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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Wolfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuerehen und Irrtum einfuehren. — *Luther.*

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVES

Outlines for Sermons on Christian Education.

1.

Ps. 111, 10.

On the report cards that are given to our children at stated intervals we find this motto: "The fear of the Lord is the beginning of wisdom." That is a word of God. By it an important truth is revealed to us, especially important to parents for the upbringing of their children. Parents who do not know this truth cannot bring up their children according to God's will. Let us therefore study these words and learn what our Lord desires to teach us.

"The Fear of the Lord Is the Beginning of Wisdom."

1. *What is the fear of the Lord?* 2. *What is wisdom?*

1.

Text. There is a fear that all men have by nature. It is the fear that God as the Judge will some day punish them for their sins. It is a fear without hope. That is the reason for their fear of death. Such fear possessed the soul of Cain and Judas. This fear causes man to despair. This fear is not the beginning of wisdom, but it subjects man to bondage all his lifetime, Heb. 2, 15. It is the fear of the trembling slave. But the fear of the Lord is that worshipful respect which is linked with the deepest love and confidence, which worships Him as the great Creator and Sustainer of the world, as the wonderful Savior and Comforter of sinners.

Such fear no man has by nature. For all men are sinners and come short of the glory of God. God must be reconciled. Through Christ He reconciled the world unto Himself. Christ's work of redemption. And by the Word which proclaims this reconciliation man is brought to faith and thus reconciled to God. Now he recognizes God as his dear Father, Redeemer, and Comforter and loves Him, trusts in Him, and respects and worships Him. Now God is to him the Source of all blessings.

That fear of the Lord is here called the beginning of wisdom.

2.

What is wisdom? When man lost the fear of the Lord, he also lost true wisdom. Pharaoh, in spite of all his learning, was a fool to resist the almighty Lord. The scribes and Pharisees at the time of Jesus. The prodigal. True wisdom is to put everything God has given us to the right use. He who is without the true wisdom uses the faculties of his soul, the members of his body, his earthly possessions, for his own selfish purposes and hence to his own perdition. The fear of the Lord changes all that. The man who fears

the Lord puts everything he has into the service of God, uses it for His glory and the welfare of his fellow-men. His heart is renewed, his thoughts are changed, his view of life is altogether altered. He now aims for a higher life. He has become wise.

This is of the greatest importance in the upbringing of our children. Our children are born corrupt. Their reason, will, and heart are corrupt. If they grow up in this state, their life in ever-increasing degree will be put into the service of sin. All the learning they acquire at schools, colleges, and universities will not help them. They will use it either for self-aggrandizement or for crime. They will become either proud, self-righteous Pharisees or crafty criminals.

Thus we see that secular knowledge and earthly possessions will be a blessing only if true wisdom teaches the right use of it.

And true wisdom is to be found only where the fear of the Lord is.

And the fear of the Lord can be alone where man by the Holy Ghost has learned to know Jesus, the Savior.

It is necessary therefore for our children to be brought to Jesus. Their training must be based on the Gospel of Christ. No school is good enough for our children unless it is a school where Jesus reigns supreme. He alone can make us wise for this life and the life to come. Remember, you parent, the fear of the Lord is the beginning of wisdom. Let us be thankful for our Christian school.

H. J. B.

2.

Mark 10, 13—16.

Our service to-day is arranged principally for our children. Parents and all members wish to hear what the Lord has to say with regard to the upbringing of our children. He has much to say on this subject. Children are very important for human society. Without children, society would cease to exist. Important for the State; children of to-day are citizens of to-morrow. For the home; children will continue the homes of to-day. For the Church; our children will carry on the work of our Church after we have passed away. Therefore important for society, State, home, Church, that children be properly trained. That is principally the duty of the parents. While they may and should accept the aid of the Church, they cannot shift their own responsibilities to any other person or persons. Let us see and study what God has to say.

The God-pleasing Attitude of Parents toward Their Children.

1. *They must look upon them as gifts of God, for which they are responsible to Him;*
2. *They must lead them to Jesus and not keep them away.*

1.

Text. Christ says, "Of such," etc. God claims children for His kingdom. That raises the question, Whose is the child? Many books are written in answer to this question. Bolshevik Russia says that the child belongs to the State. In our own country many take the same position.

It is true, the State must take great interest in children, for they are the future citizens. But that does not make them the property of the State. The State has only so much right over the child as God has given to it.

Do children belong to the Church? Since by Baptism they have become members of the Church, they do belong to the Church; the Church has the right and duty to look after their spiritual welfare, to train them for whole-hearted, intelligent interest in, and labor for, the Church, Matt. 28, 20. Yet to the Church also children are *given*, added by Baptism, as a gift of God.—Parents are wont to say of their children, These are our children. And in a way they may say so. Yet, after all, God has given them their children. Read Ps. 127, 3. In the last analysis children are God's; for He gives them life, He preserves them, He has purchased and won them from death, sin, and the power of the devil that they should be His own and live in His kingdom. Since children are God's own by creation and redemption, God has the right to demand them, and parents are responsible for their children to Him.

2.

God has entrusted children to parents that they should take care of their bodies, provide them with the necessities of life, prepare them for the battle for existence. That requires careful preparation. But that is not the most important duty. Animals prepare their young for that also. Jesus says: "Suffer the little children to come unto *Me*." Why unto Jesus? Because the child has an immortal soul. This life is not the longest nor the last nor the most important. Eternity will be either everlasting torment or unending bliss. Children are born sinners. Christ has saved them. No salvation without Christ. No help without Him. Therefore children must be brought to Him to be blessed by Him. This is done by having them baptized and by teaching them the Word of God. *Parents* must do this. A congregation may help them in this difficult task, but the responsibility remains theirs. Let them pray therefore for wisdom and faithfulness to perform aright this their greatest duty on earth. Lead your children to Jesus.

Beware of keeping them away from Him! Such a warning is very necessary. Thousands of children are kept away from the Savior because their parents do not tell them of Jesus (there is no reading

of the Bible, no prayer, no religious instruction in the home); or because their parents lead them astray by teaching them lies, evolution, atheism, giving them poison for bread; etc.; or because their parents give them offense by living in sin, by allowing access to evil reading-matter, allowing them to go to movies or such other entertainments as pander to the flesh, etc.; or because their parents are negligent, not using the means provided for them by a Christian congregation — Christian schools.

What Jesus has to say about keeping children away from Him. Much displeased, Matt. 18, 6.

God grant that we all give heed to the instruction and admonition of our Lord. H. J. B.

3.

Mattj. 18, 1—14.

Nicht weniger als die erwachsenen Christen haben ihre Kinder ununterbrochene christliche Erziehung nötig, und nicht weniger als die erwachsenen Unbefehrten haben die unbefehrten Kindlein das Evangelium nötig.

Unser Missionswerk an den Kindern.

1. Die Kleinen sind von Natur verloren; aber Jesu Fuß ist gekommen, sie selig zu machen.

A. Die Kleinen sind von Natur verloren. 1. Im Text redet Jesus noch immer von den Kleinen. Die nach Ruhm dürstenden Jünger fragten ihn: V. 1. Jesu Antwort: V. 2—4. Nachdem er vom Ärgernis, das den Kleinen gegeben wird, im besonderen (V. 6) und vom Ärgernis im allgemeinen (V. 7—9) geredet hat, kommt er in seiner Belehrung auf die Kleinen zurück und spricht: V. 10—14. Sowohl sein bekanntes Wort V. 11 als auch das herrliche Gleichnis in V. 12. 13 bezieht sich besonders auf die Kinder; denn er schließt: V. 14. — 2. Jesus gibt den Kleinen Namen, die uns zuerst befremden: „das Verlorne“, „das Verirrte“. Damit bringt er zum Ausdruck die Schriftlehre von der Erbsünde und der wirklichen Sünde samt deren schrecklichen und ewigen Folgen, Ps. 51, 5; Joh. 3, 6; Röm. 7, 18; Gen. 8, 21; Eph. 2, 3. Das Hingehen, Suchen, Finden, V. 12. 13, und Retten, V. 11, von seiten des Menschensohnes zeigt deutlich genug die Tiefe des Verderbens der Kleinen. — 3. Die Schriftlehre von dem natürlichen Verderben der Kleinen steht fest trotz aller Philosophie und Gefühlsduselei der selbstgerechten Welt, die „dem Verlorenen“ natürliche und geistliche Gerechtigkeit zuspricht, an den natürlichen Stolz der Menschheit, an die natürliche Liebe der Eltern appelliert, um das „unschuldige Kind gegen den harten Ausspruch und das scharfe Urteil des Menschensohnes zu schützen“. Welch ein Selbstwiderspruch, daß dieselbe Welt in ihrem Erziehungswesen doch mit dem von ihr gelegneten natürlichen Verderben der Kinder rechnet! — 4. Fort mit der ver-

derbten Vernunft, mit den fleischlichen, weichen Gefühlen! Wir bleiben bei Jesu Rede, kämpfen den Widerspruch des Fleisches und der Welt nieder und beweinen und beklagen den natürlichen Zustand aller Kinder, auch unserer eigenen. Ihre Unschuld ist dahin, und sie sind von Natur vor Gott verdammlich und verloren. Wir können sie nicht erlösen. Ohne Jesum würden wir sie durch Wort, Tat und Beispiel noch tiefer ins Verderben führen.

B. Aber Jesus ist gekommen, sie selig zu machen. 1. Als Zweck seines Kommens und Werkes nennt Jesus im Text die Erlösung der Kinder. Er ward selbst ein liebes Kindlein. Er hat die Kindheit geheiligt, die Erbsünde und die wirkliche Sünde auch der Kleinen getragen und für sie Gottes Gesetz erfüllt. Auch für sie ist er gestorben, und sein Blut macht auch sie rein von aller Sünde. Wie hat er die Kleinen so lieb! — 2. Seine Liebe zu ihnen offenbart er weiter durch Wort und Tat, auch nachdem er sie gefunden hat. a. Er schützt die gläubigen Kinder vor Argerniß, verheißt ihnen Engelschutz, macht sie zu Vorbildern fester Zubersticht. b. Mark. 10 gibt er seine Liebe zu ihnen kund (NB. nachdem er seinen Unterricht über eheliches Leben gegeben hat). c. Seine weitere liebevolle Fürsorge für die Kleinen offenbart er auch im Stande seiner Erhöhung, indem er die seelsorgerliche Pflege derselben nur solchen übergibt, die ihn aufrichtig lieben, Joh. 21, 15, und auch für sie die Gnadenmittel gegeben hat, Matth. 28, 19. 20. — 3. Haben wir nun Christi Liebe zu den Kleinen gefaßt? Nein, sie geht über Witten und Verstehen. Wie glücklich die Straße, die Erzieher, die Eltern, die die Liebe Jesu kennen, auf die eigenen schon gläubigen Kinder in der christlichen Erziehung anwenden und den noch fernem Kindlein verkündigen und anbieten!

Weil die Kindlein von Natur verloren sind, Jesus aber gekommen ist, sie selig zu machen,

2. darum sollen wir in unserm Missionswerk auch die Kindlein bedenken.

A. Unser Missionswerk ist gegründet auf die Schriftlehre von der Rechtfertigung. Diese sollen wir treiben an aller Creatur, auch an unsern Kindern, und in aller Welt, darum an allen Kindern, Mark. 16, 15. — 1. In unserm Text lehrt Jesus ganz dasselbe. B. 10 sagt er uns, was wir als Kindererzieher und =missionare meiden sollen. Haben wir diese Warnung nötig? Er redet ja zu seinen Jüngern! Auch wir sind geneigt, das Große dem Kleinen vorzuziehen. Wir verachten Christi Kleine, wenn wir ihnen das Evangelium vor=enthalten, unsere geistliche Pflicht ihnen gegenüber vernachlässigen. — 2. Jesus sagt uns B. 5, was wir tun sollen. Gesegnet seien die Hirten, die den Heiland liebhaben und die Kleinen lieben; gesegnet die Gemeinde= und Sonntagschullehrer, die eifrigen Gemeindeglieder, die das Heil der Kinder suchen; gesegnet die Eltern, die mit christlichem Wort und gottgefälliger Tat an den eigenen und andern Kindern

beweisen, daß sie Jesum im Herzen haben. Sie alle nehmen Jesum auf und dienen ihm. — 3. Bedenkt daher die Kleinen im Erziehungsweſen und in der Miſſionsarbeit! Jeſus eifert für die Kinder; darum mehr Miſſionare; mehr Gebete und Gaben; mehr Gemeinde- und Sonntagſchulen; mehr Treue in der chriſtlichen Erziehung im Haus, Kirche, Schule; kein Ärgerniß, kein Geiz, kein Weltſinn. Wollen manche leichtfertig ſein und Luſ. 1, 41 mißbrauchen? Da wird uns geſagt, waß der Heilige Geiſt wirken kann; aber in unſerm Text iſt uns unſere Pflicht auferlegt, die wir erfüllen ſollen.

B. Jeſus iſt unſer Erlöſer. Als ſolcher erſcheint er im Text. Wieviel haben wir doch verſäumt! Unſere Vernachläſſigung der Kleinen iſt Sünde gegen beide Tafeln des Geſetzes. Wehe uns! B. 6. Aber Jeſu Liebe zu den Kleinen iſt ſtellvertretend für alle Schuldigen: Eltern, Lehrer, Gemeindeglieder, Paſtoren. Das iſt unſer Troſt. Doch fordert die tägliche Heiligung, daß wir auch ſeinem Vorbild folgen. — Wie Jeſus ſich freut über das Gewonnene, B. 13, ſo ſollen auch wir uns freuen. — Laßt uns in unſerm Amt an den Kleinen rechte Treue beweifen! Gott wird ſein Gedeihen geben. G. H. S m u t a l.

4.

Mark 10, 13—16.

Our children, what a treasure they are, and at the same time, what a problem!

Here they sit, your little ones and mine, to-morrow's home-makers or home-breakers, to-morrow's curse or blessing to this nation, to-morrow's builders or wreckers of our Church; and remember, what they will be to-morrow depends to a great extent on what we make of them to-day. How to train them aright, how to bring them up that they, even as the Child Jesus, may increase in wisdom and stature and in favor with God and with men; how to instruct, guide, and correct them, so that some day they may be men and women of good character and habits, stalwart citizens, and, above all, heirs of the life to come, that, indeed, is a problem so great that it is hard to imagine a greater one.

Even the world is interested in this matter, that is, so far as the welfare of the home and of the nation is concerned. Yes, it is more than interested; it is frankly worried about it. This world of ours has a headache; and there are many causes of it. There is the "flaming youth" problem, the liquor problem, the divorce problem, the crime problem, — who will enumerate them all? But all these vexing problems — and leading educators and jurists know and admit this — can be traced back to an unsatisfactory solution, rather, to the total lack of a solution of the child problem. "Train up a child in the way he should go, and when he is old, he will not depart from it." That is a Biblical axiom whose homely truth even

the most anti-Biblical-minded people must concede. But how to train the child — ah, that is the problem! Educational conferences are discussing it, committees consisting of the best brains of the nation are deliberating on it, men and women who are devoting their whole life to a study of it, are annually writing books and magazine articles by the thousands, but to no avail. And this is the more pathetic since a fully satisfactory, yes, the only possible solution of the problem has been given to the world, and that long, long ago.

That same Book which says: "Train up a child in the way he should go, and when he is old, he will not depart from it," tells us all we need to know about this subject. Let us turn to the simple story told by Mark; for there we have —

The Solution of the Child Problem: "Suffer the Little Children to Come unto Me."

1.

"And they brought young children to Jesus that He should touch them." We can almost see them, those Jewish mothers, as with their little ones they all but mobbed the tired Master. Yes, tired He was, for it had been a busy day. But all signs of fatigue are gone the moment He sees these mothers and their children. Just a minute ago He had spoken on the sanctity of holy wedlock. Now He sees an opportunity to teach what people are to do with the living fruits of the marriage union. "Suffer the little children," says He, "to come unto Me and forbid them not; for of such is the kingdom of God."

These words of Jesus tell us, to begin with, that children are not mere playthings, but that they have a soul. "Of such is the kingdom of God." Many people never think of that. Did you ever hear of the "wild children" of Russia? Abandoned, homeless, left to shift for themselves, a ragged, filthy, vermin-covered lot, they prowl about the streets like so many stray dogs, existing on the scraps they find or the food they contrive to steal and sleeping in places which we would not consider fit for kennels. I would never have believed that such conditions could exist in this our day, had I not seen authentic pictures of these miserable creatures taken by an engineer, a Lutheran man of our own city. And yet, who are we to look down on Russia while right here in America we, too, have our "wild children"? And these live not only in the slums; they dwell in hovels and mansions, in country and city; indeed, you will find some in this very block. It is not that their parents do not provide for their bodily welfare. They do, as well as their means permit. Neither am I accusing them of neglecting their children's mental training. Every year fabulous sums are spent for our public-school system. No, I am referring to the deplorable, but incontrovertible fact that millions of American parents are forgetting all

about their children's soul. And that is a tragic, an appalling, a disastrous thing.—Parent, your child has a soul. That soul is immortal. That soul is worth far more than body or mind, yes, than the whole world. I hope you realize that; for a proper realization of this fact is the first step towards the solution of the child problem.

No, our children are not animals. But neither, my friends, are they angels. And this brings us to another point which deserves our most serious consideration. The Scriptures teach—and this doctrine, though not expressly taught in our text, is implied therein—that our children are conceived and born in sin, that they are by nature totally depraved, and that, as a consequence, they are under God's wrath and condemnation. Modern educators deny all this. I shall quote three of their spokesmen; note their word. Says Betts in his book *How to Teach Religion*: "We no longer insist with the older theologians that a child is completely under the curse of original sin. . . . We believe that he has infinite capacities for good and equally infinite capacities for evil, either of which may be developed. We know that at the beginning the child is sinless, pure of heart, his life undefiled." Says Soares in his *Religious Education*: "Men have held that the babe that lies in its mother's arms has a nature utterly corrupt. There is no possibility of good; all its tendencies are towards evil. It is alien from God and under His eternal wrath. . . . It is clear that all these theological theories are unscientific. . . . A child is born unmoral, just as he is born unpolitical. Morality and immorality develop in the social process." Says Wilson in his *Child Psychology and Religious Education*: "The conception of childhood's total depravity, or, at any rate, of its original sin, has had an honored place in theological thought. . . . The science of evolution and the better understanding of the early chapters of Genesis have delivered man's thoughts from this pernicious doctrine."—But enough of this. I already feel as if I had granted these modern heretics too much of our precious time. But I did want to show you how far away these people are from the real solution of the child problem. They do not even know what is wrong with the child. Fact is, they claim that there is nothing wrong with the child. It's evolution, it's the social order, it's environment,—ah, what a word to conjure by these days!—it's nothing in the child, but something outside of the child, that is to blame! But God's inspired and infallible Book gives the lie to these superwise educators of our day and says: "The imagination of man's heart is evil from his youth." And again: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And because of these and many other Scriptural declarations I cannot but say to you: Parent, your child, no matter how small or sweet it be, is a born sinner. Its nature, mind, and soul are totally depraved and

as such altogether unfit for the kingdom of heaven. Yes, unless a remedy is found, your child is eternally lost. Mark this well, for a thorough knowledge of this fact is another important step towards the solution of the child problem.

Here, then, is the situation. Our children have an immortal soul, intended for the kingdom of God. But as they are by nature, they cannot enter that kingdom, for they are altogether sinful and under the wrath of God. What is the remedy? A better environment? Environment, as we have seen, is not the ultimate cause, and therefore it is evident that a change of it cannot effect a cure. More secular education? It has been well said, "Educate men without religion, and you make them but clever devils." Threats such as "Crime does not pay" may hold children back from the gross outbursts of sin; promises like "Honesty is the best policy" may appeal to their selfish nature. The rod is both necessary and effective in its place; but no amount of threatening, promising, or spanking will make children pure, holy, and right with God. After all, the heart of the child problem is the child's heart. What is needed, and needed in the case of every single child, is a new heart and to that end a new birth, as Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "But that requires a miracle," you say. Indeed it does. But there is One who can perform this miracle, yes, who performs it every day. "Suffer the little children to come unto Me." When Jesus spoke these words, He was on His last journey, whose end was Calvary. He had been born for children that by His sinless conception and birth He might hallow their sinful beginning. He had lived for children that by His perfect obedience He might make satisfaction to God for their sinful life. Later He died for children that through His death He might make them heirs of the kingdom of God. And now He commands that the children, your children, all children, be brought to Him. How? Through Holy Baptism and a Christian education. Through Baptism, for it is by this blessed means that the Holy Spirit works faith in the child, gives it a new heart, forgives its sins, and thus makes it a partaker of the kingdom which Jesus has merited with His own blood. And through a continual Christian education and training; for it is through the Word of God taught where such an education is given that the new life kindled through Baptism is nourished, strengthened, and made fruitful unto many good works.

This, my dear parent, is the solution of the child problem: "Suffer the little children to come unto Me." The whole education and training of the child, beginning with its birth and ever thereafter, must be in *one* direction — towards Jesus. Do you understand that? And will you never forget it? Then let us proceed to the practical carrying out of this solution.

2.

This is not an easy task. There are so many difficulties to contend with. The devil, the world, and our flesh would constantly do what the disciples did to those Jewish mothers: "And His disciples rebuked those that brought them." But let us remember that our Lord was "much displeased," was "moved with indignation," over this attitude of the Twelve and that His wrath will most certainly rest upon us if we permit anything to come between Him and our children. "Forbid them not!" Whatever the obstacles, they must and can be overcome for the sake of Jesus and the children whom He loves.

It is also to be noted that the carrying out of this solution is a joint task. God says to parents: "Ye fathers,"—and that does not exclude mothers,— "provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." And God says to the Church: "Feed My lambs." Accordingly it is not for parents to say: "We do not need and shall not use the facilities which the Church has provided for this purpose," or: "Let the Church assume the entire responsibility in this matter. Why should we bother our heads about it?" Neither is it for the Church to say: "It takes too much time and money. Let the parents see to the Christian education of their children. That's their business." No, it is for both, parents and Church, to heed the command of Jesus, "Suffer the little children to come unto Me," and to *cooperate* in this so difficult, but blessed work.

Having been baptized and thus become a child of God and an heir of heaven, the child spends the first and most impressionable years of its life in the home. That home should be so ordered that it becomes for the child the greatest educational agency in the world. And to be that, it must be a Jesus home. The child must be taught to pray to Jesus as soon as its little hands can be folded and its lips can lisp His name. The child must be told of Jesus, and that daily, especially in the family devotion. The child must be admonished and, if need be, punished, but always in such a manner as will lead it to do right and to shun wrong, not for fear of the rod, but because it loves Jesus. In short, the whole home atmosphere must literally breathe the spirit of Jesus, "Suffer the little children to come unto Me." Parents, your church wants to cooperate with you in this gigantic task. That is why I am telling you this. For Jesus' and your child's sake do not let the advice given you go into one ear and out of the other lest you do something that may never be entirely undone and the Savior be moved with indignation.

But your church does more for you parents than to offer you

good advice. Do you see these tiny tots, about seventy-five of them, the kindergarten of our Sunday-school? Did you ever hear them sing and pray and tell the story of "Jesus Blessing Little Children"? Could you think of depriving your child of the instruction and the inspiration given in this class? Then, as your child grows older, continue to send it to our Sunday-school. Though limited to one brief session every Lord's Day, it is an institute of real value. Its aim is to bring all its scholars, especially also the so-called "outsiders," to Jesus. Its teachers are doing what those Jewish mothers did. Let us not do what the disciples did—rebuke them. No, let us be thankful that the Lord has given us such consecrated men and women; let us wish them and their work well on this tenth anniversary of our Sunday-school; and, above all, let all our parents cooperate with them by regularly sending their own children as well as by making a continued and most earnest effort to bring about the enrolment of others.

But the most striking proof that your congregation shuns neither labor nor expense in order to help the parent to carry out the solution of the great child problem is the fact that during all the many years of its existence it has maintained a Christian day-school. The public school does not and cannot bring children to Jesus. The Sunday-school, deserving as it is of our support, can offer but a minimum of Christian education. There is but one school which fills all the needs, especially the soul needs, of the child, and that is a school in which its whole education and training, every minute of the hour and every hour of the day and every day of the school-year, is in *one* direction—towards Jesus. Such a school we have in our Christian day-school. Parent, is your child there? If so, are you seeing to it that it is regular in its attendance and diligent in its studies? And what are you doing for the support of that school, morally, financially, and by your prayers? Would to God that all of us would realize as well as the devil does what this school means to our children; that we love it as much as he hates it and work for it as zealously as he fights against it—for Jesus' and our children's sake!

"And they brought young children to Jesus that He should touch them." Grant, O Lord Jesus, that the whole education and training of our children be a continued bringing of them to Thee. Help us to overcome all the sinister forces which would prevent us from successfully cooperating in this glorious work. And then do Thou also take our children into Thy arms, put Thy hands upon them, bless them, and make them a blessing to home and Church and country. Amen.

OSWALD RIESS.