

of others. And why? Because in home and in school they failed to develop sound habits of thought and action. Young people don't lack facts. They lack adjustment in life. All the facts that are learned in home and school are utterly unimportant beside this one thing.

Truly our public schools of today have made wonderful advances from the "little red school house" held so dear to the hearts of many of our people, where, as some like to boast, they got all the "book-l'arnin'" that they ever received. The old-time country school building with a stove in the middle of its one room and its rude desks or benches, was usually taught by one teacher who was expected to know enough about fifteen or twenty subjects to instruct pupils all the way from five to twenty years old. It is true this old school did a valuable work, for anyone must admit that such schooling was better than none at all.

However, it does not matter how far our public schools have advanced, there is still an equal, if not greater, amount of education beyond them and at the top of our educational structure we find our colleges and universities standing out upon the intellectual horizon like a snow capped Rocky Mountain sentinel.

The increase in recent years in the number of people graduating from our high schools is extraordinary, and everywhere more people are seeking a college education. At one time hardly more than ten per cent. of the high school graduates went to college, but now some of the best high schools send 60 to 75 per cent.

In selecting a college to which we shall send our boys and girls, there are two very pertinent questions we should weigh very, very carefully. The first one is, Will this or that college properly train the body and develop the child's faith in God and things divine? While it is true that some of the fore-parents of our churches realized these two needs and founded religious schools and higher institutions of learning, we find that today a number of teachers have crept into these ports of learning who never were Christians and whose views smack of modernism. To those who enter such institutions of supposed learning, we find them in a few short years leaving with what they call a college education with a question in their minds as to whether or not Darwin was right, and oftentimes try to prove that he was.

We as individuals, as a church, and as a conference should raise our voices in glad acclamation, that despite the fact that a number of our institutions of supposed higher learning are antagonistic to our fundamental doctrinal principles, that we do have a college where any boy or girl may enter and complete a specified course of study and go out into the world without his or her spiritual character becoming contaminated with modernism.

Our Huntington College is such a place, that taking everything as a whole, to those who want nothing but the best for their posterity, no hesitancy should be felt in selecting this as the place to which they should be sent.

Christ Is the Way

John Hussong, Greencastle, Pa.

A true Christian has Christ within and is a person after Christ's own heart. He is Christ's representative on earth and is a follower of the Master, practicing through the week what he professes on Sunday. The true Christian is both a hearer and doer of the Word; he is one who clearly and constantly reflects the image of Christ; one in whom the spirit of Christ abides. We can know him by the fruits of his life. The Christian believes that Jesus died on the cross to save every one who will believe on him; he has the assurance in his own heart that Christ has saved him.

Through Christ we may enter and enjoy the presence of God. Christ conducts from a state of sin to a state of holiness, from threatened wrath to love and happiness. The soul that ventures upon this road passes from death unto life and shall never come into condemnation. Christ is a way which brings honor to all of God's perfections and puts people into possession of every blessing they need. He is an open way, free to all who will come. It matters not how vile and unworthy he

may have been, he is welcome to enter and be saved. He leads us directly to God, making us acceptable through his own glorious righteousness and his precious blood.

Christ is a living way, quickening all those who walk therein and enabling them to go from strength to strength until they appear in heaven before God. He is a safe way. There is nothing to fear, no cause for alarm; while walking here nothing can by any means hurt us. All things work together for our good. God is well pleased with all who come to him through Jesus.

If there is anyone who does not have Christ in his heart, why not get him in, and then attend some Sunday school and church service and walk with him. We should cultivate the habit of attending religious meetings and be loyally ready for any service that is required of us. We should read a portion of God's Word every day, with the references. Why not bring your visiting friends with you to the house of God, and improve every opportunity to invite others to attend? We should try to do something for the Master every day, stand boldly for the right, and trust God for grace and strength to walk with Christ.

Christ is the way of peace, of holiness, of happiness, and of salvation; he is the only way in which anyone can approach God with comfort; the only way in which one can approach death with pleasure, or through which he can pass to the realms of eternal happiness. Christ is the only way through which we may escape wrath and enjoy mercy. He is a straight and narrow way, the only way to heaven. The vulture's eye hath not seen this way; the lion's whelps have not trodden it; no unclean thing shall be found here; no lion shall go up thereon: but the redeemed of the Lord shall walk here and eat the good of the land, drink of the water of life, and rest under the shadow of the Almighty.

If we walk with Christ we can say we are sweeping through the gates, washed in the blood of the lamb. Then in perfect peace, resting alone on the blood of Christ, we will find a sufficiency to enter into the presence of God. May God bless you all. Amen.

Martyrs of the Twentieth Century

(Stories of the Lutheran Martyrs, as recorded by Dr. Oskar Schabert and retold by Dr. John C. Mattes.)

Four Martyrs of the Lettish Revolution

Karl Schilling

In 1869 Pastor Schilling died in St. Petersburg and his widow with her large family migrated to Riga. One of the children, Karl, who was only four years old at the time of his father's death, was destined to succeed him in the holy office. In 1892 he became pastor of the parish at Mitau, which not only paid a miserable salary, but was troubled by a number of apostate Letts who had entered the Greek Church. He labored hard in the disrupted parish. Fearless and outspoken, he was a most unwelcome monitor to some, but a tower of strength to those whom he succeeded in preserving from apostasy. Finally, after eight years of faithful labor, he was forced to leave because the Greek priest accused him of propaganda! The first sentence of imprisonment was commuted to house arrest, which he was allowed to serve at the home of his friend, Provost Zimmerman. During the term of his imprisonment he learned that he had won the hearts of his people, and also how deeply he was hated by those whose wrongdoing he had rebuked.

With the outbreak of the revolution his enemies believed that the opportunity had come to revenge themselves. On Whitsunday, June 5, 1905, when the hymn preceding the sermon was being sung, a number of young men broke into the sacristy to which Schilling had retired, and demanded that he remove his gown. When he refused to do so they wanted him to promise that he would not address the congregation. When he again refused, several of them drew revolvers and threatened to shoot him if he should attempt to leave the sacristy. One of the attacking party then ascended the pulpit and delivered a wild revolutionary harange, while the others, with drawn weapons, walked through the church,