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The Academy for Princes

By O. M. NORLIE

UNIVERSITY OF CALIFORNIA
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The Academy for Princes

"Now are we the sons of God".—I John 3:2.

*"Teaching them to observe all things whatsoever
I have commanded you."—Matt. 28:20.*

BY

OLAF M. NORLIE

AUGSBURG PUBLISHING HOUSE

MINNEAPOLIS

1917

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Dedicated
To My Mother

Mrs. Martha Karoline Juel Norlie,
in memory of years of prayer, toil
and sacrifice that I might get a
princely training.

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A PRINCE AND A PRINCESS AND THE GREAT TEACHER.
"He leadeth me."

CHAPTER ONE.

THE SONSHIP OF THE PRINCES.

[Note. Morgan, Bobby and Willis, guests at Danielson's.]

MORGAN: "What do you think of the sermon this morning, Mr. Danielson?"

DANIELSON: "It was very good. According to custom I had looked over the Gospel text last week, and had meditated on it and wondered what the pastor was going to say this morning from the pulpit. I prayed that he might give us all a good hearty Gospel message, and I was not disappointed. This is, in fact, the way I feel every time I hear Pastor Halm preach."

MORGAN: "You are right; Halm is a splendid preacher."

WILLIS: "Oh, he will do; but he is rather too much of a dreamer to speak on practical subjects for busy every-day people. His sermon today was sweet and idealistic. It was what I would call taffy. We need solid food, too."

BOBY: "I do not quite agree with you there, Mr. Willis. As a man of affairs there is nothing that suits me so much as practical topics and practical things; but I am broad enough to admit the ideal is of more importance; therefore, I like to hear it, and I, myself, try to hold it forth in season and out of season."

WILLIS: "You are welcome to it."

DANIELSON: "If you will excuse me I will ask you to examine the sermon a moment to see whether it was not highly practical as well as thoroughly ideal. What does ideal mean, Professor Bobby?"

BOBY: "Ideal comes from a word which means to see. It is a form we have in our mind, the product

of our thought and imagination, and it is apt to be more perfect than the real thing."

DANIELSON: "What does practical mean?"

BOBY: "Practical comes from a word which means to do or to carry out in a systematic manner."

DANIELSON: "It seems to me, then, that ideal and practical go hand in hand. Ideal tells what ought to be done; practice is doing it accordingly. It is nonsense to talk about practice without ideal. Everybody has some ideal, although not everybody has the best or the right one. When I went to school my teacher in arithmetic told me how to work problems. There were 4 steps: first, find out what is given; second, find out what you want to find; third, find out how to find it; and fourth, find it. This fourth step I call practice; the other steps I call ideal."

MORGAN: "How does that apply to the pastor's sermon?"

DANIELSON: "That is easy. The pastor spoke about Mary at the feet of Jesus, and made plain the fact that 'one thing is needful'—to sit at Jesus' feet and hear His Word. He made plain also that Mary was a child of God and was entitled to learn about her Heavenly Father and His will. Here we have the arithmetical problem: first, something given—a child of God; second, something to be found—the knowledge of God; third, the way to find it—sitting at His feet; fourth, doing it. The application is easy."

MORGAN: "Danielson is right, Mr. Willis; but the pastor's application was less happy."

BOBY: "It was good."

DANIELSON: "It was immense. He said we were princes and princesses, real children of God. Here we have something given. Then he said that as royal persons we ought to receive a royal training. Here

we have something to find. He went on to say that the training of the sons and daughters will never be royal until they take time to sit at the feet of Jesus, to learn His Word—here we have a theoretical method, yet thoroughly practical. Finally, he asked if we would not come oftener and more devoutly to church, read His Word more faithfully and send our children to schools that taught God's Word in truth and purity as part of their program, and the chief excuse for their foundation and continuation."

WILLIS: "He made me rile up in my seat. His sermon was an unprovoked attack upon our glorious public schools, the best institution we have in this great land. It makes me furious to hear all these preachers brag of the church schools and run down the public schools. Why don't they take their children out of the public schools and send them only to church schools if they are going to practise what they preach? No, they are too wise for that. They tell me to send my children to church schools. Why? So that they can keep the schools running and manufacture a few more preachers to fill the ranks; but you do not catch them sending their own children there."

DANIELSON: "I beg your pardon. You are mistaken, sir. Pastor Halm has not attacked the public schools. He was simply speaking of an ideal and a practical education. In accordance with his views he has sent his own children to the parochial school and two of them already to the church academy. As for the rest of the clergy, I imagine that they are more or less of the same mind and action as our own beloved pastor."

WILLIS: "Well, I am not going to send my children to some little poverty-stricken church academy when I have a \$40,000 high school building within eight miles of my house."

BOBY (wishing to change the subject): "Excuse me, Mrs. Danielson. May I ask whose picture that is hanging on the wall?"

MRS. DANIELSON: "Don't you know? That is the likeness of the royal house of Norway. You know I was born in the old country and am what they call a hyphenate. The hyphen binds me to all that is good



PRINCE OLAV AND HIS FIRST TEACHERS.

and true in the land of my fathers, and it causes me great pain that it has now become a term of reproach. Naturally I love the royal family of Norway, especially the sweet Prince Olav, and his picture brings to my mind many kind thoughts of things and times across the sea. I hardly need to add that I do not think less of America on account of this bond of affection."

DANIELSON: "I wonder if Prince Olav will get a royal training."

MORGAN: "You can be sure that he will get the best training of any lad in Norway."

WILLIS: "I wish my boys were in his shoes."

DANIELSON: "Will he be taught the laws of the realm and the will of his father?"

MORGAN: "Yes, and the best of everything everywhere."

WILLIS: "Then he will have private tutors besides."

DANIELSON: "We agree on this that he will have more training than the ordinary child can acquire. He will have the best of everything everywhere, including private teachers in addition. But the best of everything anywhere is within the reach of even our children, besides the best of private teachers; for the best of everything anywhere is the knowledge of the Word of God, and the best of private teachers are father and mother, and everyone of our children can get the Word of God taught right at home. In addition to that they can continue this study in church and in church schools. We have the Bible and catechisms and Christian books and church papers of every kind and full freedom to read them."

WILLIS: "We hear so much about the Bible and its excellency, but why don't people read it then? The people I know read only newspapers and novels."

MORGAN: "Hardly that bad. Some of us try to read the Bible too, and we can testify to the fact that it is the Good Book, without a peer."

DANIELSON: "I am afraid we are getting away from the text, or at least the point of the sermon. The first question is whether or not we are the sons of God. I have been taught to believe that we became His children at Baptism, and that it is better to be His child than to be the Prince of Norway or Wales."

BOBBY: "That is the view we all ought to have, but think too little of. The Bible in many places states very clearly that we are the sons of God. I can recall such a passage now from Phil. 2: 15. The Apostle says: 'Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life.'"

MORGAN: "I can think of a passage in John 1: 12-13: 'But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"

MRS. DANIELSON: "I can think of still another passage on the sonship,—in Gal. 4: 4: 'But when the fulness of the time was come, God sent forth His Son made of woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.'"

WILLIS: "Oh, I have heard this before. It looks nice enough on paper, but it is not very practical. I do not believe that we are really the sons of God."

DANIELSON: "But the Bible does say that we are sons of God. In John 3: 1-2 we read: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God.' This is what the Scripture says, and this word is true, and we should believe it and use it as such, just as we use the

multiplication table or any other rule of action. Now if we are the sons of God, the question is, should we be trained as such?"

MORGAN: "That is easier said than done."

DANIELSON: "But the Great Teacher before departing from His disciples commanded: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.'"

WILLIS: "That is an impossibility. Nobody takes that command seriously."

DANIELSON: "Some do. Besides it is not an impossibility; for Jesus prefaces the command with the words, 'All power is given unto Me, in Heaven and on earth'; and He concludes the command with the promise, 'Lo, I am with you always, even unto the end of the world. Amen.' We know that it seems impossible to us, but we know all things are possible with God, and He has promised to help; all His promises are yea and amen in Christ Jesus."

BOBY: "Danielson is right."

DANIELSON: "The third step is how to get this knowledge of God, and here the pastor today made it so clear that we cannot misunderstand. It is to sit at the feet of Jesus, and hear His Word, and if we do that we have taken the fourth step."

WILLIS: "Well, I was at church today and I suppose I, too, have taken that step."

DANIELSON: "Of course, it is not enough if we simply go to church. The pastor said we should also gladly sit at His feet at home, and that we should also send our children to Christian schools."

WILLIS: "Excuse me."

MORGAN: "If these church schools were not only such small affairs."

DANIELSON: "The Pharisees objected to Jesus because He had not gone through their schools. Yet they had to admit that He had a pretty good education just the same, and this education He had got at home. He did not have the advantage that we have of having in addition to home training also Christian schools to help out the home. The King of Norway will not send his son to a school because of the size of the building, I imagine, but he will send him to a school where he can learn what he ought to learn so that he can get a training suitable to a prince."

BOBY: "Time is flying. I have to bid you good-bye, dear friends. I thoroughly enjoyed the discussion."

MORGAN: "I have to go home and do the chores."

WILLIS: "I, too, had better go home and look after my stock. Call on me some time."

CHAPTER TWO.
THEIR HERITAGE.

[Danielson is hauling grain to market; passing Morgan's place he is hailed by Morgan.]

MORGAN: "Hello, Neighbor. Are you going to town?"

DANIELSON: "Hello there. Yes. Do you want a ride?"

MORGAN: "That is just what I was going to ask about, but you have already a pretty stiff load."

DANIELSON: "No. It is only oats. Grain is light this year. Get on if you are ready."

MORGAN: "I am ready." (He jumps on.)

DANIELSON: "I am very glad to have you along today. I had intended to come over and have a talk with you, but now I won't need to make an extra trip, for we can talk right here as the horses are jogging along."

MORGAN: "I won't mind if you make an extra trip to our house; but what is on your mind today, may I ask?"

DANIELSON: "Well, it is this. I have a girl that is going to the academy this fall, and you have a girl that you intend to send to high school. Why not send your Louissetta along with my Julia to the academy?"

MORGAN: "No. I can't do that. I have, myself, as you know, attended the academy, but I have not realized my ambitions and hopes from that training, and, therefore, I will let my children profit by my costly experience. They shall attend high school and continue, if possible, at the state university."

DANIELSON: "What were your hopes and ambitions?"

MORGAN: "I had hoped and even expected that the world would be quite glad to give a graduate of a Christian school a ready welcome, and in time an honored place in society; but I soon found, to my sorrow, that nobody cared a rap whether I had an academy diploma or not. I had hoped by means of this education to be able to make a good living and lay up considerable money, but I had to go begging to get the meanest job along side of Dagoes and other unskilled and uneducated new-comers, and even to-day, after many years of faithful toil and frugality, I am no better off than the average man without a day of schooling. My friends, on the other hand, who went to high school or business college, are most of them making much more money and are well fixed."

DANIELSON: "I am not yet convinced that your high school friends are any richer or better off than you. You have now a good home and you have always had your daily bread and more besides. Our Savior warned His disciples that 'A man's life consisteth not in the abundance of the things he possesseth.'"

MORGAN: "That may be true, but it does not really fit in with our times. I have always felt sore in thinking that Christians shall always be poor. It seems that the best way to get along in this world is to be as little of a Christian as possible."

DANIELSON: "You certainly do not mean what you say; at least you cannot have carefully weighed your words. You remember the words of Asaph, Ps. 73: 'For I was envious at the foolish when I saw the prosperity of the wicked . . . All day long I was plagued and chastened every morning.'"

MORGAN: "That sounds all right when you are making money readily; but it has never sounded natural to me, and I don't want my children to stand as many hard knocks as I have had to."

DANIELSON: "Listen to Jesus in Gethsemane: 'Not My will be done, but Thine.'"

MORGAN: "Why should my namesake, J. P. Morgan, with his banks, railroads, mines and ammunition factories and what not, control almost absolutely the fiscal, commercial and political policy of our country, while my voice, were I even a prophet from on high, would not be listened to outside of my own family circle? I read today that since the court decided against the oil king he has been making a clear profit of \$66,000,000 a year. Now why should he without work be piling up his millions while the common people with unceasing toil can scarcely keep body and soul together?"

DANIELSON: "I do not know, but I do know that the Lord is good and satisfieth my mouth with good things: 'Bless the Lord, O my soul, and forget not all His benefits.'"

MORGAN: "You argued yesterday that we are the sons of God, that is, that we are real princes. Do princes have to slave?"

DANIELSON: "Well, Christ was a prince, and we are told that: 'Although He thought it not robbery to be equal with God, He made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death.'"

MORGAN: "I was not speaking about Christ."

DANIELSON: "Christian means like Christ. As Christ, so the Christian: 'Whosoever will be chief

among you, let him be your servant.' 'It is enough for the disciple to be as his Master, and the servant to be as his Lord.'"

MORGAN: "Still I think there is something wrong in this, that some shall be so rich and others so poor."

DANIELSON: "The Lord is good to all, even to the ungodly: 'He maketh His sun rise on the evil and on the good, and sendeth rain on the just and the unjust.'"

MORGAN: "It seems that He is kindest to the evil."

DANIELSON: "The Lord is good to all, but especially to His own children: Behold His care for His Chosen People and their peace and prosperity when obedient to Him; behold the wealth of the Christian nations and their welfare and happiness when walking in His ways."

MORGAN: "But good people cannot become millionaires."

DANIELSON: "Abraham and David were not merely millionaires, but billionaires. There have always been godly rich as well as godly poor. Men may become wealthy, though Christian, if God in His wisdom permits them to run the risk connected with great riches. Good people have little need of amassing temporal fortunes. We are the heirs of the ages and of eternity.—Said the Psalmist: 'The Lord is my Shepherd; I shall not want!' With such a shepherd what does a sheep have of worrying about the green pastures; with such a father what need does a child in his father's house have of striving to lay aside for the morrow? Again the Psalmist said: 'I have been young and now I am old; yet have I not seen the righteous nor his seed begging bread.' The Bible commands us to work in the sweat of our brow: 'If any would not work, neither should he eat'; but it

commands us not to worry. 'Behold the fowls of the air, for they sow not, neither do they reap, nor gather in barns: yet your Heavenly Father feedeth them. Are ye not much better than they? . . . Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof.'"

MORGAN: "Does the Bible say that we should not work?"

DANIELSON: "No. 'Work while it is day; the night cometh when no man can work.' It commands us not to worry about the future: 'Casting all your care upon Him, for He careth for you.'"

MORGAN: "Here we are in town already. It seems that time went pretty fast today."

DANIELSON: "You will ride with me home, I presume."

MORGAN: "Yes, thank you."

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DANIELSON (on the return trip): "Oats brought a good price today. I am thankful; for I need much money in these war times, especially when I have to keep so many youngsters in school."

MORGAN: "Don't you ever worry?"

DANIELSON: "Oh, I sin daily in this matter, and sometimes I am sorely tempted to take the advice of Job's wife—to curse God and die; but His Spirit always enlightens my mind by presenting before it some of His precious precepts and promises, and dispelling the darkness and mists of doubt and worry."

MORGAN: "When I listen to your quotations from Scripture I must confess that you make my unbelieving and fearful heart feel good, but I am still not strong enough to rally as you do."

DANIELSON: "I, too, am fearfully weak. My strength is alone from the Lord:

"'Stood we alone in our own might,
Our striving would be losing;
For us the one true Man doth fight,
The Man of God's own choosing.'

But, speaking about possessions, I dwell on some of the Bible passages on the subject and in this way the good Lord helps me out of my anxieties. Just think of it! He has promised to care for us as a shepherd cares for his sheep, as a father provides for his little children. He has warned us not to worry about temporal things, 'not to lay up treasures for ourselves on earth, where moth and rust doth corrupt and where thieves break through and steal, but to lay up treasures in Heaven; to seek first the Kingdom of God and His righteousness.' He has promised then that all these temporal things will be added unto us. He has urged us to pray to Him with full confidence, even as children ask their dear father for something, and He has promised to hear all our prayers for the sake of Christ."

MORGAN: "You know many Bible verses, Danielson."

DANIELSON: "In helping my children learn their catechisms and in reading the Bible at family devotion I have been trying to learn some of the choicest verses; but I begin to realize more and more every day that these jewels are so bewilderingly many that I will only be able to gather but a small handful. They are as numerous as the stars in the heavens, and as the sands on the seashore and all freely given; but when I am trying to learn these verses I meditate on them during my work and at night. I grow more into the spirit of the hymn that we so often sing at

church: 'The Word of God, our heritage, our children shall inherit.' That is why I have sent Nicholas and Mary to the academy and am going to send Julia this fall."

MORGAN: "Here we are at my place. Come in and have a cup of coffee."

DANIELSON: "That will be fine. How do you do, Mrs. Morgan. Greetings from house to house. I have come to drink up all your coffee."

MRS. MORGAN: "You are welcome. The coffee is ready, waiting for you."

MORGAN: "What have you there, Louissetta?"

LOUISETTA MORGAN: "It is a picture by W. L. Taylor that I clipped out of 'The Ladies' Home Journal.' It is called 'When I Consider Thy Heavens.' I thought it was fine and wanted to save it."

DANIELSON: "It is wonderful. Morgan, does not this picture illustrate what we have been talking about. 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him; yet Thou hast made Him a little lower than the angels and hast crowned Him with glory and honor.'"

MORGAN: "You are right, Danielson."

DANIELSON: "How often we have stood like David in the starlight without thinking David's thoughts, and yet we have been just as exalted, and in reality just as rich as was he. David in the picture is but a shepherd boy, not the king and billionaire that he came to be later on. Nor have we come into our inheritance described by Peter when writing to the persecuted Christians of his scattered flock as: 'Incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us'; on account of which we should



"WHEN I CONSIDER THY HEAVENS."

From painting by W. L. Taylor. Copyright and by courtesy of "The Ladies' Home Journal." For sale in art print form by Edward Gross Co., 877 Broadway, New York City, \$1.50. For sale in art print form (The Copley Print) by Curtis & Cameron, Price Bldg., Boston. Copyright and by courtesy of Edward Gross Co. and Curtis & Cameron.

rejoice in our treasures. 'The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God, and joint heirs with Christ,' and we know that it is His wish, that we shall have all things with Him; that we shall live and reign with Him, righteous and holy in all eternity."

MRS. MORGAN: "Have another cup of coffee. This is the S. H. Holstad kind."

DANIELSON: "No, not this time, thank you. Holstad's is good coffee, and Mrs. Morgan is a fine cook, but I have had my fill. Another time. Say, Louissetta, would you like to go to the academy with Julia this fall?"

LOUISETTA (embarrassed): "I would like to be with Julia, but I am going to high school, you know."

DANIELSON: "Yes, I know. Well, friends, I have to be off. Chores, you know."

CHAPTER THREE.
THEIR WORK.

DANIELSON (at the phone): "Hello, Morgan. You have not forgotten about the lecture tonight at our church? Prof. Svein is to speak. He is a good lecturer and you must be sure to come together with your whole family."

MORGAN: "I have not forgotten; but it has been a rather toilsome day for me, and I have decided to stay at home. Besides Wife is sick and cannot come."

DANIELSON: "Oh, come on. You take in the lecture and tell her what you remember of it when you return."

MORGAN: "I don't like to, but I shall try to come anyway." (Hangs up receiver.) "Say, Louisetta, you and Joey had better get ready to go with me to hear Prof. Svein."

LOUISETTA: "I don't want to go. I perfectly detest those dry preachers and professors."

MORGAN: "This one is not dry. Besides he might say something which would give you a desire to go to his academy."

LOUISETTA: "Have I not told you time and again that I did not want to go to an academy? The high school is good enough for me; and have not you said all the time that you did not want me to go to the academy? The high school is better for me."

MORGAN: "I guess you are the boss all right."

LOUISETTA: "I have been told that the boys who go to the academy nearly all become preachers, and the girls become preachers' wives or missionaries. Believe me, Dad, to become a preacher's wife is the

last thing I would do on this earth, and a missionary I will never become."

JOEY: "I want to be an engineer and build railroads in East Africa, for they need them there."

MORGAN: "Well, I am going alone, then, if nobody wants to go along with me. Goodbye, Anna, I will tell you what I can remember of the lecture when I get back."

*

MORGAN (two hours later): "My, but you folks did miss a rare treat. The professor was a regular cyclone that destroyed all our pet theories and well established buildings. He was a perfect machine gun as to facts and they went straight to the mark, and they laid out every last one of us, even Willis. Talk about wit, humor, poetry, philosophy, theory and application; his lecture contained all of these things in happy proportion. I could not, to save my life, give justice to one-tenth of his thoughts; but since I promised to tell you something about his lecture I shall try."

LOUISETTA: "Whew! We must have missed something."

JOEY: "We are waiting."

MORGAN: "The speaker chose as his text, Luke 2: 49: 'Wist ye not that I must be about My Father's business? And they understood not the same which He spake unto them.' His theme was, 'The Father's Business Is Also His Children's.' He first spoke about the Father's business in this world: 'To seek and to save that which is lost.' He classified the human race into three large groups according to the sons of Noah, the Semitic group, the Japhetic group, and the Hametic group. He said that the Semitic group consisted principally of two peoples, the Jews, about 12,000,000 in number, and the Arabians, about

120,000,000 in number. The Japhetic race consisted of several large families of nations: in Asia, the Hindoos and Persians; in Europe, the Greeks, Romans, Celts, Teutons, Slavs and others. The Greek is represented by the modern Greeks; the Roman, by the Italians, Spaniards, Portuguese, French and Roumanians; the Celtic by the Irish, Scotch and Welsh; the Teutonic by the English, Dutch, Germans and Scandinavians; and the Slavic by the Russians, Poles, Bohemians, Serbs, Bulgars and others. The total population of the Japhetic race is about 700,000,000. The Hametic race consisted of only a few nations, but many tribes, and kindreds, and peoples, and tongues. Some of the Hametic are white, such as the Hungarians, but most of them are some other color. The Chinese are yellow, the Malagasy are brown, the Negroes are black and the Indians are red. The population of the Hametic race is nearly 1,000,000,000. Every person born to this earth is dear to the Lord, and purchased at a great price, destined to come to the knowledge of truth and be eternally saved. It is the will of the Father that not one of His little ones shall be lost. 'He is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.' The professor painted in vivid colors the prevalence of sin everywhere and the presence of misery at home as well as abroad; and we felt—at least, I did—that the Father's business, even here on earth, was very great indeed.

"Then he went on to describe the Savior, and he had chosen this text upon which to base his description. He had along a large Hoffmann painting of Jesus in the presence of the Jewish doctors in the temple, on which occasion these words were spoken: 'Wist ye not that I must be about My Father's business?' The professor made the point that Jesus, the



JESUS AND THE DOCTORS.

Son of God, had laid it upon His people to know the will of God and the Word of God. Although only 12 years of age He astonished those who heard Him at His understanding, answers and questions. He dwelt a long time on this point, how Jesus Who was perfectly human, just as we, though more than human at the same time, must have had to work and study to learn the Word of God as well as we do. There is no royal road to learning, though there is learning which royalty must acquire. In His case it was much more profitable to the world that He was acquainted with the Word of God, than if He had been a prodigy in arithmetic, penmanship or the ancient history of Babylonia. The professor went on to describe His attitude to the world: 'It was His meat to do the Will of Him that sent Him, and to do His work.' 'Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich.' Then the professor went on to describe how with this training and this attitude He went about doing His Father's business. Then he sought to describe the condition of the world if the Savior had not come; and I must confess, that although I had heard this described many times before, I had not understood the saying as I did tonight: 'To be about our Father's business.' I understood better also the Bible passage: 'And if Christ be not raised, your faith is in vain. Ye are yet in sin; then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable; but now is Christ risen from the dead and become the first fruits of them that slept.' You remember that this was the text that Pastor Halm spoke on at the funeral of Esten Baardsen last Saturday. The professor continued. He said we became the children of God, brothers and sisters of Jesus, our elder Brother,

when we were baptized. It is also our business to walk in the footsteps of Jesus and to try to become like Him, being of the same mind as He, and growing up to His stature. It would then be part of our business to learn the Scriptures and to practise them, for practising was the best way of learning, as Jesus said to the Pharisees who disputed with Him: 'If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself.'

"He held that every one of us who has been adopted into the household of God should be about our Father's business, witnessing for the truth in Jesus, which shall make men free indeed. He took as an illustration from the Old Testament the case of Moses. He had been trained in the faith of his fathers and in all the knowledge of Egypt, at that time the most cultured and powerful nation in the world. He longed to help his people, although he had been adopted as a prince of Egypt, and might on that account have sided with the Egyptian oppressors. In seeking to help one of his countrymen, he killed an Egyptian, showing his willingness, thereby, to help his people; but he was not well enough trained yet to do the great task that the Lord was going to call him to perform. The Lord, therefore, took him aside for 40 years into the Desert of Midian, where he had occasion to meditate, and where the Lord appeared to him again and called him to free his people from bondage. Six times did Moses find an excuse for not accepting the call; but finally he yielded. Therefore, we read in Hebrews 11—(please hand me the Bible, Joey, and I will find it). Hebrews 11:24-25: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming

the reproach of Christ greater riches than the treasures in Egypt.' Now supposing that Moses had not had the training and attitude which he did; what a loss it would have been to the world! He has impressed himself on the whole world, particularly on all, who have heard the Word of God; and his work will stand with time. His is one of the most blessed and inspiring records among men, while the work of all the Pharaohs may readily be forgotten without much loss to mankind.

"From the New Testament he also gave an illustration in the case of Paul. Here in Philippians 3:7-8 I read concerning Paul's attitude: 'But what things were gain to me, those I counted loss for Christ. Yea, doubtless; and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him.' With this attitude and with such an intimate knowledge of Christ as Paul had, he set out into the hostile world to do his Father's business. No wonder, then, that he could say in defense of himself that he was a worker together with Christ, 'giving no offense in anything, that the ministry be not blamed, receiving stripes and imprisonments in honor and dishonor, as unknown, and yet well known; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things.' How much richer and better the world is since Paul has lived and labored in it!

"Why should not the young people of today want to get the best training so that they could be about the Father's business? Every young person at every school is supposed to be preparing himself for greater usefulness and happiness. It is sad, indeed, that the

most important subject, Christianity, is, in most schools, omitted from the training of youth, and is not considered as an important factor by many students even in Christian schools. We have the strange spectacle of hundreds of young people in this country going to Europe in these days of war to enlist in the armies of England or France, not because they are English or French by nationality, but because they have been aroused by the agitation in the newspapers for the Franco-English cause. We have the spectacle of over 100,000 men being sent to the Mexican boundary to protect this nation, and most of these men have gone willingly and proudly. On the other hand, if someone should volunteer to become a missionary to the foreign country, with no danger of being shot as soldiers on the battle fields, but giving his life in faithful service, just as a candle burning out, the community would lift up its hands in amazement and horror at such awful sacrifice. We would not think it at all unnatural to send 100,000 men with fighting spirit to the Mexican boundary, but what would we say if we sent 100,000 men there to Christianize this half savage neighbor of ours? We hardly think it strange that 15,000,000 people have already been killed, wounded or captured in the European armies now at war; but how strangely appropriate it would be if these same armies would put into practice just a single verse of Holy Writ: 'But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them that do despitefully use you and persecute you, that ye may be the children of your Father Which is in Heaven.' The practical application of this one verse would put an end to the awful war at once. The professor closed by hoping that we would decide to give our children a more thorough knowledge of

the Word of God, in theory and in practice, at home and in school, in church and in life."

MRS. MORGAN: "But, Ole, I do believe that you are an orator, too. I knew you were pretty able in most ways, but I never knew before that you could give such a good speech."

MORGAN: "I feel ashamed of myself. I have but faintly reproduced the professor's lecture. Why, he spoke as one having authority. It is comforting, indeed, to know that we have such consecrated men in the service of our church schools; and I shall be more willing to give to their support hereafter."

JOEY: "I guess I will go to bed."

MORGAN: "Just wait a minute. Do you know what Willis said?"

MRS. MORGAN: "No. What did he say?"

MORGAN: "He said that he had never seen the Church as an institution, or Christian education as a preparation for life, in that light before. He said also that he was willing to give his children the best training that he could, and that he would work like a nigger to send them to school. If the academy was better for them than the high school, then they should be sent to the academy or his name was not Pete. You can readily imagine how enthusiastic he was to say that."

LOUISETTA: "I am sure the Willis children will have something to say about their going to any old academy."

MORGAN: "I have been thinking that you, Louissetta, ought to go to the academy this year—why, what is the matter with you, girl."

LOUISETTA (bawling): "I don't want to go to your old academy. I would just as soon go to the reform school, or be sent at once to the Sahara Desert or

the jungles of India as a missionary to the savage heathen. Uh, uh—”

JOEY: “You don’t catch me going to the academy, sir. I want a little fun in this world.”

MORGAN: “I am very sorry you did not hear Professor Svein. You would not have talked that way then.”

MRS. MORGAN: “It is late, and we had better let the matter rest for tonight.”

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MORGAN (next morning, while doing chores): “Good morning, Willis. You are certainly an early bird.”

WILLIS: “Good morning. I came over to borrow your wire cutter. The boys have mislaid mine, and I want to use it right off.”

MORGAN: “All right.” (Gets the wire cutter.) “But was not that a fine lecture last night? You are going to send Dagny and Henry this fall, I suppose.”

WILLIS: “To tell you the truth, Morgan, I was pretty much worked up by that address, and I meant it last night when I said that I would send those youngsters to the academy; and when I came home I announced on the spot that Henry and Dagny were booked for the academy this fall. But what do you suppose the whole bunch of them, the six children and their mamma did? Why, they set up a boisterous laugh, and said, ‘Since when did you get looney like Danielson, Papa?’ Now that made me angry, and I abused them not a little, but I got my returns from those allies. Seeing that I could not come out of the struggle with victory or even colors flying, I wisely proposed a truce, saying, that on account of the late hour and the work before us on the morrow, we had

better all retire for the night. Now this morning, strange to say, I do not feel so very enthusiastic about the academy after all, and I am not going to say another word to my family about the matter. I am not entirely crazy either. Well, I have to hurry back, so I cannot discuss this any longer. I will send the boy over with the clipper today. Goodbye."

MORGAN (to himself): "I guess I, too, will have to give up the idea of sending the children to the academy, but that was a fine lecture: 'The children of a king'; 'About the Father's business'; 'Seeking and saving that which is lost'; 'Being poor, yet making many rich'; 'Having nothing, yet possessing all things'; I should, indeed, like to have my boys and girls in His service, yet—"

CHAPTER FOUR.
THEIR CHARACTER.

JULIA: "I don't see why I have to go to the academy this fall. Why can't I go to high school like other girls and boys I know? Why should we alone be different from everybody else in this neighborhood?"

MRS. DANIELSON: "It is for the best, dear."

JULIA: "I don't think so. People have been laughing at us for the last five years, I know. I have even heard some remark that Father was looney on the school question."

MRS. DANIELSON: "You know he isn't. He is the best man you or I know, not only in point of common sense, but in every other way. People called even Christ a devil and spat in His face."

JULIA: "I know Father is sensible and good, but it is no fun to have him called a looney freak, and I don't see why I shall miss so many enjoyments and advantages in life just because he has such peculiar and set views on schools."

MRS. DANIELSON: "You will have just as much fun at the academy as at the high school, and you will get more useful instruction and be better trained for life."

JULIA: "But it will be harder to get a position after graduating from the academy than from the high school. The high school graduates can enter the university without examination and can get teachers' certificates without examinations and better positions more readily."

MRS. DANIELSON: "How do you know?"

JULIA: "I know. I have heard the girls discuss it. And you know how hard it was for Brother to get a position? And then when he went to get a certificate the county superintendent just laughed and said, 'What kind of a school is this academy? It is not accredited by the State and I cannot recognize your standings. You will have to attend teachers' summer school and take examination.' You know how hard Nicholas worked for 6 weeks reviewing all of his subjects for this examination. If he had had a high school diploma he would have been spared the trouble."

MRS. DANIELSON: "And you know that Nicholas was the only one out of 125 who took examinations who passed and got a first grade certificate. And the superintendent admitted that the academy must have given a more thorough training than the high schools did, for he did not think that the ordinary high school graduate could pass a first grade examination."

JULIA: "What I hate about it is the hardships connected with the academy, and the disgrace. I met Louissetta Morgan and Dagny Willis and they couldn't see why I was going to be made a martyr. Their fathers came pretty near being won over by that dinky old professor that was here two weeks ago, but the girls are safe now. Not a word is now mentioned at their homes about the academy. The girls have already secured rooms in town near the high school. I wish I could go with them. They have always been my class mates."

MRS. DANIELSON: "Well, we will have to talk it over with Father."

JULIA: "Can't you put in a good word for me?"

DANIELSON (at supper table): "Only one week left till school opens, Julia. Aren't you glad?"

JULIA: "No, I am not. I don't want to go to the academy. Why can't I go to the high school with my class mates?"

DANIELSON: "Whew, you don't mean it, little girl?"

JULIA: "Yes, I do. Please, may I not go to high school? I will be good forever and never cause you another minute of sorrow, if I can go to high school just this year, if not more."

DANIELSON: "Thanks for your resolution. But I can't do it."

JULIA: "But why not?"

DANIELSON: "There are many, many reasons. It is my privilege and duty to train you in Christianity as befits a child of God."

JULIA: "I am no better than others."

DANIELSON: "I have not said you were, but I want you to be like Jesus in character, an honor to His glorious name."

JULIA: "Oh, you want me to become a missionary or a preacher's wife, that is all. That is what the girls are throwing up at me, and I can't stand it."

DANIELSON: "That is not all. A 15 year old girl is hardly of age to decide for herself, but not too young to think about such things. Is it dishonorable to be a preacher's wife?"

JULIA: "No, but it is very tedious and trying, I imagine."

DANIELSON: "Most girls get married, and you may also in time enter matrimony. If you go to a church academy you may meet your partner for life there. He will probably be of your nationality and religion and standard of training and tastes. If you go to a

high school, you will most likely get a man of another nationality, religion, and social set. Take the Johnson girls, all of them high school graduates. Josie married an English Methodist. Well, she had to drop speaking Norwegian or to refer to things Norwegian for he knew nothing about the Norwegian language and culture and, worse still, like most Englishmen, he did not want to hear anything about the Norwegians either. She had to quit going to the Lutheran Church, of course, but, strange to say, he did not insist on her going to the Methodist services, but proposed of his own accord that they attend the Presbyterian, but only as hearers. Many good people, he argued, do not belong to any Church at all. Then there is Sarah. She married an Irish Catholic, and had to join the Catholic Church. And poor Johanna married a Norwegian who despised his race, language and religion. He was religious, to be sure, and soon joined the Adventists who had him re-baptized. After a while he was talked over by another sectarian that the Adventist Baptism was wrong, and he was baptized a third time. Finally, he came to the conclusion that all of these were wrong in teaching and practice, and he ordered his son to baptize him in the right way, whereupon he baptized his son in turn. I have no idea what Sects he will not try before he has run his course. And with fanatical zeal he drags Johanna along. You may, indeed, get a good husband, of your faith and otherwise suitable, even by going to high school, but the chances are better at the academy. I think the slur on the preacher's wife is in poor taste."

JULIA: "I don't want to be one anyway."

DANIELSON: "Well, no one has asked you to be one, either. As to becoming a missionary, all I want to say is, that there are worse callings in life. I never

hope to have the honor of seeing any of my children dedicate themselves to His service as a whole offering."

MRS. DANIELSON: "Don't say that, Father."

DANIELSON: "But I should like to see them get a little more of ruggedness of character, so that they will listen just as much to Father as to every Tom boy on the street, especially in holding fast to pure doctrines and established principles. I detest these weather-vanes in the pulpits, who change their message with every season. I don't like to see any man or woman, girl or boy, a reed shaken with the wind."

MRS. DANIELSON: "Can not the high school also develop strong character?"

DANIELSON: "Without a doubt. But it takes the Word of God to make Christian character, which is the strongest and best type of manhood and womanhood. Nicholas has told us that character comes from a word which means carved or engraved. Carved in stone, cut into steel, rugged as the oak set apart from his fellows, firm as a rock—that is character. Filled with the mind of Christ, childlike faith in the Word, implicit obedience at God's command, the Christian is invincible against his arch enemy and the angels of darkness. There on the wall is a picture of the Man of Sorrows, crowned with cruel thorns. 'Ecce homo'—we read beneath, which my Latin scholar interprets: 'Behold the Man.' In this crucified Man, my King and Savior, I see the perfect character, with the strength of the lion and the gentleness of woman, with every virtue in complete fulness and harmony. I want my children to see Jesus and to look to Him as their Savior and their Ideal."

JULIA: "I hear so much about religion at home and church, I should think I could escape studying it at high school."

DANIELSON: "No, they do not study Christianity at high school. That is the tabooed subject. Furthermore, I do not want them to, for it is illegal and would



"ECCE HOMO."

cause a clash between the Sects and a clamor for spoils, and a meddling into the Church's affairs by the State. I wish you to go where they can and do teach religion the way we believe it should be taught. The

character and Word of Christ are the most wonderful in history and has a grip on the world as that of no other person. He wants His younger brothers and sisters, baptized in His name as princes and princesses of Heaven, to be like unto Him in thought and desire, in word and deed, to grow up unto His stature, to walk in His footsteps, to be the salt of the earth and the light of the world. Think of Luther, whose name we bear, how he searched the Scriptures, found Christ, and fearlessly proclaimed His name before pope and emperor."

JULIA: "We can never be like Luther. There is no use trying."

DANIELSON: "We can be like him in kind, if not in size. We can get a Christian character which time can not efface nor temptations and trials destroy. The inscriptions on marble and bronze may be corrupted or erased, not so the Christian character. That can be read more sharply with the passing years, and even afar off. Besides, the silent, unobserved influences of salt and light are a blessing to all. Salt preserves from decay, so do the humblest of Christians. Light shines, heats up, causes growth and change, so does every Christian, however lowly, who lets his light shine before men."

MRS. DANIELSON: "Julia, you had better do as Father says, I am sure it is for the best."

JULIA: "But it is hard to be different from others."

DANIELSON: "Ecce homo—!"

CHAPTER FIVE.
THEIR DESTINY.

SIGVALD (after services): "How do you do, Mr. Danielson? I have heard that you had a girl that you were going to send to the academy tomorrow. I have a boy that I want to send there too—"

DANIELSON: "You don't say! I am glad to hear it. Won't you come over to dinner with us? Good morning, Mr. Morgan, you might as well come along too. Take your wife along."

SIGVALD: "I shall be glad to accept your kind invitation, for I want to ask you a few questions about the trains, fare, etc."

DANIELSON: "Julia has never been 20 miles from home and has never set her foot on any train. I am therefore going along with her to the school and then I will spend two or three days there visiting the school and taking in a church convention nearby. Willis is also going along to visit some friends."

SIGVALD: "August has never been any place either, except to the county fair. I haven't time to accompany him on that train myself, and am glad that he can go along with you."

DANIELSON: "All right, you drive down to my barn and put in for awhile. And you, too, Mr. Morgan."

MORGAN: "All right, sir."

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DANIELSON (in sitting room, after dinner): "Why did you decide on sending your son to the church school, Mr. Sigvald?"

SIGVALD: "Several things. The pastor has from time to time mentioned Christian education in his

sermons. I remember once particularly that he laid such stress on the fact that we were God's children and ought to be educated as such in God's Word. This Word is banished from the public schools, and the schools have such a strong grip on the children and for such a long time that in spite of my efforts to the contrary the minds and hearts of the children become more and more worldly."

MORGAN: "The schools are certainly a tremendous influence, a smelting pot, in which the raw material from Europe, Asia, Africa and the Americas are made into good, intelligent, useful, loyal American citizens there."

SIGVALD: "I don't deny that the public schools teach many useful things and that they make our children Americans, but that is not enough for me. I want them to become Christians and heavenly minded first of all. I never attended the public schools, and cannot speak English very well, yet, after having been here in America 52 years, but I am a loyal American citizen and fought for the Stars and Stripes in the Civil War, even though on general principles I am against war. But the cause was different in the Civil War. In my opinion slavery was a wrong institution, and I enlisted three days after coming to my destination in this country and was shot four times for my patriotism."

DANIELSON: "Of course, we know a man can be patriotic and American even though he has not attended public school. To my mind this matter of patriotism and Americanization is entirely overdone. It has come to this that preachers even preach patriotism instead of Christ. One Sunday when we did not have service I went to hear Pastor Hausman of the M. E. church. In his prayer he told the Lord that if our country should perish then all hope would

perish. In his sermon, based on the text: 'Where there is no vision, the people perish,' he had three points: education, religion, patriotism. Education gave vision. True enough. But he emphasized with clenched fists and frenzied shouts that any one who spoke against the public schools was a traitor to his country. I could not help thinking that we had freedom of speech and press in this country. Also, that the most radical protests against the public schools come from the public school men themselves. Also, that the Methodists have dotted this land with Christian academies, colleges and universities which aim to compete with the state schools. As to religion, he said, that gave still clearer vision and was the one thing essential. But he did not tell how one could get religion when it was not to be had in the public schools which train from kindergarten through university. The home has in most cases quit trying to train in religion. The Sunday school is at best only a faint shadow of the public school giant. No preacher dares to preach five doctrinal sermons in succession. The pastor showed himself a true child of his age in taking occasion under this point to say that he had no use for doctrines or creed, for we did not live in the bigotted middle ages. Under patriotism he grew eloquent on the love of country and the work of the soldiers—they had a vision. But he said that those deluded creatures who espoused internationalism, a time when one country could love another as itself, was out of question. The precept of Christ to love and forgive one's enemies he declared impracticable. The vision of the Prince of Peace ruling the peoples and of 'the nations beating their swords into plowshares and their spears into pruning-hooks, of a time when nation shall not lift up a sword against nation, neither shall they learn war

any more,' this vision, possible in our time, he kept back and painted the dire need of preparing ourselves against a possible attack by Japan and Germany. He ended his sermon with a declaration against militarism and a long, loud Rooseveltian-Wilsonian whoop for a preparedness second to none. This sermon is a type of the appeal to patriotism that I could never understand."

MORGAN: "But we have got off the subject, Danielson. Sigvald was telling us how he came to decide to send August to the academy."

SIGVALD: "I attended Prof. Svein's lecture, and he made my purpose more real to myself: I should send August this fall. I did not think so much of the work that he might do in this world, but I thought especially of his destiny. I want him to come to a knowledge of the truth and be saved forever. Heaven is our destination. The grave is not our goal. We are pilgrims here, strangers in a strange land, frail, helpless creatures in a hostile country, lost and condemned creatures, unworthy and unable to be saved except by grace. My children have been entrusted to me to train up in the way they should go, but I am such a poor teacher and weak example unto them. I concluded, therefore, to send August, the only one willing to go and that I could spare, to the academy. May the Lord give his teachers there spirit and power to win my boy's heart and mind for interests of real and eternal value."

MORGAN: "It seems to me that a man with your views and zeal could do more at home than a teacher at school."

SIGVALD: "You do not know my frailties, it seems."

MORGAN: "I have heard it said about you that your

feet were still on earth, but your head was above the clouds."

DANIELSON: "I have heard a pastor say that he would not send his children away from home to an academy, for the Christian influence of the home would overcome any anti-Christian influence of the high school. But my observation, though not so very extensive, leads me to think that the pastor was wrong and that Sigvald is right. The influence of the high school is tremendously secular, while that of the home is often but faintly spiritual."

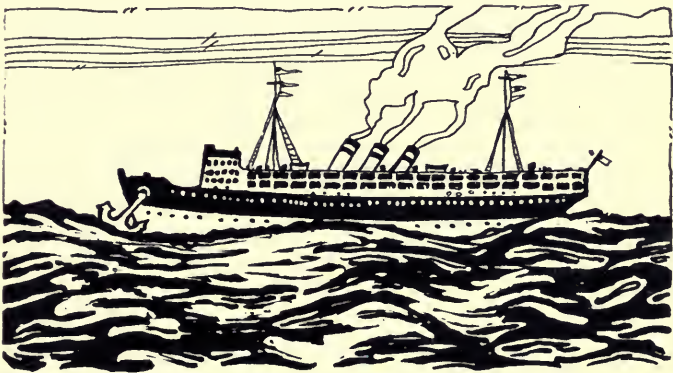
MORGAN: "But is the academy really so very spiritual? I have heard tell quite a different story. And besides I have myself attended both academy and high school."

DANIELSON: "You are therefore just the man to know that the presence of even a little leaven can leaven the whole lump. I have often wished that the academy would offer more religion, that the teachers were all consecrated Christians of the finest order, and that every student were a living epistle, but I am thankful for the smaller returns that I see."

SIGVALD: "You have many pictures on your walls, Danielson, but that we find everywhere. But yours have such a point to them,—that I like. My son Henry fixed up his house, you know, and then invited me over. He asked me how I liked it. Everything was new and neat and tastily arranged, for he has a most artistic wife. 'But,' said I, 'there is one thing lacking. I see books, but not the Book of books; I see papers, but no church papers; I see pictures, but none which could reveal that you were a Christian or a heathen.' On your walls, Danielson, I see pictures, some of which clearly disclose your ideals and hopes. There is the bruised head of Jesus, the child Jesus amongst the doctors, the Shepherd and His sheep,

David gazing at the Lord's handiwork, and there is a ship casting anchor, a hand drawing. Who made it, may I ask?"

DANIELSON: "A friend of my son Nicholas by the name of Algot Swanson is quite an illustrator. He sketched this drawing and several others and gave them to Nicholas. I enjoy them very much and have drawn many lessons from them, for they have really a point to them."



"THE ANCHOR OF HOPE."

SIGVALD: "I see the point of this. Anchor stands for hope. I had read this in the Bible, but could not locate it. One day I made up my mind to call on Pastor Halm and ask him. I did so. His smile was happy and beaming. 'I wish more people would come and bother me with questions like that,' he said. 'But,' he added, 'most people think me useful only at a funeral, and many even then would prefer a lodge ceremony.' Then he got his Bible and turned to Heb. 6: 19 and read: 'Who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast.'"

DANIELSON: "Say, you were a seaman once upon a time?"

SIGVALD: "Yes, a fisherman from my Confirmation at 14 until my departure for America at 27. I spent many a day and night on the Arctic and often in open boat and in storm. But I always had hope that the storm would cease and that I would reach shore, and I always was glad when we cast anchor. I have therefore often said to young people: 'When you leave your home and Congregation, cast anchor as a ship when it gets to port. Join a Congregation, lay hold on Jesus the Rock of salvation with the anchor of hope.'"

DANIELSON: "Our life is a voyage, and Heaven is our destined port. We need the anchor at our latter end."

SIGVALD: "That is why I want August to go to the academy. In the storms of life—doubts and misgivings, temptations and trials—he can cast anchor and his ship will ride safely against wind and wave. Finally, his ship will reach the haven of peace and drop anchor for once and all. Then shall he step off on the celestial shore and see his Savior Brother face to face."

MORGAN: "You are right, Sigvald, the children of God are destined for a better land."

DANIELSON: "And should be equipped on their voyage with the anchor of hope."

CHAPTER SIX.
THE WORD OF GOD.

[Sigvald and Morgan again at Danielson's house the Sunday after the departure of Julia and August for the academy. Carlson also present.]

SIGVALD: "I got a letter from August on Wednesday and my daughter Carrie got one on Friday. He is evidently very busy with five hours a day in the class room, besides chapel, gymnastics, baseball, and study periods. On Monday evenings he has to go to mission meeting, on Thursday evenings to prayer meeting, and on Friday evenings to the debating society. He says he likes the teachers and schoolmates, but misses the old folks at home and the younger ones, too. He is the youngest of my brood, and a spoilt baby, I fear. But it made my old soul happy to think that he was homesick."

DANIELSON: "Julia has written a letter every day. Even the three days I was there she wrote to some one in the family, besides to her girl friends. She is lonesome too, poor child."

MORGAN: "Louisetta got a long letter from her, which I was permitted to read. It was a long outpouring of heartfelt thoughts and desires, half of the time she was in high spirits at being in such a delightful place and half of the time she was in deep gloom at being compelled to part with her girl friends and to miss the happy high school days of her fondest dreams."

SIGVALD: "I was very anxious to come here today to hear about your trip to the school, Danielson."

DANIELSON: "And I have been just as anxious to get a chance to tell you about it. You all ought to

have been along. Willis went along and has not come back yet, for he was going to several places where he had worked as a young newcomer and also to the place where he had met and won his wife. But Willis was the lad who was surprised at seeing the school. I induced him to go up with me the first day. You know the school has four buildings, a main building for class rooms, chapel, library, laboratories and gymnasium; a boys' dormitory, a girls' dormitory, and a heating plant, besides several professors' residences near by. 'Whew,' he said, as we approached the school grounds, 'but what are all those buildings?' 'They are the school plant,' I said, for I had been there twice before. 'Did you ever,' said he. 'What's the matter?' said I. 'Oh, nothing,' he said, 'only I thought the school was a little bit of a henhouse or calaboose, and it is twice as large as our big high school at home. Who paid for these buildings?' 'We helped,' I said. 'You remember when Student Rothe came around with a list? And Student Bra had a list on another occasion, and the famous Prof. Nathan spoke in church once and canvassed everyone of us for \$100 each, but he got less?'"

WILLIS: "Yes, I remember. I gave him a piece of my mind and told him I had already given \$3. But he wasn't satisfied. At last I promised \$20 more. He said: 'Make it \$25,' and then I was ready for a fight, but he wisely retreated."

MORGAN: "There is really not a more good souled creature in this parish than this same Willis. He does not mean half of what he says."

DANIELSON: "Well, when we went through the buildings he was all enthusiasm. He met Prof. Svein and talked most heartily with him and praised the lecture he gave in our church this fall. He staid by me at the opening program, went to classes, had din-

ner with President Anthony, watched the boys at ball, came back the next day, attended more classes, went to the prayer meeting in the evening. I asked him how he liked the place. 'Had I known it was such a place,' he answered, 'I would have sent Ellen and Le Roy here long ago. But now it is too late, for they are already through high school. Next year I will send Dagny and Henry to this academy as sure as I live.' 'Why not now?' I said. 'They have begun at the high school this week and I don't want to break up their school year, besides I don't want to seem unstable and fickle. When I have said a thing I want to keep my word. I have said that they should go to the high school, and that settles that for this year.'"

SIGVALD: "I am interested in hearing about the religious work of the school. August writes mostly about algebra, English, Latin, ancient history and Norwegian. I did not send him there to study those things but to study religion."

DANIELSON: "I will first tell you about the opening exercises. Being the first day, their exercises occupied about an hour in prayer, singing and speaking. President Anthony gave a welcome speech to both old and new students, and made a fine little speech in which he reminded us that each student was a child of God and had come there to be trained to the glory of His high and holy name. In all their work and walk they must not forget their sonship and the honor of His name and the reputation of the Christian school. On that account they would not, for example, be permitted to visit the movies or stay out late at night without permission, they would be entirely prohibited from attending dances and entering saloons. After this the president introduced Professor Knutgaard, who gave a more formal talk on Ps. 119: 105: 'Thy Word is a lamp unto my feet and a light unto my

path.' He said that the speaker of these words was held to be King David, the greatest king of Israel and the most illustrious king of any land or time. It is no easy task to be a king, especially to be a good king and to become a great king. A king has many difficult problems to solve that we have no way of fully appreciating. Heavy rests the head of him who wears a crown. We do know some of King David's problems. His most beloved son, Absalom, for example, had revolted against his own father, had intended to depose and kill him. Yet even when he fled from Absalom, his son, forsaken as he was by nearly all of his friends and followers, David could sing the words of Psalm 3: 'O Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be that say of my soul: "There is no help for him in God!" But Thou, O Lord, art a Shield for me; my Glory, and the Lifter up of mine head. I cried unto the Lord with my voice, and He heard me out of His holy hill. I laid me down and slept. I awakened; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about.' The speaker went on to say that there were very few people who could have gone to sleep in the open air that night as David did. He was surrounded by foes and betrayed by his son. The Lord seemed to have forsaken His servant. But David laid himself down and slept. He slept, not because he was indifferent. He was deeply touched. For when his soldiers returned with the news of the death of Absalom, David moaned and wept for several days: 'O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son.' What was the secret of David's strength and greatness? It was his close communion with God. He did not only pray to Him, but he also

listened to Him. He listened to His Word. The Word was a lamp to David's feet. That is why David was good and great. David did not always seek counsel in the Word, did not always obey. He sinned grievously when he committed adultery with Bathsheba and put Uriah out of the way. But he came to repentance and was forgiven and his life is an excellent testimonial of the benefits of using the Word of God as a lamp unto one's feet and a light upon one's path. The story of the kings of Israel beginning with the promising, but ill-fated, King Saul is full of examples of those who would rather perform their work in deepest darkness, for their deeds were evil. They had no use for the light of God's Word. The kings of all times and places can learn of David. The story of the kings in the various countries is not always pleasant reading. The speaker said that in his childhood he had read Dicken's 'Child's History of England' and he got the impression the English kings were worse, if anything, than the kings of Israel. And they should have been so much better for they had the full Word of God and the example of history before them. The professor went on to say that in another and more real sense each one of us is a prince or princess, at least. We became children of God at Baptism and should as such walk as the children of light, and not of darkness. The Word should be a lamp unto our feet."

MORGAN: "This notion that our children are children of God and that they ought to get a royal training is most beautiful, but is not practical at all, I fear."

CARLSON: "That is exactly what I have been contending all the time. I like to listen to the theories of Danielson and these professors, but I think it would be sin against my children to put them into

practice. I do not believe in sending young people to co-educational schools and away from home to church academies, and I do not think they get as good instruction there as they do right at home in the local high school. These academies are seldom accredited by the universities. They are poorly equipped in almost every way in comparison with high schools."

DANIELSON: "As to co-education we have that in the state schools from the common schools up. You have never objected. As to the academy equipments, I had better take you to our academy for a visit, but I shall let our friend Willis speak on that point when he gets back. Now I want to ask: Was David wise in taking the Word for his lamp?"

CARLSON: "Of course."

DANIELSON: "And was Saul foolish?"

CARLSON: "He was."

DANIELSON: "Is it good for any land to have Christian rulers who fear God and obey His Commandments?"

CARLSON: "That is what the world needs and appreciates."

DANIELSON: "Am I wrong as to my view of sonship?"

CARLSON: "It is rather hazy. We are only common people."

DANIELSON: "But the Word says different. And if we are real children of God, should we have a princely training in His Word?"

CARLSON: "I suppose so. But we can not very well put this theory of yours into practice in this cold, dark, struggling world."

DANIELSON: "Is not the Bible our only source and guide in work as well as in faith, in practice as well as in theory?"

CARLSON: "Of course, that is what they say."

DANIELSON: "Is not God wise and practical, and are not His ways the wisest and most practical?"

CARLSON: "Surely."

DANIELSON: "He wants His children to learn to observe all things whatsoever He has commanded them. That means that they must study His Word and obey it."

CARLSON: "They learn that at church and at Sunday school."

DANIELSON: "Is it necessary for the youth of our day to get a high school education?"

CARLSON: "I think so. I don't want my children to be mere farmers or day laborers."

DANIELSON: "I would not mind if my children became farmers or day laborers, providing that they had the training they are entitled to as sons of God. Jesus was a carpenter and had an honorable calling."

MORGAN: "High school pupils can also get a Christian training."

DANIELSON: "But there is no provision to study the Word of God in the high school course. I consider a course impractical that omits the most essential subject, the one thing needful."

CARLSON: "But is it wise to send youngsters of 14 to 16 years to an academy away from home?"

DANIELSON: "I would much rather have them at home. Now in the old country we were sent out to work for ourselves as soon as we had gotten confirmed; that is to say, at 14 or 15, and most of us thus sent out never returned to the parental roof again to live. Mr. Carlson, you have sent one of your 16 year old boys to the big city to work when he should have helped you on the farm, and you are not afraid to let your 15 year old daughter attend busi-

ness college in the big city all alone, to a co-educational school at that. Would it be more dangerous to go to a Christian academy?"

CARLSON: "I sent my girl to the business college because she will there get a practical training, and my boy in the city is now making money for himself, \$40 a month with prospect of a raise."

DANIELSON: "We have different views of what is most practical. I sympathize with Prof. Knutgaard's



"A LAMP UNTO MY FEET."

view. Algot Swanson once made a drawing sketch for Nicholas which illustrates this Bible verse. I will get it. Here I have a picture of a man seeking his way in the dark by means of a lantern, just as we go out on a dark night to do chores or visit a neighbor. Without a lantern, especially if the night is very dark and the way is not familiar or unknown, we make very little headway and often come to grief. This has a spiritual application in Scripture. This David knew when he sang: 'Thy Word is a lamp unto my feet.' If you were a heathen in a heathen land would

you know the way of salvation without the lantern, God's Word?"

CARLSON: "Indeed, not."

DANIELSON: "If you were in a Christian land would you know the way without this same lantern? What do you say, Mr. Carlson?"

CARLSON: "No, the Word is the lantern also unto my feet."

DANIELSON: "A child in the darkness walking in an unknown path needs a lantern as well as the grown-up. The night is also dark for the youth, and he may be far from home also in his high school days. Let him have the Word of God to guide him in those critical years."

MORGAN: "I wish everybody would look upon the Word of God the way you do, Danielson. It would then be so easy to know what to do. I would at once send my Louissetta to the academy this fall, but now I hesitate, for everybody, even my pastor, is sending his children to the high school."

SIGVALD: "Is it true that Pastor Halm has sent Cornelius to the university, Hannah to a Congregational college, and Bergit to the high school?"

MORGAN: "It is true. I did not believe it myself, but I asked him the other day I met him, and he smiled and said that rumor was right for once."

DANIELSON: "You are only joking, Morgan."

MORGAN: "No, I am not. Ask Carlson. Ask Halm himself."

DANIELSON: "I wonder what has come over our pastor—. But however that is, and whatever Pastor Halm may do, it still remains true that if a man takes the Word as his lamp or lantern, he will try to get his children to go to a Christian school. I would do it, if I were the only one to do so. Joshua made his

choice, saying: 'As for me and my house, we will serve the Lord.' Saul with an army at his back was afraid of one foul-mouthed giant, Goliath, but David the shepherd boy went against him single-handed with a staff and a slingshot and in the name of the Lord of hosts. He grasped the Word as his lantern and found the way out of the deep gloom of that sad day. He was able to conquer Goliath, to achieve a brilliant victory for his king, to save his people from shame and costly defeat."

CARLSON: "It is getting late and dark, therefore I must be going."

MORGAN: "I, too, will have to go home."

DANIELSON: "It is a pretty dark night, but you can take my lantern. You have far to go, Mr. Sigvald, and do not intend to go home tonight, I suppose. Stay for supper, and I will tell you more about my visit to the academy."

MORGAN and CARLSON (walking out into the dark night with the lantern): "Good night."

DANIELSON: "Good night. A lamp unto my feet, a light upon my path—"

SIGVALD: "Just wait a minute, friends, let us sing a song together before departing. Let us sing 'Lead, kindly Light.'"

MORGAN: "All right. I know that by heart."

CARLSON: "I don't."

DANIELSON: "You can follow along, Carlson. Morgan, you take the tenor. I will handle the bass. Sigvald and Carlson will carry the melody. Come along, Mother, we are going to give an open air concert."

ALL:

"Lead, kindly Light, amid th' encircling gloom,
 Lead Thou me on;
 The night is dark, and I am far from home,
 Lead Thou me on.
 Keep Thou my feet, I do not ask to see
 The distant scene; one step enough for me—"

CHAPTER SEVEN.

PRAYER.

SIGVALD (as Morgan and Carlson disappear in the dark night): "I believe they have started singing again."

DANIELSON: "Yes, that Morgan is a great lover of music, and his house is a real conservatory. I don't know what we should do without him in our Congregation. He is so active in the congregational singing and the choir work. But come in and I will tell you some more about the academy."

SIGVALD (taking a seat in the cozy corner): "Yes, tell me a lot."

DANIELSON: "I left off with Prof. Knutgaard's speech. After this speech Pres. Anthony made a few remarks again. He said that the city in which they lived maintained an excellent high school and, that almost every village in the land was doing likewise. These high schools were supported at public expense and were free to the students in attendance. Why then have a rival high school, the church academy? Why go to the expense of building identical buildings and hiring a new set of teachers? Why should a young man or a young woman want to go away from home to the private school and pay tuition when it was possible to stay right at home and attend a high school free of charge? The answer had been given by Prof. Knutgaard. It was: To give those who so desired a chance to study the Word of God a little more thoroughly than at home and in the Congregation. He hoped they would avail themselves of this golden opportunity, preparing for their high position and calling as the sons and daughters of God. A cer-

tain king in France had a private teacher for his son. Now, this son did not make as good progress as the royal father desired. The king therefore asked the tutor if there was no way whereby the prince could make more rapid progress than the average student. To this the tutor was obliged to reply that there was no royal road to learning. Everyone who wants to learn, must study, that is, work. Nevertheless, in learning the Word of God there is a better way, in fact, the only proper way, and it can be called the Royal Road to Learning. In reply to question 7 of Sverdrup's 'Explanation of Luther's Catechism': 'What must we do to use God's Word rightly?' The answer is given: 'We must first pray to God for the enlightenment of His Spirit, and then read the Word devoutly, with an honest purpose to live according to it.' There are three steps, then, to this royal way: First, prayer; second, study; third, application. It was the object of the school to call attention to these three steps so often that it would become second nature on the part of the students to take them in their order."

SIGVALD: "That is truly a royal way to read the Scriptures. I for my part am disposed to pray without reading, more often to read without praying, and worst of all either not to do what I find commanded in the Bible or to act without reference to what the Bible enjoins."

DANIELSON: "I am in your fix exactly. Well, to continue. After the opening exercises I had dinner with Professor Halvorbo, teacher of physiology and some other subjects. I found him to be an unusually earnest man. I understand that his influence on the students is very uplifting. Nicholas used to say that whenever the students were going home for vacation or going to a baseball game, or some other public

function, Prof. Halvorbo would make a speech in which he warned the students to remember the good name of their school. But I am not going to dwell on all of the interesting experiences and observations at the school. I am going to tell you now about the weekly prayer meeting that we attended at the school. It was held on Wednesday evening from 8 to 9 and was attended by all of the girls and boys from the dormitories and some outsiders. Prof. Østvik was in charge that evening, and was to have general supervision of the meetings during the year. Since this was the first meeting of the year, he explained the plan of the meetings for the benefit of the new students. He would appoint a student leader for each week. This leader at each session would briefly explain an appropriate text, after which the meeting would be open to comment, testimony, song, but especially prayer. The meetings had been very successful and edifying in years gone by, and would without question be well worth while this year also. A prayer meeting is not the worst place in this world. A certain banker on noting that his new bookkeeper went into a saloon, promptly discharged him, but on noting that another clerk attended prayer meeting he promptly promoted him."

SIGVALD: "I am glad that my boy is at such a school where prayer meetings take the place of dancing and card parties."

DANIELSON: "Professor Østvik continued to say that this year the texts to be explained at each meeting would always bear on prayer. The Bible is perfectly full of the subject of prayer—why to pray, and where, and when, and how, etc. It contains hundreds of references to prayer and dozens of examples of prayer and answers to prayer. He suggested that the students take the Bible this year and read it through

with the same interest as they would one of the latest great popular novels, and he assured them they would find it a novel experience which they would remember all of their lives, providing they followed the Royal Road and prayed for enlightenment. Reading the Bible was a good deal like taking a trip to some enchanted place like California or Norway. Particularly interesting is such a trip if one has come from afar to see wonderful things. Just as California has wonderful scenery—stupendous mountains, magnificent valleys, the richest of fields and the most desolate of deserts, lakes above the cloud line and inland seas below sea level, the greatest extremes in landscape and vegetation, the most astounding varieties, so the Bible is a wonderland on any and every spiritual topic. With respect to Prayer it offers one grand view after another—Shasta and Lassen, Lowe and San Jacinta, Yosemite and Mariposa, Lake Tahoe and Salton Sea, Golden Gate and Catalina—Abraham interceding for Sodom, Jacob wrestling with God, Moses up on the mountain, Hannah in the temple, Nehemiah on the walls of Jerusalem, Jesus in the desert and in Gethsemane, glorious examples of praying men and women, priceless precepts concerning prayer, countless promises of being heard, blessed assurance that He is mighty and faithful Who has promised.”

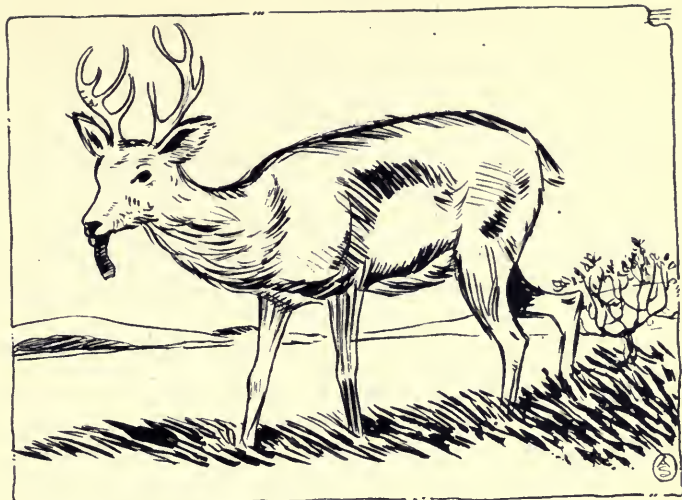
SIGVALD: “I can see some of those scenes you mention from the Holy Book: Jacob, for example, struggling with the angel. Oh, but that appeals to me, for I have a painting of it at home. How often I have stood and stared at that picture and gone to the text and read the narrative over and over again. Two facts have more and more impressed themselves on me as I have gazed in wonder at Jacob’s victorious wrestling with the Lord: The first is, that this sinful Jacob did not give up until the Lord granted him his



JACOB WRESTLING WITH THE ANGEL.

request; the second is, that the Lord did not grant Jacob his request before Jacob had confessed his sin. And the Lord said unto Jacob: 'What is thy name?' And he said: 'Jacob,' which means a supplanter. It contained a confession of Jacob's sin."

DANIELSON: "Well, to go on with my account of the prayer meeting: The professor asked each student to try to read through the Bible and to underline each passage on prayer. After having done this, it would be a fine thing to group the passages in some way or other, such as, precept, promise, example. He did not know which class of prayer passages he found most comfort in. The examples of praying men were always an inspiration. Christ took time to pray. Daniel spent three hours daily in prayer. Luther was a valiant man of prayer and said that well prayed was equivalent to work half finished already. The promises are also comforting, for they are so definite and apply to every condition of life or death. 'Whatever ye shall ask in My name, that will I do,' is the promise Jesus left us. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?' And when we ask Him for the Holy Spirit to teach us the Scripture and to lead us to a living faith in Jesus, we have His promise that He will do so. 'He is not a man that He should lie, or the son of man that He should repent.' And the precepts, precious jewels everyone. As: 'Pray without ceasing'; 'Thus shall ye pray'; and the like. 'As the hart panteth after the waterbrooks so panteth my soul after Thee, O God.' He expressed the hope that we would have the same intense longing to speak with God in our hearts and with our lips as the panting deer had after the water brooks. He excused himself for having taken so much time at this meeting,



"AS THE HART PANTETH AFTER THE WATERBROOKS."

but since it was the first meeting, it was necessary to explain the purpose and plan somewhat fully. Prayer was the first step in successful study. The children of God should with all boldness and confidence entreat Him, as dear children entreat their dear father. The meeting closed with a prayer by one of the students and the singing of the hymn:

"As after the waterbrooks panteth
The hart, when it sinks in the chase,
So thirsteth my soul, as it fainteth,
For Thee, O my God, and Thy grace—."

MRS. DANIELSON: "Now, I am ready with the housework for tonight."

DANIELSON: "Call the children, Mother. Sigvald will lead the devotions tonight."

CHAPTER EIGHT.

STUDY.

MRS. DANIELSON (to her husband returning from town): "Any mail today?"

DANIELSON: "A big letter from Julia to you, and I am almost wild to find out what it is about."

MRS. DANIELSON: "You have permission to open my mail, sir."

DANIELSON: "Thanks, but I prefer not."

MRS. DANIELSON (opening letter): "Listen, then. 'Dear Folks: We have been having great doings at the academy this week. We have had a big Reformation celebration and a big preparation for the event. About a month ago President Anthony urged us to read some book on Luther. He mentioned such accounts of his life in story form as Schmidt's "Through Luther to Liberty" and Mrs. Charles' "Schönberg-Cotta Family," Davis' "Friar of Wittenberg," and such biographies as by Ole Nilsen, H. E. Jacobs and others. Prof. Elland had provided the library with several extra copies of these books, and the book store had them for sale. I imagined it would be rather dry reading, and figured on getting out of it with one book. I was told that Schmidt's was the easiest and that was, then, the book for me. But it seemed that everybody wanted to get the easiest, so I had to be satisfied with the next best—"The Schönberg-Cotta Family." But a more delightful book I haven't read. The rule is: "Lights out at 10:00," but I was sorely tempted to break the rule and read through the book at midnight. I had never imagined that Luther was such a fine fellow. He seems so real in this book. I actually believe he is getting to be my ideal hero.

But he won't supplant you, Father, as the best man I know or have heard about. Well, I like Luther now, and I don't care who knows it, and I am going to read other books about him too, all of them if I can. There are other girls who say the same. And the boys are just crazy about him. I have now secured "Through Luther to Liberty," and am half through that, too. Next year will be a big Luther year—400 years since the Reformation began, we are urged to read not only books about him, but also books by him.

"Now, to tell you about the festival. We had two programs—one in the forenoon and one in the evening. Prof. Nessvig of our college was the orator on the forenoon program. We think our professors here know a good deal, but try to imagine, if you can, what the professors at a college must know. I marched into the chapel together with my classmates as eager as any to see and hear this great speaker that should honor us with his visit and wisdom. I wondered whether I would be able to understand anything he said. One of the girls told me that professors at college could talk Latin and often did so in public speeches. But Prof. Nessvig spoke so plain that I could understand every word he said. He talked about "Searching the Scriptures" and gave as the most illustrious example among men who had searched the Scriptures, Dr. Martin Luther. I was so glad that I had already prepared for this festival by reading "The Schönberg-Cotta Family." I now understood better what you mean by saying that we ought to prepare for the Sunday service by reading the text, at least, before going to church. I could follow the speaker when he described Luther's eagerness to learn, glimpses of his school days, his joy at finding the Bible and in reading, translating and explaining it. His speech was illustrated by pictures from the life of Luther thrown



LUTHER DISCOVERS THE BIBLE.

on a big white background. We saw him in his humble home, in his first school, singing in the streets, studying in the library, doing penance in the monk's cell, working at the university as a professor, and preaching, nailing his theses, giving witness at the Diet of Worms, translating at the castle of Wartburg, playing horse with the children at his home, etc. The Bible seemed to appear everywhere in his life. "Luther searched the Scriptures," said the speaker, "that is, he was looking for something." And he found something new, yet old—the Gospel, or Good News of salvation by faith. The speaker said that we, too, should eagerly search the Bible, for the Gospel is a power unto salvation for all who believe. It would make us free indeed, if we accepted its message. It would make us invincible. He said that the Bible was like a castle with many—thousands of treasure chambers. But Luther gave us a key that will open every locked door and the Lord will give us a light to illumine every dark corner and every feeble eye. The key is the "Smaller Catechism," the light is the Holy Spirit, freely granted to all who ask for Him. He concluded by saying that princes ought to know their Father's will, and congratulated us on the splendid privilege of attending a school for princes.

"I have tried hard to tell you the main points of his address, because you are always scolding me for not being able to tell what a speaker has said. I have done the best I could and I trust you will be satisfied. The evening program was more varied—papers by the students, songs and music, a short speech by Prof. Glass, my history teacher, on the "Influence of Luther upon the World." It seems that Luther influenced every department of thought and work, every Church and every people, and all through searching the Scriptures. His picture of the rising sun kissing the mountain

tops and illuminating the valleys, was beautiful. Luther rose as the daystar dispelling the darkness of the middle ages and bringing light to all. Now my letter is long and tedious and I shall close with love to all. Tell Louissetta and Dagny to write to me. I wrote last. And all of you be sure to write me a long, long letter. I am too busy to get very lonesome, but I get caught unawares at times.

Your studious daughter, Julia."

MRS. DANIELSON: "Isn't she a good letter writer, though?"

DANIELSON: "And she seems to like it out there, too. She thought she wouldn't. She was sure she would hate the school and die of a broken heart. It seems that young ladies can be happy at Christian schools as well as at high schools."

CHAPTER NINE.
APPLICATION.

DANIELSON (at Pastor Halm's): "I come over on Monday, because I imagine this is your most quiet day. For about two months I have longed to speak to you at length in private, but I have become more and more fearful and tempted to keep silent."

HALM: "Why, what is the trouble? You have never been afraid of me before and do not need to be afraid of me now."

DANIELSON: "I have had my misgivings just the same. But I have thought it was my duty to come, therefore I am here at last."

HALM: "What can I do for you, sir?"

DANIELSON: "I wanted to find out why you have sent your oldest son to the university, your oldest girl to the Congregational college and your second daughter to the high school."

HALM: "I do not see that it should make any difference to you where I send them."

DANIELSON: "Would it make any difference to you where I sent my children? Suppose I sent them to the movies and theaters, to dances and prize fights and the like?"

HALM: "That is quite different. We are talking about schools."

DANIELSON: "There was a time when you spoke otherwise. It is not four months since you preached on 'Mary at the Feet of Jesus' and urged us to send our children to church schools."

HALM: "Well, what of it?"

DANIELSON: "Practise what you preach. Your

people are not fools. They will observe your acts, and think and talk. Their talk gives me much heartfelt pain. Your act is so confusingly strange and inconsistent with your previous record that it has made me feel sad, indeed. I know others, too, who do not know what to make of it."

HALM: "Oh, I wish you would leave me alone. I have been struggling with this subject for over 25 years and I want peace. I do not want to bother my poor head any more about the school question. Let each one have freedom to study where he pleases."

DANIELSON: "I am ready to go whenever you bid me, yet before going I would like to say a few words: You have been my pastor now for twelve years and I want to say that you have been more to me than I can fully realize. When you came I at once noted the emphasis you laid on the authority of the Word of God. We should read it to find out what it had to say and when we had found out its teachings we should apply them. 'If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself.' You set the young people to study their Bibles and the Luther League topics. You gathered us older people at devotional meetings where we read the Scriptures and prayed. We went home and began at your advice reading the Bible with our families. We began searching the Scriptures on many questions that came up in and outside of the Congregation. You spoke for every church activity, but presented the school question in such a way that I for one was induced to send my children to the church academy. I am not sorry for having taken your sermons to heart and for having acted on your personal advice. Now, I shall leave. But I wish to say in leaving that I am very thankful to you for the fearless, seasonable and sensible words

you have spoken in regard to Christian education, and I shall try to profit by them in the future even though you yourself pronounce them false doctrine and foolish practice."

HALM: "Sit down, Danielson. You have been a faithful supporter of me through thick and thin in this Congregation, and I do not want to seem ungrateful. It has been no easy task to be a pastor for this flock. You know about some of the battles which have been fought here with wolves without and wolves within the fold. I want to give you credit for always helping me by word and deed. Enough said about my struggles. As to the school question I really do not like to say anything, but sit down and I will tell you a little about my hopeless case."

DANIELSON: "Do not say hopeless. While there is life there is hope."

HALM: "Just wait and you will see if it is not hopeless. My mother was very religious and a devout Bible reader. I felt a deep desire in early childhood to become a Bible scholar, possibly a pastor or Bible teacher. We were extremely poor, so I had to start working on my 13th birthday. I made up my mind that I would study at a church academy if mother permitted. She did so, and at 15 I enrolled at the academy and paid my way through this school by very hard manual labor. Later I worked my way through the church college. I had hoped to get a pretty good position when I finished college, for I had done good work at school and was willing to serve faithfully and well. I wanted to teach at one of our academies, but there was no opening. I tried to get a high school position, but our college at that time was neither recognized nor even known among state school men, so I had no show at all. I have been pleased to see that now the graduates of our college

are better treated than I was as an applicant. Then I applied for a country school. After visiting 19 school boards, through the influence of a friend I secured a school at \$35 a month, providing I could get a certificate. The students at the state schools receive certificates on their school diplomas, but mine was not recognized. The county superintendent of schools said I had to take examinations. This I did, and passed, of course. But the point is: After 8 years of excellent work at good church schools I had to take examinations to get a second grade certificate, and had to crawl in the dust to get a \$35 job. If I had done as hard work at the state schools I would have had a place at \$100 a month without the asking. I tried again to get an academy position, but failed. 'If I were to teach,' I thought, 'then the only thing for me to do was to attend some state school.' This I did. I attended the university for a while, meanwhile making my living at manual labor. The training I had at the church school was just as thorough, so that I had no difficulty in keeping up with the university trained scholars. The only thing that was against me there was my previous religious bringing up. 'Why don't you dance?' said the dean to me at a social gathering. 'I do not believe in it,' I answered. He thereupon gave me the advice that if I expected to get along in this world I would have to mix with the people and do as they did. And, afterwards when he recommended me as a good student, he added that I came from a small college, was narrow and had peculiar notions, so that his recommendation destroyed my chances of securing a job. At last, I secured a high school place and worked in high schools ten years, but was never satisfied. My church training had spoiled me for the high schools. I was never satisfied in having to keep silent on Christianity.

Therefore I have never been a supporter of the public school, and have until now consistently spoken for the church school.

“My argument has been that the children of God should have a good knowledge of His Word, and that He will provide for a position for everybody according to his equipment and worth. I have consoled myself with the thought that what I wanted was not good for me, and that the Lord wanted me to be an ambassador for Christ, praying in His stead, ‘Be ye reconciled to God.’ I have held that the church schools are better than the state schools, because the church schools teach Christianity, the one great need of a sinful and sorrowful world. On the other hand, even though the state schools have many Christian teachers, they are as institutions either un-Christian or anti-Christian, and leave the mind worldly, indifferent to orthodoxy or opposed to it. This manner of speaking has not won me many honors, though, let me tell you. You have no idea of how many times I have been called fanatical and radical! how many times I have been snubbed and set aside. I have tried to support the church school, too, from out of my small and hard earned income. When I quit teaching and entered the ministry I gave one-half of my property to the church schools; for several years, while the family was smaller and the food stuff cheaper, I gave up to one tenth of my income to schools, without neglecting the other appeals for help. And so far I have sent two of my children to the academy. I have held that a man should practise what he preaches.”

DANIELSON: “Your example has been the most powerful argument for Christian education that this community has ever been witness to, therefore your present conduct has created amazement and ridicule.”

HALM: "I can not tell you everything. But I am at times very weak. My nerves and my faith go to pieces together at times. At our synodical meeting this summer there was the usual scrap about the church schools. Some regard them as mill stones around the neck of the Church; others regard the state schools as a Goliath who is mocking the men of Israel. Many unwarranted charges are made on both sides. You have read about the fuss started by President Theodore by a passage in his annual address on the anti-Christian tendency of the state schools?"

DANIELSON: "Yes, the committee on schools objected to such language as unfair and disloyal, whereupon a brisk debate ensued."

HALM: "Yes, I won't go into detail about that debate. It is about as popular to attack the public schools as to attack the lodge. I also took part in a small way. I did not want to attack the public schools, for I have attended them and have learned so many good things from them; most of the teachers there are good men and women working hard to perform their heavy and often thankless tasks. But the church school is a school for princes, and is better. The best of state schools without Christianity from the teachers or some outside sources would produce only educated heathen at best, but the poorest church academy can train up a youth the way he should go. Do you know what Professor Boby said about this mode of reasoning?"

DANIELSON: "He is a broad-minded, diplomatic man, and would be apt to say that you were extreme."

HALM: "He said I was too radical. Do you know what the great schoolman, the Rev. Dr. Severin said?"

DANIELSON: "No."

HALM: "He said that speaking against the state school was just as foolish as speaking against the secret societies. The Church in a fight with these institutions would merely make plain to the world its impotence. Therefore he advised me earnestly as a true friend to hold my tongue."

DANIELSON: "But Luther did not hold his tongue. He spoke against the educational system of his times and called for more Bible study, Catechism and Gospel Christianity."

HALM: "I know that. I have had many a struggle within my soul whether I should keep silent or speak on in behalf of the academies. I had a long siege of doubt and dismay before I preached the sermon on 'Mary at the Feet of Jesus' that you referred to. Then I went to a pastoral conference and the question came up again. Most of the pastors take the position that we can never get a congregational school system to take the place of the common school. Many hold that such a system would be a calamity to both State and Church. The majority also holds that since every village is establishing a high school it is unwise to send the children to the academy. They object also to the church college, because it is more expensive than it was a generation ago, and because it cannot compete with the powerful state universities. With this frame of mind many of the pastors openly knock their own schools whenever they can. I can name a dozen professors who have never sent their children to any academy or church college, but only to the state institutions. I can name possibly a hundred pastors who have done the same. And there are thousands upon thousands of deacons and other good church people who would not send their children to a church school to save their lives. Israel wanted to be like her Canaanitish neighbors. Church people,

pastors and professors included, want to be like the world. I am tired of the struggle. I talked it over with Mrs. Halm and then with the children. 'Cornelius,' said I, 'if you had your choice, would you go to our college or to the state university?' 'I have quit asking,' he said, 'but nevertheless I still prefer to go to the university.' 'And where would you like to go, Hannah?' 'I have heard so much about the Congregational college, where so many of my girl friends go, and where Miss Snyder got her degree. That college would be my choice,' she replied. 'And you, little one,' I said to Bergit, 'where would you like to continue your education?' 'The high school for me, Papa,' she promptly answered. 'The thing is settled,' I said, looking to Mother for approval. She nodded assent, having long felt that way. 'Hurrah for the fun,' burst from three happy throats. Now you know why my children are not going to our schools this year."

DANIELSON: "But are you not afraid that Clarence will be robbed of his faith at the university? Pastor Solen's boy took a course in philosophy of religion down there and became an open scoffer. He was a graduate of our college before going there."

HALM: "Such accidents do happen. I took that course, but the philosophy did not bother me any. The teacher held that religion was a natural human state, and that Christianity was one of a thousand natural religious manifestations in the evolution of the race. In some respects it was ahead of the times, in others far behind. New and better religions would evolve in the years to come. I took no interest in this course."

DANIELSON: "Your boy may be otherwise affected by this or some other heresy so dogmatically proclaimed in the name of the highest scholarship and research."

HALM: "I am tired of the fight and have surrendered unconditionally."

DANIELSON: "And is that Congregational school the proper place for a Lutheran girl?"

HALM: "Why not? My neighbor, Rev. Adamson, sent his daughter there, and he is supposed to be one of the most conservative Lutherans in the ministry. There are thousands of Lutheran ministers that he does not consider brethren in the faith, because they do not agree with him on the question of Predestination. And then there is the Rev. Prof. Nagol who is the dean and chief professor at this college. It doesn't seem wrong for him to leave the Lutheran ministry and teach in a Congregational college."

DANIELSON: "I will not say any more, except that I do not think it right for a preacher's children to do as your children are doing."

HALM: "They are as yet not doing anything wrong, and I hope they never shall. It is no worse for a preacher's children to go where they please than for other people's children to decide on their school. In this country the children as a rule do the deciding."

DANIELSON: "In itself it is no worse for the pastor or his children to do this, but the example is so much more conspicuous and demoralizing."

HALM: "My example hitherto has been only a source of loss and sorrow to me and of irritation and amusement to others. I have seen no fruits of my work."

DANIELSON: "You are mistaken. I can testify to fruit of your work. It is not given to every farmer who labored in sowing time to see the harvest. One may plant and another may reap. 'Neither is he that planteth anything, neither he that watereth, but God

that giveth increase; and every man shall receive his own reward according to his own labor. For we are laborers together with God.'”

HALM: “I have dropped this academy agitation and do not want to resume hostilities.”

DANIELSON: “The Church here on earth is militant to the end of time. We must be in the fight against the Devil, the world and our own flesh until death releases us. We must do His work until the end, be faithful and receive the crown of life.”

HALM: “Thousands and tens of thousands are letting their children choose their school and they are not considered worse Christians on that account.”

DANIELSON: “The question is not what others are doing. The question is, whether we who believe that a prince of the house of God should be taught God’s Word, or not. A preacher should practise what he preaches. When we have prayed for enlightenment and have studied His Word and know His will, then we should obey it and do according to it, no matter what the world about us thinks and says and does. Now, giving God’s children a Christian training is an explicit command from the Great Teacher, our King: ‘Teaching them to observe all things whatsoever I have commanded you,’ and that is authoritative and conclusive enough for me. The choice of school is a vital issue, as Lunde calls it in his book on ‘Life Problems.’ Two tracks may run out from a town side by side, but one may lead north and the other south. To be a disciple of the Lord leads to a safe destination; to be otherwise is too risky for comfort.”

HALM: “I consider this discussion ended.”

DANIELSON: “All right. But may I say what has occurred to me as I have been glancing at the picture

that hangs on the wall back of you, of Naaman dipping in the Jordan? I recall an address you made before the Luther League on how to study the Bible. You said that there were three normal steps in Bible study: prayer, study, and application. This time you wished to speak on application. When the Lord commanded a thing, the way to find out if it were true,



NAAMAN DIPPING IN THE JORDAN.
From Foster's "Story of the Bible."

was to try it. For example: 'It is more blessed to give than to receive'; or, 'Do good to them that hate you.' The story of Naaman is a fine illustration of application. Naaman was a Syrian general. All was well with him except one thing—he was a leper. He was sent to Samaria to be cured of his fatal disease. He had no doubt in mind that Elisha would receive him in state and move heaven and earth to cure him. But Elisha would not look at him at all. He sent a

messenger to tell the general to dip seven times in the Jordan. Then Naaman was wroth, and said: 'Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord, his God, and strike his hand over the place, and recover the leper.' He thought that the rivers of Damascus were far better to wash in than all the waters of Israel, and turned away in a rage to go home. But his servants, knowing that he was sick unto death, that his country needed him, that he had come so far to get healed, that he had taken along a fortune to pay for help, and that it would not hurt to try this simple remedy of Elisha's, pleaded with their master: 'My father, if the prophet had bid thee to do some great thing, wouldst thou not have done it?' At this he cooled down and betook himself to the Jordan to do as the Lord had commanded. 'This is the way to use God's Word,' you said. 'Do what it says.' Then you continued: 'Let us imagine we are in Naaman's place. We dip once and come up—still as leprous as ever. We dip a second time and come up—the leprosy was still there. We dip a third time—no change; we think: perhaps the whole thing was a fake? We dip a fourth time—the same as ever, sore upon sore; perhaps the prophet meant it as a joke, or an insult to the arms of Syria? We dip a fifth time—the servants, too, are losing hope; we'll get out of this and go home and turn our swords against Samaria. We dip a sixth time—our hopeless misery comes again to view; we will quit right here.—We dip a seventh time, according to the saying of the man of God—and our flesh came again like the flesh of a little child, and we are clean.' Thus you spoke on that day, adding that application was the final step in Bible study and Christian worship. Good morning, Pastor."

CHAPTER TEN.
ITS EFFECTS.

DANIELSON (as neighbor Morgan enters): "How do you do, Mr. Morgan. Sit down and rest a while after the day's toil."

MORGAN: "Thank you. I have been pondering a bit since I saw you last, on the great question we have been discussing. It seems to me that the number of people who regard their sons and daughters as actual children of God, real princes and princesses, is very small. Now I have always been under Christian influences, and I have often said I was a child of God. Yet I must confess that I have not looked upon this sonship in the light that you do, and I have not regarded my children as real royal personages entitled to a royal training. That does not mean that I have not thought of giving them the very best education within my means; for I have, in fact, planned to give them a much better training than I, myself, have had."

DANIELSON: "I admire your purpose. Why not send this oldest girl of yours who has just begun high school to a church school this fall?"

MORGAN: "There you are again. Why should I waste money that way when I can send her to the local high school? Besides the high school is much better."

DANIELSON: "The high school is not better."

MORGAN: "That is news to me. We put more money into our high schools than into our academies. we have better buildings, libraries, laboratories, and gymnasiums, and better paid, if not better, teachers, and the graduates of the high schools have more and better openings than the academy graduates."

DANIELSON: "I can hardly admit this point, and yet—high schools do not teach the one thing most needed for success in life, the Word of God. This the church school aims to do. I imagine the great King wants His princes and princesses trained 'to observe all things whatsoever He has commanded.'"

MORGAN: "But we are living in an age of progress and must give our children the education demanded by the times or they will be set aside and get no place in this world."

DANIELSON: "Progress, yes. That word is a spell-binder. We see many and rapid changes, but not all of them mean progress. Some of them are for the worst, not for the better. Every new school superintendent tinkers with the school courses and makes changes in the name of progress. It seems as if nothing is stable and of permanent value, and yet there are school subjects which are always essential, and there are truths which never change. Do you think that the multiplication table will ever get old-fashioned or out of date?"

MORGAN: "Certainly not."

DANIELSON: "Do you think that the way of salvation has changed and that the youth of today can get along without the knowledge of it?"

MORGAN: "Well, hardly."

DANIELSON: "The academies keep on teaching the multiplication tables and the way of salvation and many other essentials, and their work surely ought to fit the students for a place in this world as well as in the world to come."

MORGAN: "But the high schools also teach essentials, besides being better equipped, more up to date and nearer home."

DANIELSON: "But they omit the one thing essential



AS RAIN.



AS SNOW.

absolutely needed by every child and commanded by the Great Teacher, our Lord and Master. Listen, friend, when you came in I was looking at these two pictures. They illustrate the passage in Isaiah, 'For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth out of my mouth: it shall not return unto me void, but shall accomplish what I please, and it shall prosper in the thing whereto I sent it.' Do you believe this saying, Morgan?"

MORGAN: "I certainly do."

DANIELSON: "Supposing you and I then try to apply this illustration to the work of the school and practical everyday life. You start, Mr. Morgan."

MORGAN: "I am not a thinker or preacher."

DANIELSON: "But just for the fun of it let us see what we can get out of it. Can't you think of any applications?"

MORGAN: "Well, everybody needs rain and snow."

DANIELSON: "And everybody needs the Word of God."

MORGAN: "Rain and snow are freely given."

DANIELSON: "And so is the Word of God."

MORGAN: "But not always thankfully received."

DANIELSON: "Nor is the Word of God always accepted with thanksgiving."

MORGAN: "The rain and snow cleanse the air, remove impurities, kill disease germs."

DANIELSON: "The Word of God sanctifies the heart, removes temptations and doubts, destroys the power of sin."

MORGAN: "The rain and snow make soil of the crumbling rock."

DANIELSON: "The Word of God softens the heart of stone."

MORGAN: "Rain and snow make the desert blossom as the rose."

DANIELSON: "God's Word transfigures the barren heart, makes it bring forth fruits of repentance and righteousness, of faith, hope and love, even unto a hundredfold."

MORGAN: "Every drop of rain in falling cools the summer air and waters the parched earth's crust; every flake of snow in forming warms the winter air and blankets the earth."

DANIELSON: "The Word of God both cools and warms up. It restrains the heart full of evil passions; it inspires the heart indifferent and unbelieving. It fills the heart with righteousness, peace and joy in the Holy Ghost. It protects against the blasting infidelity and the frigid rationalism of all times and places. 'Every Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished unto all good works.'"

MORGAN: "'Every shower in Minnesota is worth a million dollars,' says the weatherman. 'For every inch of snow on the field a bushel of wheat,' adds the farmer. Rain and snow give seed to the sower and bread to the eater."

DANIELSON: "I believe that every Gospel sermon, every Sunday school lesson, every hour of instruction in Christianity at school increases the price of real estate. Put a chapel into a slum and the saloons have to give way to the grocery stores and factories. The Word of God does not return void."

MORGAN: "Rain and snow water abundantly and overflowing. The springs and wells are filled, and satisfies the thirst of man and beast. The streams and waterfalls aid navigation and manufacture. The glaciers and mountain streams are marvels of purity and power."

DANIELSON: "The Word of God is abundantly and graciously given, satisfying the thirst of every human heart, making men strong to carry on the world's work and to attempt new and greater things for humanity and the Lord. It is a mountain stream of absolute purity and unlimited power."

MORGAN: "Rain and snow are very abundant, and in some form water is almost everywhere present. I have heard say that about four-fifths of the earth's surface is covered with water to an average depth of over two miles. The average annual rainfall is nearly two feet. Some places, indeed, get no rain, such as Sahara, but other localities get from 50 to 600 inches a year. Water is a constituent of nearly all minerals, of all vegetables and animals. Even the human body is three-fourths water. The human eye is nearly all water."

DANIELSON: "The Word of God is just as wonderful. The Bible is as the ocean, vast and deep. Some people, indeed, do not get the Word of God, such as part of heathen lands, and many young people of America; but there is no reason why we should not have an abundant rainfall and a fruitful land instead of a Sahara."

MORGAN: "The waterdrops and the snowflakes are perfect in their beauty. I have read that one man photographed 11,000 snowflakes built on the same pattern, but no two were alike."

DANIELSON: "So the Word of God is perfect in

every way, and a thing of joy and beauty forever, more to be desired than gold, yes, than fine gold, and sweeter than honey from the honey-comb. Every word is perfect as the waterdrop, extremely delicate as the snowflake. The precious promises of God, for example, are thousands in number, all built on the same pattern, but no two alike."

MORGAN: "Well, I must be going."

DANIELSON: "Sorry. Can't you stay longer? But, say: Don't you think it would be worth while to let your children come under the influence of the Word of God in the same way as the land is influenced by the rain that cometh down and the snow from heaven? The Lord has promised that it shall not return void, but it shall prosper in the thing whereto He sent it. 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.'"

MORGAN: "Well, I don't know. Everybody is sending his children to the high schools, and I do hate to be different from everybody else. Besides I should like to give my children the best chance there is in this world."

DANIELSON: "It seems to me that these pictures and this Bible passage testify to the fact that there is no good chance without the Word of God. Are you going, Neighbor? Good night."

CHAPTER ELEVEN.

AT HOME.

MORGAN (coming home from a trip to his boyhood town): "I was so pleased to meet Louissetta and Joey at the depot. And the man who is glad to get back home is myself."

KNUTE MORGAN: "We are more than glad to have you back, Papa."

MRS. MORGAN: "Indeed, we are."

TELIA: "You are my good old papa, aren't you?"

MARY: "I am Papa's girl."

MRS. MORGAN: "We are all delighted to have you back. The seven days you have been away have seemed seven years."

MORGAN: "When I went away I was thinking of the verse,

"When I was playing with my brother,
Happy was I.
Oh, take me to my kind old mother,
There let me live and die."

My brother used to sing that verse when I was a little shaver of six or seven. Now the old home is gone. Brother is not there. Mother is not there. Everything was strange, except the memories. Even the landscape was on a smaller scale and more forlorn than I had pictured it in my mind."

MRS. MORGAN: "We are all ears to hear about your trip. You tell us over the coffee cup."

MORGAN: "I ate supper before leaving town, yet I can take a cup of Holstad's coffee, prepared by the best cook in the land, if you please."

LOUISETTA: "We are listening."

KNUTE: "Do tell."

MORGAN: "While going out there, as I say, I kept thinking of the lines from 'Suwanee River,' but when coming home I was all taken up with 'Home, Sweet Home.' I will positively not tell anything until we have sung this song together."

ALL (together):

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home."

JOEY: "Now, go on and tell!"

MORGAN: "I don't know where to begin. Nor am I able to tell everything at one time. About the first place I visited was the old home. I met the present owner near the barn that I helped to build. I told him I used to live there and liked to see the place. 'Is that so?' he said, without offering to show me around. I talked with our nearest neighbor. He didn't know me. I said I had been his neighbor for 14 years. 'Is that so?' he also said. 'Do you know my name?' I asked. 'It isn't Dale?' he replied. 'No, it's Morgan.' He scratched his head and said he thought he had heard that name before."

JOEY: "He surely is some blockhead."

MORGAN: "Oh, no, but it is easy to forget, especially if you are not particularly interested. Well, I walked around some of the neighbors' buildings, then I went to the old swimming hole, where we used to catch frogs and mudturtles and cook and eat."

KNUTE: "I wish there was a swimming hole in this neighborhood. Then Joey and I could have some fun too. Everybody says froglegs are a treat."

MORGAN: "Froglegs taste exactly like cooked shoe-soles and are delicious.—After this I went to the high

school building, which I hadn't visited for 25 years. I recalled many happy events. Here we used to sing the 'Gospel Hymn' songs: 'Wonderful things in the Bible I see, This is the dearest that Jesus loves me,' 'At the Cross,' 'Almost persuaded,' and the like; also such classics, as: 'Hush, be still as any mouse, There's a baby in our house,' 'Oh, May, dearest May,' 'Three blind mice,' 'The Dutchman's dream,' and others equally appropriate. In addition to singing at opening exercises we always had Bible reading and prayer by the school principal in those days, but now the Bible and prayer have been excluded by law and public sentiment. I remembered very well where I used to sit and the pretty girl in the neighboring seat. When for some reason or other she once moved further back, I discovered that my seat was too small, and I convinced the professor that the seat behind hers was just the right size for a boy of my length. I moved down to her."

KNUTE: "Papa, you are a good one. I'll bet she was your girl."

TELIA: "Louisetta has a fellow. He is Irish, too. His name is Ernest."

KNUTE: "She has two-three fellows."

JOEY: "Four. Don't forget Arthur Johnson, her first one."

LOUISETTA: "I haven't any fellows. I just hate those nasty boys, now there."

MORGAN: "Shall I continue? All right. I went to the academy in that town, the school where I and Mother attended together. I missed some of the old teachers, as, Nish, Rossel, Mueller, Tvedtlin, Bookstead, Gross, Larson, Schmidt, Feensat and Andreas Foss. I recalled many happy days, although more of a serious nature than at high school. The songs we

sung there were mainly Lutheran chorals, deep and lofty, solemn and edifying. The day opened and closed with chapel devotion. I had to pay my way and tried to get my money's worth."

JOEY: "But you did take time to look at Miss Anna Hus, the present Mrs. Morgan?"

MORGAN: "You can depend on it, and I have never been sorry for it either. But I shall tonight tell only of one more visit. I called on a respected citizen of the town, an old friend of our family by the name of Drot, and stayed the night over with him. He has an ideal home. What makes his home so delightful is not the house, for it is plain and old, yet neat and clean; but it is rather the spirit between the parents and children. There were obedience, respect and every other household virtue. Mornings and evenings the father led in devotion, consisting of prayer, Bible reading, a catechetical question or two and song. All said grace before and after meat. I remarked as I saw the two husky lads and the two bright young ladies line up at the table: 'I suppose your children are all at high school these days.' 'Yes and no. I have had the honor to be on the school board eight years and I have been president of the board for five years. I think a good deal of our free public institutions, especially the public school system; and I do all in my power to improve the schools, as for example, by getting high-minded, moral, Christian men and women as teachers, getting text books that do not antagonize Christianity, keeping a check on the social and athletic life of the schools, and so on. I have heard it said by school inspectors that our high school is as good as the best. Yet I do not send my children there, and therefore I answered no. But they are attending another school, of a high school grade, and therefore I answered yes.' I replied to this that I did

not quite understand. He continued: 'We have one of our church academies here. This has a high school course and two years of college work. I am a professing Christian and believe, therefore, that my family are of royal estate, children of the Most High. As such they are entitled to something more than secular training. They should be taught God's Word. Our high school does not pretend to give them this knowledge nor would it be permitted to give it to them. I do not blame the high school for not giving it. I would object if the high school began to meddle with it. The high school does not teach medicine, and if a teacher there began to do so, I would have a board meeting at once for a hearing. And if a teacher began meddling with theology, I would have his duties laid out to him in plain Anglo-Saxon. If I wanted my boys to study medicine I would send them, not to the high school, but to a medical school. The high school has no authority to teach medicine. And if I want them to study Christianity I must send them to one of our schools which we have founded and maintain for that very purpose. We are fortunate in having an academy so near.'

"'Do all the Lutherans in town make use of the academy?' I asked. 'By no means. My next neighbor, for example, is a director for the academy, but sends his children to the high school.' 'The high school gives better instruction, I suppose,' I remarked. 'Don't you believe it. We have the same secular subjects, the same text books in most subjects, and efficient teachers in both places. I take pride in securing able teachers of good character and successful discipline as instructors in the high school, but I have noted with satisfaction that the academy staff is not a whit worse. The instruction at the academy is in safe hands.' I did not doubt

this, for my own experience has been that I did not have to do much studying at high school, but I had to work hard every evening to keep up with the academy classes. 'Would you send your children away from home if the academy were not located here?' I then inquired. 'Would I send them away to a medical school, if I wanted them to become physicians? Of course, I would. I would send them to the school that would give me what I want. I want what I want when I want it.' 'But are the children willing? Did not they object?' I asked, beaming upon them mischievously. 'The children will of necessity do my will until they become of age. I am the head of this house. I do not say this as a tyrant, but as a Christian. I can also testify in the presence of my children they have been wonderfully obedient. They have never objected to going to the academy. I have always spoken highly of the academy and of the high school, but explained the difference in the character of the schools. The high school is a state school to train its growing generation into intelligent and moral citizenship; every one of the native born boys at this school is in line for the presidency of the United States and is a temporal prince. The academy is a church school to train the children of God, the heavenly princes, for their work in the Church and in the State and for a successful entrance into their Father's country beyond the grave. My children know why I send them to the academy, just as a normal student knows why he is sent to a normal school, or a cadet knows why he is sent to the military academy or a dental student knows why he enters a school of dentistry.' But enough of this conversation with Drot. I carried away a delightful and ever abiding impression of the influence of the home in forming the opinions of the children."

MRS. MORGAN: "I am sure we have much to learn before we do as we ought to do."

MORGAN: "Hush, I did not refer to you. I was thinking of myself. I fall so far short of the ideal. Isn't that so, little Mary?"

MARY: "Yes."

LOUISETTA: "It isn't either. (Giving her papa a hug.) You are the most ideal father in the world."

MORGAN: "Now that will do, Miss Morgan.—There was also another feature about the Drot family that I admired. Every one of them spoke a cultured English, when English was spoken, and a cultured Norwegian, when Norwegian was used. At home they seemed to prefer to use Norwegian. I made a remark as to this. Mr. Drot said that they had made it a policy to use the Norwegian at home almost exclusively ever since the children began to talk. He said that it was a right and a duty and a privilege to learn about one's forefathers, their history and life, their language and religion. We are rooted to the past. Our roots draw nourishment from the soil of our ancestry. Take the Negroes; they have no history, no records. Take the Jews; they have a wonderful history, most perfect records. The English have no reason to sneer at the foreign-born population for wanting to preserve the languages of the mother countries on American soil. The English is also a proud race anxious to pass its heritage of culture on from generation to generation. The knowledge of foreign languages is not only an enviable accomplishment, but a source of cultural wealth."

KNUTE: "I can't understand all you say."

MORGAN: "What I mean to say is this: Can Ed Jones speak two languages?"

KNUTE: "No, only one."

MORGAN: "If he came and talked French to you tomorrow, what would you think of him?"

KNUTE: "I would think he was a clever chap. I would envy him. All the girls would fall in love with such a bright, brainy boy. Louissetta would be no exception."

LOUISETTA: "Knutel!"

MORGAN: "No scrapping here. If he knew French, he could read French books and more easily understand the French ways and acquire the great stores of French learning. France has, of course, developed many things that we in America have not. To be able to get hold of this and understand it is going to make Ed a benefit to this land, that is what I mean, Sonny."

KNUTE: "But what is the use of learning Norwegian?"

MORGAN: "Norwegian is a great and beautiful and useful language too, and unlocks the treasure chambers of the great Norwegian people."

LOUISETTA: "I never heard at school that Norway was much of anything."

MORGAN: "May I ask you, most learned young lady, if you have heard who discovered America and when?"

LOUISETTA: "Columbus, in 1492."

MORGAN: "Did your Yankee book and Yankee teacher say anything about Leif coming here in the year 1,000, about the Norwegians in Minnesota in 1362, about Columbus' visit to Iceland before setting sail for the Indies?"

LOUISETTA: "No."

MORGAN: "To get honorable mention now-a-days a nation must be large in area or prepared for war.

I heard a pastor say he had been conversing with a Jap. 'What country you from?' asked the Jap. 'Norway,' answered the pastor. 'Little country. No much fight. No good,' retorted the Jap. Norway could easily have had extensive territory if her statesmen had wanted to, for at one time in her history she overran, terrorized and conquered Ireland, Scotland, England, Normandy, Russia, and other parts of the continent, besides setting foot on Greenland and the present United States and Canada. She was very warlike then, and is very peaceful now. She is in point of size first in the number of ships among nations; her ships are seen in every large port in the world. She had occasion to go to war with her neighbor in 1905, but spent the time in prayer until the Lord said 'Peace, be still' to the storm of misunderstanding and the billows of nationalism. She decided to trust her neighbor, her big, kindly sister Sweden, without a preparedness program, just as we trust Willis and Danielson without placing cannon on our boundaries and carrying pistols and daggers in our belts. The United States can well afford to take notice of Norway and the Norwegians who helped to save the Union and build up the Northwest. Our histories ought at least to say that we exist and that we are a peaceful people."

MRS. MORGAN: "Blessed are the peacemakers, for they shall be called the sons of God."

JOEY: "How about Henry Ford? They laugh at his peace effort."

MORGAN: "I don't. I would rather be Henry Ford striving for peace than Charles Schwab manufacturing engines of war to kill off his own people. Blood money. But enough of this. Another time I shall tell you folks a few things about Norwegian history."

That is one of the things I did learn at the academy that I might have made more use of."

JOEY: "I wish I were English or something else than Norwegian. All of the United States history is about the English."

MORGAN: "My boy, the histories that you read have been written by Englishmen. They omit many things, as, for example, the real part that the Dutch, Germans, Swedes, Irish, Norwegians, Danes, and other peoples have had in opening up this great land and making it a land of the free. If you knew a little more about the noble, honest, frugal, toiling, intelligent, patriotic, self-sacrificing, Christian people from which you have sprung you would never want to be anything else than a Norwegian, and you would want to grow up to be a credit to your ancestry."

MRS. MORGAN: "Telia and Mary have been practising with Louissetta a Christmas song. Will you listen, then they will perform?"

MORGAN: "With great pleasure."

THE THREE GIRLS (singing):

"Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head,
The stars in the bright sky looked down where He lay,
The little Lord Jesus, asleep on the hay.

"The cattle are lowing, the Baby awakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus, look down from the sky,
And stand by my cradle till morning is nigh."

MORGAN: "Fine, very fine. Sing it again and we all will take part."

ALL (singing):

MORGAN: "Do you know who wrote this song and composed this tune?"

JOEY: "It was Luther. You know that book on a



LUTHER IN THE HOME.

Luther you gave me last Christmas? That has a picture of Luther at a Christmas tree with his family."

MORGAN: "Yes, that book of pictures by Koenig, yes. I have often wished I could be like Luther in the home. You know the picture in the Sunday school paper, of his playing horse with his boys?"

KNUTE: "And how we got you to play horse with us?"

MORGAN: "It was lots of fun. But now it is getting late. We shall have our devotions and go to bed. Tomorrow is Saturday with its burdens." (Joey brings the Bible and hymnal). Morgan opens the Bible at the place marked and reads Rev. 3; thereupon he prays: 'Heavenly Father in Jesus Christ, the Giver of every good and perfect gift, I thank Thee for Thy gracious protection over me and mine during this day and for my safe return. I thank Thee for house and home, all undeserved gifts. 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.' I thank Thee that through His poverty and sacrifice, His cruel suffering and innocent death I and mine, yea the whole world, may become rich indeed. Forgive us all our sins. 'Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence and take not Thy Holy Spirit from me.' I need Thee every hour, most gracious Lord. Protect me and mine from all danger during the night and the rest of our days. Protect the president of the United States, the governor of this State, the pastor of our Congregation, and all others in authority in Church and State, at home and abroad, on land and water. May they all be filled with Thy wisdom and fear and serve Thee well to the glory of Thy name. We commend us to Thy care and ask Thee finally to save our souls for Jesus' sake. Amen."

TELIA: "Now I lay me down to sleep—"

KNUTE: "And please stop the war."

JOEY: "Bless father and mother, Louisetta, Knute,



FAMILY DEVOTIONS.

Telia, Mary and me, both grandmas, uncles, aunties, cousins, relatives, teachers, friends and foes, far and near."

LOUISETTA: "Let Thy holy angel be with us that the wicked foe may have no power over us."

MRS. MORGAN: "Bless the Lord, O my soul, and forget not all His benefits."

MORGAN: "We thank Thee for the privilege of sonship, that it is Thy will that we shall know Thee and Thy Word and shall commune with Thee in prayer and praise. We can not pray or praise as we ought to do, therefore we humbly close our communion this evening with the prayer Thy Son, our Savior, taught us: Our Father, Who art in Heaven—'"

MRS. MORGAN: "Let us sing the song about Jesus' coming to the home."

ALL sing:

"When Jesus enters, meek and lowly,
To fill the home with sweetest peace;
When hearts have felt His blessing holy,
And found from sins complete release,
Then light and calm within shall reign,
And hearts divided love again.

"Behold, He at the door is knocking!
Hark, how He pleads our souls to win!
Who hears His voice—the door unlocking—
To sup with him He enters in!
How blest the day, my soul, how blest!
When Jesus comes to be thy Guest!

"Behold, He at the door is calling,
O heed, my soul, what He doth say;
Deny Him not—O thought appalling—
And turn Him not from thee away.
My soul gives answer deep within:
Thou Blessed of the Lord, come in.

"Come, Thou Who spreadest joy and gladness,
Forever bide with me and mine,
And bring to those who sit in sadness
And gloom of death Thy light divine.
A voice comes from my soul within:
Thou Blessed of the Lord, come in!"

MORGAN: "Now, good night, little ones."

CHILDREN: "Good night." (They go).

MORGAN: "I am so glad to get back home. It seems that I have never appreciated home enough before."

MRS. MORGAN: "Oh, yes, you have. We are glad to have you back."

MORGAN: "I have been thinking so much about this notion of being sons of God. If there is anything to it, and that I admit, then the plan of having parents train up the children is the best scheme ever thought out on this earth. In fact, it is so great that it could not have been thought out. It is divine. In the first place there is no one so interested in the children as father and mother. In the second place, there is nothing that sets such an indelible stamp upon one as the home. Even the parents' dialect is acquired. And again, how easy to learn at home, as for example, a foreign language if used at home. Now the Drots used Norwegian at home without any difficulty and we could do so much more than we do. And then there is also this, that what is learned at home and used there, whether it be language or cooking or religion, will be used throughout life almost as second nature. What is acquired at higher schools may be used, but very often most of it is forgotten or kept for the most part in the upper story and displayed only on occasion."

MRS. MORGAN: "What is the point?"

MORGAN: "I have been thinking that I could make more of the home life, especially as to religion. I want to try to make up for the fact that Louisetta does not go to the academy."

MRS. MORGAN: "Well?"

MORGAN: "When I think it over honestly, I must

admit that we have had many blessings from our academy life, too, blessings that money cannot buy. Our common interest in Norway and Norwegian, our connection with the Lutheran Church, our family devotions, I owe to my home and academy training. I would rather possess these interests than gold, yea much fine gold. I really would not object to sending the children to the academy either, but you know how I have had to struggle to make both ends meet. And you know that we have always agreed on that the children should not be handicapped by any Norwegian academy. They should go into the world with a high school diploma. But I may send them to our college after they finish high school."

MRS. MORGAN: "You will pardon me if I say that you have at home poisoned their minds against the church schools, and I am equally guilty as a silent partner. If we are to get them to go to the college in the same spirit as the Drot children, we shall have to begin now at home to create a different attitude in them. They are good children, but they look upon the church schools with fear just as you have done, only much worse."

MORGAN: "You are right again, as you always are, Mother. The home is the place to create sentiment for church schools and everything else. I listened to two 10 year old boys talk about the war. 'What side are you on?' asked the one. 'I am Pro-Ally. And you?' 'I am Pro-German,' answered the other. 'Excuse me,' said I to the Pro-Ally defender, 'On what side is your father?' 'What do you take him for? He is Pro-Ally, of course.' 'And your father is Pro-German, I suppose?' 'Yes, sir, and he would gladly enlist for Germany.' 'I says, says I' to myself: 'Home training.'"

CHAPTER TWELVE.
IN CHILDHOOD.

MRS. MORGAN: "Mary has been so fussy all day. She has had a fever and it is getting worse. I wonder what ails the child. I do hope we can be spared another siege of sickness. It seems to me we have had our share and more too—measles, scarlet fever, rheumatism, whooping cough, chicken pox, bronchitis, diphtheria, and what not. I am so worried. Wonder if I ought not to call the doctor."

LOUISETTA: "I don't believe baby is sick at all."

MRS. MORGAN: "Do you think she would carry on and look that way if she were not sick, perhaps on the brink of a raging fever?"

LOUISETTA: "We can imagine a lot of things which are not so, Mother."

MRS. MORGAN: "What do you mean, Girl?"

LOUISETTA: "I mean that there is really no such thing as sickness, fever and pain. It is all the product of imagination, the influence of mortal mind."

MRS. MORGAN: "Louisetta Morgan, you astonish me by such language. Where have you been? And what have you been reading?"

LOUISETTA: "I don't know."

MORGAN (coming in): "How is the baby? Better?"

MRS. MORGAN: "No, I hate to call the doctor, because of the expense, but Mary is seriously ill and we must do something, no matter what expense."

MORGAN: "I will call him up at once."

MRS. MORGAN: "Wait a minute. Something is the matter with Louisetta. She says that sickness and

pain are only products of the imagination, due to mortal mind. Do you seem to recognize that kind of language?"

MORGAN: "What did you say, Louisetta?"

LOUISETTA: "If you are going to make a fuss over it I don't care to repeat it."

MORGAN: "I am sure Mama did not mean to be fussy. Please let me hear what the trouble is."

LOUISETTA: "I simply suggested that Mary was not sick. There are many good people who do not believe there is sickness or pain, and they are never sick and never do they feel pain."

MORGAN: "I know whom you refer to. You mean the Christian Scientists?"

LOUISETTA: "Yes. Why are you against them? They do not harm you, but seek only to do good."

MORGAN: "I am against their teachings, because they are neither Christian nor science. To be Christian a teaching must give Christ His place as the Son of God, our crucified and risen Savior; to be scientific, a teaching must be in accordance with all the facts in the case and be capable of proof by demonstration. The Christian Scientists reject Christ as the Son of God and the crucified and risen Savior of men, therefore they are not Christians. They reject the common facts of all times and places such as sickness and pain, therefore they are not scientists. They do seek to harm me. They try to rob me and all of saving faith, of heavenly bliss."

LOUISETTA: "You are prejudiced against them."

MORGAN: "When our friend Sorenson moved to town a few years ago, you remember he did not continue his connection with the Lutheran Church of which he had been a member here. The first year he was there he attended the Methodist Church, the

next year the Presbyterian, and the third year he landed among the Christian Scientists. When he had gotten this new religion, he began to talk as you do; there was no sickness or pain and the like. Just think of the consistency of the man! He said there was no such thing as disease, and then he went about lecturing on how to cure hog cholera. He despised the doctors, and yet, when his boy broke his arm, he summoned the hated physician at once. I know something about the subject, too, for Pastor Halm asked me as one of the church council to look into Sorenson's case. I read through Mrs. Eddy's "Key" and Kildahl's "Exposition of Christian Science," and I do not want anything to do with the poison."

LOUISETTA: "But I have never seen a more Christian set of people, always happy and sincere."

MORGAN: "Do you not believe that there is pain?"

LOUISETTA: "No."

MORGAN (pinching her real hard): "What is the trouble? Why those tears? It doesn't hurt. There is no pain, oh, no."

LOUISETTA (crying): "Let go. It hurts. Please let go."

MORGAN: "You are coming to your senses again. It did hurt, eh? There is pain, then, after all. There is sickness and misery now as when the Savior came to the earth? Baby is really sick then? And when she had scarlet fever and summer complaint two years ago and was twice given up by the doctors she was really ill? The six months' old child was not just exercising her evil imagination? Now, Louissetta, take the advice of your best friend and don't play with fire. But tell me where you got acquainted with this false teaching."

LOUISETTA: "I don't know."

MORGAN: "Is that so? You have got the poison in town, not at home, for I don't leave such things standing around. You are going to tell us about it or you will not go back to school next Monday."

LOUISETTA: "What is the use to make such a fuss about an innocent little remark?"

MORGAN: "Your remark was not innocent. It may not mean much to you, but it is the watchword of one of the most cunning hosts of the Devil. It is a flag of the enemy that is at open war against us. We shall never tolerate that flag in this home. But tell where you got hold of it."

LOUISETTA: "Professor Smith of the high school is a Christian Scientist, and his mother is a Scientist reader and healer. The ladies of the town meet with her on Wednesday evenings and are perfectly wild about her. Prof. Smith invited some of us girls to go, too, and I have been there a few times. I have also been reading their papers which are free. At least, they are to be found in the depot, the post office and the school, and there is a sign above the paper rack, 'Take one.' That is as far as I have gone. They seem so earnest and dead sure they are right, that I have thought there was something in it, if one could only get far enough into their secret."

MORGAN: "As to earnestness, that is a good quality, but it is not proof that one is right. Both the Union men and the Confederates in our Civil War were earnest, but not both were right. The heathen who sacrifice their little ones to idols are earnest enough, but wrong nevertheless. Mr. Elfenben, who was sent to the asylum last summer, was very earnest on one point: that he ought to brain his wife with an axe; but we adjudged him hopelessly crazy. I think Sorenson, Smith, and the rest of your Scientists are

possessed of a legion of devils. Well, I am going to phone to Dr. Hogan."

MRS. MORGAN: "Ask him to come at once, if he can."

MORGAN (at phone): "Hello, Dr. Hogan. This is Morgan. Our Mary is sick again. A fever—fussy all day—can you come down soon?—You have Prof. Bobby along with you? Sure, take him along out here. If you are not too busy, you can get a bite to eat here before you go back to town. Goodbye."

MRS. MORGAN: "He is coming at once?"

MORGAN: "At once. How is the baby now?"

MRS. MORGAN: "She is sleeping, but uneasily: I don't see why we should have so much sickness."

MORGAN: "'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.'"

MRS. MORGAN: "But these chastenings are so frequent and so grievous."

MORGAN: "Now no chastening *for the present* seemeth to be joyous, but grievous; nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' You have yourself said that the periods of sickness and trial in your life have been the most blessed, as, for example, two years ago when all of the children were sick and you and I were alone with them for a whole month under quarantine. 'We know that all things work together for good unto them that love God.' It will turn out right this time too, never fear." (Goes out).

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MORGAN (entering with Dr. Hogan and Professor Bobby): "Here, Mother, is the doctor and the professor. They made good time on their iron horse."

DR. HOGAN: "Gas horse. And where is the little one?" (Goes in to examine the baby).

PROF. BOBY: "I was in town and was calling on my old friend when you called up. I was very glad to get this country trip and to see my old friend Morgan."

MORGAN: "You are welcome, indeed. (Dr. Hogan returns with Mrs. Morgan). "How now, Doctor?"

DR. HOGAN: "Only tonsilitis, sir. We shall soon pull her through."

MRS. MORGAN: "I am so relieved. It is about supper time. Stay and have a bite before leaving. I have everything ready for you."

BOTH: "Thank you." (Taking seats at table).

DR. HOGAN: "When Prof. Bobby comes around, you can imagine what we talk about: it is education, Christian education chiefly. You know he has worked as the head of one of our academies for many years and has such a deep insight into the school problem. You know how difficult the academy problem alone is, and that is only a small part of the whole question. Our worthy pastor has been such a friend and good counsellor to me on school questions, but now that he is gone, I am also glad to meet men with vision and experience like Prof. Bobby to consult with."

MORGAN: "Is Pastor Halm gone?"

DR. HOGAN: "Not exactly. But he resigned last Sunday and will soon leave. He told me he was broken-hearted and worn out. He has secured a place as bookkeeper in the cities."

MORGAN: "I just came home last night from a visit to my childhood home, and I have not had time to ask about happenings around these parts."

DR. HOGAN: "I have along a kodak picture for you, if you want it."

MRS. MORGAN: "How sweet, Bergljot and Amberg teaching Bishop to walk. 'Train up a child the way he should go, and when he is old he will not depart from it.'"



"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

DR. HOGAN: "That is the very subject we have been discussing. Being a professional man I have little time to train up the children at home. I try to keep in touch with their lessons in the Catechism and Bible history and occasionally read for them or have them read for me, but that is about all. Often I am called

out as I am about to help them. The work falls then on their mother, who is already overworked with household duties. Once in a while I help them with their public school studies, and I find they like that. I often wonder why the secular subjects are so much more appealing to them than the religious. What do you say, Prof. Boby?"

PROF. BOBY: "There are many reasons for that. One is that everybody has to take those subjects, and to study them is as natural as eating. Only a small per cent of the children have to study Catechism and Bible history, and to study these is regarded as an uncalled for hardship."

MRS. MORGAN: "I always thought it was a hardship, and I don't see why we can't get around it."

DR. HOGAN: "A knowledge of the Catechism and of Bible history is of the highest value in life. I would rather that my children had this knowledge of Christianity than that of any and all secular subjects. As princes of God they are entitled to it and must have it. They can get it only through study. They cannot get it in the public schools. They must therefore get it outside of them. It will be an extra study not enjoyed by the unchurchly, and I rejoice that it is possible and profitable to learn the Catechism and Bible history in this way. What troubles me is, that I have so little time for it, and the children have such little interest in it."

PROF. BOBY: "Another reason why it is less interesting than the common school subjects is that so much has to be memorized."

DR. HOGAN: "It is harder to memorize word for word than to tell a lesson in your own words. I found it very hard to learn by heart and have even opposed the method. But I am getting to be quite

enthusiastic for it now. In order to get my son Amberg interested in his Catechism I had him ask me questions. I had to study the lessons in order not to appear before him as a know-nothing. I began to take pleasure in it and to improve my verbal memory. Before I could scarcely quote a verse from Scripture; now I am often surprised at my wealth of ready quotations. They often intrude themselves on my attention when I am driving out to the sick, and help me to say a comforting word. Besides, as I meditate on them, I learn to understand better the 'depth of the riches of the wisdom and the knowledge of God.'"

MORGAN: "I often envy Danielson at his remarkable memory. Mine is rather poor."

DR. HOGAN: "Talk about poor memories, or, rather, neglect of memory training. I read last night about a Wilson rally they had at the Presbyterian College in the cities. The speaker did not come. While waiting for him, someone suggested singing national songs. The electric lights would not at first turn on. Then, again, no one had books. But worst of all no one knew the words of 'America,' 'The Star Spangled Banner,' 'Marching through Georgia,' or any of the other patriotic airs. They started the first verse of several, but fizzled out, and, as the speaker had not yet appeared, the crowd left for home. They neglect the verbal memory in these days."

PROF. BOBY: "There are other reasons, too, for the children's dislike of religious subjects. As a boy I wondered why the common school class books were so beautiful and carefully graded, while the religious books were so plainly printed and hardly graded at all. I can't understand the reason for this even to this day. I am so glad that we are getting handsomely printed and well graded class books in religion

for children such as the Christenson-Grimsby books. Still, on the whole, even now, secular books are made to be attractive, while our religious books are made to contain sound doctrine with little or no regard for outside appearances."

MRS. MORGAN: "Why cannot religion be taught in the common schools? I am so tired of this double system of schools."

PROF. BOBY: "That is an immense question and not easily answered. You know that all peoples are religious, but not all have the one true religion, or the same religion. There are hundreds of heathen beliefs, hundreds of Christian creeds. You know that on account of the difference of creed there have been many wars and persecutions—Moslems against Christians, Catholics against Protestants, Episcopalians against Puritans, Puritans against Baptists. The colonists who framed our 'Federal Constitution' decided to provide for religious freedom. The Church should not rule the State, and the State should not rule the Church. Both should be self-governing and self-supporting and independent and free and on friendly terms. We may in this country, therefore, hold any religious creed or none at all, but we cannot in the public schools proclaim any particular religious teaching. The 'Constitution' of the United States and the 'Constitution' of this State prohibits such abuse of freedom. The Bible ought to be read in the schools, for there must be religious instruction in every course of study. The Bible is regarded as a religious book, but generally not as a sectarian book and can be read without comment in most of the States. It is the most important book in the world and every child ought to be familiar with it. But no one in our public schools should be compelled to listen to the reading of the Bible for devotion against

his consent. I should like to see a reverent devotional period every day in the schools, as when we were children. Then I should like to see Bible selections again in the school readers as in days of old. I should also like to see more attention paid to the story of the Chosen People, for their story has been the most important and far-reaching among the nations."

DR. HOGAN: "But Bible reading for devotion followed by the Lord's Prayer and hymns and a course in the history of Israel is not enough for the children of the King. They should be taught to 'observe all things whatsoever He has commanded them.' I heartily approve of Prof. Boby's plan of securing some religious instruction in the common schools, but I would never be satisfied with such a tiny bit."

PROF. BOBY: "There is a way in which we can work in connection with the public schools. I never attack them. I defend them. I disapprove of the attacks on the public schools by such church leaders as Pres. Theodore and Prof. Svein and such smaller satellites as Pastor Halm. I know our people and am therefore positive that they will not establish congregational schools as the Germans have done in many places. In these schools they teach religion and the common school subjects and the mother tongue. Our Norwegian people will never do that except in occasional localities. They worship the public schools, idolize them. Therefore we ought to make use of the common schools and try to secure opportunity to teach religion, not in the common schools, but in connection with them, say one-half day a week, or one month each year. We will gladly furnish our own teachers and the money to carry on this extra work. It is a fair and simple solution of an immense difficulty. It will in no way conflict with constitutional freedom and will provide to a large extent the

necessary religious instruction. Other Denominations can do as we do."

DR. HOGAN: "You know we have a month of parochial school now. Well, the country people in our Congregation do not have more than 8 months of common school and we in town have 9. They demand therefore that we shall have the parochial school immediately after the close of their common school, one month before our city pupils are released. What is the result? The city children will either not have any parochial school or miss one month of common school for which they will get no credit at all. Pastor Halm always took his children out of the common school, and his children got no credit for the last month of school work. I took my children out of the public school this year, too, and they were treated as conditioned in last year's subjects. The religious studies during the month of May were equally strenuous and a thousand times more valuable than the arithmetic and language that they tinkered with in the public school, but they can get no credit for it. Does your plan, Professor, include the giving of credit for standard work in religion taken outside of the public schools?"

PROF. BOBY: "It does. There should be a scale of credit for religion up to one tenth of the total credit of the school course for each year."

MRS. MORGAN: "When can we get this through?"

PROF. BOBY: "As soon as we get a school system in our Synod, with a properly qualified school superintendent or secretary, who can educate our clergy and churchmen up to the point that they see that the sons of God must be educated in the Word of God at school from childhood up."

MORGAN: "I was reading in the church paper about

Pastor Dahl of Wisconsin. He got his Congregation to decide to have parochial school every Wednesday. The state superintendent of public schools ordered him to desist or he would be subject to arrest and fine. His Congregation replied that they had freedom to have religious school if they wanted to, and they wanted to, therefore the State had better try to arrest them all. The superintendent decided to interpret the law differently."

PROF. BOBY: "In this State we can have religious instruction a half day a week, a whole day or six days, if we want to, but the people are not awake to their privileges and their duties. There must be agitation, and there must be a head agitator, possessed of great faith, zeal and endurance."

DR. HOGAN: "I have often discussed with our dear pastor the difficulty in getting parents and children interested in the church academy. I believe that the children ought to be trained to look towards the academy from their very first steps. 'Train up a child the way he should go—.' That is the reason why the German Lutherans and the Catholics find no difficulty in getting students for their academies. If we had congregational schools wherever enthusiasm for such could be aroused, and if we had religious schools in connection with the public schools at other places, then a large percentage of the children would naturally begin to think about continuing their studies at the church academy."

DR. HOGAN: "This was a good meal, Mrs. Morgan, and the conversation was interesting to me, at least."

PROF. BOBY (saying grace):

"I thank Thee, God, Creator blest,
For daily bread, contentment, rest.
I thank Thee for Thy bitter strife,

O Christ, Thou very Bread of Life.
Thee, Holy Ghost, I thank for light
To find the way to Christ aright.

“Feed those today who are unfed
And look to Providence for bread.
God knows alone, if poverty
Or affluence my lot shall be.
In health preserve my mind and frame,
And save my soul in Jesus' name!”

DR. HOGAN: “We shall have to leave now. The little lady sleeps more comfortable now. She will get well, never fear,—God willing. Follow directions. Goodbye.”

MORGAN AND MRS. MORGAN: “Goodbye and come again.”

CHAPTER THIRTEEN.

IN YOUTH.

DANIELSON: "Good evening, neighbor Morgan. What is 'up now?'"

MORGAN: "You remember when I was here last we talked about religious education, and we came to an agreement on the need of providing our own and everybody else's children with a greater store of religious knowledge than we can give them at home and in Sunday school. Why, in these days we are giving them so much secular education that the Christian education in comparison with the secular is in amount as a drop to a bucket of water. I said to my wife, 'If I were a king and you were a queen, what kind of an education should our children have?' She answered promptly, 'A kingly education.' Now you, Mr. Danielson, made the point that every baptized child was the son or the daughter of the King of kings, who should be about his Father's business here on earth as well as in Heaven. I thought the point was very striking, and it convinced me, I think for good, that every baptized child should have a kingly training."

DANIELSON: "I am so glad to hear you talk that way, Neighbor. Now why not send Louisetta to the academy this year. Julia likes it first rate."

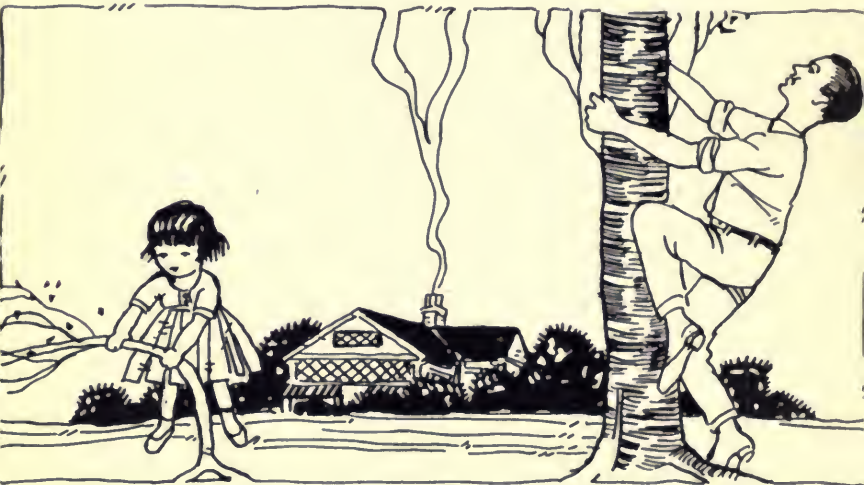
MORGAN: "Really, now, Mr. Danielson, you are going too fast. We are not ready to do that. My plan has been to let my girl finish the high school with her class mates, and if she so desires, after finishing this school, to let her then attend our church college. She will be older then and will appreciate the religious training given there better than she

would now. In fact I do not think it wise to send children away from home to an academy when they have a school so near by, and when they are so interested in their work."

DANIELSON: "I can well understand that your child loves her class mates. I know a girl who became sick and dropped out of her class for a while. Therefore, she could not graduate with her class, and in consequence she would not return to school to graduate with the next class; but I do not think that the likes or the dislikes of children should decide so important a question as to where one should go to school. You are convinced that you cannot give your child as much and as good a religious training at home as you ought to because their training at school is so much more extensive and prevailingly of a secular character. You believe that they ought to have more religious knowledge, and that all their other knowledge should be given in the light of Christianity. The question is simply then—when and where they ought to get it. You say they will take more to it later. I say they will take more to it now; and I have in mind two English proverbs which illustrate this truth very well, and I have also here before me two pictures which illustrate the proverbs. One of these proverbs reads thus: 'As the twig is bent, so the tree is inclined'; and the other reads: 'You may bend the sapling, but not the tree.'"

MORGAN: "I can see how that is true in nature, for I have tried it out myself, and I can also understand the drift of your argument; but really I do not think that you have been very happy in your illustration this time. People are convinced that this cry of church academy was overdone, that the appeal to Congregations to give to church schools was more or less of an outrage. Don't you know that the high

schools are the most excellent schools of their class; they have finer buildings, better equipment, better paid teachers, more diversified courses, and are, as a rule, free and attended by nearly everybody of every race and station in life. The church academies are much smaller, poorer equipped, as a rule, and much smaller in attendance, and for the life of me the average man can not see that there is any difference be-

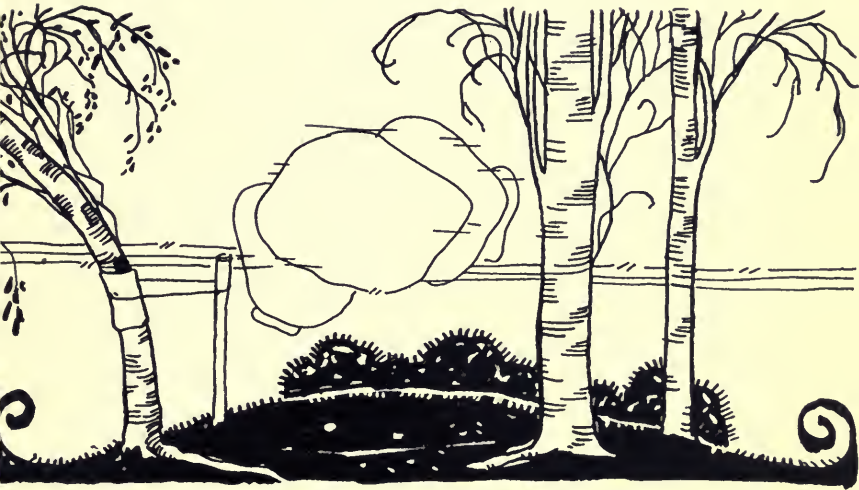


"YOU MAY BEND THE SAPLING, BUT NOT THE TREE."

tween the academy graduates and the high school graduates."

DANIELSON: "I do not wish to take up all the points in your answer now. I do not want to imply in any way that high schools do not give a valuable education, for that would not be true. I wish simply to hold you to the illustrations and the proverbs that we have before us. Now you look at that little girl in that picture. She is able to bend a sapling, and if she

could keep that sapling in a certain position long enough it would retain that position through its life, for, 'As the twig is bent, so the tree is inclined.' Here on the other picture we see a tree that has assumed a bent position, and we can be sure that there was some force that bent it and kept it bent while a twig or sapling, otherwise it would not stay bent when grown up. It is exactly so in life, 'As the twig is



"AS THE TWIG IS BENT, SO THE TREE IS INCLINED."

bent, so the tree is inclined.' Where do we get our soldiers from? We do not get them from the medical schools, nor from the theological seminaries. Where do we get our physicians from? Not from the military academies, not from the law schools. Where do we get our preachers from? Most extensive investigations made by different scholars, at different times and places, from different angles, all agree as to this, that the preachers come from the church schools

which lead up to the theological seminaries. In Catholic schools, Catholics are trained; in Methodist schools, Methodists are trained; in Lutheran schools, Lutherans are trained; in Unitarian schools, Unitarians are trained. A person trained in England will have high ideas of the English people and ways. One trained in France will be stirred with patriotism at things French. One trained in the United States will be loyal to the United States through thick and thin. This proverb holds good in actual life as well as in nature. 'As the twig is bent, so the tree is inclined.' Now the high school can not on account of its principles give any positive religious instruction. It does not have to be anti-religious or unreligious, but at its best the religious content is of an indefinite character because there is no course of study in religion, and the religious standing of the teachers is not taken into account as a rule in their election. In a church school there is a definite religious course of study and a definite point of view, a definite religious atmosphere, with teachers chosen, as a rule, particularly for their religious character and influence. On that account we find that among the graduates even of some of the largest high schools not a single one has chosen as his life work the Gospel ministry. While on the contrary a very large percentage of the graduates of the church academies choose—what in the eyes of the world is a humble calling, but in the eyes of the Lord a noble one: 'To seek and to save that which was lost,' to be ambassadors in Christ's stead, to be about the Father's business, no matter what official capacity one may have among men."

MORGAN: "I do not plan on making my children preachers, missionaries and the like."

DANIELSON: "All right. I have not urged you to do that; but you and I have agreed on this, that your

children are the sons and daughters of God, and that He wants them to do His business, and that He has said: 'Teach them to do all things whatsoever I have commanded you.' You have admitted that on account of circumstances you have found it very hard to teach them all these things, and that they are learning so many things of less value, and are neglecting the one thing needful."

MORGAN: "Yes, that is true."

DANIELSON: "You meditate a little more on these proverbs, my friend. Now notice in the picture there, that man trying to bend that tree. He simply cannot do it. 'You may bend the sapling, but not the tree.' When one has gone through high school he is already mature, he is a grown-up tree. It is, therefore, not true that your girl after finishing high school will take more to religion than now. All the facts in nature and in experience are to the contrary. The high school years are the very best years for religious studies. They are the bending years. In these years the young people get confirmed, they waken to new religious impressions and many of them get converted and dedicate their lives to Christian walk and service. On the other hand, very few of those who have neglected to get confirmed in this period ever get confirmed. Very few waken to the great religious ideals of Scripture after maturity. Only a small per cent of the recorded conversions have been of men and women over twenty years of age. Nearly everyone decides what he shall be and do in this life, during the high school years or before. The high school age is an excellent time at which to bend the sapling."

MORGAN (repeating to himself): "You may bend the sapling, but not the tree" — —

DANIELSON: "Think it over, my friend, investigate

it most carefully, and, if it is not true, come and tell me, and I will send also my children this year to the high school. In fact, I will do more than that. I will begin to question the need of the church academies since they do not fill any place in our school system, since they do not contribute anything which the high schools do not already give us in larger quantity, better quality and at less cost, and I will refuse to give anything to the treasuries which maintain these unnecessary church schools. Are you going, my neighbor? Well, so long, then."

CHAPTER FOURTEEN.

AT CONFIRMATION.

MISS WORRA: "Mr. Morgan, Prof. Encore and I have come clear from town today just to see you, and we are so glad to find you at home."

MORGAN: "Come in. What can I do for you?"

MISS WORRA: "You know we have a Luther League in our town Congregation and I am so unfortunate as to be its president. Prof. Encore is also a member and chairman of the program committee. (Mrs. Morgan enters). Why, how do you do, Mrs. Morgan."

MORGAN: "You know Miss Worra, principal of the high school? Yes, and this is Prof. Encore, also a high school teacher and a member of our town Congregation. Prof. Encore, this is my wife."

PROF. ENCORE: "I am pleased to meet you."

MISS WORRA: "No, we did not come to stay. We came on extremely urgent business. It is so hard to run a young people's society in a small Congregation. If it had not been for the enthusiasm and resourcefulness of Pastor Halm, ours would have had to disband long ago. Of course, we have the 'Topic Helps' in our church papers, and I have enjoyed them immensely and used them regularly. You read them, too? Isn't that Oleløken a splendid soul? He has been filling his page for many years. And don't you think the new editor Sesquare writes some very instructive articles?"

MORGAN: "The young people don't seem to like these articles. In fact, they are against the 'Topic' system, the 'Topic' articles, the church papers and everything. We ought to try something else."

MISS WORRA: "I know. I have been trying to teach Bible classes and assist in Luther League work for many years. We must have some course of study for Congregational young people between 14 and 25. We have tried Bible reading, but very few take to it without system. We have tried the 'International Lessons,' the 'General Council Graded System,' the study of individual books and the 'Luther League Topics.' The Reformed Churches are universally using the 'Topics' plan and find that it has many advantages. As to the editing of the 'Topics,' I have been well satisfied with our men. We have had some of the very best writers in the Church, men who have worked long and enthusiastically for the education of youth. The church papers are every week full to the brim of delicious and savory food, suited to every taste. I know, for I read them faithfully. Nothing hurts me quite so much as to hear our good, noble church papers spitefully attacked or thrown aside without a hearing. My heart goes out to editors Gen and Ysnes and the rest of that faithful band."

PROF. ENCORE: "I never subscribed for a church paper until Miss Worra got after me. She said that Mr. Jayjayaitch had started a campaign, which now was carried on all over the land, to get a Lutheran paper into every Lutheran home by 1917, the 400th anniversary of the Reformation. We had kept church papers in my boyhood home, but I never read them and no one else did either. Father simply did not want to displease the minister, and mother was too busy and worn out to read anything but the daily. I never read the church papers as a student, for I had little time beyond glancing over the daily and my professional paper. When I subscribed now at this late day, I did so to please Miss Worra. I was a little displeased when I saw the paper in my box

the first time. It was small and modest, but not inviting like a story magazine. I threw it aside and did not read it. I did not think much more about it until I was put on the Young People's program for a topic. Then I went to Miss Worra for help. She said that I would get excellent help in the 'Topic Helps.' 'Where were they?' I asked. 'In your church paper,' she replied. 'Don't you read it?' I had to confess, I did not think it was worth reading. Why did the Church not elect somebody as editors who could write interestingly, so that the paper would become popular like 'Everybody's,' 'Cosmopolitan,' or the 'Black Cat?' Why did the Church not distribute their papers free like the Russelites and the Christian Scientists? 'You make me tired,' she said, 'passing judgment on what you know nothing about. Go home and read your paper.' I did so, and I found a splendid discussion of my theme. I have since been reading it and saving every number. I am going to have my numbers bound every year. The trouble is, not with the editors, for they write well, but with the subscribers, for they do not read them at all."

MRS. MORGAN: "That must be the reason why we do not like it, for we seldom look at it."

MORGAN: "Well, Pastors Halm, Sodahl, Vold and others who ought to know, have said that it was of inferior value and that people would not read it."

MISS WORRA: "I have only kind words to say about Pastor Halm. We agreed on everything almost excepting the church paper. He was not a faithful reader of that, strange to say. But, to change the subject, we came here to get you on the program to be held three weeks from last Sunday. The topic is 'Strike when the iron is hot,' as applied to education. Will you be the topic leader for that occasion—three weeks from last Sunday?"

MORGAN: "Whew, I am the last man you should have asked. Ask Nelson, Carlson, Evenson, Danielson, one of the eleven Bruuns, Tho, Sigvald, Ladokk, Miss Jackson, Fred Riig, Miss Arnequel or anybody but me."

MISS WORRA: "No, you are the man, and you can't say no. Now, can he, Mrs. Morgan?"

MRS. MORGAN: "He is his own master and old enough to answer for himself."

PROF. ENCORE: "I heard you speak at the Farmer's Club the other evening, and I said to myself: 'That man has been to school somewhere, or my name is Dennis. I am going to get him on our program, if he is a Lutheran. I asked Miss Worra and she told me you were an academy graduate, which made me feel that I had a keen judgment. She said also that you would do well on our program, and you must not refuse.'"

MORGAN: "I am no speaker, but I can try, if Mrs. Morgan does not object."

MRS. MORGAN: "If you will promise to be good for a year, I will let you go this time."

MORGAN: "All right, Madam. I will take the subject and will begin reading the church paper. You are sure it has helpful articles."

MISS WORRA: "Yes. I am so very much obliged to you for your kindness."

PROF. ENCORE: "And so am I. Good day. I am glad to have met you." (They go).

MORGAN: "I am foolish for giving in so readily, am I not? My real reason for doing so is, that I should like to see that town Congregation succeed. That is a Norwegian town. Only two English families in the whole town, the rest are Norwegians,

Swedes and Danes, with a couple of Frenchmen, an Irishman, a Dutchman, three Germans, an Indian and a Spaniard. The English with their aggressiveness and proselyting spirit have established two Reformed Congregations in this otherwise Lutheran community. Most of the teachers in the public school have been Norwegians, but the Norwegian teachers in the school have never attended the Norwegian Church with the exception of this Miss Worra and a former superintendent, Jacobson. They all go to the Presbyterian Church, even though they are members of the Lutheran. They are assessed \$10 a head by the little, struggling Presbyterian Congregation, whereas they could attend free of charge in their own. It has been taken for granted for 10 years past that no teacher should attend any service in the Norwegian Church, whether in Norwegian or in English. Now Miss Worra came and at once broke the rule. The president of the school board, who did not belong to any Church, was shocked. In fact, the whole town awoke. Norwegian children who had hung their heads in shame when they passed their own church as they stole away to the Presbyterian Sunday school, began to come back and rejoiced that they had a good Church after all. The school board president spoke soft words, hard words, threatening words, sarcastic words, to induce Miss Worra to go to the Presbyterian. The Presbyterians put her on their programs without her knowledge or consent, but she would not perform. She was a Lutheran from conviction, and did not believe in forsaking her own Congregation, as the manner of some is."

MRS. MORGAN: "But is it not strange that Prof. Encore should attend a Lutheran Congregation? He is not a Norwegian, is he?"

MORGAN: "Encore is a Frenchman. It is not

strange that he should attend a Lutheran Congregation, for he is a Lutheran. He chose the Norwegian Congregation in preference to the Swedish, because Pastor Halm, who was then on the school board, asked him to attend. They have English services in the Norwegian church, too."

MRS. MORGAN: "It is rather odd to think of Englishmen and Frenchmen as Lutherans."

MORGAN: "Have you not seen Lenker's great book, 'Lutherans in All Lands?' Some people think the Lutherans are a tiny Sect, but they are a large Church, as many in number as the Methodists, Episcopalians, Presbyterians and the hundred other Reformed Sects of the world put together. They began the Reformation and have the Gospel in its truth and purity to this day. As to Encore I think his example is more inspiring than that of Supt. Gunderson of the same school. Gunderson is a Norwegian Lutheran, but does not dare to attend any Church, so as not to displease three or four Yankees. Encore is a Frenchman, but sits through Norwegian services in order to worship according to his own faith." (Goes out.)

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MORGAN (returning): "I will have to get after that topic, 'Strike when the iron is hot.' That is what the blacksmith does. A pretty good theme. And I should apply it to education? Do you remember, Mother, what Miss Melbo, our composition teacher at the academy, gave as the natural steps in preparing a composition?"

MRS. MORGAN: "Yes. She said we should first think about the theme and try to make an outline; next we should read up on the subject and recast our outline; finally, we should write, following the outline."

MORGAN: "That corresponds to Prof. Marchus' rules. I have been doing some thinking today. I believe I shall speak about Confirmation as the period in which the iron is hot. What do you think of that?"

MRS. MORGAN: "I can think of nothing more true. I have never been so near God as at that age."

MORGAN: "You want me to dwell particularly on the religious phase of the Confirmation period?"

MRS. MORGAN: "You can not very well cover more in a short talk."



"STRIKE WHILE THE IRON IS HOT."

MORGAN: "Well, then. At Confirmation the iron is hottest, the heart is most tender and susceptible. The reasons for this are two: 1. The age of 14 to 16 is a turning point in the physical make-up of a person. It is the center of the adolescent stage. The child becomes a youth. His soul, like his body, is in the moulding. 2. Preceding Confirmation there has been a course of instruction in the essentials of Christianity—the Catechism, Explanation, Bible history, hymns and Bible reading. The pastor has spoken time and again earnestly and face to face with each individual.

The parents have assisted and have come nearer their children's hearts than ever before. Yes, there is a third reason: The youth has to make a good confession before many witnesses and to make a choice for life as to whom he will serve, God or Mammon. Renewing one's baptismal Covenant makes the heart both tender and strong."

MRS. MORGAN: "Mrs. Thurensen does not believe in Baptism or Confirmation. She says that children don't understand anything at Baptism and can not believe, and youths can not keep their Confirmation vow, be they ever so sincere."

MORGAN: "The Lord does not require that children shall understand, but that they shall believe. Neither do we have to understand, only believe. At Baptism a child is born again, not by man's will, but by God's will. He has as little to do with his new birth as he had to do with his physical birth. At Confirmation he renews his Covenant, that is the Covenant made for him between God and his sponsors. Suppose a man had a chance to secure a great heritage for his new born child. Should he wait till the child was 21 before he tried to secure it? No, he would at once secure it for him until he was of age and could answer for himself. Thus, he tries to secure for his child through Baptism the heritage of the children of God. At Confirmation, the child attains to maturity and answers for himself that he will renounce the Devil and all his works and all his ways and believe on the Triune God, Father, Son, and Holy Spirit."

MRS. MORGAN: "Why is this act called Confirmation?"

MORGAN: "And you studied Latin under Prof. Lea? Have you already forgotten? Confirmation is a Latin word which means strengthening. We are strength-

ened by renewing the promise, by making it publicly, and by getting God's blessings in word and act."

MRS. MORGAN: "Is there really much of a strengthening through these things?"

MORGAN: "You surprise me, Anna. Why do you ask the children so often to promise to be good? Is not once enough? The repetition strengthens. Why have a public formal marriage? Why not have only a secret understanding as at most engagements? Is it not true that some get engaged about every month, but have nothing but a secret understanding to hold them to their promise? A formal marriage is more binding, it seems, and holds most people for life. And is it not strengthening to get the blessing of father and mother? Why not, then, of God-Himself? Confirmation is a strengthening act and is a point at which the iron is hot."

MRS. MORGAN: "Mrs. Thurensen says many Churches do not have it and that it is not commanded in the Bible."

MORGAN: "Many Churches do not have Baptism either, and that is commanded in the Bible. 'Except a man be born of water and of the Spirit he can not enter the Kingdom of God.'"

MRS. MORGAN: "But Confirmation is not commanded. She says we ought to do only what is commanded."

MORGAN: "Is the Sunday school commanded? Is marriage by civic license commanded? Are hoop skirts and hobble skirts and short skirts and other styles of dress commanded? Mrs. Thurensen ought to carry out her rule to a logical conclusion. Luther brought us back to the Bible as the only rule of faith and works. We shall do what is there commanded of Christians; we shall not do what is there forbidden

Christians to do. Where the Bible is silent, we can do as we please, providing it does not harm ourselves or a weaker brother or we are not in doubt as to its sinfulness. Confirmation is not forbidden, and has been, is and will always be a blessed institution."

MRS. MORGAN: "I have thought so, too, but Mrs. Thurensen is so sincere and earnest."

MORGAN: "As every fanatic and lunatic also is. Let us follow the Bible and common sense, as Luther did at the Diet of Worms."

MRS. MORGAN: "What other points are you going to speak on?"

MORGAN: "I ought to say something about the history of Confirmation and its effects on the literacy of the Lutheran lands. I ought to speak on the preparation for Confirmation in this country being sorely neglected in many places. You know how Pastor Halm has tried to extend the time of reading to two years, one in English and one in Norwegian, and the fierce opposition he met from the Congregation. He came out 14 miles four days a week and had a sort of religious school. The children were at first delighted, but the parents set up a fearful howl. The pastor pleaded with the parents and kept up an agitation for three years to convince them. The parents would not give in. Some sent their children to other Lutheran pastors who confirmed the children in one half year; others sent them to an Episcopalian pastor, who read with them four periods of an hour each, and then called in the bishop to confirm them. I do not blame Pastor Halm for giving up the struggle."

MRS. MORGAN: "But you cannot touch on all of these points in your talk."

MORGAN: "I don't know yet. This is only the result of a little meditation today. After I have read

the church articles and thought some more I shall know better what to say and what to omit. No, I am going to submit my outline to you, for your judgment is worth hearing, too."

MRS. MORGAN: "Thanks for the compliment. Why not ask Danielson for a point, too?"

MORGAN: "That's what I will do. I will ask him now, and then I will read up in the church papers." (At phone) "Hello, Danielson. Say, I am going to speak at the young people's society on the text: 'Strike when the iron is hot,' as applied to education. I have limited myself to Confirmation. I should like a suggestive thought also from you. Can you lend me one?"

DANIELSON: "'Strike when the iron is hot.' Apply it to education at the Confirmation period? All right. Here is a suggestion: Let pastors and parents talk church academies to their children at this critical stage. And when the child graduates, let the parents send it to the school academy and not to the public high school."

MORGAN: "And then?"

DANIELSON: "That's all. 'Strike while the iron is hot.'"

CHAPTER FIFTEEN.

IN GENERAL.

DANIELSON: "How do you do, Morgan. I have been to town with another load of wheat and thought I would drop in for a few minutes on my way back."

MORGAN: "How are you? Glad to see you. Shall I put your steeds in the barn?"

DANIELSON: "No. I shall stay just a minute. I was told that you gave quite a sermon Sunday evening at the town church. If I had known you were to preach I would have been there."

MORGAN: "It was no sermon, only a speech at the Luther League."

DANIELSON: "I got the impression at the creamery that you had given a sermon. I asked what you had said, but no one seemed to know, for they had not been there. Some one had met somebody or other belonging to the town Congregation, and from him the story spread. They all had it that you had preached a good sermon in which you had in true ministerial style condemned our darling faults and stated ideals which no man could reach."

MORGAN: "For heaven's sake! Did you ever hear the like? I never did anything of the kind. I did not scold or condemn, but merely stated how we could improve in certain respects."

DANIELSON: "For earth's sake! What did you really say, may I ask? I am interested and like to nip a rumor in the bud."

MORGAN: "I talked on the subject of Confirmation, using the proverb, 'Strike while the iron is hot' as my text. I had found a good illustration in the church

paper and had along a piece of iron and asked the young people if they could bend it. They smiled at my conceit. A little fellow said to his mama: 'What does he take us for anyway?' 'No,' I replied, taking up his remark, 'I don't take you for fools. You know the iron can not be bent until it is hot. But then it can, and into a variety of forms and figures, for an infinity of uses. Why, friends, the iron as it is taken from the mines looks like earth, of a dull reddish color, and is worth per pound only a little more than black soil. But a dollar's worth of such earth when smelted may be worth five dollars, and five dollars worth of iron ore is worth twelve dollars when made into horse shoes; when made into needles its value is increased to \$350; into penknives, it would be worth \$3,000, and into balance springs for watches, \$250,000. Just think of it, a few shovels of dirt becoming worth a quarter of a million dollars after being smelted and heated and hammered and beat and rolled and pounded and tempered and polished. Without the furnace and the hammer and the striking while the iron was hot these results would have been impossible. I continued by saying that although all men were created equal, yet not all men were equally valuable as citizens of a State and members of a Church. Some were like unto the iron ore before smelting, others were like iron bars or horseshoes or needles or penknives or watchsprings. If they wanted to become useful men and women of tempered Christian character they had to get into the furnace. Then they can be reborn, remade. They can obtain a new heart, a new spiritual light in the understanding, true peace and joy in the conscience, a holy desire, power and longing in the will. They can get the mind that was in Christ Jesus. And 'if any man be in Christ, he is a new creature: old things have passed away; be-

hold, all things have become new.' Confirmation time was a furnace. Then should the pastor and parents, old and young, strike, for the iron was hot. Often a piece of iron would have to go through several heating processes, be poured into several moulds or be pounded out several times in order to become a special instrument for good—spade or wheel or rail or electric wire and the like. Young people need more education than the common branches, which they have mastered by Confirmation time; they need also a more thorough knowledge of the Word of God, the rudiments of which they profess to know at Confirmation. There is no time later in their life when they will so readily be prevailed on to go to a Christian school to continue their studies, and if they do not go then they will be apt to get like the iron I held in my hand, cold and indifferent and unbendable. I said that it was too bad that we as Christian people did not use our church academies more, that we as Christian parents did not send our children to the academies. We did wrong in not doing it; we sinned against our trust—to train up our children as princes and princesses of the household of God."

DANIELSON: "Now I understand why they said that you had preached. You placed your finger on one of our church sores and talked eloquently about principles which you in your own household do not practise. You are sending your Louissetta to the high school."

MORGAN: "I know it now, and I knew it then. But I wanted to speak the truth at all events, even if it hit back at me."

DANIELSON: "There was once a preacher who urged his young people to dedicate their lives to the foreign missions. After the services, while he was yet in his study, a timid knock was heard at his door.

He opened it, and there stood his daughter. 'What do you want, dear?' he asked. 'I want to tell you that I am willing to go,' she answered. 'Go where?' he said, with surprise in his voice. 'Go to China,' she answered. 'You innocent child,' he said, 'I did not mean you, I meant the other young people.' So it is with pastors and others who declaim about the excellency of a Christian training. It is a fine thing to have—for other people's children, but not for their own. I want to be frank with you: you ought to practise what you preach. Send Louisetta to the academy."

MORGAN: "I ought to, yes. But she is not interested. I will send her to our college later."

DANIELSON: "Whose fault is it? Like cat, like kitten. She was confirmed last Pentecost and ought to be as willing as she ever will be. You made her to understand that the pastor's advice on this point was not worth anything and that she should go to the town school like the rest of her friends. And then you think that after having spent four years in a secular and anti-churchly atmosphere she will be willing to go to the college? Don't you believe it. Strike while the iron is hot."

MORGAN: "But many high school students do go to our college, too."

DANIELSON: "They do not go there because of the high school, but in spite of it. There are other influences at work in this life than the school, and sometimes they may prevail over their powerful competitor of the school room. It may be that you can overcome Louisetta's natural and acquired dislike of the church school, even after four years of cooling of the iron."

MORGAN: "I am at loss what to do. I want to do what is right. I talked with our parochial teacher,

Perry Taaranwick, last summer. He was very enthusiastic about the early training of the children. The Jesuits used to say that if they could train a child up to seven years of age, they would be sure of keeping its loyalty, even though they had nothing more to do with its later education. This made a deep impression on me when I studied history under the beloved Thorbjørnnels, my history teacher in the academy. Now, Taaranwick held about the same view, that we must do all we can for the children and then we would be reasonably safe. He would not think of sending a youth away to an academy if he lived by the side of a state high school. The academy was only for country people who had far to send their children. Even they, both clergy and laity, were now sending their youth to the nearest high school. He prophesied that the high schools must increase, the academies must decrease. The country districts would get consolidated schools and country youths would not even have to go to the local town high school. That would be the death knell of the church academy. Perhaps a remnant of the academies would remain, supported by old fogies and hard heads. I asked if there was any moral danger in this. He answered that he couldn't see it that way. You know, Danielson, that we do not all look at things in the same light or with good vision. Some are apt to see with one eye, and that defective. We call them cranks. Danielson, I have often wondered whether your judgment is better than that of all of the people. It is pretty hard to think that all of the people are mistaken about the value of the high school. They kick about taxes, but are willing to be taxed to the limit for improving their high schools."

DANIELSON: "You may think I am a conceited crank, whereas I am neither conceited nor cranky.

At the time of Moses, all of the people, or nearly so, were afraid to enter the Promised Land. The land was truly beautiful, and flowing with milk and honey and was theirs besides, but it had a few giants, and the Chosen People were afraid. Was Moses right or they?"

MORGAN: "Moses."

DANIELSON: "Because he yielded up his thoughts to God's thoughts and believed His Word. And then Jeremiah prophesied that Jerusalem should fall, therefore it was wise to surrender, was he not almost alone in his stand? Yet we can see he was in the right, although neither conceited nor cranky. Were not the Pharisees and the people against Jesus, too? 'He came to His own, but His own received Him not.' 'He was full of grace and truth.' He was 'the Way, the Truth, and Life,' yet 'despised and rejected of men.' Morgan, it has always been that way, that a great majority do not see a question in the light of God's Word, and, worse still, they will not see."

MORGAN: "I want to see rightly, but there is always a 'but.' It is so hard to take a stand and to do."

DANIELSON: "You have taken a stand. You made a good profession in your speech last Sunday. Now act. Act now. 'Strike while the iron is hot.' You will find sweet peace after having decided for the right. Doubt and fears will beset you again, of course, but you have recourse to prayer and the Word. In prayer you may speak to Him your every trouble; in His Word you may listen to His answer of comfort and guidance out of every difficulty. Have you tried asking the Lord to guide you in solving the school question, in the spirit of Jesus: 'Not as I will, but as Thou wilt.'"

MORGAN: "Yes, and no. I don't like to say: 'As

'Thou wilt.' I have a feeling that if I said that, I would have to send the girl to the academy, even against her consent."

DANIELSON: "Most unfortunate man. As bad off as the seeker who never finds, as the dog who returns to his vomit. Let me tell you what I have been musing on coming from town. I was bent on speaking to you the truth in charity, as a friend and a brother. It is now November. It is nearly winter. It is not



SPRINGTIME IS SOWING TIME.

springtime. Springtime is sowing time. The springtime of life is the time to learn, also to learn the Word of God. I know that your plan to send your children to our church college after they are mature is upright. I do not doubt its sincerity. But maturity is late in the season of spring. It is almost too late to begin to plant with hopes of getting returns, some 30 fold, some 60 fold and some 100 fold. Begin early, the earlier the better. What is learned young is learned for life, be it sin or salvation.

“Ere your boy has reached to seven,
Teach him well the way to Heaven;
Better still the work will thrive,
If he learns before he's five.”

MORGAN: “That verse agrees with Perry Taaranwick and the Jesuits.”

DANIELSON: “Good enough as far as it goes. But do not stop at five and seven. Some seed must be sown in March, some in April, some in May, and some in June. The childhood stage is March, the academy is April, the college is May, and the professional is June. You want everything sown either in May or June or in early March. Why not in April? Why not sow the Good Seed in the high school age? It is sad to think of the thousands and millions whose broad acres lie fallow, overgrown with seeds and thistles; of the precious souls created that they might know the truth and be saved forever, and yet millions of them do not even have a Sunday school ‘International Lesson Leaf’ glimpse of the Savior. It is nearly winter; no one plants now. Night is coming on when no man can work. ‘The harvest is past, the summer is ended, and we are not saved.’”

MORGAN: “Do you really believe that I shall get better returns from the academy than from the high school?”

DANIELSON: “I certainly do, with all my heart and all my mind. ‘Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap. . . . And in due season we shall reap, if we faint not.’ ‘They that sow in tears shall reap in joy.’ Well, I have to be going. Adieu.”

CHAPTER SIXTEEN.

BLOODED STOCK.

MORGAN: (entering): "How is Mary, Mother?"

MRS. MORGAN: "The fever has gone down and she is sleeping sweetly. I am so grateful and relieved. Dr. Hogan was here this afternoon and said she would surely be well in a day or two. How did you get along at the congregational business meeting?"

MORGAN: "We had a fairly good meeting, although rather strenuous. The unchurchly crowd meet up to a man at these meetings. They are sure to be present at a business meeting where they can vote against the wishes of the godly members as they are sure to absent themselves from services for months at a time. Today there were many questions to be settled—election of pastor, parochial school for next summer, synodical treasury, foreign missionary, etc. The unchurchly crowd must have had a preliminary caucus before meeting up, because they acted according to a program and voted as one man. As we had no pastor present, we had to elect a temporary chairman. Emson was elected as being a Norwegian-Dane and friendly to both factions. Paul Georgeson opened up with prayer and Scripture reading. I shall mention only a few of the points that came up. The first to create discussion was the salary of the pastor. Pastor Halm's fixed salary had been only \$50 a month and that was paid a year after it was due. Some of us thought that we ought to pay him up; some even thought that we ought to follow the good custom of giving him a thankoffering in appreciation of his many years of faithful service. Aysee thought that Halm had got enough out of us already. The pastor

was paid for funerals, weddings and got money and provisions as gifts from so many that he did not need any other salary. Danielson replied that Halm had been offered several other charges at from \$800 to \$1,200 a year, but he had refused them because he wanted to try to do some good in this charge. 'Sit down,' said Aysee. 'I have the floor, sir,' answered Danielson, 'and before I sit down I wish to ask how much Aysee has contributed of his free will to Pastor Halm. I also have been trustee in my day, and I know that Aysee is not in the habit even of contributing to the fixed salary of any pastor we have had.' 'That will do. Don't get personal,' said Chairman Emson. 'I didn't intend to be. I beg Aysee's pardon for being personal.' 'You don't need to,' answered Aysee. 'I just want to say in answer to Danielson's fling at me that I am no hypocrite. I don't waste much time in church to please such weather roosters as Halm, a man who shouts for church schools and sends his children elsewhere, nor do I waste much money in feeding grafters. I tend to my own affairs, make my own living and do not sponge on others.' Some demanded a vote on the question. Emson said there was no motion yet. Aysee moved that the salary remain at \$600 a year for both Congregations. Emson said that there was a delegation from the town Congregation and they wished to report what had been done at their meeting. There were four delegates in the party from town and three other members who had dropped in from curiosity. These seven were Peetlars, Fred Riig, Thomaselbo, Sr., Slinnola, the four delegates, besides Perati, Torpine and Wardem-crik, the three visitors. Peetlars was spokesman. He said that after considering the high cost of living, and the expense connected with the ministry in keeping a team, attending conventions, being at the head of the

list on all contributions, having decent clothing and the like, it was only fair to pay the minister \$75 a month. He thought the minister of all men needed an auto besides. He was sure that there was not a man in the Congregation that would do the minister's work at even that salary. He did not see how any minister could live on less than \$900 a year under present conditions."

MRS. MORGAN: "Fine. That Peetlars is a broad-minded, liberal hearted fellow."

MORGAN: "Albertare thereupon moved as a substitute to the first motion that the new pastor be paid \$900 a year. Jayare Jacobs seconded it. We voted on the substitute first. Both sides seemed equally strong, but the chairman said \$900 had won out. A division was called for, and the \$900 motion lost."

MRS. MORGAN: "How did you vote?"

MORGAN: "I voted against a raise, because I thought it was too large for such a small charge. A motion to reconsider was promptly made, and it was argued that we could not get a pastor unless we paid him a living salary. It would not do to starve him. A pastor has to pay for the things he needs, and if he doesn't pay promptly it casts a shadow on the good name of the ministry. I decided to change my vote, and so did several others who were favorably disposed to the congregational work. The salary was fixed \$900. But that means that we shall have to pay \$12 instead of \$8 a year to the congregational treasury. It is pretty hard, considering the way prices soar."

MRS. MORGAN: "If only the many outsiders in our midst who are enjoying all the advantages of the Church, such as preachings, Baptisms, Confirmations, funerals, would join, then they could help share the burden of the few. If all should do like them, there

would be no Church on this earth, no Gospel would be heard, darkest night would fall upon this sinful world. We can be thankful that we have the Church and that the Lord still sends us His pastors to gather our people, all gone astray, as sheep without a shepherd. Besides, \$12 a year for pastoral service is cheap. William Nessheim paid \$142 for his first operation for appendicitis and \$100 for his second one. The Mortensens have paid out over \$1,000 for surgery alone. I read in the farm journal about a man whose son was acquitted at a murder trial. The lawyer asked only \$400 for his services. The father insisted on paying more. I thought to myself: If the father had spent \$400 on making the boy a Christian, there would probably not have been any murder or legal expense.—Tell me more about the meeting.”

MORGAN: “The election of pastor was easy. We had two candidates, the Rev. Prof. Thronulv and Candidate Dypdale. You remember that they both preached here. The Congregation had had so much trouble with Halm because he was so set in his views, and they ascribed it to the fact that he had been a teacher so long, therefore nobody spoke up for Thronulv. I did hear Perati say to his neighbor: ‘But Halm preached the full and pure Gospel as well as any man I have heard.’ Wardemerik said: ‘There is no use talking. Dypdale we must have.’ Thomaselbo added: ‘He is filled with the Spirit.’ The vote for pastor was unanimous for Dypdale. He had got every vote at the town election, too.”

MRS. MORGAN: “Papa, I did not hear him when he was at our church to give his trial sermon. I could not go that time. Mrs. Willis was there, and she was wild about him. She said Halm was nothing in comparison.”

MORGAN: "I have noted that every new speaker at the church is considered most charming. I am like everybody else in this regard. I like to hear new voices in the pulpit, and was completely won over by Dydale's vigorous preaching. Halm was so reserved and matter-of-fact. It was always pure doctrine and painful practice with him."

MRS. MORGAN: "How did the vote on the parochial school turn out? Are we going to have any school in our district?"

MORGAN: "No, the opposition was too strong. The question turned chiefly on the cost. Ladokk made a little speech about our duty as a Congregation, the Bride of Christ, to train up our children, the children of God, in His Word and ways. We had promised to do so when we joined the Congregation and whenever we witnessed a Baptism. We had so far been doing so little. Everybody knew that many of the homes had laid aside the duties of Christian instruction commanded by Moses and Solomon and Christ, besides Luther in the Prefaces to his 'Catechisms.' Everybody knew, too, that the Sunday schools were insufficient. He could speak from experience, having taught Sunday school in the Congregation for seven years. When he said the Sunday school could not supply the necessary training that God's princes needed, he hoped no one would misunderstand him. He was a man and had the strength to make the trips to the school house and the church in every sort of weather to make fires and conduct classes. So could also Charles Nilsen and William Pea, who had conducted a Sunday school a still longer period over in their nook of the world. He could not understand, however, how some of the girls and women could do so. There were Miss Jackson and Mrs. Svenanders, Miss Williamson and

Mrs. Nels Sea, Miss Thorvaldi, Miss Belinda Tho and Miss Jessie Emeliussen, together conducting four little Sunday schools in the widely scattered Congregation, and so far these women had not had a cent of pay for their inestimable service of love to His little lambs. When he made a motion for a month of parochial school in each of five districts, he did so with the full approval of all of the Sunday school teachers. The motion was seconded by Carolson. A lively debate followed. Hendictsane said he was for more parochial school, but against more expenses. He was afraid the extra expenses would keep people from joining the Congregation or would compel others to leave it. Last year they were induced to get a Normal trained teacher, Mr. Perry Taaranwick, and he gave general satisfaction. But to get him the Congregation had been forced to raise the monthly salary from \$25 to \$35, and this resulted in a deficit in the treasury of \$70. To get this money in, Adolph Hans, Ole Halvor, John F. Hanson and he had to canvass the whole Congregation, and this had taken them about three days each. In addition to this work, the ladies' aid had had a coffee and ice cream social to raise money to pay the deficit; the young people had had an ice cream social for the same purpose, and Halm had contributed \$5. Last year we had only three districts with a month of school in each. This year five were proposed. The people seemed to want Mr. Taaranwick again. That would mean a deficit of at last \$140 this year. Any child could see that if the money was to be raised by special canvass and ice cream parties the Congregation would have nothing else to do all summer than to canvass and eat ice cream. We would be paying too much for our whistle, and therefore he for one would vote against Ladokk's otherwise worthy motion. Carolson got the

floor and said he did not look at the question from the same angle as Hendictsane. He said that five months' parochial school at \$35 per month would amount to \$175, or about \$2 per family. The proposed extra expense was \$70 or \$1 per family. The two months of religious school was well worth \$1 per family, and he would gladly add \$1 or \$5 to his yearly contribution in order to save the canvassers, the women and the young people extra steps, and the stomachs relief from too much ice cream."

MRS. MORGAN: "Carolson is only a hired man and a single man at that. Hendictsane has 300 acres of land and a house full of children. How differently they look at things. What a queer world."

MORGAN: "Well, the discussion became lively. Several men without children said it was unfair for them to pay for other people's children. To this was replied that we had to pay our share of taxes for the support of the state schools, whether we would or not. One said that the expense of the parochial was enough to break a man's back. He was answered that the cost per child in the common schools of the United States in 1914 was over \$39 and in this State was \$52, while the cost per child for religious instruction in our Congregation according to Ladokk's motion was about \$1.50. We do not murmur at paying up to \$300 a year taxes to the State, but we howl at giving \$10 to the Church. 'Render unto Caesar the things which are Caesar's, and unto God the things which are God's.'"

MRS. MORGAN: "And how did it turn out?"

MORGAN: "I told you we lost. Mr. Gunder was the last man to make a speech. He said we are getting too much religious instruction. The preacher condemns us to Hell every Sunday and the teacher

fills up our children with fear of Hell every weekday when we have parochial school. He had never sent his child to parochial or Sunday school and never would, even if he were church disciplined, but he didn't think the deacons would discipline him as long as he paid his assessments. The vote was pretty even, but turned against the five-month motion. Hendictsane moved three months, and that carried without debate. Then came the most ticklish question on today's program—"

MRS. MORGAN: "The synodical treasury?"

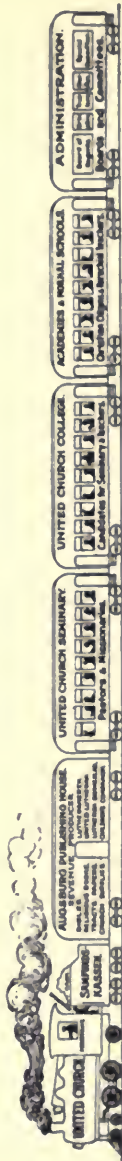
MORGAN: "Yes, just that. Every family, you remember, had received a booklet from the synodical treasurer, Erik Voldlund, explaining the importance of the church high schools, academies, colleges, normals and seminary, and asking for willing and abundant support in a measure proportionate to our incomes and blessings. I had read the booklet and, since visiting my old academy, I had made up my mind to be more liberal this year. Therefore I made the motion that we try to raise the full sum asked of us, 50 cents for each confirmed member. I can not now go into the details of the discussion. So many wanted to speak at once. Most of the speeches were against our church schools. Rasmussen said the teachers worked only two hours a week on \$1,200 a year. To this I answered that I had attended an academy and that the teachers worked all day and not one of them in my day had over \$700 a year. Now some get more, for everything costs twice as much as then. Hovgaard said, 'What's the use of having church schools anyway? They are so costly that it is impossible for poor people to send their children there?' He had read that our college was a college only for millionaires. Even our schoolmaster, Taaranwick, had to admit that he could not see why

our schools are so expensive, while the state schools are free. Taaranwick had said that he wanted to continue his studies at college, but could not because the expenses there were so fearful. He said that on account of the expenses he could not advise anyone to send his children there. What's the use of having schools that you cannot send your own children to, anyway? To this Danielson replied that Taaranwick had not attended our college and went too much by hearsay and talked too freely about things he was not posted on. Danielson had had two children at the academy for four years and had one there now. He had visited the school, and had been studying catalogs and reports and talking with men who had first hand information, and had been doing some figuring himself. He said that just as the parochial school is run cheaper than the common school, so is the academy run cheaper than the high school and the church college than the state university. 'I am able to tell exactly what it has cost me to send my children to the academy,' he said. 'It has cost \$1 a week each for tuition, but the board has been at cost, hence cheaper than for those who send their children to town. I have got through cheaper than any of you who have used the local high school. I have a list showing that it cost the State an average of \$540 per student to run the state university one year; on the other hand, the cost to the Synod of running our church college, including the boarding department and the dormitory, per student is only \$186 a year. In addition to these expenses, the personal expenses at the state university, as many of you know from having had to foot the bills, is from \$300 to \$700 a year, whereas those at the church college are only from \$200 to \$400 a year. It is entirely wrong to say that our schools are more expensive just because some

young man or woman has been given a lot of spending money by foolish parents.' ”

MRS. MORGAN: “That is what I say, too.”

MORGAN: “Aysee wanted to know what the synodical treasury was for. If each paid his own tuition, what was the use of the treasury? To this Ole Halvor answered that this treasury helped to keep down the tuition. The state schools are supported by taxes; the church schools by this treasury and tuition. Fifty cents for each grown up was not much of a hardship, but it was a great help to the schools. Without it they would have to close their doors, for the tuition money was insufficient to pay the teachers and running expenses. The schools brought blessings to every Congregation—they gave them preachers, teachers and deaconesses; they gave them enlightened, consecrated church members in every walk of life. The Synod with its schools was like a train, serving the community. The synodical treasury was like the coal-car behind the engine; if it were empty, the engine would stop. Aysee interrupted, saying that this Congregation had never had any good of the Synod and its schools. Andrew Evans replied that today we have called a new pastor. Where did he get his training? From the state university, perhaps? No, from the church schools. Where did Halm come from, and all the pastors before him? Where did Taaranwick get his education and his zeal for parochial schools? All of our pastors and teachers have been trained in church schools. We owe them a little support in return. Mr. Schönheim argued that there were many Danes, Swedes and Germans in the Congregation, and they couldn't see any sense in their supporting Norwegian schools. Jayare Jacobs begged leave to say that he was a Dane by birth and sentiment, yet he would gladly admit that the Norwegian



THE SYNODICAL TREASURY (COAL CAR).

The Church has often been described as a ship, sailing on the sea. It may also be pictured as a train, speeding across the continent, from coast to coast. In this picture we can see the United Norwegian Lutheran Church and its institutions represented as a train. The engine is the Synod, indispensable to the institutions that wish to get anywhere. If the engine is absent, the coaches (representing the institutions) will stand still. The coal car serves an important purpose. The engine can not proceed far without coal and water. In the illustration the coal car stands for the synodical treasury. As most of the money in this treasury goes to pay the running expenses of the schools, this treasury might properly be called the school treasury. Without money in this treasury the church schools would have to close their doors. Without the church schools the Norwegian Lutheran

Church in America would have numbered only a handful of lay preachers and a few scattered hearers. Without the Norwegian Lutheran Church the Norwegians in America would have about as much or as little to contribute to America as the Negroes or the Chinese; the vast majority of them would have lost every trace of the Norwegian language, the Lutheran religion, the many excellent historical memories, literary masterpieces, national traits, customs, ideals and spirit. It pays to invest in church schools. Giving pays. The little fountain gives up its fresh water to the streamlet, watering the fields and satisfying the thirst of man and beast; the big slough keeps every drop, makes the neighborhood sick with malaria, until it is dried up by a providential wind. If we divide for God, He will multiply for us.

pastors who had come there to serve had served all Norwegians, Danes, Swedes, Germans, Frenchmen, Englishmen, and all the half-breeds of 18 complexions without respect of persons; and all the Danes and other nationalities were just as much indebted to the Norwegian schools as the Norwegians were. The greatest contribution that the Norwegians and Danes could make to this country was to train up Norwegians or peoples of other nationalities as the children of God and to send out ambassadors in Christ's stead. J. A. Johnson said he was a Swede in hair and hue, nevertheless he loved his Norwegian wife as well now as on his wedding day, and he felt at home in this Congregation, though served by Norwegian-speaking pastors. Several began to call for a vote on the question. Chairman Emson said that Mads Peter had asked for the floor. Mr. Peter, you know, is a Dane and a college graduate, and we expected a clear-cut speech from him. He gave a ringing plea for the motion. 'Brethren,' said he, 'You have noticed in your last agricultural paper a picture of a Duroc-Jersey hog from the Perrin farm, mother of 54 pigs in four litters within two years. That hog, gentlemen, is worth \$400, or not a cent. It has a history and an ancestry. The owners of this family of swine have put a lot of thought and money and work into this animal. Why? Because it pays. Mr. Swenson, who lives only 20 miles from here, bought a hog and paid \$1,800 spot cash for it, so that he could improve his breed. Our country paper said he was an intelligent farmer. At our Farmer's Club not a man among you suggested he had paid too much for his whistle. In the same number of our farm paper is a picture of a Guernsey calf that is worth \$1,000. It's history goes back only three generations, yet it is a powerful argument for careful breeding and feeding. A while ago



A BLOODED HOG.
From "Farm, Stock and Home."



A BLOODED CALF.
From "Farm, Stock and Home."

we read about a Wisconsin farmer who paid \$6,000 for a calf. We are willing to pay enormous prices for blooded stock and to do almost anything to raise better swine and cattle. But here we are complaining about contributing 50 cents each to making better citizens; we are hollering about the injustice of giving a half a dollar towards the training of the sons of God to walk in His steps. It makes me sad and sick at heart. That is all.' He sat down. We voted and the synodical appropriation carried the day. Aysee moved that we adjourn. Halvor O. Thon said we had to wait until we had disposed of the mission question. This was soon settled, for people wanted to get home to their chores. We decided to support a foreign missionary this year, also."

MRS. MORGAN: "Good."

MORGAN: "Thereupon Christian Victorfar gave a fervent prayer and we sang, standing,

"Now thank we all our God,
With hearts and hands and voices.'"

MRS. MORGAN: "I am so glad your motion carried. We can easily give \$1."

MORGAN: "I am going to give \$10 this year. I have always given as little as I could; now I shall give as much as I am able."

MRS. MORGAN: "Don't you think that that is going too deep into our small treasury? You know the crops were small this year, and you lost two horses, Tom and Topsy, this summer. And then you had to buy Daisy and Queen at a high price. And you must not forget that you have been planning on buying a Ford in the spring."

MORGAN: "I have thought it out, and if you do not refuse my request, I will ask that you let me give \$10."

MRS. MORGAN: "Have your wish, then, this time, Big Heart."

CHAPTER SEVENTEEN.

WAR.

JOHN A. JOHNSON (at the creamery): "Who has now won out at election, Mr. Morgan? Is it Hughes?"

MORGAN: "No, it looks as if Wilson gets it again, and I am glad."

JOHNSON: "Yes, I s'pose you are, for you are a Democrat. But I am not, for I am a Republican."

THUSNES: "I am proud to say that I am neither Democrat nor Republican. I am a Socialist and voted for Benson."

DANIELSON: "There is something good in the platforms of all of these parties, but there is also something wrong and something lacking. The Prohibition platform has to my mind been the most progressive, therefore I have been voting the Prohibition ticket for years. Hanley got my vote."

THUSNES: "You threw away your vote. Your party will never get into office."

DANIELSON: "How you talk, sir! Perhaps you did not throw away your vote then? Perhaps Benson will be the next president?"

THUSNES: "I admit that we did not elect Benson. I admit even that we may never be so strong as a political party that we can elect the highest officials of the land. But we Socialists believe we have a righteous cause to fight for and would rather be right than president. We believe that if we keep on agitating for our principles and get a fair number of voters to vote for our candidates and get a city mayor or a congressman here and there, now and then, elected on our platform, that we shall command such respect

that the two old parties will begin to take up our ideas and put them into their platforms and carry them out in practice. We believe that our cause is right, and that we shall win, even in election defeats. I am very well satisfied with my vote for Benson."

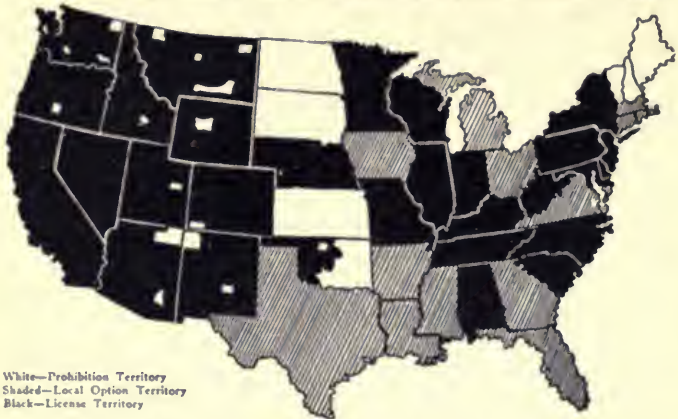
DANIELSON: "Try to stretch your imagination over into a Prohibitionist's mind and heart. He, too, believes his cause is right and that a vote for a losing candidate is not in vain, because it was cast in behalf of a worthy cause and a brave exponent of that cause. Maybe the drink problem is not a big problem? And maybe the struggle for the abolition of the saloon has not resulted in sentiment for abstinence among Republicans and Democrats? And maybe one-half of the States in the United States have not already voted dry? I am glad to say that the men who have worked for Prohibition have not labored in vain even though they have been mocked and rotten-egged and kept out of office."

MORGAN: "You Socialists and Prohibitionists take too much credit to yourself. The fact is, it is the Democratic party that has stood for people's rights all along and that has really put into practice the Prohibition theory. The South began to turn out the saloons and the South is solid Democratic."

JOHNSON: "No, it is the Republican party that has stood for the people's rights all along. It was the Republican party that put an end to slavery, which was the darling institution of the Democratic South. It was the Republican North that began to put into practice Prohibition. Think of the dry States of Maine, Kansas, North Dakota and Washington."

MORGAN: "If Roosevelt had been president we would have been at war with all the world. Wilson kept us out of the war."

"WET" AND "DRY" MAP OF THE UNITED STATES BY STATES, JANUARY 1, 1893



White spots in Black states show Indian Reservations "dry" by Federal law

Revised Wet and Dry Map of the United States—White Indicates Dry Territory—On to Washington and Make It All White



THE RESULT OF "THROWING AWAY ONE'S VOTE."

2,637,490 square miles dry, 336,400 wet; 2,543 counties in U. S. dry, 355 wet (1916).

JOHNSON: "Wilson would have plunged us into the war on the side of England long ago, had it not been for the Germans in this country holding him back and the Germans in the Fatherland not wanting to fight us. You claim too much for your man. We do not want to fight anybody and nobody wants to fight us, even if we are unfair and unneutral."

MORGAN: "We are not unneutral."

JOHNSON: "Which side are you on?"

MORGAN: "I want to see Germany spanked proper for breaking the neutrality of Belgium."

JOHNSON: "And you want to see the United States sell ammunition, provide food, and loan money to the English to accomplish this dastardly act. You are neutral; you are, in fact. I am thinking of England's treatment of Greece, China, Transvaal and America. But enough said. I am not a neutral."

DANIELSON: "Let us not discuss the election and the war as partisans. I am for the Gospel of peace. I do not believe it is necessary for us to fight, nor for the Europeans. There is a place in the sun even for the Germans, even though their land is small for such a mighty people. They have so far been emigrating to English lands in America, Australia and elsewhere; and they have been treated well there. They have gone into South America, Africa and Asia, and have done well there, too. I believe they should be a blessed and mighty people without militarism. And I believe that England could maintain her rank in the commercial world without navalism. I cannot understand the present propaganda in this country for preparedness, another name for navalism and militarism. We have so far been spending over 70 per cent of our total federal budget for war. You come with me home and I will show you from the 'World's

Almanac,' and the United States reports, that in a period of 120 years this peaceful nation has spent over \$13,000,000,000 for war and less than \$5,000,000,000 for peace. This means that in our history as a nation we have already spent over three times as much in defense and destruction as in education and material improvements. If we trusted in God, as we say on our dollar, we would not be shouting for preparedness. And if we were neutral, we would not be making bullets to pierce the hearts of our friends and kinsmen across the sea. And if we believed in prayer, we would still be beseeching the Lord of hosts to pronounce His almighty 'Peace, be still' to the warring sons of men."

THUSNES: "I believe in peace, but I cannot stand your sermonizing, Danielson. We Socialists want as little to do with religion as possible. So I am off." (Goes.)

DANIELSON: "We Prohibitionists want to have as much of Christianity as possible. We prefer to vote as we pray."

JOHNSON: "I shall have to get my milk cans home too before dinner." (Goes.)

MORGAN: "I, too, ought to get a move on myself."

DANIELSON: "Let Joey drive your team and you sit on with me. I have to go past your place anyhow."

JOEY: "Good. I want to drive."

MORGAN (getting on Danielson's wagon): "Aren't you mistaken as to the expenses for war and defense in this country?"

DANIELSON: "No. Our expenses were second only to England's up to the war. And still our ammunition factories and warlike statesmen are not satisfied. We should have a law that these men should be lined up in the first line of battle when war breaks out."

MORGAN: "We will never have a war with such a peaceful president to govern us."

DANIELSON: "I do not like to say anything against him. I have, however, not forgotten that we shot into Vera Cruz without warning, killing children sitting at their school desks. There are other things, too, which make me think that he might be induced to fight. For example, a whole army was sent into Mexico after one man, Villa. We know also that 'Whatsoever a man soweth, that shall he also reap.' We are sowing hatred and fear in preparing for war, and we will get hatred and fear and all the horrors of war in return. Carnegie wrote about five years ago a tract called the 'Baseless Fear of War,' arguing that the nations were too civilized and too prepared for such expensive folly, but the war came anyway as a direct illustration of the Scripture passage just referred to. But that is not my point. I believe war is an expensive sin. Jesus came to bring peace upon earth. He is called also the Prince of Peace. He has urged us to be at peace with one another and has said, 'Blessed are the peace makers, for they shall be called the sons of God.' You believe that we are the sons of God?"

MORGAN: "Certainly I want to believe it, but at times it seems so unreasonable. Besides so few take it seriously or rejoice on account of sonship. They are very proud of any remote connection with celebrated men, but you do not catch many reckoning on any advantage from sonship in God's household."

DANIELSON: "The cost of war has appalled me beyond words. I was reading last night in a magazine an article by Frank H. Simonds, perhaps the best known authority in the United States on the European war, on what the war is costing in men. He says

that there have been 18,500,000 casualties—killed, wounded, imprisoned—in 26 months. This does not include the Turkish losses. This means the loss of



A CEASELESS STREAM.
From "The Literary Digest."

over 25,000 men a day, 25,000 of the strongest and best men, for only picked men are wanted. And most of these, sir, are baptized men, called to be the sons of God. Did Christ use the sword or command Peter to use the sword?"

MORGAN: "No. He went about doing good to His enemies and prayed, 'Forgive them, for they know not what they do.' He commanded Peter to return his sword to its scabbard, 'for all they that take the sword shall perish with the sword.' But there is also a passage which says that He came not to send peace, but a sword. Do you understand that passage, Danielson?"

DANIELSON: "I understand this and other passages only in part. Even although I do not understand a certain passage I accept it in faith anyway. I do not believe that there are any real contradictions in the Bible. For example, as to the word peace. It is spoken of in the Bible in several ways, just as the word paradise may have different meanings. The meaning can generally be determined from the context. There is peace with God, peace of God, or inward, peace on earth, and so forth. I understand somehow that the truth that Christ brought does not bring peace, but conflict. The Pharisees and people found it a hard saying; it was unto the Jews a stumbling block and unto the Greeks foolishness, but unto believers the wisdom of God. I can understand somewhat how this truth concerning Christ can on the one hand, set a man at variance against his father and a daughter against her mother; and how it can, on the other hand, make the nations beat their swords into plowshares and cease teaching the science and art of war."

MORGAN: "Have you any idea as to how much this European war is going to cost?"

DANIELSON: "In money? No. It must have cost about \$50,000,000,000 already; besides the men, 25,000 men lost every day on the battlefield—a ceaseless stream—almost as many men lost in a day as there are preachers in Europe; many times as many



THE CAPTURE OF GUILLEMONT BY IRISH TROOPS—"A HUMAN AVALANCHE."
From "The Illustrated London News."

soldiers lost in a day as there have been Christian missionaries from the beginning of the Christian era until now. And all these men are wasted, their sacrifice apparently in vain; and then the hatred and the heartaches; men who have never seen each other hating and being hated. And, again, the dulling of the moral sensibilities of those at home through the constant recital of slaughter; and the unloosening of the moral bonds, the increase in lawlessness and immorality amongst young and old, female and male. Can you understand it?"

MORGAN: "It seems to me sometimes as if the world applauds at the destruction of men, but mocks at the salvation of men."

DANIELSON: "I have made up my mind that I would do all that I can to give my sons a princely education. If the good Father in Heaven will call them into His service as preachers, teachers or missionaries, I shall rejoice; if He wants them to continue on the farm or in some other humble calling, good and well, providing they be not forced to go to war to kill some poor fellow being, and providing they 'will show forth the praises of Him Who hath called them out of darkness into His marvelous light.' Morgan, why can't you plan on sending your children to the church academy, there to get a princely training in God's Word. Louissetta ought to be there now, you will have to admit."

MORGAN: "I am thinking of the expense—and the sacrifice—."

DANIELSON: "Expense, man. And sacrifice! What will not a man sacrifice in the name of patriotism. Haven't we been talking about 25,000 murdered a day in the name of patriotism; 25,000 willingly sacrificing themselves for their countries and their countries' "

commerce. Johnson's son-in-law, who returned from Canada, says that mothers, wives and sweethearts urge their sons, husbands and lovers to enlist, and goodbyes are said without a tear. Is it any sacrifice to urge your child to study the Word of God and to walk in His steps? We have been talking about expense. A single warship may cost up to \$12,000,000, as much as our state university has cost since its foundation, 300 times as much as the average high school or academy plant. If nations are so liberal in providing for destroying life, cannot we also be liberal in providing for saving life?"

MORGAN: "This country does not want war. It wants only to prepare in self-defense. I believe you are fanatical in your charges against the administration."

DANIELSON: "I do not believe in that kind of preparation for defense. It will lead to bloodshed. Teaching men to observe all things whatsoever He hath commanded is a better preparation for defense. It is the only princely training."

MORGAN: "Here is my depot. I shall have to get off. Thanks for companionship."

DANIELSON: "Make a reckoning of the expense at high school and academy, and make the sacrifice. Farewell."

MORGAN: "Say, Danielson. You really believe that the fact that you and other Prohibition cranks have been throwing away your votes, has brought about the present Prohibition sentiment in the old parties?"

DANIELSON: "I do. Prohibition is one of the many political issues that somebody must suffer for before it is recognized by voters and politicians. In the parable of the 'Unjust Judge' the widow got her rights

at last, by keeping on asking for it. Our Prohibition votes are a petition for redress and right."

MORGAN: "I was thinking more about something else. You know I have planned on giving my children a high school training rather than an academy education so that they shall not be handicapped in the struggle for a living. I have regarded a boy going to an academy in the same way as a man throwing his vote away for a losing candidate. But maybe I am wrong after all."

DANIELSON: "You are wrong, I fear. Sacrificing for right is not loss. Even if we should lose our life for Christ's sake, the same would save it."

MORGAN: "Well, so long." (Goes homeward, at first musing, then breaking into song):

"O for a faith that will not shrink,
Though pressed by many a foe,
That will not tremble on the brink
Of any earthly woe;

"That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief or pain,
Will lean upon our God;—

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;

"That bears unmoved the world's dread frown,
Nor heeds its scornful smile—"

JOEY: "Help me unhitch, Father."

MORGAN: "Aye, aye, sir."

CHAPTER EIGHTEEN.

COFFIN NAILS.

JOEY (coming back from school): "Every one in the eighth grade has to write an essay on 'Cigarettes.' What do you think of that, Mother?"

MRS. MORGAN: "It is a splendid idea. Perhaps Papa will help you this evening. But first you must think hard about the subject and get down on a piece of paper your points and group them into an outline. That is the way we used to do it when we were at school."

JOEY: "But Papa smokes. He wouldn't care to help me on that account."

MRS. MORGAN: "He would be just the man to help you on that account. Now you see. If he won't, I will. I have some definite views on the question."

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JOEY (in the evening): "Teacher has set us to writing an essay on 'Cigarettes.' She says that we might just as well write on some useful and live subject as those given in the books. She wants us to do some thinking, reading and asking on this question. I have been thinking and reading until my head is in a whirl. I never knew it could contain so many ideas on one subject before. And now I am going to do some asking. Is tobacco a necessity?"

MORGAN: "Not a natural necessity. It is a necessity to some who have acquired the habit."

JOEY: "When should a boy begin smoking?"

MORGAN: "A boy should never begin."

JOEY: "When should a man begin?"

MORGAN: "Men seldom begin. The majority be-

gan as boys. Men would save money and be better off if they never began."

JOEY: "Will you help me pick out facts for my essay? I have Overton's 'General Hygiene' here, and that gives a number of facts. Which shall I take and which omit?"

MORGAN: "Every physiology is radical, bitterly condemning the use of tobacco. Most people would therefore omit everything said by your physiologies."

JOEY: "Listen, then, and hear what Overton has to say. He describes it as a plant first used by the Indians and now by all the known world. It is used in the form of chewing tobacco, smoking tobacco, cigars, cigarettes and snuff. 'Tobacco contains a substance called nicotine, which is a powerful poison. Two or three drops of pure nicotine would make a man dangerously sick. The reason why those who use tobacco are not killed by it is that they do not swallow much of the nicotine.' It has a narcotic effect, but because it is a poison it cannot be used as a quieting medicine."

KNUTE: "What does narcotic mean?"

MORGAN: "Joey, what does it mean?"

JOEY: "Narcotic means quieting."

MRS. MORGAN: "Yes, and also benumbing, stupefying."

MORGAN: "What does the physiology say concerning the effect of tobacco?"

JOEY: "It produces two forms of poisoning, a quick and a slow. The quick form is a feeling of stomach sickness, with paleness and weakness. The slow form is a weakening of the muscles, heart, lungs, brain, eyes, and every other organ of the body. It retards the growth of the cells, fills the lungs with smoke, the

blood with nicotine, makes the heart beat irregularly, and reduces the strength and vigor of mind and limb. It is far more dangerous to boys than men. It makes boys dull, idle and bad. Boy loafers and boy criminals are nearly all cigarette fiends. Cigarettes are the worst form of tobacco, not because they contain more nicotine, but because they are more pleasant to the taste, and more nicotine is therefore absorbed. The reason why men use tobacco is, that they have formed a habit of using it; the reason that boys use it is, the example of their fathers."

KNUTE: "Why do you use it, Father?"

MORGAN: "I have gotten used to it and crave for it."

JOEY: "Would you advise us to begin?"

MORGAN: "I have again and again forbidden you to touch it. It is not so very harmful to adults, although very harmful to boys. Therefore, no one should begin its use until 21 at least."

MRS. MORGAN: "Better never?"

MORGAN: "Better never."

KNUTE: "Why don't women smoke?"

MRS. MORGAN: "It is a nasty and disagreeable habit. On trains the men who smoke have to be herded together in smoking cars. The rest have first class service."

MORGAN: "I have a couple of tracts on the cigarettes. I'll get them. Here is Pomeroy's 'The Boy and the Cigarette,' and McKeever's 'The Cigarette Smoking Boy.' Let's see what Pomeroy says. He begins by stating what a boy is for. He is made to become a man. I would add what, Mother?"

MRS. MORGAN: "A prince of God."

MORGAN: "Right. Then we are told that cigarettes

are tobacco, and tobacco is in no ways useful to the boy. On the contrary it is harmful. Leading medical authorities are cited at some length to show the effects of tobacco on the young. Eighty years ago the average age of the learner was 22, now it is 11. The irritation of the lining of the mouth, throat, lungs, etc., is described; the effect on the nerves and the juices of the stomach, and other serious damages are dwelt on in turn. Then follows a comparison of smokers and non-smokers in the common schools, made by 10 teachers after several months of observation. In this list I note that there was one nervous non-smoker to 14 smokers; 3 were slow thinkers of non-smokers to 19 smokers; 16 of the smokers were loafers, 15 were out nights, but none of non-smokers had these faults; 79 of the smokers failed at promotion, but only 2 of the non-smokers failed. The book shows that employers do not want smokers. The foremost Nations and States are trying by law and education to check and prohibit the use of cigarettes. I might add that the insurance companies, the army recruiting stations, and the women do not fancy tobacco users. The book closes with the advice that boys with money to burn, should pause before they smoke away their life's success, and that fathers should think of the weight of their example."

KNUTE: "Why don't you quit, Father?"

MORGAN: "I haven't thought it a very bad habit. But if you say so, I suppose I had better. Willis says he can quit whenever he wants to, but he adds in the same breath that he does not want to. I am not so sure that I can, but I want to. Habit is like a chain; hard it is to unshackle."

MRS. MORGAN: "'Habit is a cable. We weave a thread of it every day, and at last we cannot break it.' This is one of the memory verses I learned at school."

MORGAN: "I learned another on 'Habit.' 'Habit is either the best of servants or the worst of masters.'"

JOEY: "Teacher said that I must not forget to mention the cost of the tobacco habit."

MORGAN: "There was something on that in the farm journal this week. I mean there were some figures on the total tobacco business of the United States for the year. Here they are: The United States raises every year about 1,000,000,000 pounds of tobacco, one third of the world crop. The tobacco business of the country is valued at about \$1,000,000,000 a year. About one third is exported; the rest is used at home."

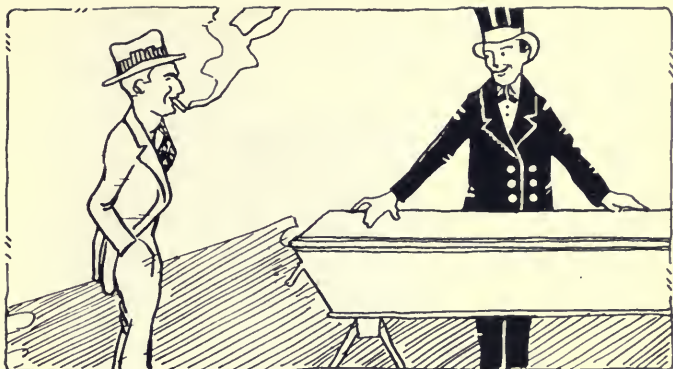
MRS. MORGAN: "Do you remember, Ole, that article in our church paper some time ago which ridiculed the pastors for being smokers? It reckoned that the pastors at this convention, lasting one week, smoked \$400 worth of cigars on the walks outside of the church, while the whole convention made an offering to missions amounting to only \$100. The comment was 'Coffin Nails and Love for Souls.'"

KNUTE: "I know what 'coffin nails' means. The Jones boys smoke and the Johnsons. Ed Jones calls cigarettes 'coffin nails.' 'Here, give me a coffin nail,' he says to Claus Johnson."



Drawn by ARTHUR

THE SEVEN AGES OF THE CIGARETTE FIEND



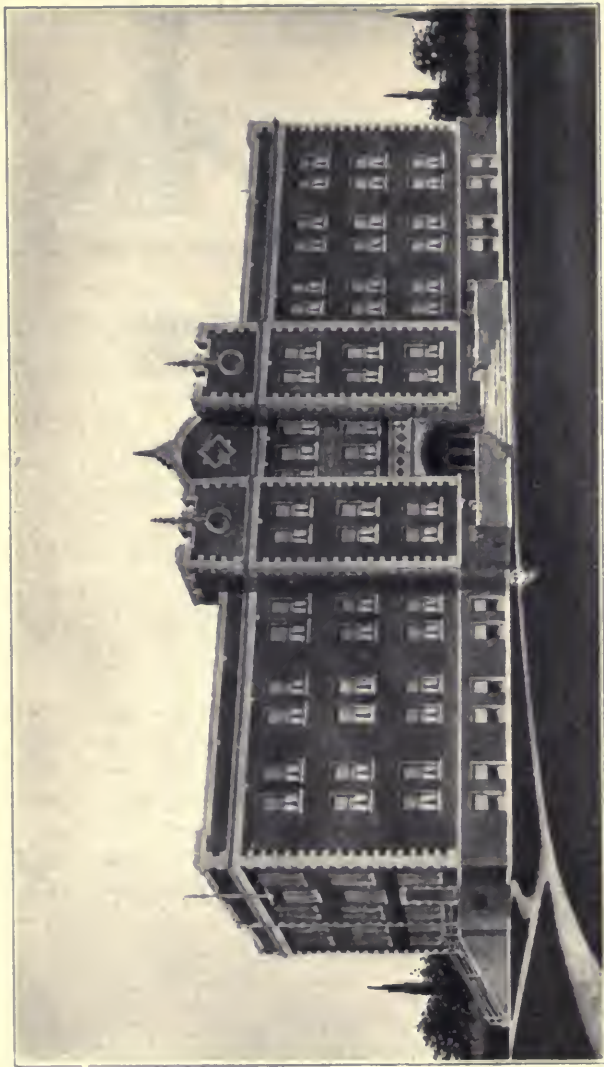
SMOKING "COFFIN NAILS."

JOEY: "The teacher said one day when she heard the expression: 'Yes, they are really coffin nails, and the undertaker is waiting for your turn to come.'"

MRS. MORGAN: "Now Joey wants to get more detailed facts about the cost of tobacco. The farm paper gives only general facts for the whole nation. Can't you furnish facts, Papa, that apply to a particular case?"

MORGAN: "Ish, I suppose you are trying to make me appear as the Horrid Example and to get me to figure out how much the weed has cost me. Hand me my ledger, Knute. I began keeping accounts about 27 years ago, and I can tell almost exactly how much I have spent for this and that. Tobacco.—My total tobacco bill is nearly \$400, or about four cents a day. That is not bad."

MRS. MORGAN: "\$400 is enough money to pay for an auto—and do you remember the article on the ladies' dormitory at our college? We were reading it. Mr. Selbyg was here over night. He said there was no money in the country for church school build-



MOHN HALL, LADIES' DORMITORY, ST. OLAF COLLEGE.

The waste in tobacco among the people of the United Norwegian Lutheran Church would build 50 such halls a year. Which is the least sinful—burning up your money or educating the future mothers?

ing. Then I read this article and showed him the picture illustrating it. You remember."

MORGAN: "Yes, underneath a picture of the proposed women's building was the terse remark: 'The waste in tobacco among the people of our Synod would build just fifty such halls a year. Which is the least sinful, burning up your money or educating the future mothers?'"

MRS. MORGAN: "Then Selbyg said that he would not give anything anyway, because if the Synod got money to put up this building, then it would soon be filled to overflowing with students, and then next year would be heard another horrible wail, 'Come over and help us. We have too many students, too little room.'"

MORGAN: "Yes, I remember. And I showed him that the tobacco money of our Synod alone, if diverted to the building fund, could put up fifty \$60,000 ladies' dormitories a year."

MRS. MORGAN: "And then he said that he could not understand why there should be a call for money for the school treasury every year. Would it never be full?"

MORGAN: "And then I showed him this treasury went to pay the teachers who had to have a yearly salary, just as we were making money and receiving blessings from on high yearly."

MRS. MORGAN: "And then he said that in spite of the new buildings and the endowment fund and the salary fund the expenses of the schools were going up."

MORGAN: "Just so. And I tried to show him that this could not be helped. The tuition was the same as before, except at two schools. Board was higher because foodstuffs and kitchen help was higher. It

was given to the students at about cost, and even at less than cost. The new buildings were needed because the attendance was larger, for which he ought to be truly thankful."

MRS. MORGAN: "Selbyg said the schools ought to be free and self-supporting, and that he wouldn't give a cent more to their support."

MORGAN: "I remember. Selbyg was, nevertheless, not as hard of heart as of speech. He gave more to that building than we did. Now, to get back to these books; this book by McKeever is apparently more hostile to cigarettes than the one by Pomeroy. You do not perhaps need any more facts, Joey, do you?"

JOEY: "I will see. Will you help me with my outline?"

MORGAN: "No, you must make that yourself, and write the essay yourself." (Begins to hunt for another book.)

MRS. MORGAN: "What are you hunting for, anyway?"

MORGAN: "I want to find the academy catalog. Here it is. I want to find out what the expenses really are. Let me see. Clothing and books will be about the same as at the high school. Board and room in town is \$3.50 per week, or \$126 per year, at the high school, and \$2.75 per week, or \$99 per year, at the academy. The board and room is \$27 less at the academy, if the children stay at the dormitory. Incidentals are about the same. Tuition is \$36 at the academy. If we subtract \$27, the amount we save at the academy on board and room, from \$36, the amount of the tuition, the difference will be \$9, the added cost of the academy education. If we add \$10 for carfare going and coming twice, the total cost at the academy over and above the high school will be \$19.

Mother, do you think that an academy education is worth \$19 per year more than a high school education?"

MRS. MORGAN: "Well, the academy was a good place for us. We got a thorough training in all of the subjects. We got a princely training in the Word of God. We learned to love our Lutheran Church and our Norwegian tongue, besides the United States and every other land under the sun, and every people sitting in darkness as well as walking in the light. If you could afford to spend \$12.55 for tobacco last year, which you have admitted here was a waste and an injury and a bad example, you can afford to spend \$19 on education. Have you really come to the conclusion that the academy is worth while? I thought you were still set on the high school."

MORGAN: "The academy is best. And the best is none too good for the children of the King.—Say, I have the fever."

MRS. MORGAN: "The auto fever again?"

MORGAN: "No, I am getting over that. It is another kind this time. The paper announces that there is to be an educational convention next week at the cities. I want to go for a day, and you can go along, too. It will cost only about \$10 for both of us. What do you say?"

MRS. MORGAN: "What do I say? You know what I will have to say, no matter what I should like to do. I can not leave home as long as Mary is not well and Louisetta is off to school."

MORGAN: "May I go then?"

MRS. MORGAN: "You may, on the condition that you will solemnly promise to behave when you get loose from Mother's apron strings."

CHAPTER NINETEEN.

SYSTEM.

MORGAN (back from the school convention): "That was a convention for you. I sat through it all wishing that you all were there."

MRS. MORGAN: "You will have to give an account of yourself. Did you behave?"

MORGAN: "I tried to reflect credit upon your excellent training; indeed, I did."

MRS. MORGAN: "That is satisfactory. Now tell."

MORGAN: "The program included a sermon on Christian training, lectures on each of four stages of school life—elementary, secondary, college and professional education, and, finally, a lecture on 'The Cost of Our Church School System.' Each lecture was open for discussion. Mr. Magnus Ben-John was the presiding officer and Mr. Marius Hagenius was the secretary."

MRS. MORGAN: "Who were the speakers? Anyone we know?"

MORGAN: "Yes. At least we had heard of many of them. The sermon was delivered by Professor Kristian Eriksen of the theological seminary, a very eloquent speaker. I had a notebook along and jotted down points. The text was 'Now are we the sons of God.' The speaker reckoned that divine sonship was a high state, above that of presidents, kings, and emperors, that it promised the possessor a vast heritage, laid upon him a tremendous life work, required of him the most lofty and tested character, and insured for him the most blessed destiny. To secure all of these objects, the speaker said the prince would have

to get a training fit for princes, namely, to be taught to 'observe all things whatsoever God had commanded.' This training could not be secured at every school; but there were schools erected for the sole purpose of giving this training, just as there were schools whose object was to train soldiers or doctors or jewelers or bookkeepers. The church schools were schools for princes. The state schools were schools for citizens. It was not his object to discuss the excellency of the schools, or their faults. He had heard that state schools had their shortcomings, and that was natural. The teachers were human and imperfect; the pupils likewise. Sometimes a pupil at a church school would go wrong; at times, a teacher would fall by the way-side. He did not excuse backsliders and evil doers. On the contrary, such shortcomings always made him feel sad and fearful of his own spiritual safety. Still he did not lose faith in the power of the Word to save. Still the object of the church school remained the same—to train up God's princes right. In choosing a school one should think also of the object of the school, just as in going on a journey a man inquires carefully which road will take him to his destination."

MRS. MORGAN: "That was the keynote of the other voices at the convention, I presume."

MORGAN: "Yes. I did not hear a discordant voice. Rev. Lars Kvenna gave a charming speech on the elementary school, including Sunday school, Saturday school, parochial school, congregational school, and confirmation school. One of the men who got up to take part in the discussion of this speech was no other than our friend and former schoolmaster, Perry Taaranwick. Taaranwick was as full of enthusiasm as ever. He sailed into this turbulent sea of parochial, congregational, Sunday, Saturday, confirmation and

common school education with all his sails full. 'Luther,' said Mr. Taaranwick, 'is the father of the Christian public school. What is meant by Christian public school? We have state public schools, but they can hardly be called Christian public schools, for they do not teach the Christian religion. We have Christian church schools, but they can hardly be called Christian public schools, for the public does not support them or attend them. What, then, is meant by his being father of the Christian public school? It is this: Luther believed that schools should be for the public. He never conceived of a school system without the Christian religion, such as the American common schools. He never conceived of a school system such as the church schools. He conceived of a school system from the lowest to the highest grades for all, in which the word of God should have chief place and be the most common lesson all the time and for everybody. Luther's idea found root in Europe; here in America it does not seem to thrive. The public schools cannot be made Christian on account of the nature of our civic freedom; the Christian school cannot be made public on account of the many nationalities and Sects of this land. Luther's ideal can, therefore, only be partially realized in this country. We Norwegians must do as Pastor Kvenna has said and done—establish as many Christian schools as possible all along the line and try to get as many of the public as possible all along the line to attend them. Let the Norwegian church schools be for Norwegians first, of course, for our duty like charity should begin at home. Then let us invite our conglomerate neighborhood to enjoy our rich repast—Danes, Swedes, Germans, English, French, Spaniards, Finns, Russians, Czechs, Dutchmen, Greeks, Jews, Chinamen, Japanese, Irish,

Welsh, Syrians, Arabians, Icelanders, Poles, Turks, Negroes, Indians, Skonnings and Sognings.”

JOEY: “Did they cheer Taaranwick?”

MORGAN: “No, the meeting was held in church. Dr. Martinus Hegg gave the address for the academy. I was very anxious to hear what this well informed scholar had to say, and was really just then more interested in the academy than any of the other grades. He said that, ‘in order to call attention to the fact that it is not only preachers and teachers in our church schools who hold the idea that the religious element is a necessary part of a complete education, he would submit for careful consideration some opinions on the question by statesmen and educators of national reputation. It ought to be reasonable to assume that parents want the very best education within reach for their children. Let them note, then, what these men think is the best and most complete education. And if they decide that our church schools are the best places for their children, let them remember that the doors of our schools stand wide open to receive them.’ He quoted the opinions of such men as Taft, Roosevelt, Bryan, and a dozen others. What struck me as strange was that these men of national fame were more severe with our public school system than any churchman I have ever heard or read. He had a number of his citations printed, and I secured a few copies of the tract. Listen to the Boy Orator, the silver tongued William Jennings Bryan: ‘I believe that there is assurance of the life that now is, as well as of the life to come; and I am anxious that this life should be brought to the consciousness of every human being. The heart has more to do with human destiny than hand or mind. The pure of heart shall see God.—I want my boy, if he is to dig ditches, to begin his digging with the best education that the

country can give him, but the education of the heart is above the education of the head.' ”

MRS. MORGAN: “That was to the point.”

MORGAN: “Listen now to the Pitchfork Senator from South Carolina, Benjamin Tillman: ‘There are a number of solutions for the nigger problem; education for instance. You may educate a nigger with book learning all you please, and it only makes him the bigger devil, unless you can elevate his morals and educate his heart at the same time.’ ”

JOEY: “Whew. He uses pitchfork arguments, he does.”

MORGAN: “Now hear President Hadley of Yale: ‘I do not believe that you are going to make the right kind of a citizen by a godless education, and then adding on religion afterwards.’ ”

MRS. MORGAN: “You must have picked out the severest criticisms.”

MORGAN: “I am reading at random. They are all severe. Here is what the ‘Popular Science Monthly’ says:

“‘1. We have more murders than all Europe combined.

“‘2. We have more divorces than all Europe combined.

“‘3. We have more great thieves and embezzlers than all Europe combined.

“‘4. We have more sex-sins (some of them hitherto unheard of on earth) than all Europe, Russia, and Asia included.

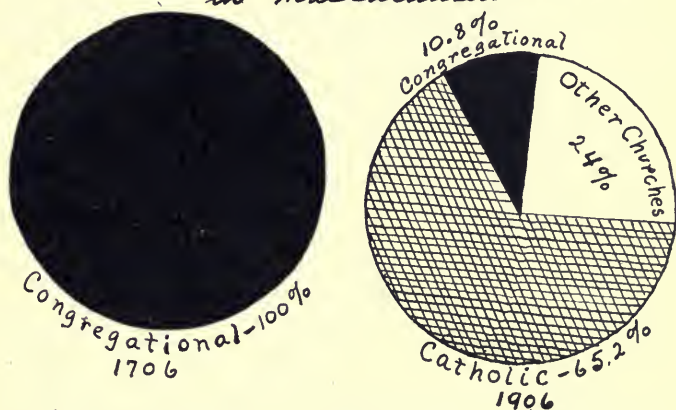
“‘This is severe, but it might be added that we stand on record as having within our confines more pagans than exist within Japan.

“‘It might be stated, moreover, that races noted for their probity and decency in Europe, readily yield to

disintegrating influences that obtain in the United States.'

"And here is what the 'New England Journal of Education' writes Sept. 1907: 'Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more

*Distribution of Denominations
in Massachusetts*



The Church That Lays Stress on Christian Schools for Children and Youth Will Increase; the Church That Turns the Children Over to the State Schools Will Decrease.

value than the span of animal existence for the day. If they are right, then we are wrong. If our Puritan fathers were wise, then we are foolish looking upon it as a mere speculative question. With their policy they will increase; with ours, we will decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned

into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grape vines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes and fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap.' ”

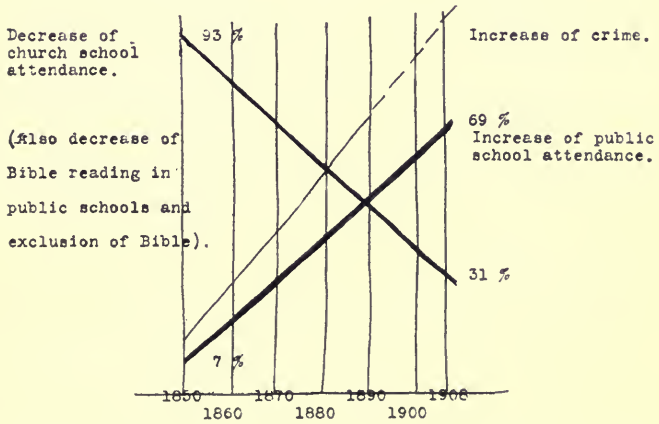
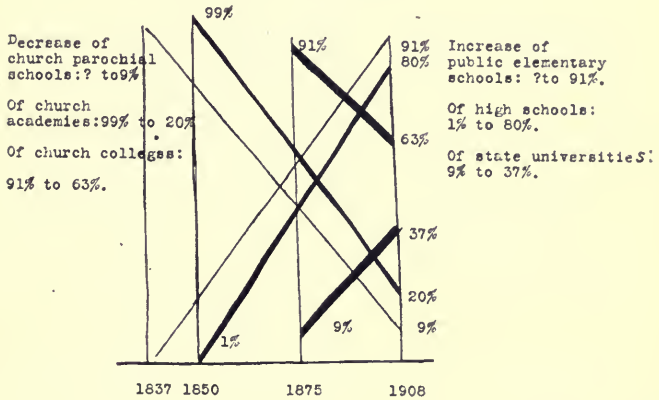
MRS. MORGAN: “Do you really believe that absence of Christian instruction is the primary cause of our having a worse criminal record than other countries?”

MORGAN: “It is not for me to make such statements on my own authority. I would at once be called a radical, a dangerous fanatic, and the like.”

MRS. MORGAN: “And did any one discuss Dr. Hegg’s quotations?”

MORGAN: “Most certainly. Prof. Michael Jacobson, Mr. Stadholz, Dr. Glasøia, and others took part. Jacobson said that in working among the heathen the church established a school system in which the children were taught religion every day in every grade. He could not understand why the Norwegian Church gave Indians of Wittenberg, Wis., Christian instruction five days a week, while the Norwegians were given only a smattering of religion during the hot summer months. He had been a foreign missionary and was as much interested in the salvation of Indians as any man alive, yet he could not understand why stranger Indians were entitled to be trained as princes while the white children of one’s own household should be left to nature and heathendom. They ought to have some more substantial food than husks that swine eat.

Growth of the public schools and decay of the church schools
(percentage of attendance).



Relation of religion in education and crime, 1850--1908.

"Stadholz said that he lived in the big city close up to the best high schools in the country. He had heard the plea for princely training so often put forth that he had gotten to believe it, in spite of the fact that many of the preachers and professors who made the plea did not seem to practise what they preached. He did not have any princes, but he had five princesses, and these were dear to his heart every one of them. His neighbor, an American, sent his sons to Harvard and his daughters to Vassar. No one considered this American foolish, radical or un-American for not sending them to the state university right at hand. He would do the same. He would send all of his girls away to a princely school, there to get a princely education. This he had done.

"Dr. Glasøia had a lot of facts and figures to show that academy graduates make good. It is a libel to say that they lose out in life. It is about as much of a lie as that preachers' sons are as a rule bad. The fact is that preachers' sons have made the best records in this strenuous world of competition and temptation, that their chances are 18 times as good as that of any other professional men's sons. The fact is, that the man with a Christian training will sooner or later be found out and come to his own. Christians are still the salt of the earth and the light of the world. Princes by birth, by training, by calling, cannot escape attention."

JOEY: "I am glad I am not a preacher's son. I don't believe that they stand any show."

MORGAN: "Hush, child. Hughes and Wilson, the recent presidential candidates, were both of them ministers' sons. Prof. Glasøia said there were none so blind as those who would not see. He would state only facts as to the chances of success that an academy graduate had, yet he expected some of his hearers

would not believe a word he said. 'A man convinced against his will—Is of the same opinion still.'"

MRS. MORGAN: "Tell about the college lecture."

MORGAN: "It was spoken by Dr. Sunburgh, and a fine orator he was too. It was discussed by Professors Svein and Milbye and the Hon. Mayor P. Tolai. These men emphasized the fact that colleges trained for leadership, and that most of the real leaders in every walk of life came from Christian colleges. The seminary address was given by Secretary Gold of the mission board. He looked out upon the fields and they were white unto the harvest. The harvest truly was great, but the laborers were few. He urged us to pray for more laborers.

"Pastor Hans Sattlee added a few remarks on the need of men of deep piety and sincere spirituality. The Lord wants men after His own heart. Prof. M. Roollwaag called attention to the need of men of thorough scholarship and practical wisdom. The best training is none too good for the princes of God, who are to work in His vineyard.. Mr. Buughe, who had for a generation been connected with the seminary and knew our pastors as men better than any other single man, made a stirring appeal to the young men present to join the ranks of the ministerial army. He would rather be a doorkeeper in the house of his God, than dwell in the tents of wickedness.

"The most brilliant speech on the program was given by Dr. Jay Osgar on 'The Cost of Our School System.' He defined system as placing together a number of related objects, facts or principles according to some method by which a complete plan or whole was formed. He gave several illustrations. The human body, for example, with head, trunk, and all its members was a system. If it lacked an eye or an arm or a leg it was not a complete system. If it was not complete, its



OUR CHURCH SCHOOL MAN.

His head (seminary) is good, but his legs (elementary schools) are poor, therefore he has to be thankful that he can wobble along on his stumps selling leadpencils. But, supposing he had good legs, would he be the weakling and burden and beggar that he now is?

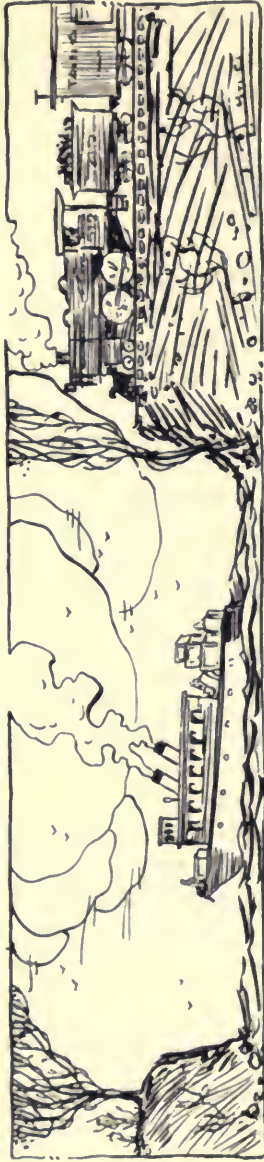
usefulness would be impaired. That would mean cost. When one member suffers, all the members suffer with it. When one member's usefulness is lost, the usefulness of all the members is affected thereby. It costs to be sick or disabled or minus essential organs. A faulty system is costlier than a more perfect and healthy one."

MRS. MORGAN: "We feel the point of his remark, who have had so much sickness in our house."

MORGAN: "He used another illustration from the railroads. 'We speak of the Great Northern Railway System,' said he, 'and we mean all the main lines, branches and terminals and offices, including Mr. Hill himself directing it all. It has cost a pile of good silver dollars to build such a road, but it has been worth while. The old ox teams made painful progress over the hills and prairies and through the big woods and sloughs. We are not hankering for those days. We can take Jim Hill's palatial flyers twice a day for anywhere and everywhere at two cents a mile. But supposing this system lacked bridges across the rivers and tunnels through the mountains or superintendents to direct the work? These deficiencies would be costly, indeed. Hill's personal income tax would not be reckoned at \$3,000,000 a year.'"

JOEY: "Guess he would soon go bankrupt."

MORGAN: "You are right. Then the speaker said that about 80 years ago the State had no complete system of schools and the state schools did not amount to a fizzle. In 1837, however, the Massachusetts board of education elected Horace Mann as its paid secretary, and he set about to create a system. The story of this creation and the development of the state school system until today is very interesting indeed, and is a powerful argument for system in education.



CHEAPER AND BETTER TO BUILD A BRIDGE.

Imagine a first-class railroad without bridges! It costs money to build bridges—; some of them have cost millions of dollars. Still it is cheaper and more satisfactory to build bridges than to stop at every stream and mudhole to unload and lug the freight and passengers over to the next train. It is, in fact, absolutely necessary for a railroad to build bridges. Nobody would care to patronize a road without them.—Our church school system lacks proper accommodations across the stream of youth. It is cheaper and better to have a complete school system from kindergarten to uni-

versity than our present system of good seminary, less college and practically no academy training. It costs money to build bridges, but it pays. It will cost money to get a church school system, but it will bring returns. A complete system is cheapest; an incomplete system is costliest. Let us invest a little more money in Christian schools—in a system of schools, including supervision. It pays to give. "A man there was, though some did count him mad; the more he gave away, the more he had."

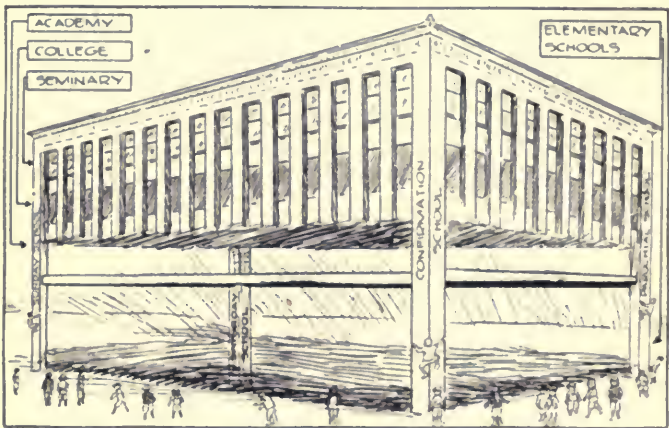
The state school system lacked only one essential—it lacked religious training. This deficiency was deplorable, because it could not be helped. But it was costly. It throttled the soul life of the American youth. It froze out with its icy touch the Christian faith of the fathers.”

MRS. MORGAN: “Prof. Osgar was speaking on the cost of incomplete systems, it seems.”

MORGAN: “Just so. He said ours was incomplete and therefore costly. Our seminary was good, we had provision for college training, but had too few colleges and no university where postgraduate and professional courses could be studied as when Luther was a teacher, in the light of Gospel truth. Furthermore, we were short on academies. Worse still, our elementary schools were all the time sidestepping and waltzing ragtime to the tune of the common schools. Our church school system was like a man with his legs cut off. He was now using two cork legs,—Sunday schools and parochial schools, with the staff of confirmation instruction to help wiggle along with. Our system was like a transcontinental line with its bridges all swept away, like a railroad without a superintendent or president. We had no man who could be the hand of the Church to the schools or the voice of the schools to the Church. We should long ago have had a paid secretary or a superintendent who devoted all of his time to awakening interest in home training, the establishment of congregational and other elementary Christian schools, giving information about church schools, getting money for the schools, getting students for the schools, locating and promoting new higher schools, raising the standards of the schools, and a hundred other things, such as, directing the writing of school text books in all kinds of schools, Church and State.”

MRS. MORGAN: "The school secretary would be a busy man, I guess."

MORGAN: "'Busy is no name for it,' said Dr. Osgar. He went on to compare our school board's duties with those of a building committee. Let us say that the home training is the foundation, the first floor is the elementary school, the second floor is the academy, the third floor is the college and the top story is the seminary. He pointed to a picture of our publishing



OUR CHURCH SCHOOL SYSTEM AS IT IS.

plant as an example of a four story house. Everybody knows that we need a good foundation for a good house, otherwise it will sag and rot and be unhealthy. Our committee has no instruction to inspect the foundation. We know that the first floor is occupied by everybody and most of the time. Our committee has nothing to do with his floor. The second floor it takes a hurried glance at, the third it looks at with considerable care and decides to spend considerable money on, the attic and roof it inspects with closest

zeal lest there should be a leak somewhere through which heresy might dribble in. That the students who shall live up in the fourth story may be real comfortable the committee ordains that a smoking room shall also be fitted out where the theologians may inhale the sweet perfumes of 'Sweet Caporal'



OUR CHURCH SCHOOL SYSTEM AS IT OUGHT TO BE.

and 'Omar' while listening to the wail of a lost world and the Gospel of redeeming grace."

MRS. MORGAN: "Good. Guess he never asked Dad about 'Sweet Caps.'"

MORGAN: "Thereupon Prof. Boby made a closing address as follows: 'Several speakers have referred

to our relations to the state schools and the sectarian schools. In all that we say and do we ought to be fair and consistent. There is a saying that we should even "give the Devil his due." I interpret this saying to mean that we should give even our worst enemies credit for all they deserve. Now, many pastors and professors regard the state schools and sectarian schools as treacherous enemies and openly attack them at all times and places. We should be fair to them. They are really not rival schools, but allies. All aim to train for useful citizenship. The State has a right to educate everyone of its people, that does not get this training elsewhere. The Sects have a right to give their adherents a general and special education. Both have a duty to perform, just as we. Suppose the State did not seek to train up the teeming millions the way they should go; and suppose the Churches did not strive to make Christians of the multitudes—what a chaos we would have, and what a task would rest upon us, a small and fearful band of "hardy Norsemen." The state and sectarian schools are performing a good work and we have no business to be hostile to them. Let us be fair.

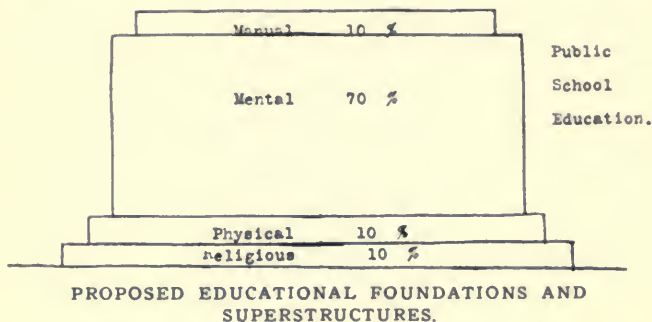
"And let us be consistent. In one of our academy towns the president of the academy and the president of the board of trustees of the academy send their children to the local high school, whereas they stand up in church and plead with the people to send their children to the academy. Do they take the people for fools? Consistency, thou art a jewel.

"I look upon the state schools as mine, even more so than the church schools. I am a Norwegian-American, an American citizen of as good standing as if I were an Anglo-Saxon-American or any other kind of superfine hyphenate. I pay my share of taxes without a murmur, and I am taxed \$50 for the support

of the public schools, whereas I am asked to contribute only \$1 to the maintenance of the church schools. I have attended the state schools eight years and owe them a debt of gratitude. The Church did not stand ready to provide me the valuable knowledge received during those childhood years. If there is anything wrong about the state schools I have the same right and duty as any other citizen, to try to rectify it. I have made use of my right to a considerable extent, and I have found that public school men are quick to see and hear and act when a churchman with some understanding and a spark of sympathy calls attention to deficiencies in the public schools. The public school system is a wonderful system. The public school men are as good school men as you can find; they are full of zeal, vim, courage, the spirit of enterprize and sacrifice, often putting us churchmen to shame. Many of them are earnest Christians who use all permissible means to lead the young aright. Some of our own most prominent laymen are teachers there. I have in mind such loyal churchmen as Drs. J. G. Ranrude and L. Omenn, both professors at the university, besides many others. Let us quit knocking the state schools. We need them. .

“But they need also us. And I want to demand of them, too, to be fair and consistent with the church schools. They have their limitations. They can teach no religion of any kind, heathen or Christian. The State itself has put this limitation upon them; all the Churches earnestly desire for the sake of peace that the state schools may never meddle with religious instruction, for every man in this country is entitled to religious freedom. If any man, or body of men, wants to run a school where religion also is taught, the State should gladly give its permission. The

State needs Christian citizens. The State needs the Churches and the church schools for its continued peace and prosperity. Church schools can do what state schools are forbidden to do—teach the 'One Thing Needful.' They can therefore directly produce the Christian type of character, that is, the highest type; in fact, that is their chief aim. For this reason, the Churches of the United States have erected many hundred colleges with buildings costing \$500,000,000, which surpass in value that of the state universities. This is a free will gift of love to the Church and to the State. I do not want to see the State hinder the



free work of the church schools in any way, but in every way encourage it.

"I believe in the public schools. They are doing good work. It is no shame to attend them. But I believe more in the church schools. They are trying to furnish the foundation and life of Christian character, and in so far, at least, far surpass the state schools. For that reason I would that all might attend church schools from the time that the little toddler romps off to kindergarten until the spectacled bachelor gives his commencement oration. I believe that a complete education should be mental and

manual, but also physical and religious—religious at the foundation and all along. And I agree with Prof. Osgar that we need more system in our church schools. His illustration of the topheavy building I consider very happy. Look at the house without the first two stories. See the boys trying to get to the second floor by means of the corner posts—parochial school, Sunday school, Saturday school and Confirmation. Truly, somewhat strenuous.

“Another illustration occurs to me. I saw a woman walking down the streets in snow and slush with the poorest shoes imaginable on her feet, and a \$75 hat on her head. I felt like advising her to get a good pair of 98 cents shoes and a pair of 69 cents rubbers. Then I thought: We are as foolish in an educational way as this child of fashion is in dress. We are to provide our Seminary with ten professors or more, give our academies \$500 a year for support and refuse to pay one cent to keep a man on the job as secretary or superintendent of schools.’”

MRS. MORGAN: “There is some one at the door. Open it, Joey.”

DANIELSON (entering): “I heard you were here, and wanted to ask you to come over and tell me about the convention some time. I have not time to stay now.—And say, I have good news. Naomi Gilber has decided to go to the academy and James Peterson has already gone to the seminary.”

MORGAN: “For land’s sake. You don’t say.”

DANIELSON: “For water’s sake. It is so.”

MORGAN: “For land’s—”

DANIELSON: “For water’s—. It is.”

MORGAN: “I have made up my mind to send Louissetta after Christmas. I spoke to her in town about

it, and she did not seem quite as obstinate as usual. Julia is writing to her to come."

DANIELSON: "You know Willis has twice backed down on sending Dagny and Henry. Now Dagny wants to go. Julia has been doing missionary work more effective than what we elders could do. Dagny would also go now, if only Willis would give his permission. Well, so long. You will come over, then?"

MORGAN: "I will. Good night."

MRS. MORGAN: "Perhaps we had better leave the rest of your report until another time?"

MORGAN: "Yes, ma'am."

CHAPTER TWENTY.

SACRIFICE.

[At Morgan's home New Year's Eve. Arentsson is spending the Christmas holidays with his friend Morgan.]

TELIA (in Arentsson's lap): "Another story, please."

ARENTSSON: "Another story! Will you never get enough? What shall it be?"

TELIA: "Oh, about Jesus in the manger."

ARENTSSON: "But that you know. You told that Christmas Eve at the tree in this room, and in the church the next evening, and we have heard it again tonight."

TELIA: "About Jesus on the cross, then."

ARENTSSON: "That I have already told you. And you like it? And want to hear it again?"

KNUTE: "Yes, but not now. Read again from 'Quo Vadis' about the persecution of the Christians."

MRS. MORGAN: "No, children, Mr. Arentsson shall not read any more or tell any more stories tonight. It is late and all you children must go to bed."

KNUTE: "Can't he tell just a little about the first Christians, or about the first Lutherans, or the first Norwegians in America?"

ARENTSSON: "Do you like such stories?"

TELIA, KNUTE, JOEY (in one breath): "Yes."

ARENTSSON: "Knute, why do you like them?"

KNUTE: "When I hear about Jesus on the cross and the sacrifices of the first Christians or the first Lutherans or the first Norwegians here in this country I feel so touched."

JOEY: "They make me think of a lot of those heroes and I want to be heroic, too."

MRS. MORGAN: "No more stories for the children tonight. You may sing one more Christmas song and one New Year song, but no more."



LUTHER'S CHRISTMAS AT HOME.

JOEY: "Please let us stay up. We want to see the Old Year die."

MORGAN: "Yes, let them stay up. It is not two hours left till the New Year is ushered in. We can spend the time in singing and talking, and the children can play on the piano and with their presents. Let us now sing a Christmas verse. Here is the Christmas

number of our Sunday school paper with a picture of Luther and his Christmas at home with his family. His example has been followed by millions and brought Christ and Christmas joy in to countless homes. Here is also one of his beautiful poems. Let us sing the eight verses together."

ALL:

"Thy little ones, dear Lord, are we,
And come, Thy lowly bed to see;
Enlighten every soul and mind,
That we the way to Thee may find.

"We gather round Thee, Jesus dear,
So happy in Thy presence here;
Grant us, our Savior, every one,
To stand in Heaven before Thy throne."

ARENTSSON: "Telia, you go now and play with your dolls."

MRS. MORGAN: "You seem to be so fond of children."

ARENTSSON: "I have always liked them, and they have always liked me."

MORGAN: "You should have been married and had a house full of them like myself."

ARENTSSON: "I had once intended to get married, but—something happened. My intended died."

MRS. MORGAN: "Oh—!"

ARENTSSON: "I have had plenty of other people's children. All the children in my neighborhood reckon themselves as also mine. Besides, as a schoolmaster for 35 years, I have had over 2,000 children, lovely boys and girls everyone."

MRS. MORGAN: "Sometimes when the children are naughty I feel like giving up. But how dear they seem when they get sick and how strong then my courage

and arms become. I think of the passage: 'As thy days shall thy strength be.'"

MORGAN: "I reckon the summer all the children were sick and at death's door the happiest in my life. Mother and I had to sacrifice and stay up nights and get down on our knees and demand an answer as we never did before and as we never have done since. We were brought nearer to our children and our God, the very memory of which is even now an inspiration."

ARENTSSON: "You have noticed the hold the stories of sacrifice have on the children?"

MORGAN: "Yes. I have read stories to them and told them stories just as you did this evening. And I have been surprised to see them so taken up with the heroic, in fact, anything that calls for real sacrifice. There is no story that appeals to them as much as the crucifixion. Knute has shed many a tear hearing it."

MRS. MORGAN: "Why does the Church not make more of Easter and Pentecost? It seems to me that all the world rejoices at Christmas, only the dancers rejoice at Easter, and nobody knows anything about Pentecost."

ARENTSSON: "I think I understand why. No, I do not care to give my views now. I am thinking about the appeal that sacrifice makes to children. Jesus on the cross! The early Christians to the lions! The early Lutherans to the flames! The early Norwegians in America huddling together in their sod houses and log cabins at family devotion and congregational service; then building churches and church schools before they had coats to cover their backs. Overcoats and overshoes the first two generations of Norwegians

in America never used. Theirs was a life of toil and sacrifice."

MORGAN: "The story of sacrifice grips also us older people."

ARENTSSON: "It may. When I read in the book that you gave me, 'Quo Vadis,' of the martyrdom of the Roman Christians, I must confess I was stirred. I was ashamed of myself as a Christian. I had done so little, been so cowardly in confessing Christ's name, sacrificed so little. Just think of it. Nero had burned the city. The populace demanded his punishment. He promised the populace fat feasts and unwonted entertainment, and blamed the Christians. The populace knew that the Christians were innocent and that he was guilty, but were satisfied if they got their feasts and spectacles. Behold the awful spectacle of thousands of Christians thrown before the dogs or lions, stabbed down by gladiators, crucified or burned at lamp posts. Listen to this vivid description: 'The Christians, having finished their songs, remained on their knees, motionless as statues of stone, only repeating with doleful intonation, "For Christ! For Christ!" The dogs scented human beings beneath the animal skins. Surprised at their silence, however, they did not venture at first to throw themselves on the martyrs. Some leaned against the walls of the boxes, as though they intended to go among the spectators; others ran around barking furiously, as if chasing some invisible enemy. The people were angry. A thousand voices shrieked, some roaring like beasts, others barking, others urging on the dogs in various languages. The maddened dogs would run against the kneeling Christians, only to draw back again, gnashing their teeth. Finally, one of the Molossians drove his fangs into the skin-covered shoulder

of a woman kneeling in front and dragged her under him.

“At this a number of dogs threw themselves upon the Christians. The mob ceased its tumult, to observe the better. Amid the canine howling and snarling, the plaintive voices of men and women crying “For Christ! For Christ!” were still audible. The arena was now a quivering mass of dogs and people. Blood streamed from the torn bodies. Dogs snatched from one another bloody members of the human body. The odor of blood and torn entrails was stronger than the Arabian perfumes, and filled the whole circus. At last, only here and there were to be seen a few kneeling forms. But even these soon changed into squirming masses.’

“Even strong men fainted at the sight and the odor of blood. The spectators, however, as a whole, restless in soul, drunk and maddened with blood, began to call in shrill voices for the lions. The lions had been destined for the following day. But here the emperor dared not oppose the people’s wish. Therefore he gave signals for more Christians to be driven in and the lions’ dens to be opened. At the sight of the lions even the dogs cowered and fled. The spectators greeted them with applause. The Christians began singing a hymn of praise to Christ. The smell of blood in the sand made the hungry lions restless.

“One of them made a sudden dash on the body of a woman with a torn face. Lying with his forepaws on the body, he licked the coagulated blood with his rough tongue. Another approached a Christian holding in his arms a child sewed up in a fawn’s skin.

“The child shivered and wept, convulsively embracing its father’s neck, who, wishing to prolong the infant’s life, if only for a moment, endeavored to tear it away so that he might hand it over to those kneeling

farther on. The noise and movement excited the lion. He emitted a short, sharp roar, killed the child with one blow of his paw, caught the father's head between his jaws, and crushed it in the twinkling of an eye.

“This was the signal for all the other lions to fall upon the Christians. Some women could not restrain cries of terror. The cries were drowned in the applause. This soon ceased. The desire to see overcame everything else. Then began terrible scenes. Heads disappeared entirely in the lions' jaws. Breasts were opened by one blow of the paw. Hearts and lungs were dragged out. The crunching of bones was heard under the fangs of the lions, who, seizing the victims by the sides or back, ran around with mad leaps, as though in search of hiding places wherein to devour them undisturbed. Other lions fought together. Rearing on their hind legs, clasped one another with their paws like wrestlers, filling the amphitheatre with thunderous roars. Some of the audience stood up, others left their seats to reach the lower parts of the rows for a closer view. Many were crowded to death. It seemed as though the excited spectators would end by throwing themselves into the arena, to join the lions in tearing the Christians. At times unearthly noises were heard, at others applause; then came roaring and rumbling, the gnashing of teeth, the howling of the Molossian dogs. And, at intervals, only the groaning of the martyrs could be heard.’”

MRS. MORGAN: “Awful. What sacrifice! What courage and faith!”

ARENTSSON: “These men, women and children thought the Word of God was worth dying for as well as living for.”

MORGAN: “That makes me think that many of us are a good deal like Esau; we would sell our hopes

of Heaven for a mess of pottage. I have myself known a baptized child was a prince of God by right and had a right to learn the Word of God, yet I have never made up my mind until a few days ago to give my children a princely training at a church school."

ARENTSSON: "You are not the only one who thinks that way, alas and alas! I have been a teacher, a teacher in the public schools most of my working life. I love those schools, and I have done good work there, if I may say so myself. But they do not provide for the 'One Thing Needful.' They are not my ideal. I say so with all my heart that they cannot come up to the church schools; no matter if they are ever so much better housed and manned. They lack the Word of God. Oh, that our people would be willing to sacrifice as much to establish church schools as were the early Roman Christian martyrs for their faith."

KNUTE: "What are you talking about now?"

MORGAN: "Arentsson was talking about the sacrifice of the early martyrs."

KNUTE: "I thought that of the first Lutherans was worse."

ARENTSSON: "The book that Julia Danielson gave to Louisetta is certainly interesting. Schmidt and Schuh's 'Through Luther to Liberty.' How it grips the heart and braces up the courage to read of the sacrifices of our Lutheran forefathers. There is not a boy or girl in the land who would not be proud of being a Lutheran after reading such an historical account of the first Lutherans. And when we speak of sacrifices to keep up our church schools in this country, what we are now doing is nothing in comparison with these faithful few at the beginning. The only fault I find in this book by Schmidt and Schuh is, that it is not quite realistic enough. The persecution was worse than this story pictures. And it got in-



BURNING OF HERETICS IN PARIS.

Would You Like to Be Burnt Alive for the Privilege
of Studying the Bible?

From Ridpath's "Universal History."

creasingly worse after the Inquisition was set up by the pope in 1542, and the Jesuits were commissioned to carry out its mock work and hellish tortures. I see you have there in your shelves a Ridpath's 'Universal History.' Look here on page 232 of Volume III at the execution of heretics by hanging. On page 242 is an illustration of burning French heretics in Paris; on pages 253, 257 and 258 we have scenes from the Massacre of St. Bartholomew; on page 297 a man is being tried by being hanged by his feet and pinched with hot irons until he has confessed to being a Bible



EXECUTION OF PROTESTANTS IN THE NETHERLANDS.

What It Cost the Reformers to Read the Bible.
From Ridpath's "Universal History."

reader and to knowing that So and So also are; on page 304 we see a number of Hollanders dangling from the branches of a tree on account of their Protestant faith. No account yet written can make sufficiently real what the early Protestants were willing to pay for the privilege of reading the Word of God. But we poor souls, think that the nearness of a local high school or the size of a state university is of much more consideration than the Word of God, the only real reason why we have established and supported church academies and colleges."

MORGAN: "When I read the book, 'Through Luther

to Liberty,' I was astounded at the effect that the reading of the Bible and the Catechism had on everybody, high and low. For example, 'Day by day Hinnark sat in a quiet corner of the hospital and copied the Catechism, which at that time could not yet be bought in Vienna. Moreover, the funds of his master had become so low again that there was no thought of buying books. Writing was a difficult task for our Hinnark, who could still wield the hammer and his sword far better than the pen. Notwithstanding he thought again and again: "How my father will be pleased when he sees what good fruit his instruction in writing has borne. He will devour Luther's book! That is bound to relieve him of all doubt." With this he whispered to himself: "Purchased and won me from all sins, from death, and the power of the Devil: not with gold nor silver, but with His holy, precious blood, and with His innocent suffering and death, that I might be His own."

"When, finally, Hinnark began to narrate his experience, which was of special interest to the younger members of this truly godly family, the father put on his horn spectacles and occupied himself with the Catechism. It was an even greater refreshment for him than it had been several months ago for Hinnark, who, at heart, had placed all his trust in the Savior long before he saw the book. When, about midnight, the others finally sought their couch, the father was still awake, pouring over his Catechism. He probably would have read, meditated, and prayed all night, if his dim lamp had not eventually gone out. He sank upon his knees before his working table and poured out his overfull heart to God, who had finally led him to a living, saving faith. When he did go to bed, his excited thoughts did not permit him to sleep for a long time. Nor did the Devil at once take his depar-

ture: he marshalled the old doubts to a last assault. Again the old tailor asked himself whether the Savior had really and truly made atonement for all his sins, whether faith was really enough for the forgiveness



A Lutheran Martyr's Death.

We can take a stand for Christian education without any fear of the stake.
From Th. Graebner's "Here I Stand."

of all sins. As answer he repeated the words: "Not with gold or silver," etc., and then he continued: "That I might be His own, and live under Him in His Kingdom and serve Him."

"My dearest Savior, how willingly will I live unto

Thee and serve Thee, since Thou hast redeemed me from all sin, from death and from the power of the Devil."

"When the Devil wanted to come once more with doubts, old father Smid said aloud: "This is most certainly true."

"His wife awoke and asked what he was doing.

"I have come to faith in my Lord and Savior, and no Devil shall rob me of it; for it is most certainly true that I have been saved through Christ by grace alone."

ARENTSSON: "I am still more astounded at the lack of effect on the people of today. We are like Israel of Jesus' day. It is our day of visitation. Christ is preached unto us as the crucified and risen Savior. His Word is laid open on every table. We have ears to hear, but yet do not hear; eyes have we to see, but do not see. We do not give heed. We have no intense hunger and thirst as did the men of Luther's day."

MRS. MORGAN: "I can readily understand why we should prize the Bible so highly. But don't you think we Lutherans make too much of Luther's 'Catechisms,' the 'Augsburg Confession' and the Creed?"

ARENTSSON: "By no means. We prize the priceless gifts far too little. Dr. Jonas said about the 'Small Catechism': 'It may be bought for six pence, but 6,000 worlds would not pay for it.' Luther said that he had to eat it daily. It is the 'Layman's Bible,' a 'Key to the Scriptures.' In a visitation to the Congregations Luther discovered a wretched condition of ignorance. Hence he wrote the two 'Catechisms,' the 'Smaller' for the people, the 'Larger' for the pastors. 'Three things a man must know to be saved,' said he. 'First, he must know what to do and leave undone. Secondly, seeing that he is unable, by his own

strength, to do it and leave it undone, he must know where to seek and to find strength. Thirdly, to know how to seek and to get it. Thus the Law shows the man his disease; the Creed tells him where to find his medicine, the grace; the Lord's Prayer teaches him how to seek it and appropriate it.' Luther gives the central position to the Creed, and in its Second Article is the very heart of Christianity. In addition to these three chief parts Luther added a fourth on Baptism and a fifth on the Lord's Supper, for the edification and comfort of the people of God of all times and places. Throughout the whole book breathes the atmosphere of childlike, living faith. The book is as wonderful and fresh now as when it was written. I was teaching parochial school one summer in Milwaukee. A stranger dropped in during a recitation period. I handed him a Catechism and kept on with my work. He began reading with curiosity and increasing interest. 'What a remarkable book,' said he after school was dismissed. 'I must get a copy. I have never seen anything like it. It affects the heart like the first love for woman.' We can well afford to read it again and again. We shall no more tire of it than we do of bread and butter, of father and mother, of spouse and children. The better we know it, the dearer it becomes to our heart."

MRS. MORGAN: "But the 'Augsburg Confession'—I have not even read it. I do not know anybody that has either."

ARENTSSON: "Just as Luther's 'Smaller Catechism' is the direct or indirect model of all catechisms, so is the 'Augsburg Confession' the direct or indirect model of nearly all other confessions. It is fittingly called the 'Grand Confession,' and as it contains a full, though short, statement of the Lutheran doctrines, we

do well in holding it in reverence and in studying it. You can get a copy for 15 cents."

MORGAN: "I will get my lady a copy on her next birthday, sure."

ARENTSSON: "You must be careful not to cast a slur on Creed. The Bible states the Word of God; Creed states what a Church understands the Bible to teach. Creed is a short summary of a Church's belief. It is the flag of the Church, the pupil of its eye. The Christian Church as a whole has three General Creeds, formulated like all other Creeds, through necessity, after much study and discussion with heretics. Then there are the special Creeds of each denomination, Catholic, Lutheran, Episcopalian, Methodist, etc. Each Church states in the special Creed its interpretation of the Bible. We believe the Lutheran Creed conforms to Scripture on every point, and we do not want to hear any slur upon it."

MRS. MORGAN: "I have heard preachers even laugh at Creed as narrowness."

ARENTSSON: "If a man thinks the thoughts of God, he is not narrow, though alone. Holy things can be blasphemed. Jesus was called Beelzebul."

MRS. MORGAN: "The children are singing. Listen: 'Now found is the Fairest of Roses.'"

ARENTSSON: "All that glitters is not gold. Real gold is often overlooked. There had been gold in California centuries before 1849, but the eyes that saw saw it not. A man in St. Louis County, Minnesota, sold his farm for \$1,500, thinking the purchaser was a fool to pay so much for rocks and stumps. The buyer had discovered a vast deposit of iron cropping up to the surface of this farm and made his million mark with the purchase. A French soldier in the War of 1871 was captured and cared for in a German home.

Having been well treated, he deeded his property to these new-found friends. The deed was written on a photograph. These Germans could not read French and kept the picture on their wall until one day a man who could read French in astonishment revealed the content of the writing. So we live our lives in unhappy ignorance of the meaning of the mottoes and pictures on our walls, the carefully penned and dearly purchased Creeds and Confessions and Catechisms, the infinite riches of the Word of God."

MORGAN: "Our liberties and heritage have cost our forefathers not a little."

ARENTSSON: "Not a little. In the first place, our salvation, though free, is the costliest gift of all. It has cost the life and the death agony of the Son of God. In the second place, the spreading of the Gospel of salvation and its preservation has cost much work and sacrifice. The disciple is not above his Lord. We have been speaking of persecution for Christ's name's sake. At times these heroes of the faith seemed to stand alone against the powers of darkness, just as Luther at Worms:

"And prince and potentate were there,
With powers to burn or ban,
The Church, the State, and Hell arrayed
Against one steadfast man."

MORGAN: "We do not have the chance to fight and sacrifice heroically as did our forefathers."

ARENTSSON: "Oh, yes, we have. In matters of faith we are sorely beset by all the 'isms' of Hell. There never were so many Creeds and such indifference to Creed at the same time and everybody attacking us like mosquitoes in a marsh or microbes in a pesthouse. We have all the Reformed Sects, the Catholics, the non-Christian Sects, the anti-Christian societies; we

have the reaction from Puritanism and holding fast to Creed; we have the secular spirit which would tear away from school, legislative hall and court the last trace of Christianity; we have the spectacle of mere religion being confused with the Christian religion, of morality and humanity being made equivalent to the Gospel of salvation by faith; we have law-making without end, and lawlessness and anarchy daily practised without a blush even by law-makers; we have a bloody prosperity and an insane craze after lucre and pleasure; we have little time for solid reading or meditation, for home duties and worship in the Lord's temple. It is harder to be a hero of peace than of war, to go up stream than down, to be different from the crowd than to silently or noisily follow in its wake. But we have heroes even today. Prof. Bobby, for example, I reckon as one. You know him?"

MORGAN: "We certainly do. He is a fine fellow."

ARENTSSON: "You may know that after he had served a while as a minister, he was called to take charge of a new academy. It takes some faith and backbone to accept such a call at a time when high schools shoot up in a night like Jack's beanstalk. He accepted, gritting his teeth for the struggle. Prominent Lutheran pastors prophesied that his school would close its doors within three months. Bobby selected assistants who were unmarried and willing to sacrifice. For four years these men did not draw any salary, but lived on their relatives and charity. Today his school is without debt, is valued at \$100,000 and has about 300 students in attendance. Talk about heroism and patriotism. This Norwegian-American, this hyphenate, as men are pleased to call the foreign-born who are not Anglo-Saxon, has by this sacrifice

served his country most patriotically and heroically. Our country's need is not military preparedness but Christian knowledge and childlike faith in the Almighty and His Son, the Prince of Peace."

MORGAN: "Yes, and my old teacher Thorbjørnnels was also a hero. You know how he struggled for 25 years to keep his academy above the waves. Bookstead, too, is made of heroic metal. He had built up one academy on the frontiers, and then, when his territory began to assume a well settled appearance, he turned his school over to younger hands and went out West to become a pioneer schoolmaster again. I tell you—. Somebody is at the door. It must be Louisetta."

LOUISETTA (returning from Danielson's): "We had so much fun. Julia has been telling so much about the academy. I can hardly wait till the second of January."

MORGAN: "You are at last willing to go to the academy. It seems that the very best agents for a school are the students who attend it."

ARENTSSON: "It is the personal touch. I know Catholic girls who have drawn Lutheran girls into convents in this way."

MORGAN: "I have been planning to let you take music lessons at the academy."

LOUISETTA: "Goodie, won't that be grand. Will I have time for it?"

MORGAN: "The first year I attended the academy, I did chores and washed clothes to make my way; the second year I washed blackboards and waited on tables. Yet I found time to take music lessons. You must find time by looking after the minutes. Our music teachers were Tilda Feensat and Ohnesta, and they were good ones, too. I hope the present teachers,

F. Melius, Laura Rite, and Johannes Hill are as good. You go and play on the piano."

ARENTSSON: "You have a bright girl there."

MORGAN: "Pretty fair. One of the reasons why I want her to go to the academy is the question of her possible future home life. A wife and mother ought to be better established in the truth than the husband, because most of the home instruction falls to her lot. Our mother used to sit at the spinning wheel and hear us learn our lessons aloud, and our father used to examine us when he was through with supper, as to what we had learned during the day. That is a good Norwegian custom that I want to keep up in my line. And then I have thought a lot about the mixed marriage problem. I really believe in mixed marriages from the physical standpoint. I would have had nothing against marrying a Swede or a Dane or an Englishwoman or a German or almost any other nationality. I would have tried to learn my wife's native language and the history of her people, and I would have taught her Norwegian and things Norwegian. I trust my children will do as I would have done in case they should marry among some other people than their own. What I fear most is that they will find a mate with a different Creed or none at all. 'Be not unequally yoked together with unbelievers,' is a good Bible rule. Such a situation is not conducive to peace in the family. Husband against wife; or, both indifferent. The history of such mixed marriages in Scripture begins with dark clouds and a destructive flood. The descendants of Cain were ungodly; the descendants of Seth were godly. The sons of Seth saw that the daughters of Cain were fair as the morning and united with them, but the offspring were a wicked, ungodly brood. Solomon, the Wise, married an Egyptian idolatress and other heathen women

to the undoing of himself and his kingdom. Ahab married the Sidonian Jezebel and brought untold woe upon himself and the Chosen People. I admit that Catholics and Reformed have a good deal of the Gospel, enough to save anyone who will believe the truth in Christ Jesus, but I know that they have also a good many heresies, many of which might be the means of barring a soul from Heaven. I want my children to marry Lutherans, Lutherans who have been trained to be both Christian and churchly. If I send them to a Lutheran school they may there meet their future helpmeets."

ARENTSSON: "You are a shrewd one, you are. Still, you may be disappointed, for love is blind, you know."

MORGAN: "I have been trying to figure out the comparative cost of an education at church and state schools. Now, you have had much experience in the world and could help me some here."

ARENTSSON: "Yes, sir. I shall try."

MORGAN: "Look at my lists. The first contains a statement of one seventh of the actual living expenses of my family apart from school, this being the average falling on each in the family. It does not include church and farm expenses. The room account includes taxes, fuel, light and repairs.

Board	\$ 74.65
Room	53.99
Clothes	42.00
Wash	2.60
Doctor and dentist	10.48
Miscellaneous	10.70
Total	<u>\$194.42</u>

It costs me to keep house nearly \$200 for each one of us. At that we live modestly. Now here is a list of expenses at high school, provided I lived in town.

and provided I were sending the child to the town high school. I reckon 9 months at school and 3 months at home, that is, the figures are for the year.

	At high school	
	Living in town	Away from home
Board	\$ 74.65	\$150.00
Room	53.99	68.00
Clothes	42.00	42.00
Wash	2.60	5.00
Doctor and dentist	10.48	10.48
Miscellaneous	10.70	12.00
Books and school supplies	15.00	15.00
Incidentals	10.00	10.00
Total	\$219.42	\$312.48

ARENTSSON: "The cost of having a child at high school right at hand will then apparently cost only \$25 more than the ordinary living expenses. And the cost of having the child at high school in town near by will cost about \$118 above the ordinary expenses."

MORGAN: "Next I have a statement of the cost of going to the academy. This includes the summer expenses at home. The academy estimate away from home presupposes that the child stays at the dormitory. Outside of the dormitory the expenses are apt to be higher.

	At academy	
	Living in town	Away from home
Board	\$ 74.65	\$100.00
Room	53.99	50.00
Clothes	42.00	42.00
Wash	2.60	5.00
Doctor and dentist	10.48	10.48
Miscellaneous	10.70	12.00
Books and school supplies	15.00	15.00
Incidentals	10.00	10.00
Tuition	36.00	36.00
Fare	10.00
Total	\$255.42	\$290.48

ARENTSSON: "The tuition is the only item against the academy—\$1 a week. What a sacrifice in the eyes

of some. That dollar is as big as the full moon. You can hide the sun with a dollar if you hold it close enough. You can place it between yourself and the Savior, the Bright and Morning Star, the Sun of Righteousness, the Light of the World."

MORGAN: "The academy board and room is cheaper and makes up for the tuition. Danielson is right. It will cost \$22 less to send the child away to the academy than away to the nearest high school."

MRS. MORGAN: "I have heard so much complaint about the increase of expense at our college. We have put up new buildings and provided an endowment fund, and still it costs more than ever to attend. I can not understand the reason."

ARENTSSON: "The reason is simple. Money that has been raised to erect new buildings has been spent on new buildings. Money that has been raised as an endowment fund goes into such a fund, the interest of which is applied to running expenses. Both of these reduce expenses, as intended. For, if there were no dormitory buildings, the boys and girls would have to room and board down town. This would increase the cost of living and the difficulty of school supervision. And again, if there was no endowment fund, the interest of which helped to pay the teachers, janitors, and coal bills, then all of the salaries and running expenses not covered by tuition would have to be paid by the Congregations. There are several factors that make expenses go up: The cost of living is higher at school as well as at home; the attendance is larger, requiring more teachers; the salaries of the teachers have been increased on account of the increased cost of living. We have no kick coming at the expense of our college. It costs our Synod less than 10 cents a soul per year."

MORGAN: "I have also worked out a comparative list of college and university expenses. I do not refer here to professional courses at the university, which are much higher. These lists include the three summer months at home, which costs about \$50."

	At state university	
	Living in town	Away from home
Board	\$ 74.65	\$150.00
Room	53.99	75.00
Clothes	42.00	42.00
Wash	2.60	5.00
Doctor and dentist	10.48	10.48
Miscellaneous	12.00	12.00
Books and school supplies	20.00	20.00
Incidentals	25.00	25.00
Fare		10.00
Total	<hr/> \$240.72	<hr/> \$349.48
	At church college	
	Living in town	Away from home
Board	\$ 74.65	\$120.00
Room	53.00	50.00
Clothes	42.00	42.00
Wash	2.60	2.60
Doctor and dentist	10.48	10.48
Miscellaneous	12.00	12.00
Books and school supplies	20.00	20.00
Incidentals	17.00	17.00
Tuition	36.00	36.00
Fare		10.00
Total	<hr/> \$268.72	<hr/> \$320.08

ARENTSSON: "It will cost less to send a youth away to college than to the university. According to your reckoning, it will cost about \$300 to attend the university away from home, and \$270 to attend college. The college cost less than \$150 a year in my youth. Living was cheaper."

MORGAN: "Note that these figures include the expenses for the summer vacation at home, clothes, doctor and fare. It does not include church expenses. How large should they be?"

ARENTSSON: "They ought to be one-tenth of the whole income, and in this case of the whole outlay. The money can be given to the Church by the student with the advice of parents and pastor."

MORGAN: "Note also that sending a youth to academy costs only from \$60 to \$95 more than having him at home doing nothing, and the cost of sending him to college costs only \$75 to \$125 more than having him home doing nothing. Jesus says, 'Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with 10,000 to meet him that cometh against him with 20,000?' Is it worth while to give my children a higher education? It will cost me at the present prices from \$95 to \$125 a year more than staying at home doing nothing. Four years at the academy will cost my girl or boy from \$250 to \$400 more than if they staid at home and got no education. Is \$400 too much to pay for a Christian education, a princely training? Yes, it will pay to invest this money. If I cannot make it all myself, they can scratch for it themselves during the summer months, besides work on the side during the school year. Is it then worth while to give them a princely training at a church academy and college? Yes, a thousand times yes. The expense is only trifling in comparison with the returns. In the light of the sacrifice of the forefathers, the martyred sires—"

MRS. MORGAN: "Julia was telling about two boys who remarked that they had been at the academy three months, and were not Christians yet. Are you sure that the academy will make Christians?"

ARENTSSON: "One of the Twelve was Judas Iscariot. Many a church member denies His Lord and

Master like Peter at the trial. Nevertheless, it is possible to find Him wherever His Word is taught in truth and purity, and many there are that do find Him."

MORGAN: "The clock strikes 12. The year is dying in the night. Come, children, let us sing a New Year's hymn."

ALL:

"O God, our Help in ages past,
Our Hope for years to come—"

MRS. MORGAN: "The phone is ringing."

MORGAN: "Hello. Is it you, Danielson? Happy New Year to all! Thanks. The Lord bless thee and keep thee, too. And say, I have made a New Year's resolution.—Listen then:

"The Academy for my princes and princesses!"



(Note: For catalogs and other information concerning a particular school, write to the president of said school, whose name and address is given below.)

A. SECONDARY SCHOOLS.		Year organized.	Town.	President.
a. Academies (Co-educational).				
ILLINOIS.				
1	Pleasant View Luther College...	1896	Ottawa	Rev. Henry Thompson, A.B.
2	Jewell College	1893	Jewell	Rev. K. O. Fittrem
3	Waldorf College	1903	Forest City	Rev. Martin Hegland, Ph.D.
MINNESOTA.				
4	Concordia College	1891	Moorhead	Rev. J. A. Aasgaard, A.B., B.D.
5	Luther Academy	1888	Albert Lea	Prof. Sigurd Reque, A.B.
6	Park Region Luther College	1892	Fergus Falls	Prof. Knut Gjerset, Ph.D.
7	St. Olaf College Academy	1874	Northfield	Prof. J. J. Thompson, A.M.
8	Willmar Seminary	1882	Willmar	Prof. A. C. Peterson, A.B.
NORTH DAKOTA.				
9	Brufath Academy	1889	Portland	Prof. E. J. Onstad, LL.B.
10	Northwestern College	1910	Velva	
11	Lutheran Bible School	1903	Wahpeton	Prof. L. Lillehei, A.M.
SOUTH DAKOTA.				
12	Augustana College	1860	Canton	Prof. Paul M. Glaspe, Ph.D.
TEXAS.				
13	Clifton Luth. College	1896	Clifton	Prof. Carl Tyssen, A.M.
WASHINGTON.				
14	Behanua College	1904	Everett	Rev. L. B. Sateren, A.B.
15	Columbia College	1909	Everett	Rev. R. Bogstad
16	Pacific Lutheran Academy	1894	Farkland	Prof. N. J. Hong, A.B.
17	Spokane College	1907	Spokane	Rev. A. O. Ulvestad, A.B.
WISCONSIN.				
18	Gale College	1901	Galesville	Rev. L. M. Gimmedstad, A.B.
19	Preus (Albion) Academy	1901	Albion	Prof. O. C. Torgerson, Ph.B.
20	Scandinavia Academy	1890	Scandinavia	Rev. H. A. Okdale, A.B.
21	Camrose College	1911	Camrose	Rev. J. A. Lavik, A.M.
22	SASKATCHEWAN. Outlook College	1915	Outlook	Rev. H. O. Grønliid, A.B.
b. Academies (For Boys).				
IOWA.				
23	Luther College Academy	1861	Decorah	Rev. C. K. Preus, A.B.
MINNESOTA.				
24	Augsburg Seminary	1868	Minneapolis	Prof. George Sverdrup, A.M.
25	Red Wing Seminary	1879	Red Wing	Prof. Edward Schmidt, A.M.
c. Academies (For Girls).				
MINNESOTA.				
26	Lutheran Ladies' Seminary	1894	Red Wing	Rev. D. C. Ristad
NORTH DAKOTA.				
27	Oak Grove Luth. Ladies' Sem.	1896	Fargo	Prof. J. E. Fossum, A.B.

Correction: 25. Red Wing Seminary became co-educational in 1916.

28	B. COLLEGES. a. Co-educational. MINNESOTA. Concordia College	1891	Moorhead	Rev. J. A. Aasgaard, A.B., B.D.
29	Park Region Luther College.	1892	Fergus Falls	Prof. Knut Gjerset, Ph.D.
30	Red Wing Seminary.	1879	Red Wing	Prof. Edward Schmidt, A.M.
31	St. Olaf College.	1874	Northfield	Rev. L. A. Vigness, A.B.
32	SOUTH DAKOTA. Augustana College	1860	Canton	Prof. Paul M. Glasøe, Ph.D.
33	WASHINGTON. Columbia College	1909	Everett	Prof. R. Bogstad
34	Spokane College	1907	Spokane	Rev. A. O. Ulvestad, A.B.
35	b. For Men. IOWA. Luther College	1861	Decorah	Rev. C. K. Preus, A.B.
36	MINNESOTA. Augsburg Seminary	1868	Minneapolis	Prof. George Sverdrup, A.M.
37	c. For Women. MINNESOTA. Lutheran Ladies' Seminary.	1894	Red Wing	Rev. D. G. Ristad
38	C. PROFESSIONAL SCHOOLS. a. For Ministers. MINNESOTA. Augsburg Seminary	1868	Minneapolis	Prof. George Sverdrup, A.M.
39	Luther Seminary	1876	St. Paul	Rev. Elling Hove, A.B.
40	Red Wing Seminary.	1879	Red Wing	Prof. Edward Schmidt, A.M.
41	United Church Seminary.	1893	St. Paul	Rev. M. O. Bøckman, A.M., D.D.
42	NORTH DAKOTA. Lutheran Bible School.	1903	Wahpeton	Prof. L. Lillehei, A.M.
43	b. For Deaconesses. ILLINOIS. Lutheran Deaconess Home.	1885	Chicago	Rev. A. Øfstedal, A.B. Sister Ingeborg Sponland
44	MINNESOTA. Lutheran Deaconess Home.	1890	Minneapolis	Rev. S. R. Tollefson, A.B.
45	NEW YORK. Lutheran Deaconess Home.	1884	Brooklyn	Sister Lena Nelson Rev. A. O. Fonkalsrud, Ph.D.
46	c. For Teachers. MINNESOTA. Lutheran Normal School.	1892	Madison	Prof. Knut Lokensgard
47	SOUTH DAKOTA. Lutheran Normal School.	1889	Sioux Falls	Rev. Z. J. Ordal, A.B.

I. BOOKS BY O. M. NORLIE.

A. AS AUTHOR.

1. "A Guide to Literary Study," Milwaukee, 1901. 47 pages. Paper. For sale by Augsburg Publishing House, Minneapolis. 25 cents.

A clipping from "Stoughton High School Days," November, 1902:

"This little book has been endorsed by a hundred leading literary critics, teachers and journals. The following university men have all commended it highly:

W. J. Alexander, Ph.D.....Professor of English, Toronto University
F. E. Bolton, Ph.D.....Professor of Pedagogy, Iowa University
H. E. Bolton, Ph.D.....Professor of History, Texas University
W. H. Browne, M.D.....Professor of English, Johns Hopkins University
R. Burton, Ph.D.....Professor of English, Minnesota University
W. B. Cairns, Ph.D.....Professor of English, Wisconsin University
A. S. Cook, Ph.D.....Professor of English, Yale University
W. H. Crawshaw, A.M.....Professor of English, Colgate University
J. V. Denney, A.B.....Professor of English, Ohio University
E. Dowden, LL.D.....Professor of English, Dublin University
C. G. Dunlap, Lit.D.....Professor of English, Kansas University
O. F. Emerson, Ph.D.....Professor of English, Western Reserve University
T. W. Hunt, Lit.D.....Professor of English, Princeton University
R. Jones, Ph.D.....Professor of English, Vanderbilt University
F. T. Kelly, Ph.D.....Instructor in Hebrew, Wisconsin University
D. L. Kiehle, LL.D.....Professor of Pedagogy, Minnesota University
G. L. Kittridge, A.B.....Professor of English, Harvard University
H. L. Koopman, A.M.....Librarian, Brown University
A. Lange, Ph.D.....Professor of English, California University
G. E. McLean, LL.D.....President, Iowa University
G. MacMechan, Ph.D.....Professor of English, Dalhousie University
C. Northrop, Ph.D.....President, Minnesota University
J. E. Olson, B.L.....Professor of Scandinavian, Wisconsin University
M. V. O'Shea, B.L.....Professor of Pedagogy, Wisconsin University
W. H. Payne, LL.D.....Professor of Pedagogy, Michigan University
E. Perrine, Lit.D.....Professor of English, Bucknell University
S. Plantz, D.D.....President, Lawrence University
T. R. Price, LL.D.....Professor of English, Columbia University
C. A. Smith, Ph.D.....Professor of English, Louisiana University
J. E. Spingarn, Ph.D., Tutor in Compar. Literature, Columbia University
C. T. Winchester, J.U.D.....Professor of English, Wesleyan University

The following indorsements are illustrative:

"I have read it with the liveliest interest and find myself in perfect accord with the essentials of your scholarly treatment. I regard your treatise as a real contribution to literary methodology and look forward with eagerness to the appearance of the book on the classification of poetry. The principles outlined on page 36 are the only ones, I am convinced, on which a science of literature can be constructed. That I shall call the attention of my students to your work, goes without saying."—ALEXIS

F. LANGE, PH.D., *Professor of English Language and Norse, University of California.*

"You have succeeded in making a most readable guide to the best things in literature free from statistical dryness and technical heaviness. I wish a copy could be in the hands of every young person in the home and in the school. We then as teachers should have little need to exhaust ourselves trying to make the *blasé* youth of this skeptical, fiction-fed generation turn to Homer for refreshment. You have, it seems to me, put in your little book the essentials of literary criticism, quoting the best authorities and arraying the exposition clearly, effectively, persuasively. I thank you for doing this work. Whenever I have occasion I shall recommend it both to boys and girls in school as well as older children who want a succinct statement of the rationale of literature."—J. C. METCALF, A.M., *Professor of English, Georgetown College, Ky.*

"I have read it with interest and have found in it much useful guidance and suggestion."—E. DOWDEN, LL.D., D.C.L., LL.D., *Professor of English Literature in Dublin University*; author of "Shakespeare," "Shakespeare, His Mind and Art," "A History of French Literature," "New Studies in Literature," etc.

"Your 'Guide to Literary Study' I have read with interest and entire approval. Your exposition of the importance of the classical foundation as the indispensable basis of scholarship in the native literature is well conceived, and is expressed in terms of original force and insight that quite prevent your style from seeming in the least bit conventional."—SAMUEL THURBER, A.M., *Master of English, Girls' High School, Boston; Chairman, English Committee of Ten, N. E. A.*

"You have made a valuable contribution to educational literature, and the 'Guide' can not fail to be of substantial service to all serious students of literature. Your treatment is so concise it might be worthily expanded into a larger volume."—W. H. PAYNE, M.A., LL.D., *Ex-Chancellor of Nashville University, Professor of Pedagogy, University of Michigan*; author of "Science of Education," "School Supervision," "Short History of Education," "Compayre's 'Elements of Psychology,'" etc.

"I have just finished your little 'Guide,' and I want to write at once to tell you how much I enjoyed it, though of course I did not expect that it was written especially for me! You have the best classification of poetry that I have ever seen, and your references and citations are simply prodigious."—PAUL BACON (with Allyn & Bacon, Publishers), Chicago.

2. "Principles of Expressive Reading," 1917. Cloth. Illustrated. Published by Richard G. Badger, The

Gorham Press, Boston. For sale by Augsburg Publishing House, Minneapolis. \$1.50.

A thesis for the degree of Doctor of Philosophy at the University of Minnesota, 1908.

3. **"United Church Home Missions,"** 1909. Cloth. Illustrated. 200 pages. Published and for sale by Augsburg Publishing House, Minneapolis. 60 cents.

"Here we have the first really modern English work on Lutheran Home Missions, and the General Council and other bodies of the Church would do well to make their mission work as clear, as graphic, in as ready a book for study as this most excellent volume."—DR. T. E. SCHMAUK in "The Lutheran."

"At our first reading this volume caught up our attention with a certain sustained eloquence and consecutive argument. As we read paragraph by paragraph, throughout the clearly outlined presentation, we were brought to feel, that, whether we accepted or rejected the book, it held a message that went home to the center of our problem as a Church in this country."—PROF. C. O. SOLBERG in "United Lutheran."

4. **"Ness Jubelskrift,"** 1911. Cloth. Illustrated. 154 pages. Published and for sale by Augsburg Publishing House, Minneapolis. 50 cents.

"Denne bog er skrevet i anledning af Ness menigheds femtiaarsjubelæum, og den er mønstergyldig. Der findes ikke, det jeg ved, en eneste saadan bog før. . . . Om nogen af dem, som har holdt femtiaarsfest, skulde se denne bog, vilde de vist ønske: Gid vi ogsaa havde en slig bog i vor menighed. Hvad vilde det ikke bety for de kommende slechter i vor kirke, om vi havde en saadan skildring fra hver menighed i samfundet."—PROF. E. KR. JOHNSEN in "Lutheraneren."

5. **"Den forenede norsk lutherske kirke i Amerika,"** 1914. Art covers. 104 pages. Illustrated. Published by Augsburg Publishing House and distributed in the libraries of Norway in honor of the Norway Centennial.

6. **"The Academy for Princes,"** 1917. Cloth. Illustrated. 240 pages. Published and for sale by Augsburg Publishing House, Minneapolis. \$1.00.

B. AS EDITOR.

7. "By the Christmas Tree," No. 5, 1911. Paper. Songs with music, and recitations with program for Christmas. Published and for sale by Augsburg Publishing House, Minneapolis. 16 pages. 5 cents.

"This is a friendly little visitor that comes around every fall to make it easier for us to have a profitable and happy Christmas program in the church. . . . And there may be some who never used the one edited by Dr. O. M. Norlie in 1911. That, too, was very good, indeed. Perhaps I ought to tell you when I consider one of these exercises good: it is when the words are appropriate and dignified, when the music is acceptable to Lutheran church people, and when the children like it, take hold of it, and sing it with a vim."—REV. OLAF LYSNES in "United Lutheran."

8. "Lutheran Almanac for 1912," 1911. Art covers. Illustrated. 104 pages. Published and for sale by Augsburg Publishing House, Minneapolis. 10 cents.

"'Lutheran Almanac for 1912' indeholder saa udmerket læsestof, at den burde udbredes i tusenvis, ja hundretusen — om muligt millionvis — blandt dem, som kan læse og forstaa det engelske sprog. Pastor Norlie har forfattet det meste af indholdet, og hans artikel 'Lest We Be Robbed' er et mesterligt stykke arbejde, greit og grundigt, interessant og overmaade nyttigt og gavnligt for børn og voksne. Hans arbejde er let at forstaa, og paa samme tid er det grundigt, baseret paa omfattende, samvittighedsfulde, videnskabelige undersøgelser og fakta, som man kan lite paa."—REV. A. H. GJEVRE in "Lutheraneren."

9. "The Church and Her Child," 1911. A confirmation book. Cloth. 106 pages. 30 cents. Published and for sale by Augsburg Publishing House, Minneapolis.

CONTENTS: 1. Confirmation. Rev. Olaf Lysnes.—2. Christian Education. Rev. O. M. Norlie.—3. The Word of God. Rev. Th. Eggen.—4. Baptism. Prof. Ole G. Felland.—5. Communion. Rev. Gustav Stearns.—6. The Church. Rev. George Taylor Rygh.—7. The Lord's Day. Rev. C. E. Sybilrud.—8. Prayer. Rev. John Peterson.—9. Amusements. Prof. Nils Kleven.—10. Temptations. Prof. C. O. Solberg.—11. Faithfulness unto Death. Rev. Edward Nervig.

Contains also blank pages for Remembrance of Confirmation Day—My Confirmation Classmates—The Confirmation Sermon—

Congregations to Which I Have Belonged—The First Communion Sermon—My Pastors.

10. **"Alterbogen"** (official revision), 1912. Cloth. 441 pages. Published and for sale by Augsburg Publishing House, Minneapolis. Four styles, \$1.50, \$2.00, \$2.50 and \$3.00.

11. **"A Free Text Church Postil,"** 1913. Cloth, 356 pages. Published and for sale by Augsburg Publishing House, Minneapolis. \$1.50.

"Church postils are of great value. They contain as a rule very choice sermons. These can be read for edification by those who intend to go to church, and by those who are obliged to stay away from services. They can be read by some deacon when there is no preaching on Sundays, and they can be read by the pastor with profit after he has prepared his Sunday sermon. They are of historical value, showing how and what the pastors of an age preach. An interesting example of the dogmatic value of church postils is recorded in a news item in 'Kirketidende,' 1882, p. 632. The Norwegian Augustana Synod was in session. The president of the Synod, Rev. Ole Andrewson, in his message mentioned the fact that this Synod was attacked because it did not state definitely (in theses) its teachings on the questions that were so warmly debated by the Norwegian synods in the eighties. The Augustana pastors did not care to enter the scholastic contest. 'But,' said Andrewson, 'let us publish a church postil, so that coming generations may know from it what we have taught.'

"Many good church postils have been published in Norwegian and in English as well as in other languages. The pastors of the Norwegian Lutheran Churches of America have published several already, but this is the first one by them in English dress. The book is therefore an epoch-maker. It will, at least, in the course of time, be of more than ordinary interest because it is the first of its kind in the Norwegian Lutheran Church. It is an excellent collection of sermons.

"It contains 69 sermons on 68 texts by 55 representative pastors. The sermons are a credit to their authors and the book is a credit to our Publishing House. The book has four indexes: 1, Sundays and Holidays; 2, Authors; 3, Texts; 4, Themes."

"Ein durchaus ansprechendes Predigtbuch. . . . Unter den Namen bemerken wir einmal den uns bekannten Prof. Dr. F. A. Schmidt, er diefert die Pfingstpredigt. Zwei Namen sind uns bekannt als frühere Studenten unserer Anstalt Capital University, nämlich die PP. G. T. Rygh und E. T. Rogne. Die Texte sind aus beiden Testamenten gewählt, meist kurz, aber

im Anschluss an das Kirchenjahre. . . . Sonst sind die Predigten anregen, erbauend, recht für die Gegenwart und ihre Bedürfnisse, auch lehrhaft im Inhalt. Die Textwahl ist hie und da besonders lobenswert, greift auch kopenreihen zurück. Vollständige Register sind beigegeben. Eine Postille von so viele Predigern ist an sich schon ein interessantes Werk, und viele unserer Prediger werden gerne einmal prüfen wollen, wie man das lutherische Evangelium unter den norwegischen Brüdern verkündigt."—"Lutherischen Kirchenzeitung."

C. AS JOINT EDITOR.

12. "**Norsk-engelsk søndagsskolesangbog,**" 1911. Cloth. Norwegian-English word edition, 409 pages, 35 cents. Norwegian word edition, 231 pages, 25 cents. English word edition, 178 pages, 25 cents. Published and for sale by Augsburg Publishing House, Minneapolis. (Music edition prepared, but not published.) Rev. N. B. Thvedt, joint editor.

13. "**The Lutheran Hymnary, Junior,**" 1916. Cloth. Norwegian-English word and music edition, 231 pages. Published and for sale by Augsburg Publishing House, Minneapolis, Minn., and Lutheran Publishing House, Decorah, Iowa. (Prof. D. G. Ristad, Prof. M. O. Wee, Rev. L. C. Jacobson, and Rev. L. P. Thorkveen, joint editors.)

"If we stop to reflect a moment, most of us will agree with the committee that the songs learned in our Sunday school and parochial school should be the ones that children will later sing as communicant members of the Congregation. In the same manner as the child is taught the rudiments of Christian theology through the Catechism and the Bible History, should he also be taught the words and tunes of our most priceless church songs and chorals. Why not teach our children hymns and tunes that will sound familiar when they get to church, and not teach them a whole lot of songs that they will never hear after Confirmation? And the songs most cherished are the ones learned in youth. We would respectfully urge all who examine this book to read the preface before they condemn the book."—H. P. GRIMSBY in "United Lutheran."

"This book is designed especially for use in schools of various kinds and grades: Sunday schools, parochial schools, academies, and colleges. It may also very well be used in young people's

societies, ladies' aid societies, and other gatherings. Also prayer meetings. But when the editors tell us that the book is intended especially for school use, the pedagogical idea comes in there, and it would be well if more parents and teachers gave this due consideration. . . .

"The Lutheran Hymnary, Junior,' is the most consistently bilingual book that we ever saw. Headings, indexes, words, prefaces, titles, and contents,—all are given in both English and Norwegian, side by side. Most of the Congregations of the three Synods directly interested in this book are in the bilingual stage. Here you can have a hymn with both languages on the same page. . . .

"The Lutheran Hymnary, Junior' proved to be a surprise to me. I have tried out every melody in the book. I had expected it to be altogether too difficult and 'grown up' for its constituency. I am happily disappointed. But this little book is good not only for schools, but also for the home. Use it in the home. And if it is permissible for others to supply the public schools with poor music, it is also permissible for some of you who read this to supply a country school house with 'The Lutheran Hymnary, Junior.'"—OLAF LYSNES in "The United Lutheran."

D. AS EDITOR-IN-CHIEF.

14. "Norsk lutherske prester i Amerika, 1843-1914," ("Prestekalenderen"), 1914. Cloth. Illustrated. 624 pages.

"Norsk lutherske prester i Amerika, 1843-1915," 1915. Cloth. Illustrated. 695 pages. Published and for sale by Augsburg Publishing House, Minneapolis. \$2.00.

Contains a general history of the Norwegian Lutheran church work by decades, a sketch of each of the 14 Norwegian Lutheran Synods, biographies and photos of over 1,800 Norwegian Lutheran pastors and theological professors, indexes of pastors' birthplaces, schools, books, professors, missionaries, deaths and names, besides tables, maps, and diagrams. About 8,000 letters and 23,000 circulars were sent out to secure the information. About 60 per cent of the collected material was secured through this correspondence, 40 per cent through books and periodicals. The assistant editors were Revs. K. Seehuus, A. M. Arntzen, A. L. Wiek, and Profs. M. O. Wee and L. Lillehei.

"Dr. Norlie's book is a mine of detailed information about the many Norwegian-American pastors who have labored and

gone to their rest, and of the many who still are busy in the vineyard of the Church of God."—G. T. RYGH in "United Lutheran."

"Boken är ämnad att vara den första af en serie böcker och skulle de följande behandla: församlingarna, synoderna, publikationerna, skolorna, hemmissionen, hednamissionen, barmhärtighetsarbetet, kyrkoföreningarna, teologie diskussionerna, historiska dokumenten, etc. Det blir en intressant och värderik serie, och borde mana vår synod til efterföljd. . . . Märkligt är att de som verkat i de olika synoderna kommit från fjorton olika nationer, de flesta från landsbygden. Tretton äro födda i Sverige, tretton äro från Augustana seminariet. Boken innehåller 300,000 fakta. . . ."—DR. JOHN TELLEN in "Augustana."

"Det har ogsaa med rette vakt stor opsigt, og første oplag blev revet med i en fart. Nu har vi faat et nyt oplag, som er ført op til iaar, og det hele er gjennemgaaet og rettet."—PROF. E. KR. JOHNSEN in "Lutheraneren."

15. "Norsk lutherske menigheter i Amerika, 1843-1916," 1917 ("Menighetskalenderen"). Two volumes. Cloth. Illustrated. Ca. 2,000 pages. Published and for sale by Augsburg Publishing House, Minneapolis, Minn., and Lutheran Publishing House, Decorah, Iowa. (Prof. T. O. Tolo, Rev. D. Kvaase, Rev. K. Kasberg, Rev. C. M. Hallanger, Rev. E. M. Stensrud, Rev. L. C. Jacobson, Rev. A. M. Arntzen, Rev. A. L. Wick, and Prof. L. Lillehei, assistant editors.)

II. ARTICLES BEARING ON RELIGIOUS EDUCATION, BY O. M. NORLIE.

a. IN "SCHOOL EDUCATION."

"A Child Study Experiment," May, 1904, 18.

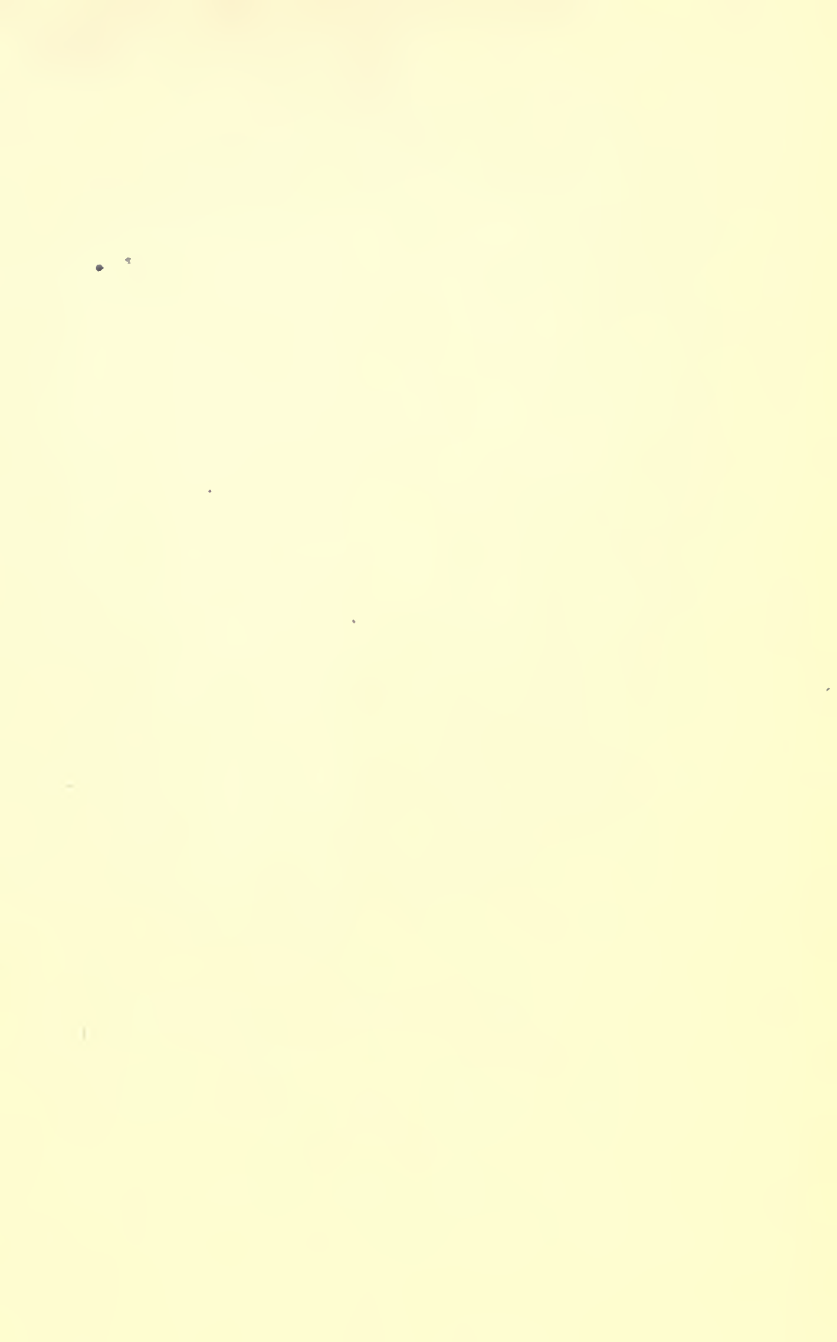
b. IN "LUTHERANEREN."

1912. "Samfundstoget" (billedet), 568.
1913. "Det første aarti," 1303-06.
"Den norsk-engelske søndagsskolesangbogen," 136-67.
"Det andet aarti," 1368-69.
"Det tredje aarti," 1428-31.
"Det femte aarti," 1525-27.
"Det sjette aarti," 1557-59.
1914. "Rapport fra nimandskomiteen," 230-31.
1915. "Lundes 'Spørsmal for katekisation,'" 339.
"Anmerkninger til 'Protest' i 'Lutheraneren,' side 617-18,"
678-81.
"Anmerkninger til 'Tak — og lidt til' i 'Lutheraneren,'
side 792-93," 882-84.
"Minnesota General Laws, 1911, 356.1 — et punkt," 1394-95.
1916. "Lutheran Hymnary, Junior," 66-68, 116-19.

c. IN "UNITED LUTHERAN."

1909. "The United Church Home Missions," 3, 19, 35-37, 51-53,
67-69, 90-91, 107-09, 124-25, 140-41, 154-56, 170-73, 186-87,
203-05, 221, 234-37, 251-53, 266-69, 282-85, 300.
"The Bible and the Young People's League," 731-33,
747-49.
1910. "Reformation Dawn," 42-44.
"Prayer," 92-93.
"The Synod and the Young People's League," 103, 106-09.
"Hunt's 'Lutheran Sunday School Handbook,'" 110-11.
"Why Is the 'Child the Central Problem of the Universe?'"
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"The Teacher's Personality," 267-69.
"Spencer's 'Education,'" 284-87, 302-03, 317-19.
"How to Use the Y. P. L. Topics," 462.
"Talents," 506-07.
"Corporal Punishment," 621-23.
"Proselytism," 627-28.
"Nehemiah," 633.
"Mixed Marriages," 669-70.
"Christian Education," 346, 690-91, 707-08, 732-33.
"Luther and Lenker," 795, 805-06.
1911. "Monasticism," 41-42.
"The Test," 75-77.
"Augsburg Confession," 380.
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