

# Lutheran Church Work and Observer

## President Wilson on the Bible

The Bibles that are given by the Scripture Gift Mission of Philadelphia, Pa., to the American soldiers and sailors will carry the following inscription from President Wilson. It is a valuable testimony:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves---read, not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more it will become plain to you what things are worth while and what are not; what things make men happy---loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them---and the things that are guaranteed to make men unhappy---selfishness, cowardice, greed and everything that is low and mean.

"When you have read the Bible, you will know that 'it is the Word of God,' because you will have found it the key to your own heart, your own happiness and your own duty.

"WOODROW WILSON."

## QUADRICENTENNIAL CELEBRATION AT BURNHAM PARK

Under the auspices of Juniata Conference of Central Pennsylvania Synod the quadricentennial of the Reformation was celebrated at Burnham Park, near Lewistown. An inspiring song service, led by the Lutheran choir, was the opening feature of the morning. Rev. M. S. Cressman, D.D., presided over the exercises, and Rev. W. C. Ney conducted the devotional exercises. In the afternoon the Loysville Band gave a concert before an audience of over 600 people. The orators of the day were Rev. A. R. Steck, D.D., Carlisle; Rev. Prof. C. M. Jacobs, D.D., of Mt. Airy Theological Seminary, Philadelphia, and Judge A. W. Johnson, of the Union-Snyder district. The singing of exultant hymns closed the proceedings of one of the most inspiring occasions ever held at Burnham Park.

G. R. F.

## MIDLAND COLLEGE OPENS WELL

Contrary to expectations, the attendance at Midland College is as large at the time of opening, September 12th, as a year ago. Because of the peculiar conditions created by the war, the college authorities anticipated a slump in the attendance this fall. There are fewer young men enrolled, but more young ladies have registered, bringing the attendance up to normal.

The college began its thirtieth year with very interesting exercises, the feature of which was Dean Wilber E. Tilberg's address, "A Defense of the Liberal Education."

Short addresses were also delivered by Dr. R. B. Peery, president of the institution; Lloyd Stuckey, the new football coach and physical director; Professor T. L. Cline, and Robert Sisty, captain of the football team. All remarks were optimistic, and there is every indication that the college will be a lively place this coming year. Many visitors attended the opening exercises. Football practice began at 3:30 o'clock. The new coach is making a very good impression. He was a star player at Baker University, and an "all Kansas" man.

In his address Professor Tilberg deplored the present-day tendency to over-do "occupational education."

## WITTENBERG BEGINS WORK

All things considered, Wittenberg College had a very encouraging opening. The chapel was filled on Tuesday morning, Sept. 11th, with an earnest crowd of students and friends, and the address by Dr. S. E. Greenawalt was excellent, emphasizing the factors that go to make up "The Ideals of a Christian College." If all Wittenbergers live up to the standard set in the doctor's address, the college will prosper and accomplish much good in the world.

The war has taken a number of our best students who otherwise would have been back to finish their courses either in the college or the seminary. This will especially affect the higher classes. However, President Heckert announces that at least 150 new students have enrolled, so that we think the attendance will not, on the whole, be so greatly decreased. We believe that the war has given all of us a more serious and earnest spirit, as we realize that the future of the country depends very largely on the character of college men and women.

A friend of the college, his name at present withheld, has given a fine sum for the purpose of erecting an astronomical observatory, which is to have a telescope worth \$6,000.

The seminary opening occurred on Thursday morning, Sept. 13th, with the full morning service, conducted by Drs. Heckert and Bauslin. The address was delivered by the writer, whose theme was "The Doctrinal Factor in the Reformation and Today." At least one of our best prospective students, Mr. Simon A. Metzger, a high honor man of last year's college class, has been taken by the draft, and so will be prevented from taking his seminary course

at present. Nearly all the former students are back, and eight or nine names are enrolled in the junior class. Just what the total enrollment will be cannot be said at this writing. Miss Regina Smith, who died recently at the home of Dr. and Mrs. V. G. A. Tressler, left the seminary \$200 out of her small estate. This bequest is much appreciated, especially on account of the noble Christian faith and life of the donor.

L. S. KEYSER.

## ROANOKE COLLEGE

Roanoke College began her sixty-fifth session under favorable auspices with the formal opening exercises September 12th. The enrollment of new students is above the average of recent years and the lower classes are consequently of unusual size. The number of old men returning is yet problematical but the two upper classes will undoubtedly suffer considerable losses by the draft and volunteering.

At the initial chapel exercises Rev. LeRoy Gresham, D.D., of the Salem Presbyterian church, spoke to the students the welcome of the homes and churches of Salem.

The principal address was by Dr. L. A. Fox, of the faculty. Much of Dr. Fox's remarks was delightfully reminiscent of his student days.

President Morehead in the closing remarks declared that no slackers from earnest work would be tolerated this year in colleges for men and emphasized the need in the present crisis of young men of faith, conviction and courage.

It was announced that a competent military instructor has been engaged and that courses in military drill and field work would be offered to be elected in lieu of gymnasium work or field athletics.

## LAYMEN'S MISSIONARY MOVEMENT

Last Sunday, (September 9th), I spent the day with Rev. W. M. Hackenberg and his congregation at Shelby, Ohio, and I am happy to make this brief report of the excellent work this congregation and their pastor are doing. Rev. Hackenberg came to Shelby less than one year ago and during this time some of the financial problems his people have undertaken and accomplished are, first to raise enough money to cancel a long standing debt of something like \$5,000 which resulted in getting \$7,000, the balance of which was appropriated to building a new addition to the church. Immediately after this the people of the congregation expressed their appreciation by making the pastor a present of a new automobile. Several weeks ago the Shelby congregation increased the pastor's salary one hundred dollars and during my visit there last Sunday the men of the congregation made their annual Every Member canvass with such excellent results that everybody was made to feel a new joy in the work. Assisting in Every Member canvasses is my business but it is rarely that I have found such excellent preparations and a body of such intelligent and devoted men to go out and make the canvass.

The success of this canvass was due to the splendid preparatory work done by the pastor and the intelligent cooperation of the men and the whole congregation.

I left Shelby on Monday morning and came to Shilole, O., where I spent the day and night with Rev. Ross Miller and his congregation who were preparing to make a canvass and raise money enough to pay off a small debt on their parsonage so that on Sunday the 16th they could celebrate their 75th anniversary free from all debts and without asking for money on the day of jubilee.

Rev. Miller and his congregation are doing a splendid work at Shilole and the secret of it all is because of the good feeling and hearty cooperation between pastor and people.

C. H. WELLER.

## DR. KING'S PASTORATE AT BETHEL CHURCH, PITTSBURGH, PA.

Rev. Dr. C. B. King, who has resigned the pastorate of Bethel church, N. S., Pittsburgh, after a service of seventeen years, takes up the position of Associate President of Susquehanna University, beginning October 1st. The Church will be interested in the unusually successful record made by Dr. King while pastor at Bethel church. The membership has been increased from 170 to 580; the average number received each year was sixty-seven. There were seventy-seven received last year. The assets have been increased from \$7,000 to \$60,000. The full apportionment has been paid each year of the twenty-four years of Bethel's existence. The benevolences last year were over \$1,900, twice the apportionment, and this year they will also exceed twice the apportionment, which is \$1,000. The combined treasuries of the congregation will enter upon the new year with a balance on hand of over \$1,000.

During the seventeen years Dr. King solemnized 199 marriages, officiated at 351 funerals, baptized 508 children and made over 20,000 pastoral calls.

## TIDINGS FROM YORK

Rev. Albert Bell, D.D.

All the pastors are back from vacation and again at work in their respective fields, and are finding much to claim attention. New demands are being made upon the Church, while old demands have been greatly emphasized. The Gospel is not being tried, but men and their relations thereto are being sorely tested. Now, as never before, the pure Gospel needs to be set forth in simplicity, plainness, and entirety. The Gospel is the only solvent for our vexing conditions. The true minister will have no other message to present to his people, nor time for any other theme.

The first fall meeting of our Lutheran Ministerial Association was well attended and full of interest. Dr. Kuhlman made the principal address on "The Present War and Foreign Missions."

Secretary L. B. Wolf, being a visitor, presented some special interest of the foreign work, especially the strengthening of our college in India by the erection of boys' halls, and urged our York County congregations to become responsible for the erection of one of them.

At present there are six vacancies in our synod, with several others to be added in the near future.

The Quadricentennial Committee is making arrangements for fittingly celebrating this great event.

The women's fall conference will be held Sept. 27th, in Paradise.

## NOTICE: FOR OFFICIALS OF OUR LUTHERAN BOARDS AND INSTITUTIONS

The Allegheny Synod and the Pittsburgh Synod will meet in Johnstown, Pa., October 8th to 12th. There will be quite a number of joint sessions in order that we may more worthily celebrate the quadricentennial. In this notice we call attention to all Boards and Institutions that are planning to be represented that their representatives are to be heard at a joint session of the synods on *Wednesday afternoon, October 10th*, in the First church, Rev. Robert D. Clare, pastor. This is the only time provided on the programs for the hearing of representatives.

It is exceptionally kind of Rev. Robert D. Clare and the people of the First church of Johnstown, to offer entertainment to a neighboring synod. We are looking forward to a great and memorable meeting, and may our joint sessions be prophetic of the happy realization of a United Lutheran Church of America in the near future.

F. R. WAGNER,

President of the Allegheny Synod;

ROBERT W. WOODS,

President of the Pittsburgh Synod.



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## Editorial

### THE AMERICAN SENSE OF DUTY

While Christian citizens generally have lamented the necessity which compelled the entrance of our country into the world-war, because war as such is so terrible, they yet heartily support the government at Washington and take a just pride in the extraordinary achievements which have been placed to its credit the last few months. Most of our citizens scarcely realize what wonderful strides have been taken in preparation for our part in the struggle. With unexpected speed and efficiency, the government has organized the vast resources and industries of the country, has taken control of the food problem, has gathered immense stores of equipment, supplies, munitions, and provisions, and has successfully sent the initial contingents of our over-seas army to France and England. More than this to-day there are more than a million men under arms in the regular army, the National Guard regiments of the states now in federal service, and in the Navy and Marine Corps, all of these being volunteers. At the present, there are gathering 687,000 more men to be organized into the national army. These achievements awaken American pride and confidence.

But the spirit in which all this has been accomplished impresses us most deeply. That spirit is the American *sense of duty*, to which we had occasion to make reference not long ago. Business men are giving much of their time to the nation without remuneration from a high sense of duty and loyalty. Great numbers of young men have enlisted in the army or navy, or have quietly and promptly answered the call under the selective conscription law, because they felt it a duty they owed their country. We were talking with a young man who is a private in the army, recently, an educated, Christian young man. He said quietly and earnestly, "I felt it my duty to offer my service to my country, when she needed me." Of course there are many who may not be actuated by this spirit, and some who have been trying to obstruct the government in a very unpatriotic way, but generally we find the spirit which we have been describing.

Some one has said that *duty* is the greatest word in the English language. It is a great word, for it expresses that deep sense of moral obligation which is a characteristic of man at his noblest and best. It promises well for the future of our great Republic if that sense of high duty always glows in the breasts of our American people. Patriotic duty has supported our nation in the past and we believe it will in the future.

Let us remember that duty in the religious experience is just as high and noble, and should find expression in *Christian duty* to God. Pray that men may be even more ready to respond to the call of duty in the service of Christ and His Church.

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### MORE ABOUT THE MERGER

A good deal is being said and written just now about the Merger. This term is becoming so well known and its significance is so great that we may well print it with a capital "M" from now on. When we speak about the Merger, even without quotation marks, everybody in the Lutheran Church will know what we mean.

Dr. T. E. Schmauk, president of the General Council, has published a series of articles advocating Lutheran union in *The Lutheran*. They are written with rare wisdom, with due consideration of the difficulties and objections, and yet have been strongly favorable to the union movement. He does not believe in any false basis of union, any mere patchwork to cover up essential and radical differences; but he does believe that the time has come when there is such doctrinal, confessional and spiritual

unanimity of conviction that organic union is possible. While there may be differences, they are not of such a vital character as to keep the three bodies of the proposed Merger apart any longer. If there is ever to be Lutheran union in this country, Lutheran people, ministers, and theologians must be able to distinguish between the things that are peripheral and those that are central; between the essential and the non-essential. True, this is not easy to do in all cases, but there must at least be the willing mind. If Christ and His apostles had not thought it possible, they surely would not so often have exhorted believers to be one and of one mind.

One decided advantage, among many others, that we see as a result of the proposed union will be that of the united testimony of a vast body of Christians—something like 900,000. Think of the value of such a consensus of faith—all these thousands bearing the same testimony. In these days when other communions are emasculating the Holy Scriptures, undermining their plenary inspiration, and representing them as almost wholly mere human productions, what a brave and potent thing it is for an ecclesiastical body of substantial people, with all their ripe and thorough-going scholars, to make the great declaration that they "receive and hold the Canonical Scriptures of the Old and New Testaments as the inspired Word of God," etc.! Who can estimate the importance to the cause of evangelical religion of such a pronouncement as that? More than that, thus far not a single voice has been raised in the whole Lutheran Church, whether connected with the proposed Merger or not, against this position relative to the Scriptures. Here all seem to be agreed. Where in all the wide world will you find such a spiritual solidarity as you find in the Lutheran Church of America in its attitude toward the Canonical Scriptures?

Not only so, but our united witness to the Lutheran confessions is a powerful one. With us this means that there is no syncretism; no desire for union merely for the sake of union; no attempt at a union that means the surrender of our precious Lutheran doctrines and experiences. It means that we stand in solid phalanx for the old faith. Whatever progress there has been—and there has been much progress in the Lutheran Church—it has not been away from the truths once for all established by proofs from the Word of God. Without malice toward other communions, even without criticism of their views, we Lutherans reassert, by this united testimony, that we hold the faith and doctrine declared by our Lutheran Fathers in their confessions of the sixteenth century. We say again that we cannot give up our doctrines of the person of Christ, His real presence in the Lord's Supper, the Word and the sacraments as real means of grace, and justification by faith in Jesus Christ as the central and regulating principle of both Christian theology and Christian experience.

Most valuable, too, is the witness of our example of unity and good will at this particular crisis in the world's history. Nations, diplomats and war lords are at swords' points. They cannot agree as to national and worldly policies. They are suspicious of one another's policies. All of them seem to think their enemies are bent on destroying their autonomy and robbing them of their rights.

In the midst of all this strife and chaos, three great Lutheran bodies in America—the Norwegians—have already achieved an organic union, and three more are far on the way of reaching the same consummation. Is not that something worth while? Is it not a clear testimony to the potent influence of true Biblical religion on the hearts of men? Now let our united testimony to these three great things, the Holy Scriptures, the Lutheran confessions and the spirit of Christian love, continue and grow. In the name of the Christ of God whom we worship, let nothing enter to mar or weaken or destroy our unanimous testimony.

## THE RIGHT WAY OF MEETING SORROW

Great interest attaches just now to the story of Harry Lauder and of how he "turned to God." Harry Lauder is a celebrated Scotch comedian, who is widely known and greatly beloved in England and among his own people. He had only one child, a son, a bright and promising youth. This boy, John, was the joy and pride of his father's heart. For him the father lived. For him he planned. His whole life and all his future were wrapped up in his son.

Then, in an evil day, came the great war, and like thousands, millions, of other young men, John Lauder heard the call of duty and he enlisted and in due time went to the front. There he found God in the trenches, and there he bravely died. When the news of his death came to his father in London he was utterly crushed. All the light seemed to have gone out of his life. He went over to France and found his boy's grave. An officer who was with him at the time gives a touching account of his visit to the sacred spot. Then he went back to his home in Scotland where he was visited by his pastor. The *Kansas City Star* gives a graphic account of the visit.

The minister found Mr. Lauder in an armchair by the fireplace. In response to his words of greeting and sympathy, Mr. Lauder said: "Ah, the loss of my bonny boy greeted me sore (greet is the Scotch for grieve). We were pals, my boy and I, and if you could have seen that little white cross in France you might imagine a little the ache that came into my heart and the emptiness that came into my life. When a great blow like that hits a man, he takes one of three roads. He may give way to despair, sour on the world, and become a grouch; he may try to drown his sorrow in drink and become a wreck, or he may turn to God. I have chosen my road. I have turned to God."

Since then, on the invitation of a Y. M. C. A. worker, Mr. Lauder has been giving his time and services to singing for the soldiers in training camps in England, and in the camps behind the trenches in France and Belgium. Along with his singing he tells them the story of how he found God through his great sorrow and urges them to take the same road. He thus gives them pleasure and at the same time presents the gospel message.

But we are interested just now in what Mr. Lauder says about the three ways of meeting sorrow, or, to use his own words, the "three roads" from which a man must choose when he meets with a sore affliction of a great bereavement. They may not exhaust the possibilities, but they certainly recognize the most common ways that are taken under such circumstances.

First, there is the way of despair. We may just give up. We may conclude that God has forsaken us, that all things are against us, and that there is no use for us to fight a cruel and relentless fate. Hence we sit down and fold our hands in stoical resignation, or perhaps take our lives in our own hands and seek to end it all with a rope, or a bullet, or a draft of poison. This is the way of weakness.

Then there is the way of dissipation. This may take various forms. Mr. Lauder suggests only one road of dissipation, the most obvious one, the road of "drink." This may drown a man's sorrow for a season. But it is only to meet it again as soon as the man recovers from his intoxication, and to meet it in an aggravated form, blacker and heavier and more bitter than before. Then he must drink again and more deeply, until he becomes a complete bodily wreck, and does not have enough mind left to know what he has suffered. Another way of dissipation is by the way of pleasure. A man plunges into gay company, and into a constant round of amusement, higher or lower according to what his taste demands. He may travel, he may dance, he may gamble, he may seek riotous company. Still another way of dissipation is that of devotion to business, hoping to forget by constant employment. All these are equally vain. No one of them can give more than temporary relief. Hence the way of dissipation is the way of folly.

The only wise road to take is the one which Harry Lauder took, when his heart was broken by the death of his boy. He "turned to God." God is the only source of real and abiding comfort and help. He alone can give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." At a time like this the words of Jesus ought to be particularly sweet and comforting: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

## Editorial Notes

If, as the Scriptures say, "the fear of the Lord is the beginning of wisdom," there are many people to-day who have not even begun to be wise.

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A good way to get rid of our dislike of people is to pray for them. We cannot long feel resentful toward persons for whom we pray. Some people may look upon this as mere sentimentality, but, after all, it is the way that Christ commends.

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Here is the true doctrine of the incarnation from the pen of Dr. Wm. B. Greene, Jr., of Princeton: "When 'for us men and our salvation the Word became flesh,' it was.....not sinful, but sinless humanity that He assumed. It was only such humanity that the Son of God could take unto Himself."

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Again and again have we pondered this verse (Psalm 138: 2): "For thou hast magnified thy word above all thy name." How can that be? Elsewhere the Psalmist greatly exalts the name of God: "How excellent is thy name in all the earth!" "According to thy name, so is thy praise;" "Thy name, O Lord, endureth forever and ever." Then how is the first verse cited to be interpreted? Perhaps this is the clue: After all, it is only through God's Word that we can get a proper conception of His name, which, of course, means His power and authority. So the Word of God, which for us is the Bible, lies at the basis of our knowledge of all the divine attributes. Without His Word He would have no way by which properly to magnify His name among the children of men. They would not even know that He had devised and carried out His gracious plan of redemption through Jesus Christ. So the Psalmist was led by the Holy Spirit to put the truth in precisely the right form.

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One of our sound cotemporaries says that "Doctrinal preaching is not supposed to be popular." But at the same time it very properly raises the question, How can there be any real preaching that is not doctrinal, for doctrines are only what the Bible teaches on the subjects connected with God's great plan of salvation? There can be no more superficial and senseless talk than this about preaching that is not doctrinal. A faith without doctrines is a colorless faith and may at any time become as unstable as water. And even if it should be found capable of sustaining itself in the face of opposition, it has no power for propagating itself, and simply because it has nothing to propagate. The man who is going to get along without any doctrinal explanations of religion is fore-doomed always to remain a babe in Christ and always liable to be tossed to and fro by every wind of doctrine.

This, too, ought to be said that the popular objections to religious doctrine often arise from mental indolence or from superficial experience. We need strong and robust character in our day, but it is never going to be formed on any other enduring basis than that of sound and wholesome Christian doctrine interestingly preached.

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There are those who want to restrict the special revelation given in the Bible to Christ and His work; all else is non-essential. Such is not the view of Dr. Herman Bayinck in the book, "Philosophy of Revelation," for he says: "Revelation, while having its center in the person of Christ, in its periphery extends to the uttermost ends of the creation. It does not stand isolated in nature and history, does not resemble an island in the ocean, nor a drop of oil upon the water. With the whole of history, with the whole of humanity, with the family and society, with science and art, it is intimately connected. The world of nature, with the whole of history, with the whole of humanity, with the family and society, with science and art, it is intimately connected. The world itself rests on revelation. Revelation is the pre-supposition, the foundation, the secret of all that exists in all its forms. The deeper science pushes its investigations, the more clearly will it discover that revelation underlies all created being..... The foundations of creation and redemption are the same."



# After Hours at Wittenberg

REV. PROF. J. HENRY HARMS, D.D.

(Secured by the Joint Lutheran Committee.)

"A joyous, frolicsome companion"—so wrote Mathesius of Martin Luther. It is good to know that. We are apt to think of great men in terms of great achievements. We know much of what they looked like when they were doing things. We know little of what they looked like when they were doing nothing. Yet we never get the full measure of a man by watching him in his office hours. We must take into account the way he uses the "after hours," with the tension gone. How a man relaxes is as important as how a man labors. Character is not made by stress alone but by rests and pauses also. Holidays have as much to do with determining the destiny of a soul as work-days. And even heroes had their holidays. They did not dwell on pedestals. Only dead heroes live on pedestals. Live ones, or heroes, while they lived, romped and frolicked with the children, or roamed the meadows and the wooded hills. They boldly doffed the scholar's gown and donned the hunting suit. Luther was not all heroic. He was human, too. And it is good to know he was a "joyous, frolicsome companion." His life was not all work and no play. That would have made him a dull reformer indeed.

## A Busy Man

Luther was a prodigious worker. There was little place for leisure in his busy life. We find him writing already in October, 1516, before the Reformation had begun, as follows: "I need a couple of amanuenses or secretaries, as I do almost nothing the livelong day but write letters. I am convent preacher, the reader at meals, am asked to deliver a sermon daily in the parish church, am district vicar (that is eleven times prior), business manager of our fish farm at Litzkau, attorney in our case versus the Hertzbergers now pending at Torgau, lecturer on St. Paul, assistant lecturer on the Psalter, besides having my correspondence, which, as I said, occupies most of my time. I seldom have leisure to discharge the canonical services, to say nothing of attending to my own temptations with the world, the flesh, and the devil. You see how idle I am!"

In 1517 his toils increased in overwhelming multitude. He became the spokesman of a people, the oracle of an age. He became the champion of the forces of a re-awakened Christianity, in combat with heresy and corruption. He used to call the people whom he represented in the conflict, "My Lord Everybody." And truly everybody called to him, looked up to him, hoped in him, besought him and besieged him, and he became the busiest human of his age. He once wrote to a correspondent: "I have no time to write at all as I am not only Luther, but Bugenhagen and notary public and Moses and Jethro and what not." Anybody who starts out to find leisure in Luther's life will be disappointed if he looks for it in appointed periods. Leisure had to take its chance in Luther's days. And it would have been a slim chance, but for Katie and his thoughtful friends. He arose early. Lecturing occupied the morning, together with his duties of administration in the university, and some preaching. At ten o'clock he sat down to the principle meal of the day. Then he would read, or write, or hold conferences of many sorts, until supper, which was served at five. Then, the joys of home, the society of friends, perhaps some reading, perhaps more work until bed-time. Many of the tasks that filled his day he might have shifted. Many of them were petty, secretarial, insignificant, but he was no shirk. He gave himself unselfishly and recklessly to his cause. The wonder is that any man can do as much as he did. Four hundred and twenty works proceeded from his pen. Some editions fill more than a hundred volumes. There is no primrose path for pioneers. They dare not ride while others stumble and lose the way.

## What a Home Did

No man can long endure the tension of unrelenting toil. Jealous nature calls for rest, recuperation. Brain tissue, body tissue, nerve tissue are not iron. Even a Luther must lay down the pen, close the book, and hie away to creature comforts and delights.

It is a good thing he had a home. Eight years after he began the task of reformation Luther married. The Black

Cloister became a home. It must have been a dingy place at best. Luther says that before he married, his bed was not made up for a whole year. He worked all day and was so tired at night that he "fell into the bed, not knowing anything was amiss." But Miss Catharine changed all that. She brought love and light to the dingy cloister. She built the fires of a great devotion in every room, in whose genial glow the reformer's life awakened to a loveliness of temper which the hard austerities of the cloister would have chilled to hopeless doom. The world



From the painting by Lucas Cranach

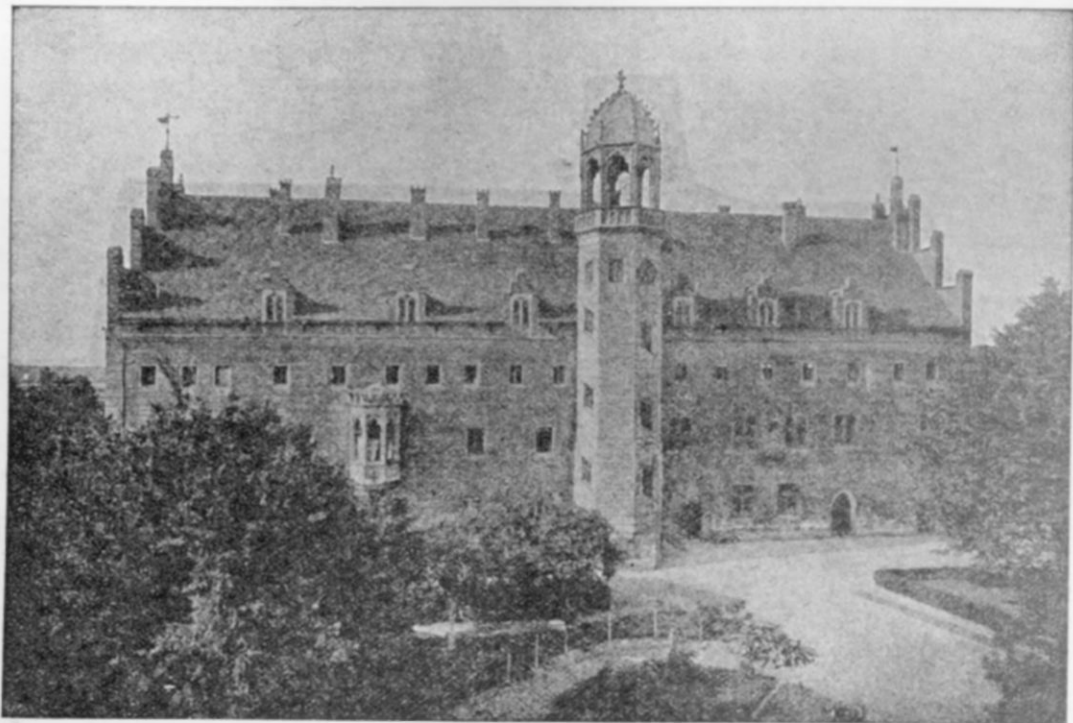
LUTHER'S WIFE, KATHARINE VON BORA, IN 1526

[Illus. from *Martin Luther: The Man and His Work*. By A. C. McGiffert. The Century Company, New York.]

owes much to Catharine von Bora, that nun of Nimbsihsen, "My Lord Katie," as Luther called her. It was her love, and the carefulness her love devised, which brought comfort to a tired brain and body. She was as truly anointed for her task as was her famous husband for his own. Dating the years of his career from 1517, he lived eight of them alone and over twenty of them with "Katie." We owe almost two-thirds of Luther the reformer to a home.

Luther's after hours center in the home at Wittenberg. Most of the "Table Talk" was done there, about which Thomas Carlyle said in his time: "It is the most interesting now of all the books proceeding from Luther, with many beautiful, unconscious displays of the man, and what a nature he had." It was Carlyle also who spoke of Luther's "good humor, tender affection, nobleness and depth: this man could have been a poet too!"

The Black Cloister was really red—red brick. Its rooms were simply but elegantly furnished. Pictures adorned the walls.



PRESENT APPEARANCE OF THE MARTIN LUTHER HOUSE IN WITTENBERG,  
WHICH WAS A PART OF THE OLD AUGUSTINIAN MONASTERY

[Illustration from *Martin Luther: The Man and His Work*. By A. C. McGiffert.  
The Century Company, New York.]

Ornaments of gold, silver and crystal, the gifts of friends, added their attraction to the home. At mealtime it was not unusual for the Luther family to sing together, for music was a part of the diet of their souls. Here lived each year a group of student-boarders who paid for their entertainment with services, sometimes of a literary and sometimes of a domestic character. Not only so, but poor relatives found a shelter there, and homeless priests. Some one described the house as "inhabited by a miscellaneous and promiscuous crowd of youths, students, girls, widows, old maids and children, and very unrestful." (The writer seems to have overlooked the dog "Clownie.") The hospitality of the professor was unbounded toward all, and might have been more frequently abused had not his more practical and careful wife prevented. At the head of the table at mealtime, sat the host, with his strong, honest countenance. About him on either side were arranged his students and guests. And at the opposite end of the table sat "My Lord Katie" and the children. It was in these hours that recreation had its chance with Luther. Here the tyranny was broken—the tyranny of toil which sooner or later takes the spring out of one's step and makes a man both a physical and a mental drudge. His home was Luther's play ground. His lecture room and study were in the same house where he had his home. But the world owes much to the after hours when the doors to the study and lecture room were shut and the doors to his home were opened to let him in, with his company of associates and friends. For here he unbent. And here tired nature restored itself. And here the tired brain and tired body laid the burden down and gathered courage to take it up again when duty called. If you would leave out of Luther's life those rich hours of relaxation and what he did and said in the careless freedom of the fireside you would leave out half its gripping interest and significance.

Home has lost its hold on tens of thousands of the young people of our day. It is because homes these days have no playtime in their schedule. If the children want to have a good time they have to go out on the street to get it. We need parks and picnics and certain kinds of picture shows, and parades and pageants, and sports. And we will have to go out after these things because we cannot get them to come in. We cannot play football in the parlor. But it is possible to make home the point of view of all these pleasures for ourselves and all the children. It is possible to make the home attractive and enjoyable. It is possible to make it the center of our social life. And it would be a good thing if modern theories of play would recognize this thing. Home would not then lose its hold. It would become the recreation center, and recreation itself would begin to build up better homes as well as better bodies and better brains. The home might just as properly for us as for

Luther become the point of departure and of return in our recreation plan. More pleasure in the home and more pleasure for the home's sake might well become the policy of the people.

#### Song and Conversation

Luther's recreations were few and simple. He believed in taking a day off, but he seldom took one off himself. He found it was easier to preach than to practice. He wrote to Melancthon: "Give heed to my example, and be sure not to lose your head as I have done. (He was sick at the time.) Keep regular habits for the sake of your health. Do not kill yourself and pretend you did it in God's service." He was often in great pain. His health was miserable. He thought disease was a plague of the devil. He wrote to a friend: "The devil is conquered by despising and mocking him. Therefore, Jerome, joke and play games in which way you will drive out diabolic thoughts and take courage."

His precept was wise. His example was poor. He could not keep a schedule of regular and routine recreation. There was no vacation for this man. For him the recreational had to take its chance. Practically the only forms of pleasure he indulged himself were music and conversation. At the supper table, at the evening gathering of his friends, in the pleasant garden while the sun was going down, his noble soul would find its joy in song or in the fellowship of kindred minds. How often the Luther house must have resounded with his hearty voice, and the voices of the company gathered there! And where there is song and music about a house there is refreshment. Luther said: "Singing is a fine, noble exercise. It has nothing to do with the world of business troubles. He who sings drives out care, and that is an excellent thing." He declared he would not change his little knowledge of music for a great deal. And it was music as much as anything that made him ready for the gigantic tasks which God gave him to do.

And he was a great talker! He talked on a great variety of subjects—books, politics, nature, theology, philosophy. He tells many a tale of the "world, the flesh, and the devil." And some of them are very merry. He said once it was wise sometimes to "talk nonsense or do some other merry thing," just "to spite the devil." He fought the devil with mirth. He was fond of a joke. Like Lincoln, he was subject to fits of deepest melancholy and like Lincoln also, he could see the funny side of things. Humor is conspicuous in all he said. Perhaps his association with the "college boys" at Wittenberg kept his sense of humor keen. He knew the joyousness of youth, in spite of age and rheumatism. He also knew the tricks of youth and scolded with his tongue while his eyes smiled. Once when the plague



threatened he wrote: "There has been neither death nor new case since Tuesday, but as the dog days are near the boys (the students at the University) are frightened, so I have given them a vacation until we see what is going to happen. I observe that the said youths rather like the outcry about the plague; some of them get ulcers from their school satchels, others colic from the books, others scurvy from the pens, and others gout from the paper. The ink of the rest has dried up, or else they have devoured long letters from their mothers and so got homesickness and nostalgia; indeed there are more ailments of this kind than I can well recount. If parents and guardians don't speedily cure these maladies it is to be feared that an epidemic of them will wipe out all our future teachers and preachers, so that nothing will be left but swine and dogs, which perchance would please the papists."

Luther talked, and his talking was like bread to a hungry world. The human breadth, and raciness, and range of his conversation are wonderful. But he lived in the midst of stirring times and stirring themes.

Perhaps that is the reason why we talk so little. We prattle much. We talk little. We make a few motions with the mouth and rush on to the office or the theatre. Perhaps we would talk more if we had Melancthons to talk to. Or perhaps we are not Luthers and lack his wisdom and opinions. Whatever the cause, we have stopped talking. And yet wholesome talking together, in deliberate communion, on great themes—that would feed our nerves for battle and whet our appetite for toil.

We are glad that Luther laughed, and punned, and spited the devil with wit. We like him better because he romped and sang and skipped about with Margaret and Hans. We like him in his terrors. We like him in his titanic girth of soul. But we like him, too, because he laughed. No man could pray like Luther, or work like he could, or thunder and pound and hammer like the Monk of Wittenberg. He was built large, robust, mighty. But it is good to keep in mind that he was Katie's husband, and the playfellow of his children, and the frolicsome companion of his friends.

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## IN CIVIL WAR A CALL TO PRAYER—WHY NOT NOW?

Rev. Harry B. Lewis

Early in the Civil War the leaders of our nation felt the need of public humiliation, prayer, and fasting, and a proclamation was issued as early as Aug. 12, 1861, calling upon the people to observe such a day.

Other proclamations followed at intervals during the war, each one showing the deepening sense of need of divine aid upon the part of the leaders of national affairs at Washington, as the following proclamations will clearly indicate:

### First Proclamation of President Lincoln

WHEREAS, A joint committee of both Houses of Congress has waited on the President of the United States and requested him to "recommend a day of public humiliation, prayer, and fasting to be observed by the people of the United States with religious solemnities and the offering of fervent supplications to Almighty God for the safety and welfare of these states, His blessings on their arms, and a speedy restoration of peace," and

WHEREAS, It is fit and becoming in all people at all times to acknowledge and revere the supreme government of God, to bow in humble submission to His chastisements, to confess and deplore their sins and transgressions in the full conviction that the fear of the Lord is the beginning of wisdom, and to pray with all fervency and contrition for the pardon of their past offenses and for a blessing upon their present and prospective action; and

WHEREAS, When our beloved country, once, by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals to humble ourselves before Him and to pray for His mercy—to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned, under His guidance

and blessing by the labors and sufferings of our fathers, may be restored in all its original excellence:

Therefore I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next as a day of humiliation, prayer, and fasting for all the people of the nation. And I do earnestly recommend to all the people, and especially to all ministers and teachers of religion of all denominations and to all heads of families, to observe and keep that day according to their several creeds and modes of worship in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the throne of grace and bring down plentiful blessings upon our country.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed, this 12th day of August, A. D. 1861, and of the Independence of the United States of America the eighty-sixth.

By the President:

ABRAHAM LINCOLN.

WILLIAM H. SEWARD, *Secretary of State.*

### A Later Proclamation of President Lincoln

WHEREAS, The Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

WHEREAS, It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion. All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teaching that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-seventh.

By the President:

A. LINCOLN.

WILLIAM H. SEWARD.

We are now in a situation more serious than that which confronted us in the days of Civil War. Why wait until it is more serious before we go to our knees?—*Northwestern Christian Advocate.*

## OUR CHURCH'S SERVICE IN WAR TIMES

E. F. Bachmann, D.D., and F. H. Knubel, D.D.

The need of a district service on the part of the Church in these days of war has impressed many hearts. Earnest resolutions have been adopted and wise initiatives undertaken in various quarters. We do not know of all such steps, but some of them deserve additional attention.

There is in existence a Lutheran Chaplains' Committee of which Prof. C. M. Jacobs, D.D., is chairman, and Rev. H. R. Gold, secretary. By an arrangement of the Federal Council of Churches with the national government a definite number of Protestant chaplains is to be appointed. This number has been apportioned among the denominations. No chaplain can be appointed until he has been approved by the denominational committee and by the Federal Council's committee. Application should therefore be made to the above.

The joint committee of three general Lutheran bodies which prepared the new common service book and hymnal has now provided a special army and navy service book. It is about to be issued by the publication houses. The contents include a form of service, well selected hymns (with music) and prayers, Scripture selections and suggested readings, a form for the burial of the dead, etc. It will be sold at a surprisingly low figure and should be placed in the hands of every man in the national service. Announcement that it is ready should be watched for.

The Pennsylvania Ministerium appointed an active committee to plan for service covering all camps and congregations within its territory. The work has been carried on effectively, and its influence has been felt by unknown numbers of young men who needed just such service.

Doubtless much else has been done. Individual congregations are in hundreds of instances aiming to help their own young men and, when near an encampment, the Lutherans who are there.

With it all the need of service is very far from being covered. Thus it was that last May an emergency organization was effected, when our country's entrance into this war demanded prompt action, in order to secure for our Church a position of advantage in ministering to our soldiers and sailors enlisted from all parts of our Church and country. The organization was undertaken as a temporary arrangement for this special purpose at a meeting of Inner Mission representatives. It was realized that the work is peculiarly Inner Mission work, and that our Inner Mission interests dare not neglect it. The committee consisted of men already serving on official Inner Mission boards or committees of three general bodies. They were Revs. E. F. Bachmann, D.D., G. H. Bechtold, W. Fres, J. F. W. Kitzmeyer, F. H. Knubel, D.D., G. W. Sandt, D.D., M. G. Scherer, D.D. (Pressure of duties necessitated that Dr. Sandt ask Rev. C. E. Krumbholz to act for him.) For lack of any better suggestion the temporary organization was called the United Inner Mission. It is recognized by the Federal Council of Churches, which is practically the only organization through which the Federal government is dealing with the Protestant denominations. (Thus close touch has been kept with the government's plans and regulations for religious work. Likewise valuable information has been gained for effective operations.) Various synods and the only general body of Lutherans which has met since the organization was formed have heartily sanctioned and materially supported the committee. In order that it shall be more fully representative, steps are being taken to add official members from other General bodies. In such a work the mothers and all women of the Church are naturally interested. Their direct help has been secured by the appointment as their representatives of Mrs. C. L. Fry, Mrs. M. S. Waters, and Mrs. Chester Buck.

The one great common purpose of this Inner Mission work is to provide to the fullest extent possible for the spiritual needs of our men while they are in a service which puts body and soul to the severest tests. With the National Guard sent to training camps and the drafted men called to the colors, not less than 25,000 Lutheran young men are being removed from their homes and congregations. They are entering upon new temptations and new dangers. They must be followed with the spiritual care of our Church. Our people at home could afford to be without religious services and pastoral care easier than these at the camps and on the firing line. We dare not flinch nor take a

narrow view of the task. No selfish interest must be permitted to influence our support of the endeavor.

How can the work be done? There are two methods, both of which must be followed. One may be called the long-distance method, though it has heart closeness. The other is local and direct. The aim of the former is to work through the pastors, congregations, and homes from which the men go. Constant touch must be preserved between the two and loving endeavors followed. The second method operates through Christian agencies close to the men wherever they are, their chaplains, congregations near the camps, specially sent representatives of the Church where no congregation is near and where chaplain service is insufficient.

The United Inner Mission has so far developed chiefly the former method. A booklet, "Christian Service in War Times," was prepared and mailed (thus far) to every pastor in four General bodies (General Council, General Synod, German Iowa, United Synod in the South). It will be sent free to any applicant. It is filled with suggestions of service to pastors, congregations, and homes. "War Service Message for the Day" has been published. Fifty pastors have prepared a brief form of service with a meditation for private devotion. The church year is covered, and one may be mailed weekly. The committee will mail it thus to any address here or in Europe for sixty cents per year; in bulk to a congregation or home, twenty cents. "A Soldier's Catechism" has been issued at five cents; Scripture passage to fit practically all circumstances of a soldier's life. "A Letter to Men in the Service of Our Country," reminding them that behind them is a praying host of Christians; free in any quantity needed. "A Message to the Church," expressing the Christian attitude of all our people in war times; free in any quantity needed. "Suggested Bible Readings," a gummed leaflet, to be placed in Testaments; gratis. From other sources, New Testaments for the pocket can be supplied from twelve cents up; Scripture portions at three cents, "Soldier's Text Book," a daily thought covering a month, at five cents. Sermons for nurses and for medical men are in preparation by the committee. Once more attention is asked here to the army and navy service book which our publication boards will issue. Naturally the committee will be pleased to furnish it. Plans are under way whereby the women of the Church may send knitted articles, comfort kits, etc., to the office of the committee, for supply to Lutheran men in the service. Pastors are asked to furnish lists of their men who are away with addresses; such names will be sent to pastors and chaplains at the given place. Preparations are being made to furnish information to any home or pastor concerning missing individuals, in case many of our troops should be sent abroad.

Plans are now being developed to cover the second method of operation mentioned above. The men must also be influenced directly in their camps. The time has arrived for large plans. A careful study based on first hand information has revealed the following requirements as a reasonable minimum to meet immediate needs.

A dozen or more Lutheran chaplains are in the regular army. They are absolutely unequipped, nothing being furnished by the government. They are forbidden to solicit for this, even from intimate friends. A chaplain will need a "service tent" as the center of his activities. There the men may also meet socially, find the Church papers and other reading matter, write letters upon provided stationery, and consult the chaplain. He will need communion vessels and the elements, and also a good supply of the army and navy service book mentioned above. There is much beside all this which our Church should furnish him in his helplessness.

There are various special camps (e. g., reserve officers' training camps) where the government provides no chaplains at all. There are also the interned Germans, for whom no spiritual provision is made. By arrangement of the Federal Council of Churches with the government, the former will make assignments for such care, and the assignments will be apportioned among the denominations. The expense will be upon the denominations. One or more of the special camps, and practically all of the internment camps for aliens will probably be assigned to our Church. At least four special chaplains must therefore be assigned, supported, and equipped by us.

Churches which are near the almost endless number of camps must be assisted with suggestions and materially, in the aim to



serve our men. As the camps are usually not near large cities, the nearest congregations are generally small, sometimes missions. Occasionally they will need a shack or tent with equipment near the ground. This would be a Lutheran headquarters. In special instances the pastor may need an assistant, perhaps not necessarily a clergyman. There are furthermore camps to which the men are going from our important Lutheran states and near which there is no Lutheran congregation at all. It would seem imperative that a man be sent especially to each of them. There may even develop the necessity to send men abroad, as troops are moved there.

Concerning the above matters the United Inner Mission has gathered and is gathering definite and complete information. The day seems here, however, when a special representative must travel from camp to camp, giving service as he can, and providing the committee with final information upon which to base judgments and to expend funds economically. The committee has itself made such visits at camps as have been possible.

Consideration of the above facts will prevent any surprise at the statement that a conservative budget showing only immediate needs of \$35,000 has been prepared. Other denominations have launched campaigns for sums even ten times as large. The Roman Church is seeking a million. Should the war continue our Church will also need much more. It is just the present need, as the thousands of men are leaving home, which has been calculated. Our Church must undertake the spiritual care of her sons. Our boys must return to us as Christian men or meet us in glory before the throne of God.

The committee's office is at 1333 Frankford Ave., Philadelphia, where the secretary (Rev. G. H. Bechtold) should be addressed for all literature or for information. Contributions should be sent to the treasurer, Rev. W. Freas, 162 Mercer St., Jersey City, N. J.

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WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

Lesson for October

After Four Hundred Years. The Man who Restored the Word to the World.

Prayer Topics.—(a) Thanks for the blessings made ours through the Reformation. (b) That the celebration of this quadricentennial year may truly hasten the transformation of the Twentieth Century.

The Fifteenth Century, next to the nineteenth, is the most significant period of change and growth in all the Christian Era.

Social conditions in Europe had reached a stage when they were ripe for great revolutions. The social unrest was augmented by a great mental awakening. The invention of printing opened the world of thought to men's minds, as the discoveries of Columbus opened the earth's pathways to their feet. The Revival of Learning came in the very heart of this period.

The fall of Constantinople before the Turks in 1453, sent many scholars of that eastern empire to seek safety in the western lands of Europe. They brought with them a knowledge of Greek, which had well nigh been lost in western Europe, besides many precious manuscripts in that language. Some of these were ancient manuscripts of the Bible. Even yet they were a sealed book to the laity; but now at least the originals were accessible and translations made possible. Words cannot picture the moral condition of the priesthood at this period.

The Roman Catholic Church had grown into a world power and claimed to dictate the policy of nations. Penance and pilgrimages were the means of grace; worship became little more than a chanting of ritual and a succession of gorgeous ceremonies. The Waldenses were the first to protest, appearing as an organization in the Twelfth Century, under the name of the "Poor Men of Lyons." Peter Waldo, a merchant of Lyons, in France, being perplexed over the evils in the Church, and unable to find spiritual peace, employed priests to translate parts of the Bible for him. His followers also preached throughout southern Europe, till they were excommunicated by the Church of Rome, and driven to shelter in the Alpine Valley. There was John Wiclif, the "Morning Star of the Reformation," an Oxford scholar, chaplain and advisor to the king.

At Prague in Bohemia, another preacher and university pro-

Church Calendar for October

- October 7th—Eighteenth Sunday after Trinity.  
*1 Cor. 1: 4-9; Matt. 22: 34-46.*
- October 14th—Nineteenth Sunday after Trinity.  
*Eph. 4: 22-26; Matt. 9: 1-8.*
- October 21st—Twentieth Sunday after Trinity.  
*Eph. 5: 15-21; Matt. 22: 1-14.*
- October 28th—Twenty-first Sunday after Trinity.  
*Eph. 6: 10-17; John 4: 46-54*

fessor, John Huss, took up the views of Wiclif. Excommunicated and driven from Prague, he preached in the fields and woods to those who came to hear him. He suffered the fiery death of a heretic at Constance July 6, 1415, praying and singing till the flames silenced his voice.

A still more dramatic protest was that of Savonarola, in Italy. Like one of the ancient prophets, he shook the city of Florence by his eloquence, denouncing the sins of the people and the iniquities of the Church. He was tortured, and finally executed, on instructions from Rome to "put Savonarola to death even if he were another John the Baptist."

On the night of Nov. 10, 1483, a son was born to a young miner and his wife, named Hans and Margaret Luther, in the German village of Eisleben. Six months later, the parents removed to the neighboring town of Mansfield, and there spent the rest of their lives.

No luxury surrounded the boyhood of the great Reformer. Many children came to Hans and Margaret and unremitting toil was necessary for their support. From the first it was determined that the oldest son was to be a scholar. By the time that Martin was thirteen, his father had risen to the ownership of a smelting furnace, and was able to send his son to a better school at Magdeburg. He spent a year there, and then went to another institution at Eisenach. Here it was that the good woman Ursula Cotta charmed with the boy's sweet voice and shining dark eyes made him a member of her family during the remainder of the four years he spent at Eisenach.

At the age of seventeen he entered the University of Erfort, intending to study law. But the profession of law was little to Martin's mind. By this time, moreover a deepening sense of spiritual unrest was beginning to haunt him. He decided to become a monk, and on the 17th of July, 1505, he entered the monastery at Erfort. But he found its lifeless ritual less and less satisfying to his conscience, and tortured himself almost to death with penances in order to obtain peace of mind.

He found the true source of help and consolation in the Holy Scriptures.

The first actual occasion of his protest was the sale of indulgences, when the monk Tetzel came riding in state with his chest of indulgences for sale, in the spring of 1517. In October of the same year came the posting of ninety-five theses on the door of the Castle church in Wittenberg.

And there, in 1521, came the dramatic climax—the answer of Luther to the imperial Diet, or Council in the city of Worms. "Unless convinced by the testimony of Scripture, I neither can or will recant anything. Here I stand; I cannot do otherwise. God help me! Amen."

Luther's greatest gift to the world was the translation of the Scriptures. After his departure from Worms, his friends, fearing for his safety had him captured as if by highwaymen, and took him secretly to the strong castle of the Wartburg, where he dwelt almost a year. Here it was that he began his great task of translating the Bible into clear, simple German, such as the common people could understand.

Luther was married at the age of forty-two to Katherine von Bora, a nun who abandoned the convent with a number of others, after reading some of his books. This marriage proved exceedingly happy, and was blessed with six children, of whom four survived him.

In crises or in calm, his source of strength was the same—an unbroken faith in the promises of God. His death came to him on a peace-making errand to his birth-place at Eisleben. (Condensed from *Missionary Milestones*.)

GENERAL LITERATURE COMMITTEE.



## Around the Hearthstone

### O BIBLE, STAY BY ME AND MAKE IT LIGHT

I had a friend who used to belong to my church, and lived through my preaching, and when a man does that we preachers love him. That is a great triumph for a minister. I had a member that did so and I used to love him—love him—love him! I didn't dare to tell him how much I loved him, because he was married, and his wife might get irritated, because a man's wife wants a monopoly of all the loving he gets. And then when he had gone away under another preacher he used to come a thousand miles Sunday to see his minister. And I used to say, "What made you come so far?" And he would say, "Every sermon you preach I think I must hear—because you will be going away some time." Then one time he was himself journeying, and came to a town, and was so sick that they put him in a friend's house he loved. And all the time, as he would stumble out of his stupor he would say, "Is this the station where I get off—is this the station where I get off?" And they sent for his wife, and she came and he would look at her face and not know her, and only say, dimly, "I must get off now, for this is the station, I reckon, where I get out." And they sent for his son. And when the son arrived he asked the same question, and the boy said to him, "Daddy, this is not the station where you get off," and he looked up and said again, "Is not this the station where I get off?" And then one night when he said, "Is this the station where I get off?" Christ said "Yes, this is your station," and he got off at the station of death, and when he looked up to see the name of the place the name of the station was Everlasting Life.

O, Bible, stay by me and make it light!

There was a man and a woman I knew once and all night long she was waiting at her daughter's bedside, and the father of the girl and the husband of the woman was hurrying by the fastest train that ran to get to them, but it came so slowly and the night was so long and the girl was getting ready to go out into the country where the evening has no recurrence and only deathless morning shines, with dew upon the flowers and mercy in the wind, and the mother held her hand and said, "Don't go yet, daughter; don't go yet daughter; don't go yet daughter—Daddy will be here in the morning." And the poor tired voice of the poor tired girl who had been slowly dying for thirteen years, and now was dying swiftly, was heard to say, "O, I am trying to stay until Daddy comes, but I have not the strength." And then the mother took her hand and said, "You must stay until morning." And then the father came in the morning and the girl had not been able to stay. And the woman lay with her face over the two dead hands of the sweet, dead girl, and the man who loved the mother and the girl most in the world found an envelope torn, and in it was a letter he had written to the wife he loved, and scrawled on the back of the envelope—by the hand of the woman who all night had been attending the dying daughter, saying, "Don't go, don't go" (and that dying daughter, the dim voice of the girl saying, "I am trying, but I cannot wait long") on the envelope was written in the poor, staggering, straggling hand, as if written by a wounded wing of a dying bird, "He giveth power to the faint and to them that have no might He increaseth strength."

O, no we have the Bible yet. So long as people have to live, so long as people have to have strength, so long as people have to die we have to have the Bible. O, blessed Book! I lift my love note to thee. If any deny, still thou art the language of God. And the wayfaring man though he were blind and dumb and deaf, can hear Thy voice, can see Thy shining way and have a lamp to light him into everlasting light.—*Bishop Quayle.*

### THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of the flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—*London Christian.*

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### KNOWLEDGE IN A NUTSHELL

A cubit is two feet.

A pace is three feet.

A fathom is six feet.

A palm is three inches.

A league is three miles.

There are 2,450 languages.

A great cubit is eleven feet.

Two persons die every second.

Bran, twenty pounds per bushel.

Sound moves 743 miles per hour.

A square mile contains 640 acres.

A barrel of ice weighs 600 pounds.

Slow rivers flow five miles per hour.

A barrel of flour weighs 196 pounds.

A barrel of pork weighs 200 pounds.

An acre contains 4,840 square yards.

Oats, thirty-three pounds per bushel.

Barley, forty-eight pounds per bushel.

A hand (horse measure), is four inches.

A span is ten and seven-eighths inches.

A rifle ball moves 1,000 miles per hour.

A storm blows thirty-six miles per hour.

A rapid river flows seven miles per hour.

Buckwheat, fifty-two pounds per bushel.

Electricity moves 228,000 miles an hour.

A hurricane moves eighty miles per hour.

The first lucifer match was made in 1829.

A firkin of butter weighs fifty-six pounds.

Coarse salt, eighty-five pounds per bushel.

A tub of water weighs eighty-four pounds.

The average human life is thirty-one years.

Timothy seed, forty-five pounds per bushel.

The first horse railroad was built in 1826-27.

A moderate wind blows seven miles per hour.

The first steamboat plied the Hudson in 1807.

A day's journey is thirty-three and one-eighth miles.

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### TOO LATE

A friend of mine had a relative, one of whose sons was sick, I think with consumption. All the family were thoughtless of things of the life eternal. The parents had no faith in future retribution. They were unwilling to have their son alarmed regarding his condition, or troubled by thoughts of the world to come.

A cheerful and merry manner was maintained before him, even to the very latest days of his life. Anything and everything but what should have been, was told him, to keep his spirits up, and his thoughts away from himself. At last there came a day when his affectionate parents and brothers and sisters could no longer hide from his keen eyes their feelings. "What ails you all?" he questioned with roused fears. Their silence and hesitation caused conviction of the truth to dart into his mind.

"Am I in danger? I dying?" he asked. They dared not, could not deny it. "Then I am lost!" he screamed. "Lost! There is a hell. I feel it. I am in it. And you, you," he cried, turning his gaze of agony upon his parents, "are the cause of the loss of my soul." Then he died. *What a memory for his parents to carry, as they must through life.*—*Augusta Moore.*



## QUADRICENTENNIAL COLUMN



The editor is kindly giving us space so that we may each week speak of important developments and bring to the attention of the readers matters which we believe will stimulate celebration activities.

Numerous reports come to the office from our clipping bureau. We were particularly pleased with an editorial from the *Argus*, LaPorte, Ind., which said in part as follows:

"The Lutherans did themselves proud in the celebration of yesterday. It was a splendid gathering of the citizenship of LaPorte and surrounding counties. And what was markedly characteristic of the monster assemblage was the true note of Americanism which rang clear. It rang unmistakable in the notable addresses which featured the day. It was evident in the flags which were carried in the procession and in the decorations of the speakers' stand. The Lutheran church of LaPorte answers responsive to the nation's summons to duty." At several similar celebrations which we have attended, we heard the same clear note of patriotism.

Many communities have taken advantage of the summer months and have held celebration meetings in parks and fair grounds. Perhaps the most largely attended and the most successful one was at Reading, Pa., on August 3d. The crowd was reported as ranging from about 6,000 to 12,000 at various times during the day. A chorus of 200, a band, the leader of which composed a special march for the occasion, and the speakers carried out the program effectively as planned by the very energetic management. The panorama photograph shows some eighty congregations in procession on the race track. The chairman of the committee, N. R. Melhorn, D.D., was also the leader of the choir.

We have frequent inquiries for ways and means of publicity. We can give suggestions, but the most effective single means to this end is a series of six articles, set up in type, which will be sent to a newspaper in any part of the country for the nominal price of \$1.75. The articles are each about 800 words long and discuss the following topics: (1) The Anniversary, (2) Luther's Public Life, (3) Luther's Public Life, (4) Luther's Private Life, (5) The Lutheran Church as a World Movement, and (6) The Lutheran Church in America.

You can secure a copy of these articles by sending a two-cent stamp. You can show them to your local printer and if he promises to use them, all for you to do is to send a check for \$1.75, and the plates will be sent directly to the publisher. This offer seems to us so reasonable that we trust many individuals and committees will promptly avail themselves of it.

Let us repeat a request right here. Send newspaper clippings, copies of programs, etc., to headquarters so that the archivist, Prof. A. R. Wentz, may arrange an elaborate and permanent record of the anniversary.

"Martin Luther: An Appreciation," by Preserved Smith, is a 5,000 word article in attractive booklet form from the Lutheran Survey Publishing Company. Several Luther scholars of distinction have pronounced this the best estimate of Luther written in recent years. It is especially suitable to hand to non-Lutherans. Ten cents a piece or \$1.00 a dozen.

Perhaps the most popular thing, apart from the Luther Stamp, the committee has issued is the Pocket Coin. We had 10,000 struck off. They are practically gone and so a second order was placed within two weeks of the first. Sunday schools have decided to distribute them free to their pupils. It is an inexpensive and most appropriate memento.

"Protest and Progress," by C. P. Harry is so popular as a Reformation reader and study book that a second edition is required.

In this connection, may we urge all committees and individuals to place their orders for celebration literature and helps as early as possible so that we may supply all and in good time. This is imperative if we wish to avoid disappointment, and a large stock of goods on our hands after the celebration is over.

The American Lutheran Publicity Bureau has issued a practical

booklet and folder on publicity which all Press Committees, and individuals interested in effective publicity, should have.

Not another day is to be lost in determining the dates for celebrations. October 28th will be observed by Sunday schools, Lutheran and non-Lutheran. The great mass meetings are held variously until the middle of November. Our sub-committee on program and meetings, offers a variety of programs.

We again invite correspondence on any matters pertaining to the celebration.

THE JOINT LUTHERAN COMMITTEE,

H. R. GOLD, *Ex. Sec.*

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## International Sunday School Lesson

Lesson for October 7

Psalms 85 and 126

### PSALMS OF DELIVERANCE

M.—Ps. 85, ..... Psalm of Deliverance.  
T.—Ps. 126, ..... Thanksgiving for Deliverance.  
W.—Ps. 120, ..... Prayer for Deliverance.  
T.—Ps. 121, ..... The Keeper of Israel.  
F.—Ps. 125, ..... Jehovah the Protector.  
S.—Ps. 130, ..... Jehovah's Redeeming Love.  
S.—Ps. 145, ..... Thanksgiving for Divine Goodness.

*Golden Text.*—They that sow in tears, shall reap in joy. Ps. 126:5.

The historical setting for these psalms is the return of Israel from the Babylonish captivity. The Psalmist, who belongs to the period immediately following the return from exile, rejoices over the future that must come because of God's renewed favor toward Israel.

#### The Eighty-fifth Psalm

The Book of Psalms expresses all the sorrows and all the raptures of the human heart. So far as our religious experiences are concerned, all the other parts of the Bible are in the Psalms. This psalm expresses the feelings of those who have been recovered from the consequences of their sins, whether in their physical or spiritual forms. Like the 121st the 122d, the 126th, and the 130th, it is a song of deliverance. God had marvelously delivered them from captivity. He had protected them from ferocious bands of Bedouin robbers and the perils of the land, during their weary journey over the desert. It was their recollection of His pardoning grace and His providential care, that induced their supreme joy. The forgiven sinner rejoices, because, like the liberated slave, he knows the value of freedom from the guilt of sin, and, like the recovered leper, he knows the blessing of spiritual health.

#### Memories of the Past—1-3

The first three verses rehearse their gratitude for Jehovah's forbearance. His mercy had triumphed over His judgment. His love had proven itself more than their infidelity and sin. "Lord thou hast been favorable unto thy land: thou hast shown thy favor by bringing 'back the captivity of Jacob' (1). This gracious act was also the visible and outward sign of a far deeper blessing: 'Thou hast forgiven' (as a man cancels a debt) 'the iniquity of thy people, thou hast covered' (hid from thy sight) 'all their sin.' 'Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger.' God is fierce in His wrath against sin. The godly are indignant against sin with its oppressions and cruelties, and God is indignant also, God's indignation against sin is as much greater than ours as He is holier than we (3).

#### Problems of the Present—4-7

On their arrival in Jerusalem, they found such desolation that rebuilding seemed almost a hopeless task. In their agony they cried for mercy which seemed as yet only a rift of light in the black cloud of their sorrow. It seemed as if the curse of some unpardoned offense was defeating them and causing their trials. They feel the terribleness of their past sin in the ruins and the difficulties that face them on every side. They long for a life perfectly responsive to the grace of God, like grass to spring showers. "Wilt thou be angry with us forever?..... Wilt thou not revive us again: that thy people may rejoice in thee?" Such a prayer is the fruit of that godly yearning always blessed by, because it is pleasing to God. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (4-7).

#### Prophecies of the Future—8-13

This section constitutes a forefold illustration of the ideal relation which exists between heaven and earth when God and man are reconciled (8, 9). "Mercy (God's condescending love), and" truth (His fidelity to His character and His past acts) "have met together, are linked hand in hand." Jesus Christ who embodies the Father's grace and is "the way the truth and the life" fulfills this conception. "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." "Mercy" and "truth" the heavenly pair which meet together, have as their earthly correspondents "righteousness and peace" "kissing each other." Peace upon earth depends upon righteousness and comes where the mercy and truth of God are recognized and received into thankful hearts (10). In the next verse we have the picture of God's response to man's truth, or growing

likeness to God's character and ways. When men welcome the mercy and truth of God, the truth of heaven becomes an earthly child, and man shows a faithfulness to God approaching that which God has shown to man. As soon as this state of grace is realized "righteousness looks down from heaven" with the joy of the husbandman who anticipates a harvest in the growing crop (11). The next picture sets forth the earth's and man's response to God's gifts. The earth yields her increase because it responds to the good God gives—to the rain, the sunshine, and the ripening autumn days. So we ought to respond to the grace, mercy, and the truth with which God has surrounded us (12). In the last picture we have the significance of the former pictures. God is teaching man to walk in ways that are like His own. "Be ye perfect, even as your Father which is in heaven is perfect." In Christ "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," heaven and earth are joined for ever.

#### The One Hundred and Twenty-sixth Psalm

The historical setting for this psalm also, is the return from captivity.

#### The Happy Beginning—1-3

The psalm begins with a statement of the joy produced by the proclamation of Cyrus. It seemed too good to be true. When the heralds proclaimed it through the empire, it produced a sense of bewilderment. It was as if it were a dream instead of a reality (1). Once more Jehovah had done great things for them. "Then was our mouth filled with laughter, and our tongue with singing" (2, 3).

#### The Prayer for a Complete Restoration—4-6

Palestine without its inhabitants, was, to the Psalmist, like the dried up streams of the south whose beds lay bleaching in the summer's sun. Like many a Christian, he is disappointed in the small number who accepted God's gracious invitation, and longs for the day when a great rush of rejoicing countrymen will return, filling the land with inhabitants as the spring torrents fill the dried up water courses with dashing foaming water (4). But this was not to be. The love of money was keeping and would keep a multitude from returning to Jerusalem. As a farmer screens his wheat to obtain the best seed for sowing, so God, in His providence, used the opportunities Babylon so richly afforded for earthly prosperity and wealth, to secure from among the captives a worthy remnant for His future people.

The prayer is also a prophecy: for "they who sow in tears" are God's remnant. The task set before them was hard, but they would yet be made to rejoice as the sower rejoices in harvest (5, 6). So with us there is no preaching or teaching of the Gospel, no work for Christ, even the most disappointing, that will fail of a harvest, that will not be, some day, the occasion for rejoicing.

\* \* \*

## Luther League

Topic for Oct. 7, 1917

Romans 16-17

Rev. C. R. Trowbridge

### THE DEVELOPMENT OF THE REFORMATION IN ONE MAN'S LIFE

#### Daily Bible Readings

- M.—Heb. 11: 17-34 ..... Heroes of Faith.  
T.—Heb. 12: 1-7 ..... Faith and Chastening.  
W.—Heb. 13: 7-18 ..... The Changeless Christ.  
T.—Jas. 1: 5-15 ..... Patience in Weakness.  
F.—Jas. 2: 1-13 ..... Rich and Poor.  
S.—Jas. 2: 14-26 ..... Living Faith Shown in Deeds.

It is to be presumed that the "One Man" named in this topic was Martin Luther, the great Leader of the German Reformation of the Sixteenth Century. When we consider the matter of the influence of the reformation on his personal life, we must never forget that Luther up to 1511, probably, had no thought of entirely breaking away from the Romish Church. In that year while on a visit to Rome his belief in the sanctity of the Church was rudely dispelled by what he saw and heard in the holy city. The luxury of the papal court, the irreverence of the priests, the worldly-mindedness of the pope, the grossness of the cardinals, served to give a different idea of the Church than the one he had long cherished. Even these things did not shake his confidence in the divine authority of the Church but led him to grieve over the unworthiness of those occupying its chief places, and to long for reform. For several years after this he remained a faithful subject of the Romish Church, bowing to its authority, acknowledging the validity of its ordinances, wearing his monk's cowl, and urging all to faithful obedience to the Church. For all this the reformation had been strongly fixed in him. He had for years been leading a life of faith in Christ. He had been in full spiritual accord with David and Paul. He had been able to preach the glorious truths of the Gospel to a narrow circle, and it had been welcomed by those who heard. The underlying cause of his final and complete break with the Church of Rome was the iniquitous sale of indulgences, an abuse that was so flagrant as to make it impossible for Luther and his followers to longer continue in connection with a religious organization that tolerated

it. The history of this indulgence traffic is well known to every Lutheran and needs no extended explanation here. Luther courageously denounced the sale and the one who exploited it and his bold challenge, in the Ninety-five Theses make his position plain. The 31st day of October, 1517, is a notable day in the history of the Lutheran Church and of Protestantism. The following events in the history of the development of the Reformation are very interesting and important. A study of them as they are outlined in "Luther, the Reformer," by the Rev. Charles E. Hay, D.D., will well repay every Luther Leaguer. Just one thing may be mentioned here as showing how Luther grew in and with the Reformation. It is the matter of morality. The personal life of Luther was without reproach, despite the charges of his foes. His arraignment of the monastic system as a nursery of vice is well known. His views of the marriage relation were uplifting in his age and are worth remembering in this day. While it was not his mission to rebuke the chief vices of his day, but to uncover the wickedness that lurked beneath the boasted superior holiness of the professed teachers of religion, he still was bitter in his denunciation of social obliquity, and by his intense earnestness, morally, continued to assault and overthrow the works of the devil.

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## Christian Endeavor

Topic for Oct. 7, 1917.

Mat. 11: 25-30

Rev. Henry C. Roehner

### "CHRIST'S YOKE: WHAT IT IS AND HOW TO WEAR"

#### Read These Each Day As Assigned

- M.—Heb. 5: 1-10 ..... Yoke of Obedience.  
T.—Jno. 4: 31-34 ..... Yoke of God's Will.  
W.—Jno. 19: 1-12 ..... Wear It Meekly.  
T.—Ps. 27: 1-8 ..... Joyfully.  
F.—Jno. 5: 19, 20 ..... Christ's Master.  
S.—Mat. 23: 1-12 ..... Our Master.

"Give unto me, made lowly wise,  
The spirit of self-sacrifice;  
The confidence of reason give;  
And in the light of truth thy bondman let me live."

—Wordsworth.

A yoke is not an end in itself but a means. It is not a load, but the means to pull or carry a burden. It is doubtless true that with most of us, the word "yoke" at first thought suggests some grievous, burdensome load, a something which necessarily chafes and galls the spirit.

The word carries the latent idea of disagreeable and heavy labor and toil.

That is an erroneous conception. If you know our Lord, you know that He would not call one whom He loved, to such a task. And indeed that one of the best invitations of the Lord, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, for my yoke is easy and my burden light," would be a pretty plain falsehood, if the above idea of yoke were correct. But the yoke is not a burden, but the means to make many burdens light.

The figure comes from the old custom of yoking oxen. One seldom sees them to-day. The two oxen were yoked together, and by their yoke pulled the load. The yoke alone made it possible often to pull the big load.

Even so the yoke of Christ gives us the ability to pull the loads that are hitched to us in life. It is by the yoke we can use our strength to the best advantage, do the most.

But a yoke is not put upon one alone. There are always two yoked together. Even so here in our lesson, Christ yokes Himself to us. A team is formed. Think you Christ will not pull His share? When the road is heaviest, and the way the roughest, who will pull the more. You know, like a loving mother shielding her weak child, Christ will pull ahead a little that the larger part of the load will come upon Him. Ah, my friend, there you have a friend who will take care of you. See to it that you do not slip out of that blessed yoke.

Christ's yoke is His own yoke, the one which He Himself wore. The part which comes nearest the shoulders, is obedience. Obedience is an outstanding characteristic of our Lord. He was obedient unto God. Obedience to God makes the heart light and restful. The way of obedience to the Lord, is the way of strength. Obey God, walk in His ways, and you always shall, as you have found, that you are equal to every task which comes to you, and strong for every burden which is laid upon you.

Learn to know Christ's yoke. Understand it. I have watched soldiers training mules to carry the machine guns and ammunition. The mules learned the various parts or evolutions of the drill well nigh perfectly. Some of the mules knew more than the men. Yea, some of the men were more of a mule than the mule himself.

Learn to know the yoke of Christ perfectly. It is His blue print of life. Follow it, and you shall find His yoke easy and His burden light.

You are bound to wear some yoke. If not Christ's which is easy, then the yoke of sin and selfishness which galls the shoulders, and makes life painful and unpleasant.

Wear Christ's yoke with love, cheerfully and meekly.



# Lutheran Church Work and Observer

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## Personals

Rev. Arthur C. Harris, El Paso, Texas, will enter the army as a chaplain.

Rev. Raymond A. Houk has resigned at Holy Trinity church, Newark, Ohio.

Rev. J. A. Clutz, D.D., supplied the pulpit of St. Mark's church, Baltimore, September 16th.

Rev. Albert H. Weaver has resigned the Frey's Bush charge in the New York Synod, to take effect October 1st.

Rev. W. B. Smith, Ph.D., was the speaker August 26th at the Johanna Heights summer resort, near Reading, Pa.

Rev. N. G. Phillipy, pastor of the First church, Govans, Md., is ill with typhoid fever, contracted at a summer camp.

Rev. C. W. Seville has closed his work at Minneapolis, Kan., and is now to be addressed in his new field at Sidney, Neb.

Rev. Dr. Geo. Enders, of Christ church, York, Pa., has been on a vacation trip to Detroit, Michigan, and New York State.

Rev. E. K. Bell, D.D., celebrated the nineteenth anniversary of his pastorate at the First church, Baltimore, September 16th.

Rev. W. G. Minnich served as supply pastor of St. Mark's church, Baltimore, during the absence of the pastor during the summer.

Rev. S. S. Adams, of Wheeling, W. Va., is now pastor of the Egton, W. Va. charge, consisting of St. John's, St. Luke's, and Grace churches.

Rev. Henry E. Jacobs, D.D., LL.D., contributes a comprehensive article on the United Lutheran Church in America to the September *Constructive Quarterly*.

Prof. J. L. Kistler has been professor at Hartwick Seminary for forty years. In honor of the anniversary, former students have very handsomely fitted up his class room.

Rev. George Beiswanger, North Manchester, Ind., during September and October is preaching a series of sermons on "The Elements of Character of a Successful Young Man."

Rev. H. L. Yarger, D.D., of Chicago, Ill., delivered the 400th Reformation anni-

versary address before the Rocky Mountain Synod, lately assembled at Colorado Springs, Colorado.

Rev. A. B. Van Ormer, pastor of the Second church, Altoona, Pa., has become a member of the Juniata College faculty at Huntingdon, Pa., in the department of Philosophy and Pedagogy.

Rev. S. P. Long, D.D., Mansfield, Ohio, filled the pulpit of St. John's church, Salisbury, N. C., September 9th. In the afternoon he addressed a mass meeting in honor of the Quadricentennial.

Rev. L. B. Wolf, D.D., General Secretary of the Board of Foreign Missions, spoke at Bethlehem church, Harrisburg, September 23d, in behalf of the Jubilee Campaign of the Foreign Board.

Rev. Dr. C. W. Leitzell and his family have returned to Albany, N. Y., after having spent the summer at Lake Caroga, N. Y. Dr. Leitzell delivered a number of Reformation addresses during the summer.

Rev. Dr. Chas. S. Bauslin, General Secretary of the Board of Education, delivered the address at the opening of Elizabeth College, Salem, Va., Sept. 18th, and also addressed the students of Roanoke College.

Dr. L. S. Keyser has contributed to *The Theological Monthly*, Columbus, Ohio, an article entitled "A Liberal Critic's Conception of Biblical Inspiration," the liberal critic referred to being Dr. S. R. Driver.

Rev. W. S. Hoskinson, D.D., who was chaplain of the forty-second session of the California legislature has prepared in an attractive form the prayers offered at the daily sessions of the assembly during this session.

George H. Birch, son of Prof. T. Bruce Birch, Wittenberg College, has been commissioned as second lieutenant in the Regular Army, and has been attached to Company M, 60th Regiment of Infantry, at Gettysburg, Pa.

Rev. A. D. R. Hancher, who for many years has been pastor of Christ church, Staunton, Va., has, since Sept. 17th, been the secretary of the Board of Home Missions and Church Extension of the United Synod in the South.

Sister Sarah Anthony, of the Baltimore Motherhouse, has been appointed parish sister in St. James' church, Gloversville, N. Y., Rev. Charles G. Bickle, pastor. She was cordially welcomed at a special service on Sunday, September 9th.

Rev. E. H. Delk, D.D., will be one of the speakers at the Congress of Inter-Church Federations, which will be held in Pittsburgh, Pa., October 1st to 4th, under the auspices of the Federal Council of the Churches of Christ in America.

Rev. J. B. Gardner, pastor of St. Paul's church, Louisville, Ky., is preaching a series of Sunday evening sermons on "What We Believe and Teach." The ninth anniversary of the removal to the present building was observed September 23d and an offering made for the church debt.

Rev. W. E. Wheeler, who succeeds Dr. M. Rhodes, for forty-five years pastor of St. Mark's church, St. Louis, Mo., will continue the *Messenger*, St. Mark's parish paper, which had been conducted by Dr. Rhodes for thirty-three years. It will hereafter be a weekly publication.

Rev. Dr. L. L. Sieber, Gettysburg, Pa., will begin his evangelistic work about the first week of October, and will be open to engagement by pastors as helper in individual congregations or for community work for the season.

Dr. Sieber can be addressed for dates at Gettysburg, Pa.

Rev. W. H. Dunbar, D.D., has resigned as pastor of St. Mark's church, Baltimore, Md., after a successful pastorate of twenty-three years. His resignation was due to

continued ill health. By action of the church council and congregation he has been made pastor emeritus. He has been in the ministry forty-three years and has been particularly active in the work of the Publication and Deaconess Boards; of the latter of which he is president.

Dr. Charles L. Fry, of Philadelphia, told the Reformation story at the annual convention of the Sunday school teachers of Chester County, assembled at West Chester, September 20th.

He used an illuminated chart. The same story will be told at the Pennsylvania State Convention in Pittsburgh next month, by means of a series of historic tableaux.

Mr. A. D. Chiquoine, general secretary of the Laymen's Missionary Movement Committee of the General Synod, has published a very compact and informing pamphlet of eighteen pages, giving testimonials and appreciations of the work of the committee throughout the General Synod. It is a very valuable hand-book and should be circulated largely throughout the congregations.

Rev. Julius F. Seebach, Hollidaysburg, Pa., has the honor of appearing in the Presbyterian Sunday school publications as the author of several articles on Luther and the Reformation. The September number of the *Westminster Adult Bible Class* contains the first, entitled "The Birth of Christian Freedom"; the second appears in the October number of the same, entitled "The Pathfinder of the Reformation," while the third appears in the October number of *The Westminster Teacher* under the caption, "Modern Liberty and Its Prophet."

## Church News

### SYNODICAL ACTIONS ON MERGER

FOR

WARTBURG

ROCKY MOUNTAIN

GERMAN NEBRASKA

**Opening of Motherhouse.**—The fall term at the Deaconess Motherhouse at Baltimore will open on October 10th. A large class has already been enrolled, almost equally divided between regular candidates and students in the one-year course for Christian workers. Additional applications are being received.

**Milton, Pa.**—Christ church was tastefully decorated September 16th with flowers and fruits for the Harvest Home services. The Thank-offering was most gratifying as the special and regular contributions for all purposes amounted to over three hundred dollars.

**Lima, Ohio.**—First church, Rev. W. C. Spayde, pastor. The Young People's Missionary Society at its recent meeting decided to secure and use a "Fortieth Anniversary" chest. The Junior Luther League has decided to become a Junior Luther League Mission Band. The Woman's Society has fulfilled all the conditions necessary to be placed on the "honor roll" of the Wittenberg Synod.

**New Baltimore Congregation.**—A new congregation has been organized in Baltimore, Md., by Seminarian Paul S. Wagner. So far meetings have been held in Livingston Hall, on Thirty-first Street and Greenmont Avenue. Persons have signified their intention to join. Thirty-two were present at the initial service. It is hoped to make all charter list over 100.

**Audubon, N. J.**—Rev. J. D. Krout and his people had a blessed day on September 9th, the occasion of the burning of a \$1,500 mortgage on the property. They also inaugurated the Jehoiada Chest which yielded \$163 for the day. Rev. S. D. Daugherty, D.D., was with them and preached. The church was filled with enthusiastic people. In four months of Rev. Krout's pastorate they have cancelled \$2,000 mortgaged indebtedness, besides making property improvements costing \$300.

**Wanted.**—A woman to take care of a small house for two elderly women in a Pennsylvania village. For further particulars write LUTHERAN CHURCH WORK AND OBSERVER, York, Pa.

**Mahanoy City, Pa.**—The fifth anniversary of St. John's church, Rev. Charles L. Ritter, pastor, is being observed from September 23d to 30th inclusive. The congregation was organized in 1857 by Rev. I. C. Burke.

**Dixon, Ill.**—Rev. F. D. Altman, D.D., of St. Paul's church, preached his seventh anniversary sermon September 16th. It was a review of the church life during the seven years. There have been received in Dr. Altman's pastorate 286 members; 159 children have been baptized; and at 194 funerals. Of the funerals 65 have been from the St. Paul's congregation, one-third of the entire number. Recently the repairs and remodeling of the church have been completed at a cost of about \$5,900, all of which is accounted for, or nearly so. Rally Day in the Sunday school found 309 present.

**Springfield, Ohio.**—On a recent Sunday morning a beautiful service was held in the Rockway church, of what is known as the Springfield charge, Rev. J. C. Waltz, pastor. His catechetical class gave the congregation a beautiful baptismal font as an expression of their love. Dr. L. S. Keyser, of Hamma Divinity School, preached a sermon on the doctrine of baptism, and Pastor Waltz conducted the dedicatory service.

**At the Wright Aviation Field.**—Pastors and parents are earnestly requested to send the names of Lutheran young men, or others, whom they desire to receive pastoral attention, who are in the government service and stationed at the Wilbur Wright Aviation Field at Fairfield, Ohio, to the Rev. Harvey E. Crowell, of Osborne, Ohio. Our church is accessible and every effort will be made by pastor and people to be of service to the young men. Kindly send the names of these young men and indicate to what company they belong, or other direction necessary to locate them, and immediate attention will be given.

**Louisville Local Church Extension.**—The Lutheran church in Louisville, Ky., took a tremendous forward stride September 17th, when provision was made for local Church Extension. The occasion was a banquet at the Y. M. C. A. given by the Lutheran Men's League of Louisville and vicinity, in response to a growing demand for greater coöperation and coordination in this way. Plans were adopted whereby the Lutheran Men's League is to incorporate under the laws of Kentucky, and as its chief work for the present is to support church extension in Louisville and vicinity; for this purpose a "Department of Church Extension" is provided, under the direction of the Board of Directors of the League, with three committees: One to investigate fields for new missions, one to look after present missions, and a third to have charge of finances.

The meeting was a most enthusiastic one, and the proposed plans were adopted without a dissenting voice. Nine churches and a mission Sunday school were represented.

**Baltimore, Md.**—The first year of the Church of the Atonement, Rev. J. B. Lau, pastor, came to a close on September 3d.

Reports from the various organizations were most encouraging. Two hundred and two members were received; \$3,420 were raised for all objects by the different organizations. Three hundred are enrolled in the Sunday school, and a corresponding number in all other organizations.

A congregational social was largely attended. The congregation is laying plans for the erection of a new church building as soon as advisable. This is the most pressing need of the congregation.

**Rows (Ohio) Charge.** Rev. Charles F. Sheriff, pastor.—Rev. Edwin Thomas, our missionary from India, was with the pastor and people Sept. 8th, and presented the cause of foreign missions. He spoke at the New Pittsburgh church in the morning, at Pleasant Valley in the afternoon, and at Rowsburg in the evening. His stirring message was very enthusiastically received, and the result of the appeal for the Reformation Jubilee Foreign Mission Fund was over \$1,300 contributed by the charge, the New Pittsburgh church alone giving over one thousand dollars. Thus the missionary spirit prevails in our country churches. The new social and Sunday school addition to the church at New Pittsburgh is progressing very nicely and will be ready for occupancy by the first of November.

**Logansport, Ind.**, Rev. L. W. Sifferd, pastor.—Plans have been completed for a worthy celebration of the 400th anniversary of the Reformation. Three addresses will be given on successive Sundays: "Oct. 7th, 'The Bible in the Reformation,'" Dr. W. W. Horn; Oct. 14th, "The Glory of the Lutheran Church," Rev. G. H. Gerberding, D.D.; Oct. 21st, "The Lutheran Church the Need of America," Rev. Elmer D. S. Boyer.

Sister Jennie Larmonth, who has so acceptably served this parish for the past nineteen months, was given a farewell reception by the church on September 10th. After her consecration in October to the diaconate she will sail for Africa early in November as one of our missionaries in the Muhlenberg Mission. St. Luke's has recently pledged \$1,000 for the foreign mission work.

The Luther League recently gave the "Pageant of Protestantism" to a crowded assembly. It merited the high praise of everyone.

A banquet was served September 12th, participated in by 52 men. After the supper served by the Ladies' Aid Society, speeches were made by Ben Long, John Guard, Marion Flory, and the pastor. A brotherhood organization was effected with an enrollment of 46 members. The men's quartet furnished the music.

**Pittsburgh, Pa.** The members of St. Stephen's church gave a very happy "Surprise Welcome Home" to their beloved pastor, Rev. C. M. Teufel on Wednesday evening, September 12th. The assembly room was filled with people for prayer services that Wednesday evening. This large gathering was in itself a great welcome to the pastor. But after the benediction the people remained and under the auspices of the Woman's Missionary and Aid society a surprise was given their pastor. Words of welcome were spoken by Mr. Meming on behalf of church council and congregation, a short and pleasing program was passed through, when Rev. Robert W. Woods, the nearest General Synod minister had the pleasure of making a speech for the purpose of presenting a gift of seventy-five dollars to Rev. Teufel and his wife. This large gift was gathered from the congregation by the members of the faithful Missionary and Aid society, and it was most cheerfully given by the congregation as a token of their loyalty and love for their faithful pastor.

When we remember the grievous trials that the pastor and people of St. Stephen's passed through last year on account of their church being destroyed by fire, and

when we note the earnest, faithful, self-sacrificing efforts which Rev. Teufel and his people put forth through their united labors in erecting their beautiful stone church building, which was dedicated this year; and now to witness this most hearty "Welcome Home" to their pastor, after his much needed vacation, speaks a whole volume of credit to the devoted people of St. Stephen's congregation and to the efficient labors of their beloved pastor. Having come through all their varied sorrows and joys, losses and gains of the past few years, we hereby desire to record as the president of the Pittsburgh Synod our heartiest congratulations to pastor and people of St. Stephen's congregation, for the wise and faithful work of their devoted pastor and for the love and loyalty and united coöperation of all his people, as so beautifully demonstrated in this "Welcome Home." The brightest days and best years are now to be realized by the greater confidence these faithful people have found in their pastor, in themselves and in their God.

ROBERT W. WOODS.

### LOUISVILLE REFORMATION CELEBRATION

All the Protestant churches of Louisville and Jefferson County, Kentucky, will celebrate the four hundredth anniversary of the Reformation the week of October 28th. Sunday will be known as Reformation Sunday when all the Protestant ministers of Louisville will preach on special subjects. The exercises will be held in the armory and will be preceded with a parade. Dr. S. S. Waltz is chairman of a music committee to arrange for a sacred concert on October 30th.

### CORRECT REPORTS

In the majority of our synods, this is the time of year the pastors are making out their annual parochial reports. It will be found impossible to be absolutely correct in every detail, but the whole value of the reports depend upon their being as nearly correct as possible. And yet a rule of synod, if enforced, would compel false reports in some instances. Take an actual occurrence. A pastor on adding the accessions to the last year's report, and subtracting the losses, finds the number fourteen less than the present known confirmed membership. Now, if the rule to balance is enforced, the report must be falsified by either reporting less confirmed members than is correct, or by falsely reporting accessions that have not occurred.

A column is provided for correcting memberships that have been reported too high, but none for correcting those previously reported too low. We therefore raise the question: Which is the more important, true reports, or reports that balance with previous reports? Respectfully,

EDWIN DINGMAN.

West Camp, N. Y., Sept. 14, 1917.

### SECRETARY WELLER'S PLANS

Mr. C. H. Weller, field secretary of the Laymen's Missionary Movement will visit the following district synods during the month of October:

First to fourth, Central Pa., at State College, Pa.

Eighth to tenth, Pittsburgh and Allegheny, at Johnstown, Pa.

Tenth to eleventh, North Ind., at Fort Wayne, Ind.

Eleventh to fourteenth, Nebraska, at Grand Island, Neb.

Sixteenth to twenty-first, Kansas, at Wichita, Kansas.

Sixteenth to twenty-first, Iowa, Muscatine, Iowa.

The Sundays during October, viz: the 7th, 14th, and 21st, have not yet been assigned. Any one desiring the service of Mr. Weller on these dates, not too far away from the synods in session, will please write to Laymen's Missionary Movement, 1524 Chestnut St., Philadelphia, Pa.



## NATIONAL PRIZES FOR HOME CANNED FOOD GARDEN PRODUCTS

As a means of further stimulating interest in Food Conservation, the National Emergency Food Garden Commission has announced that it will give \$5,000 and National Certificates of Merit as prizes for the best home canned vegetables grown in war gardens, located in villages, towns and cities. There will be 1,000 prizes of \$5.00 each. With each prize will be awarded a certificate which will serve as a permanent record of the holder's success.

For full details as to the awards write to Commission at 210-220 Maryland Building, Washington, D. C.

## TESTAMENTS ON THE BATTLE-FIELD

Bible publishers state that the demand for Testaments in this country is unprecedented. Even before war had been declared against Germany, the call for Testaments in greatly increased numbers was insistent. The first change was noticeable when our soldiers were sent to Mexico; many regiments, through the kindness of generous and patriotic citizens in all parts of the country, were supplied with a full equipment of pocket Testaments.

The Scripture Gift Mission has undertaken the perpetuation of this work on an extensive scale, and has placed a large order for pocket Testaments with the old established Bible publishers, A. J. Holman Company.

President Wilson has written an appeal to American soldiers and sailors *especially for this edition*. The first edition appeared a month ago, and letters received from all over the country, even as far as the Pacific Coast, show high appreciation of this message.

Our readers will do well to remember that the American branch of the Scripture Gift Mission is, as its name implies, a worthy charitable organization, and that its imprint and that of the Holman Company appear on the title page of the Testament for which President Wilson's message was written.

## DIAMOND JUBILEE, SHILOH, OHIO

Celebrating the seventy-fifth anniversary of the establishing of the Mt. Hope church of Shiloh, Ohio, the present congregation held a Diamond Jubilee Service on September 16th. The music for the two services was a grand outburst of praise and thanksgiving, reaching a climax in the evening, when the chorus choir rendered "Unfold Ye Portals." The church was filled at both the morning and evening services.

During the preceding week, the men of the congregation conducted an "Every Member Canvass," and as a result, the total jubilee offerings for the day were \$1,021. Mr. Jesse Fenner and sister Virgie, started an endowment fund for the church by a handsome contribution. Their letter was read at the evening service. Another family in the congregation has taken the support of a Bible woman in India, making three for this church.

The president of the General Synod, Dr. V. G. A. Tressler, was present at the morning service, and brought unofficial greetings from the General Synod.

In the evening, Hon. John F. Kramer, Assistant Attorney General of Ohio, and the treasurer of Wittenberg Synod, was with the congregation, and gave one of his inimitable addresses.

This pastorate numbers among its former pastors Dr. Breckenridge, Dr. G. W. Miller, both of revered memory; and Dr. A. C. Miller, of Mansfield; Dr. John A. Hall, of Mansfield, and Dr. F. B. Heibert, of Champaign, Ill. The present pastor, Rev. Ross Miller, has the support of a loyal, devoted congregation.

## QUADRICENTENNIAL COLUMN

Every day rush orders for literature and celebration helps are coming in by wire. The office of the committee hums with business. Send your requests and orders to our office or your publication house as early as possible.

Next in importance to speaking comes music in this celebration. We have a helpful list of recommended music. If possible use at least one of the three fine cantatas composed especially for the jubilee: (1) "The City of God" (Schirmer's), by Matthews and Reed; (2) "Reformation Cantata" (Augustana Book Concern, Rock Island, Ill.), Berquist and Olson; (3) "Reformation Cantata" (Augsburg Publishing House, Minneapolis, Minn.), Christiansen and Peterson.

The reformation reader and study book "Protest and Progress," by C. P. Harry, is finding its way rapidly into Women's Societies, Luther Leagues, and Men's Bible Classes.

It seems proper that the community celebration should have the right of way in dates so that where great celebrations are held, say on October 28th, the individual Sunday school and congregational observance can appropriately come on November 4th.

At each gathering leaflets may well be distributed. Secure "Lutheran Church Facts," or "A Vest Pocket History of the Reformation," or one of the several others.

Have you seen the artistic poster for street car and show windows? The strap hangers of Jersey see Luther posting the Theses. The Philadelphia churches and windows display a fine card announcing the rendition of "The City of God," by a chorus of 400 voices accompanied by the full Philadelphia orchestra.

The *Austin American*, Austin, Texas, carries a three-column article on "Relation of Luther to the United States Constitution," written by K. G. Manz, pastor of St. Paul's church. The writer uses quotations to advantage from Daniel Webster, Justice Strong, John Jay, Charles Dudley Warner, James Bryce, and of course Luther. Many newspapers would welcome such a discussion.

The able editorial from the *Congregationalist*, "Why Honor Martin Luther?" has appeared in scores if not hundreds of church and daily papers. We can send you a copy for a stamp.

The secretary asked a prominent man in another denomination what he thought should be done to meet the Roman Catholic effort to discredit Luther and the Reformation. Answer, "Proclaim as widely as possible the principles of Luther and the Reformation. The public is ready to hear anything constructive. It is not interested, especially at present, in religious controversy."

Judging from the ways Protestants on all sides, including President Wilson, are quoting Luther to clinch arguments, the Reformer must be as much of a thorn to Benedict as he was to Leo X.

If in doubt whether you are completely equipped for your celebration, write,

THE JOINT LUTHERAN COMMITTEE,

H. R. GOLD, Executive Secretary,  
925 Chestnut St., Phila., Pa.

## LUTHER LEAGUE OF NEW JERSEY

The twenty-second convention will convene in the Church of the Atonement, (Rev. W. H. Grunow, pastor), First Avenue, and Heck Street, Asbury Park, Oct. 12 and 13, 1917. The regular convention sessions will be held on Saturday, October 13th.

An innovation has been introduced this year in that the evening rally will precede the regular sessions of the convention instead of following. This has been done in order to create greater enthusiasm and give a wider vision of the convention proper. The rally on Friday evening, October 12th, will take the form of a Quadricentennial Reformation Rally. Among the prominent

speakers engaged are Rev. A. T. W. Steinhäuser, D.D., pastor of St. Michael's church, Allentown, Pa., a noted Luther scholar, and William James Heaps, Ph.D., LL.D., President of Milton University, Baltimore, Md., one of the greatest platform orators in America, who will deliver inspiring addresses upon Reformation subjects.

Each local society connected with the State League is entitled to three delegates; each Junior and Intermediate society to one delegate; and each District League to five delegates. All societies are urged to send their full quota of delegates. At your next meeting please elect your delegates, fill out and return the credential blanks sent you to the chairman of the Credential Committee, Miss Dora Schneider, 302 Third Avenue, Asbury Park. Societies not connected with the State League are asked to send delegates and visitors. Every Lutheran clergyman in New Jersey is also urgently requested to be present.

All state officers and duly accredited delegates will be entertained over Friday night at the homes of members of the local league. Visitors will be directed to suitable hotels and boarding houses. Communicate your wants to the Chairman of the Entertainment Committee, Mrs. J. Van Dyke, 1013 Cookman Avenue, Asbury Park. Luncheon will be served on Saturday noon in the church parlors by the Ladies' Aid Society for which the nominal sum of thirty-five cents per person will be asked.

W. P. STEINHAUSER, State President.

## HOME MISSION AND CHURCH EXTENSION NOTES

We regret to record the sad death of Rev. F. Wiegman, Missionary Superintendent of the German Nebraska Synod, who was hit by an automobile and killed on his way home from church, while in attendance at the meeting of the German Nebraska Synod. This sad death cast a gloom over the whole synod.

Rev. Wiegman was one of the most faithful and devoted of our men who has rendered most acceptable service to our German churches in the West.

Quite a number of vacancies are reported by our mission congregations and good, capable men are hard to secure to fill the vacancies.

Rev. Joseph Arnold, Missionary at Clarion, Pa., is doing some teaching in the Department of Chemistry, in the Clarion High school.

Our churches at Norwood, Ohio, and Holy Trinity, Newark, Ohio, are without pastors.

Rev. H. L. Yarger, D.D., superintendent of missions, who has been in attendance at the Rocky Mountain and German Nebraska Synods, is on his way east and will visit a number of the synods in Pennsylvania, also attending meetings of the Board of Home Missions and Church Extension.

Our mission at Audabon, New Jersey, Rev. Jos. D. Krout, pastor, and St. Peter's, Albany, New York, Rev. A. S. Rudisill, pastor, will in the near future build parish houses, having accommodations for the young men and women of the congregation, so they can more effectively carry out work among the people.

Mrs. Lasiva Frink, whose death was recently announced in these columns, was one of our regular and consistent givers. Her generous spirit will be missed very much.

Immanuel church, East Lansdowne, Pa., Rev. M. G. Richard, pastor, is arranging to pay off its floating indebtedness.

All the secretaries of the board from now on will be kept busy in their visitation of the various synods. Every synod will be visited and where possible several of the secretaries will be in attendance.

The main office is busy just now with an increased force to make the Luther Day and the Home Mission Week a great success. The increased cost of living and the many waiting fields demand more means in order to carry forward the work of the board successfully.

Of course the most interesting thing in Washington is congress and its doings. Congressmen and senators have been very faithful through the long summer, but now many are being excused to go home to see their constituents on the war questions, and to "repair fences." But next to congress in interest is

### WARTBURG SYNOD

The synod convened for the forty second annual session in Immanuel's church, Lena, Ill., Rev. Fred Bahr, pastor. The synod opened September 4th when Rev. Geo. Schulz preached the opening sermon. The following officers were elected: Rev. Geo. Schulz, Steelville, Ill., president; Rev. P. Boyson, Sterling, Ill., secretary; Rev. Wm. Rosonstengel, D.D., Carthage, Ill., treasurer; Rev. F. Schneider, Belmont, Ill., statistical secretary. Rev. J. Muegge acted as chaplain during the synod.

The president of our synod, after declaring our loyalty as citizens of the United States, gave his annual report. The report was very gratifying and showed that the past year had been a period of unprecedented synodical growth. Quite a number of pastors had applied for membership and their requests were granted. We have now a synodical missionary who devotes his time to the organization of new missions. We are sure that the Woman's Home and Foreign Missionary Society of the Wartburg Synod, which was organized in Dr. Neumann's church, Burlington, Iowa, on July 24, 1917, will be a great help to us and enable the synod to materialize its mission plans.

Rev. E. E. Artlepp, D.D., read a paper on "Dr. Martin Luther in the Light of Modern Research." The merger of the three Lutheran bodies was unanimously approved. All appreciated the hospitality and kindness of Immanuel's church. The synod closed Sunday evening, September 9th.

### ROCKY MOUNTAIN SYNOD

#### Unanimously Adopts Plan of Merger

Synod met in Colorado Springs, Colo., Sept. 11-12, 1917, Rev. R. B. Wolf, pastor. The holy communion was observed at the opening service, Rev. C. A. Wilson, Ph.D., of Denver, preaching the sermon.

The first evening service was given to the synodical convention of the W. H. and F. M. Society, who had as their speaker Rev. E. H. Mueller, D.D., missionary to India. Dr. Mueller and Dr. Yarger were the only two representatives present from boards or institutions. The latter had been especially invited to deliver the address on the closing evening of synod, when the service was in celebration of the Quadricentennial of the Reformation. The speaker distinguished himself, and the service throughout was a notable one for the Rocky Mountain Synod!

The musical programs were of a high order. For floral decoration there was a glory of dahlias, for which Colorado Springs is famous, and which were at their best just at this season. In one garden some of us saw more than three hundred varieties, and their owner, like the Good Shepherd with His sheep, called them all by name. Luther's coat of arms, nearly three feet across, in true colors, done in asters, was a floral triumph.

The Rocky Mountain Synod was the second district body to pass on the merger of the three general bodies, and unanimously adopted it. Every heart felt the deep import of the action, and the moment of the vote was an impressive one.

One new congregation was received, that of Loveland, Colo., whose pastor Rev. E. C. Sibbersen, also transferred his membership to this synod.

All but two of the twenty-three congregations of this synod are home mission churches. Reports of the year were in the main encouraging. One church, Messiah of Denver, is in process of building, and another, St. Mark's of Pueblo, which was to

have entertained synod, is being remodelled after being burned out.

Lunches were served by the ladies in the church, and the delegates were taken for a three hours' auto ride over the region.

The new officers are: Pres., Rev. R. B. Wolf, Colorado Springs; sec., Rev. A. M. Knudsen, Boulder, Colo.; treas., Mr. Geo. W. Renkel, Pueblo, Colo.; hist. sec., Rev. J. W. Finkbinder, D.D., Colorado Springs; statistical sec., Rev. E. W. Harner, Canon City, Colo.

The next convention will be held in the new Messiah church, Denver, Sept. 17, 1918.

EDWARD P. SCHUELER.

### THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

A call for the Third World's Christian Citizenship Conference has been issued by the National Reform Association as follows:

*To Christian Patriots of all Nations:*

We who constitute the National Reform Association of the United States—representing many thousands of Christian citizens who desire the adjustment and regulation of moral affairs in national life in accordance with the civic principles of the Christian religion—moved by a deep sense of obligation to God and humanity in this unparalleled hour of world need and opportunity, do hereby issue a call to Christian patriots everywhere to assemble in the Third World's Christian Citizenship Conference, to meet in the United States of America, in the city of Pittsburgh, during the week of July 4, 1918.

*This conference will be the third conference of its kind, the first having been held in Philadelphia, Pa., in 1910, seven nations being represented on the program, and the attendance numbering as high as fifteen hundred; the second having been held in Portland, Ore., in 1913, seventeen countries being represented on the program, and the audience reaching an attendance of fifteen thousand.*

*What you can do:* All inquiries, requests for copies of this call, and other literature, and other correspondence, should be addressed to the National Reform Association, Pittsburgh, Pa., U. S. A.

### FOOD SAVING IS NOT PRIVATION

It is a mistake to think that true food conservation means privation, and that the United States Food Administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, but wisely and without waste," give the true interpretation; it is not a campaign of privation that is being carried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in *Century* for September. "Corn, Indian corn, the food that saved the Pilgrim fathers in that first bleak winter in Massachusetts is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China, and the United States."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is surprisingly good, and no epicure questions the excellence of well made hot corn bread.

An editorial writer in the *Philadelphia Public Ledger* waxed enthusiastic as he called attention to the pleasure to be found through the Food Administration program. "We eat too much white bread as it is," he said, "and neglect corn meal, rice and similar substitutes. Corn meal, in particular, may be cooked in a variety of appetizing ways. All do not like 'mush and milk,' but

fried mush was once a highly popular dish, and both the baked corn meal muffin and the Rhode Island johnny-cake have clamorous partisans. Rice, too, lends itself readily to culinary skill, and barley and other grains might well be used much more than they are at present. Indeed, it is hardly accurate to say that sacrifice is asked for; rather new gustatory pleasures are offered us."

Nearly all housewives know how to prepare one attractive dish from corn meal. They can learn of other simple ways of using the rich meal by examining "Ten Lessons on Food Conservation," which will be sent to all who apply to the United States Food Administration, Washington, D. C.

### MISSIONARY THOMAS IN PITTSBURGH SYNOD

October.

2—Worthington, Rev. A. W. Smith, pastor, p. m.

4—St. Mark's, Rev. A. W. Smith, pastor, p. m.

7—Mansfield, O., Rev. Dr. Long, pastor.

8-12—Meeting of Pittsburgh Synod at Johnstown.

14—Hempfield Pastorate, Rev. E. R. Kahl, pastor, a. m., p. m. (2 churches), R. F. D. 2, Greensburg.

16—Jeannette, Rev. J. E. F. Hassinger, pastor, p. m.

18—Blairsville, Rev. W. Roy Goff, pastor, p. m.

21—Manorville, Rev. J. G. Langham, pastor, a. m., p. m. (3 churches).

23, 25—Emsworth, Rev. W. C. Mann, pastor, p. m., each day.

28—Connellsville, Rev. E. B. Burgess, pastor, a. m., p. m. Previously arranged.

30—Homer City, Rev. J. W. Shaeffer, pastor, p. m.

### THE QUADRICENTENNIAL IN MUHLENBURG MISSION

Rev. F. M. Traub, of Monrovia, Liberia, Africa, writes as follows:

The program below will show that the Lutherans in Liberia are preparing for a Luther Celebration next October. Our mission workers are scattered some distance apart, and on account of the rains and the poor means of travel, do not come together more than twice a year for conference. The program has therefore been arranged to be given the last week in October that all the missionaries may have the pleasure of taking part.

Our new church is also nearing completion. We hope to have it ready for dedication by October 31st.

Program for the 400th Anniversary Celebration of the Reformation at Muhlenberg Mission, Liberia, Africa:

October 28th, Sunday, "The True Church before the Reformation," Rev. J. D. Curran; "The True Church after the Reformation," Rev. C. E. Buschman.

October 29th, Monday, "Four Facts of Luther's Early Life," Miss B. Koenig; "Need of a Reformation," Rev. G. C. Leonard.

October 30th, Tuesday, "Luther's Monastic Life," Miss Gertrude Rupp; "A Dead Church and a Lost Bible," Rev. H. O. Rohde.

October 31st, Wednesday, "The Ninety-five Theses and the Indulgences," Rev. F. M. Traub; "Buying the Forgiveness of Sins," Rev. C. E. Buschman.

November 1st, Thursday, "The Diet at Worms," Rev. H. O. Rohde; "God's Word above Every Word," Rev. C. H. Brosius.

November 2d, Friday, "In the Wartburg," Rev. J. D. Curran; "Giving God's Word to the People,"—Rev. G. C. Leonard.

November 3d, Saturday, Pageant, (For the schools).

November 4th, Sunday, a. m., "The Augsburg Confession," Rev. F. M. Traub; "Luther's Marriage and Home Life," Rev. C. H. Brosius; p. m., "Results of the Reformation"—1. "Doctrinal—A Pure Church," Rev. C. E. Buschman; 2. "Practical—A Living Church," Rev. G. C. Leonard.



# A Woman's Letter from Washington

## President Wilson

The President's hair has turned gray during the five years in Washington. He looks vigorous and healthy. No young man in the greeting-of-the-New Army procession walked with more ease and vigor than he. The New York Sun correspondent gives the following as the program of his work days:

"Arises 7 a. m.  
"Eats breakfast at 8 a. m.  
"Goes horseback riding with Dr. Cary T. Grayson, now a Rear Admiral by the President's appointment, or golfing with Mrs. Wilson or Dr. Grayson.  
"Returns to the White House after recreation of an hour or so.  
"Dictates to Charles Swem, his personal stenographer, until Swem has a book full.  
"Fills an appointment or two before lunch.  
"Takes lunch at 1 p. m.  
"Fills other engagements and dictates again.

"Goes automobiling late in the afternoon.  
"Attends a theater once or twice a week."  
President Wilson is the final court of appeals on all congressional matters. It is not always easy to keep his own party in the traces. Then all military and naval affairs come to him. These with the internal affairs of a nation concerning every thing under the sun gives President Wilson a mental gymnasium not excelled by any man on earth. On Saturday the President and Mrs. Wilson now generally go off on the Mayflower, the President's private yacht, for a week-end trip, to get beyond all call except by wireless. But if they are in town they go to the Central Presbyterian church on Sunday morning and ride out in the auto in the afternoon.

To-day, September 11th, a good woman has been at the White House trying to reach the President on the New England coast by wireless, trying to have the sentence of death, on a man, who was probably hanged this morning, postponed or changed to a life sentence.

How good it is that we can always reach God by a personal wireless message.

The President is no longer accessible to strangers who merely desire to greet him and tell their friends that they have shaken hands with the President. Every one is stopped at the outer gate, and must show a letter promising an interview, also the policeman at the gate has a list of people who have these engagements. All this care is needed at this time. A number of police, generally in plain clothes, follow the President either when he walks out or rides. This force has been doubled; even on the golf grounds police guard him. The family now can live down stairs in the White House, the first time since Jackson's day.

It would not be possible for the President to read even all the telegrams and transact the other business, so every thing is briefed by the secretaries. Instead of reading the telegrams, the secretary reads "200 telegrams concerning the whiskey bill, etc." It is claimed that he gets the substance of every letter and telegram though he may not see the document itself.

"Uneasy lies the head that wears a crown" even in a republic. In Washington we hear only good words for Mrs. Wilson, although the usual hospitalities of the White House have been suspended for the present.

## Payments to Allied Governments

The United States government September 10th loaned the Italian government a large sum of money.

This announcement was made by the treasury department. The total sum paid to the allied governments is now \$2,321,400,000.

## Politics

The passage by the senate of a two and a half billion war tax after a month's debate is claimed to be in favor of an early adjournment of congress.

The difficulty with Sweden for permitting wireless messages to Germany has endangered another nation's becoming involved in the world war.

Every newspaper now begins in one form or another to suggest peace.

The Susan B. Anthony resolution for nation-wide woman suffrage by constitutional amendment was reported favorably September 12th by the Senate suffrage committee and will take place on the calendar for a vote at the session beginning in December.

Through the Chamber of Commerce of the United States, Dr. H. A. Garfield, fuel administrator, has appealed to American business to assist in the conservation of coal. Dr. Garfield's appeal appears in the official publication of the chamber as follows:

"It is the duty of every American to save coal this winter. If every family will save a ton of coal, if every industrial plant will save ten per cent. of the coal it uses, which ten per cent. it now wastes, the coal problem will be largely solved. There is plenty of coal in the ground, but there is a shortage of cars and of labor at the mines."

Compensation for the dependents of officers and enlisted men in death and disability cases would be the same under an amendment to the soldiers' and sailors' insurance bill adopted September 14th by the House over the vigorous protest of the committee in charge of the measure.

The bill also was amended so as to increase compensations for all dependents about fifteen per cent.

The new rates of compensation adopted were:

Widow, \$35; one child, \$45; two children, \$52.50, and an additional \$5 for each child up to four.

One motherless child, \$20; two, \$35; three, \$45, and \$10 additional for each child up to five.

## City Monuments

Within the next few years many of the bronze statues of American war heroes and others who have distinguished themselves in the history of this country which have had prominent place in the parks of Washington may be taken down, a sacrifice to the onward march of art, if a movement on foot materializes. Sculptors who have visited the National Capital have discussed the passing of these historic figures with more or less satisfaction, but it is probable the public generally will regret their going. They should be claimed by their home towns.

I am informed on good authority that it is planned for the statues of Farragut, Rawlins, Sheppard and Franklin to be dismantled and in their places artistic fountains or memorials erected.

Among those which ought to go is the Peace Monument at the foot of Capitol Hill. But there is one statue, not owned by the Government, which stands in front of Luther Memorial church that is not likely to fall under the ban of being an inartistic statue. It is an heroic size bronze statue of Martin Luther, cast in the same mold as the famous reformers' statue at Worms. It is decidedly the best statue in this city. It is claimed there will not be a half dozen bronze statues left in the city, so we rejoice in this one!

## The Pastor's Annuity Fund

On September 10th, Rev. Dr. G. M. Diefenderfer, General Secretary of the Pastor's Fund, presented the subject of a pen-

## PASTORS' FUND SOCIETY

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.....  
for the use of said Pastors' Fund Society.

sion for indigent pastors who by reason of age can no longer serve congregations. The doctor proposes that General Synod Lutherans shall have an endowment fund of at least one million dollars. The average salary paid our pastors is \$780. No one can bring up a family and save any thing on that. About 400 of our pastors receive less than the average, so that if our pastors have done faithful work for God and the Church and have become superannuated it is our right and our pleasure to share with them. Dear women of the Church, send a contribution of at least \$1 to Rev. G. M. Diefenderfer, D.D., 41 W. High Street, Carlisle, Pa. Then put a \$500 codicil to your will for this fund. With a communicant membership of about 350,000, if each one of us gives his or her share of \$1.00 it will not take long to raise that endowment fund.

We are all rejoicing that the Maryland Synod meets in our church about the middle of October.

*H. E. Monroe*  
204-A A. S. E.  
Wash. D. C.

Sept. 15, 1917.

## JOINT MEETING, PITTSBURGH AND ALLEGHANY SYNODS

Readers of CHURCH WORK AND OBSERVER will no doubt be interested in the following data: *Special features* in connection with the joint session of Pittsburgh and Allegheny Synods to be held in Johnstown, Pa., Oct. 8th-12th.

*Monday evening*, in Moxham church, Rev. H. C. Michael, pastor. Joint synodical communion service. Sermon by Rev. E. B. Burgess, Connellsville, Pa. Greetings and responses.

*Tuesday evening*, in Trinity church, Rev. S. N. Carpenter, Pastor. 6:00 o'clock. Brotherhood banquet; informal addresses. Trinity tenders this banquet to the ministers and delegates of both synods. 8:00 o'clock. Layman's meeting in main auditorium of Trinity. Address by Harry T. Domer, Esq., of Washington, D. C., on "Luther in the Present War."

*Wednesday*. Afternoon session in First church, Rev. R. D. Clare, pastor. Representatives of our boards and institutions will be given the floor for the entire afternoon.

*Evening meeting* in Cambria Theater. Music furnished by the Loysville Orphans' Band. Address, "Luther at the Diet of Worms," by Rev. A. R. Steck, D.D., of Carlisle. The Loysville Band will be the guest of Grace church, Rev. W. I. Good, pastor.

*Thursday evening*, in First church. Ordination of young men to the ministry. Sermon by Rev. Marion J. Kline, D.D., of Altoona.

The Pittsburgh Synod will be entertained by the First congregation, in whose church the business sessions are to be held. The Allegheny Synod will be entertained by the Moxham congregation, in whose church the business sessions are to be held. Only in the special features, as noted, will the two synods meet jointly. H. C. MICHAEL,  
Sec'y of Joint Committee.

## EVERYLAND FOR OCTOBER

The October *Everyland*, 156 Fifth Avenue, New York City, is a special Sunday school number. Besides the usual stories and articles it contains many interesting and novel features—among them, a well-known Sunday school song as it appears in the Arabic, and a reproduction of a lesson help used in Chinese Sunday schools. A double page of humorous drawings by Frank J. Rigney is entitled "Seeing Ourselves as Others See Us" and emphasizes the "queer" things that boys and girls from other lands see in America. There are also many interesting pictures of Sunday schools in many lands.

## OBITUARY

**Dudley Warren Powell**, infant son of Rev. and Mrs. L. J. Powell, West Point, Nebraska, born September 5, 1917, died September 11, 1917. The funeral was held at the parsonage in West Point, on Sept. 12th. Rev. Luther M. Kuhns, editor of the *Luther League Review*, Omaha, Nebraska, conducted the service.

## DEATH OF DR. GEO. H. SCHODDE

The death of Prof. G. H. Schodde, Ph.D., D.D., Columbus, Ohio, occurred on Saturday, September 15th. His age was 63 years and 5 months. From 1880 he was a professor in Capital University, and much of that time also in Theological Seminary, his specialties being Greek and New Testament Exegesis. He was a facile and prolific writer, contributing many articles of a Biblical and religious character to periodicals of both the Lutheran Church and other churches. He was a frequent contributor to our columns. Comparatively few Lutherans are better known outside of the Lutheran Church than Dr. Schodde.

After graduating from Capital University at Columbus, he went to Germany to study, and received the degree of Doctor of Philosophy from Leipzig University. On account of his humble and modest spirit he declined the degree of Doctor of Divinity when it was offered him some years ago, but last year both his *alma mater* and Muhlenberg College conferred that degree upon him, and he accepted it.

A short while before his lamented death he fortunately was able to complete the manuscript of a seminary text-book on "Biblical Hermeneutics," which is now going through the press of the Lutheran Book Concern, Columbus, Ohio. As Dr. Schodde was an expert interpreter of the Bible and well acquainted with present-day scholarship along that line, and was thoroughly evangelical in his theology as well, there can be no doubt that this work will be of great value.

The funeral service took place, in the presence of a large concourse, in Grace Lutheran church, Columbus, Ohio. His pastor, the Rev. R. E. Golladay, and his teaching colleague, Prof. F. W. Stellborn, D.D., and several others paid beautiful tributes to the memory of the departed. Hamma Divinity School, Springfield, Ohio, was represented at the funeral by Drs. Keyser, Neve and Tressler. The whole Lutheran Church of America suffers a distinct loss and bereavement by the death of Dr. Schodde.

## REV. DR. C. ARMAND MILLER

Rev. Dr. C. Armand Miller, pastor of St. Mark's church, Spring Garden Street near Thirteenth, Philadelphia, and widely known as an author of religious works, died on September 10th, at his summer home at Liberty, N. Y. Doctor Miller had been ill nearly a year. He suffered a breakdown as a result of overwork and several months ago his congregation gave him leave of absence to recuperate.

Doctor Miller, who was fifty-three years old, went to his summer home at Liberty, where his condition became critical. He is survived by his widow, Mrs. Mary Miller, and three sons, Armand S., Karl G., an instructor at the University of Pennsylvania, and John K. Miller. Armand is train-

ing at Fort Oglethorpe, Ga., for an officer's commission.

Doctor Miller began his duties at St. Mark's church in July, 1912, succeeding the Rev. Dr. Samuel Laird, who was made pastor emeritus, after having served the congregation as pastor for thirty years. Before coming to this city he was pastor of St. John's church, Charleston, S. C., for ten years.

Born in Shepherdstown, W. Va., March 7, 1864, Doctor Miller was graduated from Roanoke College, Va., in 1887, and from the Lutheran Theological Seminary, at Mount Airy, in 1889. In 1903 he received the degree of B.D. from the Chicago Theological Seminary. Roanoke College conferred on him the honorary degree of doctor of divinity. He was ordained in 1898 and became pastor of the College church, at Roanoke. He served that congregation eight years.

Before going to Charleston Doctor Miller was pastor of the Holy Trinity church, in New York City. He was the author of "Ad Astra and Other Verses on Sacred Themes" and a number of other works.

## NOTICES

## California Synod

The Evangelical Lutheran Synod of California will convene in the First Lutheran church, San Francisco, Cal., Rev. J. R. Brauer, Ph.D., pastor, on Friday evening, Oct. 12, 1917, to entertain a motion to adjourn to meet in the same place on Tuesday Oct. 16, 1917, at 10 a. m., when the regular business of synod will be taken up. No entertainment provided delegates or visitors.

GEORGE H. HILLERMAN, Sec.

## Northern Illinois

The convention will be held in Freeport, Illinois, Rev. W. F. Rex, pastor loci, Oct. 16, 1917, at 10 a. m. Delegates and visitors desiring entertainment will please notify the pastor loci, 75 So. Galena, Ave., not later than Oct. 6, 1917.

W. C. HEIDENREICH, Secretary.

## West Virginia Synod

The convention will be held in Trinity church, Wheeling, October 10th-14th. Pastors and delegates will please notify Rev. O. C. Dean, pastor loci, of their intention to attend. Synod will convene on Wednesday, the 10th, at 8 p. m.

H. F. BAUGHMAN, Sec'y.

## Kansas Synod

The annual meeting of the Kansas Synod will be held at Wichita, Kan., Rev. G. G. Clark, pastor loci, Oct. 16-19, 1917.

P. MENNENOE, Sec.

## Iowa Synod

The convention will be held at Muscatine, October 17th-21st. The Brotherhood convention opens on the evening of the 16th. Delegates desiring entertainment notify Rev. G. N. Mendenhall, pastor.

PAUL H. HEISEY, Sec.

## Synod of Northern Indiana

The sixty-third annual convention of the Synod of Northern Indiana, will be held in Christ's Lutheran church, corner of Webster and Jefferson streets, Fort Wayne, Ind., Rev. Henry C. Hadley, pastor, Oct. 9-11, 1917. The sessions will open at 3 p. m. All delegates and visitors will notify the pastor, Rev. H. C. Hadley, 609 Home Ave., if they desire entertainment.

ALONZO B. GARMAN, Sec.

## Wittenberg Synod

The seventy-first annual convention of Wittenberg Synod will be held in the Second Lutheran church, Springfield, Ohio, Rev. E. H. Dornblaser, D.D., pastor, Oct. 16-18, 1917. The first service, being on Tuesday, 3 p. m., in the Fourth Lutheran church, will be the communion service held in union with the Miami Synod.

CHALMERS E. FRONTZ, Sec.

## Miami Synod

Synod will meet for its seventy-fourth regular annual convention in the Fourth church, Springfield, Ohio, Rev. W. E. Brown, pastor loci, Tuesday afternoon, Oct. 16, 1917, at 3 o'clock. Pastors and delegates are requested to bring copies of the minutes of last convention.

D. BRUCE YOUNG, Rec. Sec.

## Pittsburgh Synod

The twenty-fifth convention of the Pittsburgh Synod (G. S.) will be held Oct. 8-12, 1917, in First Lutheran church, Franklin St., Johnstown, Pa., Rev. Robert D. Clare, 332 Vine St., pastor. Pastors will please notify the pastor loci at least ten days before the meeting of synod of their intention to be present. Representatives of church boards and institutions will be heard only on Wednesday between 2:30 and 4:00 p. m. in joint session with Allegheny Synod in First Lutheran church. Each speaker limited to eight minutes.

J. WALTER SHEARER, Sec.

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## West Penna. Synod

The ninety-third annual convention will convene in St. Matthew's church, York, Pa., Rev. M. R. Hamsher, pastor, Oct. 15, 1917, at 8 p. m.

U. E. APPLE, Sec.

## East Ohio Synod

The eighty-second annual convention of the East Ohio Synod will be held in New Philadelphia, Ohio, the Rev. W. F. Rangelier, D.D., pastor, Oct. 10-15, 1917.

H. C. BRILLHART, Sec.



## Allegheny Synod

The seventy-seventh annual convention of the Allegheny Evangelical Lutheran Synod of Pennsylvania will be held in the Moxham Lutheran church, Johnstown, Pa., Rev. H. C. Michael, pastor, beginning Oct. 8, 1917. The evening sessions of the synod will be held jointly by the Allegheny and Pittsburgh Synods at Johnstown. Pastors and delegates will please notify the pastor *loci* of their coming. The examining committee will meet previous to the sessions of synod. A special program is arranged in order to fittingly celebrate the quadricentennial of the Reformation.

REV. C. R. ALLENBACH, Sec.

## East Pennsylvania Synod

The seventy-sixth annual convention of the East Pennsylvania Synod will be held October 1-5, 1917, in Zion Lutheran church, Harrisburg, Pa., Rev. S. Winfield Herman, pastor.

E. E. SCHANTZ, Sec.

## Maryland Synod

The ninety-eighth annual convention will be held in Memorial church, Washington, Rev. Henry Anstadt, D.D., pastor. Opening session Monday evening Oct. 15th, Rev. Ezra K. Bell, D.D., president. Entertainment on the Harvard plan.

JOHN C. BOWERS, Secretary.

## Olive Branch Synod

The 70th annual convention of the Olive Branch Synod will be held at Evansville, Ind., in St. Mark's Lutheran church, Rev. G. C. Schaub, pastor, beginning Oct. 16th. Treasurer's books close Oct. 8th. Pastors and visitors will please notify the pastor of their attendance at synod in advance.

L. W. GROSS, Sec.

## Synod of Central Illinois

The fifty-first annual convention of the Synod of Central Illinois will be held in Luther Memorial church, Quincy, Ill., Rev. L. W. Bingham, pastor, October 15-18, 1917. Delegates and visitors desiring entertainment will please notify the pastor *loci*.

JACOB DIEHL, Secretary.

## Synod of Nebraska

The forty-fifth annual convention of the Evangelical Lutheran Synod of Nebraska will convene in St. Paul's church of Grand Island, Rev. L. L. Lipe, pastor *loci*, October 10th-14th. Entertainment will be on the Harvard plan and pastors and delegates should notify the pastor *loci* ten days previous of their intention to be present.

C. E. SPARKS, Secretary.

## Central Pennsylvania Synod

The sixty-fourth regular convention of the Synod of Central Pennsylvania will be held in Grace church, State College, Pa., Rev. W. H. Traub, pastor, on Monday evening, October 1, 1917. All who are not regular members of synod, desiring entertainment, will please notify the pastor, *loci*.

W. M. REARICK, Sec'y.

## Northern Indiana Brotherhood

The fourth annual convention of the Brotherhood of the Synod of Northern Indiana, will be held in Christ's church, Fort Wayne, Ind., corner Webster and Jefferson Streets, October 8th and 9th. Rev. H. C. Hadley, pastor.

Annual banquet Monday night, October 8th, 6 p. m. Please notify Rev. H. C. Hadley, 609 Home Avenue, Fort Wayne, Ind.

P. C. KANTZ, Secretary.

H. E. LINTZ, President.

## Missionary Society, East Pennsylvania Synod

The thirty-eighth annual convention of the Woman's Home and Foreign Missionary Society of East Penna. Synod, will be held in Seventh Street Lutheran church, Lebanon, Pa., October 10-12, 1917. All delegates will send their credential blanks with their requests for entertainment to Miss Violet Patschke, 709 Guilford St., Lebanon, Pa., not later than October 1st.

E. GERTRUDE HEFFELFINGER, Rec. Sec'y.

## Women's Society, Northern Illinois Synod

The fortieth annual convention will meet October 30th, in the English Lutheran church, Princeton, Ill., Rev. T. B. Uber, pastor. All delegates and visitors desiring entertainment will please notify Mrs. Emma Albrecht, 231 North Main Street, Princeton, Ill., chairman of local committee, not later than October 20th.

EVA HOLMAN, Rec. Sec'y.

## Woman's Convention, West Pennsylvania Synod

The thirty-sixth annual convention will be held in St. Paul's church, Carlisle, Pa., October 24-26, 1917. Delegates desiring entertainment will please send their names to Mrs. George Hemminger, 249 West Pomfret Street, Carlisle, Pa., before October 15, 1917.

MRS. C. F. V. HESSE, Secretary.

## Woman's Convention, Wittenberg Synod

The thirty-seventh annual convention will be held October 23d-25th, in Shelby, O., Rev. W. M. Nackenberg, pastor.

The names of delegates desiring entertainment should be sent to the chairman of the local committee, Mrs. E. J. Fireoed, 95 E. Main St., Shelby, O.

MRS. W. PLATNER, Recording Sec.

## Women's Convention, California Synod

The Women's Home and Foreign Missionary Society of California Synod will convene in the First Lutheran church, San Francisco, Cal., Rev. J. R. Brauer, Ph.D., pastor, on Tuesday, Oct. 16th, at 10 a. m. instead of on Saturday, October 13th, as previously announced.

MRS. G. H. HILLERMAN, Pres.

## Women's Convention, East Ohio Synod

The thirty-sixth annual convention will be held in Calvary church, Adams Ave., N. E., near E. 105th St., Cleveland, O., Oct. 3-5, 1917. Send names of delegates to Mrs. A. M. Obenauf, 10726 Sprague Dr., N. E., Cleveland O., by Sept. 20th.

MARY MIZER, Rec. Sec.

## Women's Convention, Miami Synod

The convention will meet at St. Paris, Ohio, Oct. 10-12, 1917, the opening session Wednesday evening.

Names of delegates and visitors should be sent to Mrs. Stella West, St. Paris, Ohio, not later than October 3d. Delegates and officers will be guests of the congregation and visitors will be charged a nominal sum for meals.

ALICE L. GAUMER, Rec. Sec.

## Woman's Convention, New York Synod

The ninth annual convention of the Woman's Home and Foreign Missionary Society of the New York Synod will be held in Third Lutheran church, Rhinebeck, N. Y., Dr. Walter Miller, pastor, October 2d, 3d and 4th. First session Tuesday, October 2d, at 2:00 p. m.

Delegates and visitors desiring entertainment will please notify Mrs. J. D. Lown, Rhinebeck, N. Y. All persons attending convention can take trains either on the C. N. E. or N. Y. C. Railroads to Rhinecliff, where transportation will be furnished to Rhinebeck.

MRS. I. W. ABBOTT, Rec. Sec'y.

## W. H. &amp; F. M. Society, Central Ill. Synod

The convention will be held in Quincy, Ill., Rev. J. W. Bingham, pastor, October 15-18, 1917. Names of delegates and visitors should be sent to Mrs. C. W. Breitwieser, 312 S. 12th St., Quincy, Ill.

MRS. F. B. HEIBERT, Sec.

## Woman's Convention, Olive Branch Synod

The convention will open Tuesday evening, Oct. 9, in St. Paul's church, Lyonsville, Ind. All delegates are requested to send credentials to Mrs. A. E. Renn; all desiring entertainment send the official notice to Mrs. T. O. Stanley, Connersville, Ind., R. R. 9.

MRS. LEE B. NUSBAUM, Sec.

## Woman's Convention, Maryland Synod

The thirty-fifth annual convention of the Woman's Home and Foreign Missionary Society, Maryland Synod, will be held Wednesday, Thursday, and Friday, October 3, 4, and 5, 1917, in Grace church, Westminster, Rev. W. H. Hetrick pastor. Auxiliary societies will please elect one delegate from each woman's, young people's and band organization. When possible, the delegate from the band should be the band superintendent.

MRS. JAMES T. REESE, Rec. Sec.

## Women's Convention, Nebraska Synod

The thirty-seventh annual convention of the Woman's Home and Foreign Missionary Society, of Nebraska Synod, will be held in Grand Island, Neb., Oct. 9 to 11, 1917. All delegates please send their names to Rev. L. L. Lipe, pastor, not later than October 1st. Entertainment on the Harvard plan.

MRS. R. B. WELLER, Sec.

## W. H. &amp; F. M. Society, Pittsburgh Synod

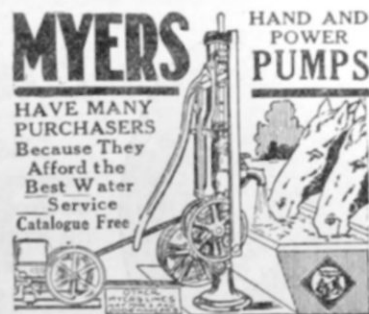
The thirty-eighth annual convention will be held in Hebron church, Leechburg, Rev. E. E. Blint, D.D., pastor, Oct. 2d, 3d, 4th. Send delegates' names and addresses to Mrs. John Hazlett, Leechburg, Pa., that arrangements for their entertainment may be made.

MRS. G. ARTHUR FRY, Rec. Sec.

## W. H. and F. M. Society, Northern Indiana Synod

The society will meet October 24th to 26th inclusive in Trinity church, Rev. Alonzo B. Garman, pastor, Kalamazoo, Mich. Location of church: Cedar Street, between Rose and Burdick. Transfer to Rose Street and alight at Cedar Street, one-half block east.

MRS. ALBERT J. ZANDER, Cor. Sec.



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Christopher Morley in his article, "The Man," in a recent issue of *The Ladies' Home Journal*, brings out very clearly that our president was thinking of Martin Luther when he wrote the Declaration of War. Thus after 400 years, we find the boldness and courage of one man influencing another to great deeds in the cause of humanity. Read and study Martin Luther's life and this influence will come into YOUR life and his greatness will inspire YOU to deeds of boldness and courage.

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