is always burning, which makes it real warm. But now let us follow little Lamb, Zahm, Florence, Stanley and the rest to school. Let us look at their dress. The boys only wear a shirt and overall. The girls wear a two-piece dress, the skirt of which touches the ground. Very seldom do they have any stockings. Many of them have not even shoes. They wear a home-made moccasin. These are good for dry weather, but in the snow they get soft and wet as a rag. Many of our children came to school barefooted over the snowy and frosted ground. Still they are well and happy. When next winter comes and you walk to school on a nicely swept sidewalk or even take a street car, when you wear high shoes, rubbers, stocking cap, good underwear and a warm dress, overcoats and gloves, just think of your dear little brothers and sisters. They are your real brothers and sisters for Jesus Christ's sake. They sing just like you do "Jesus loves me this I know, for the Bible tells me so." Jesus loves you children of the Mt. Lebanon Mission. He loves every little Redskin of our Apache Mission. That's why you are brothers and sisters to them. What are you going

to do for them next winter. I am going to give all my children a pair of shoes next winter. How many pair will your pennies buy? If you cannot do that, then send them your extra coats and vests. Anything to keep them warm.

When are you little people going to write to me? I should love to hear from you. Just all write a few lines and let your teacher send them all in one big envelope. Still, I shall not be angry with you if you will forget me. I am too far away from you to be in your minds very long. But you must not forget the Apache Indian Mission with its 42 full-blooded Redskins coming to school daily, trying to learn what they can of the Savior that you are also learning about.

Be good to yourselves. Greet your teachers, your parents and your Rev. E. Schulz.

With a hope to hear from you and again thanking you for your many gifts I close my letter as your old teacher and your friend always.

MARTIN J. WEHAUSEN.

P. S.—To you brother Schulz and you worthy teachers of the Mt. Lebanon S. S.: the children and I wish to thank you for the great pleasure you have brought us with the remembrances you sent.

ITEMS OF INTEREST

Holy Pagoda Built on Edge of Cliff

Sightseeing in Burma is apt to be one pagoda after another, and at that the tourist misses most of them. One that he usually does not see unless he is especially energetic, or has an insatiable taste for pagodas, is the Kyaik-hto-yo pagoda, one of the most holy spots in Burma in the eyes of the Buddhist Burmese, says The News.

The Burmese say that the builder of the pagoda was a hermit, a theory which seems probable enough, for it is built on the top of a steep hill in a locality which could appeal only to one of solitary inclination.

Even the crest of the hill must have been too close to the world for the holy man, for he located his shrine on a huge boulder, which may have been steady enough in his day, but which now seems ready at any time to slip off into the valley 4,000 feet below.

In the early spring pilgrims from all over Burma journey to this forsaken spot to place flowers on the rock and offer their prayers and gifts. Jewels and other offerings are tossed with an invocation to Buddha into the chasm below the rock. As they leave they place lighted candles outside the shrine and as they cross the plain in the evening they can still see tiny spots of flame marking the sacred spot for other pilgrims who may follow them.

Consecrate Chinese Bishop in Shanghai

Canton, China—For the first time in the history of the Church of England in China, a Chinese bishop, in the person of the venerable archdeacon, T. C. Shen, has been consecrated, according to The Canton Times. The ceremony took place in the Church of Our Savior, Dixwell road, Shanghai, before a number of distinguished guests. The rites followed the ordinal of the churches of the Anglican communion.